# The Authenticity of Qur'anic Codification:
# A Critique of Theodor Noldeke's Perspective

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***Abstract***

***Purpose***
*This research aimed to reveal the integrity of Utsman bin Affan and the authenticity of the Qur'an by the three parameters of integrity: Honesty, Consistency, and Courage, and three parameters of authenticity: Continuity, credibility, and symbolism. It aslo involved the criticism study of Theodor Noldeke's View about the codification of The Qur'an*

***Method***
*This research employed a qualitative library approach to analyze Theodor Noldeke's views on the codification of the Qur'an. The analysis method consists of two steps: first, a descriptive analysis of Noldeke's intellectual background and the concepts of integrity and authenticity; second, a comparative analysis of the codification of the Qur'an from the perspectives of Muslim and Western scholars.*

***Results/findings***
*There were integrity factors in Utsman bin Affan, namely honesty and trustworthiness in behaviour, consistency in action, and courage and responsibility in making decisions. Utsman bin Affan was a caliph with integrity, so all the policies he issued towards the codification of the Qur'an guaranteed authenticity.*

***Conclusion***
*Although Theodor Noldeke argued that the Qur'an codification policy of Utsman bin Affan was inauthentic and has many problems with it, this statement was considered incorrect due to differences in research methods used, as well as differences in the history of the Qur'an and the Bible.*

***Keywords***
*Integrity; Authenticity; Codification; Al Quran; Theodor Noldeke.*


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## *Abstrak*

### *Tujuan*
*Penelitian ini bertujuan untuk mengungkap integritas Utsman bin Affan dan otentisitas Al Qur'an dengan parameter integritas Kejujuran, konsistensi dan keberanian dan parameter otentisitas Kontinuitas, Konsistensi, dan simbolisme serta studi kritis pandangan Theodor Noldeke terhadap kodifikasi Al Qur'an*

### *Metode*
*Penelitian ini menggunakan pendekatan kepustakaan kualitatif untuk menganalisis pandangan Theodor Noldeke tentang kodifikasi Al-Qur'an. Metode analisis terdiri dari dua langkah: pertama, analisis deskriptif tentang latar belakang intelektual Noldeke dan konsep integritas dan keaslian; kedua, analisis komparatif tentang kodifikasi Al-Qur'an dari perspektif sarjana Muslim dan Barat.*

### *Hasil/temuan*
*Terdapat faktor-faktor integritas didalam diri Utsman bin Affan yaitu kejujuran serta amanah dalam bersikap, konsisten dalam bertindak, dan berani serta bertanggung jawab dalam mengambil keputusan Utsman bin Affan merupakan seorang khalifah yang mempunyai integritas didalam dirinya sehingga segala kebijakan yang dikeluarkannya terhadap kodifikasi Al Qur'an terjamin otentisitasnya.*

### *Kesimpulan*
*Meskipun Theodor Noldeke berargumen bahwa Kebijakan kodifikasi Al Qur'an yang dilakukan oleh Utsman bin Affan dinilai tidak otentik dan banyak permasalahan didalamnya, namun pernyataan ini dinilai kurang benar karena perbedaan metode penelitian yang digunakan, serta perbedaan sejarah Al Qur'an dan Bible*

### *Kata kunci*
*Integritas; Otentisitas; Kodifikasi; Al Qur'an; Theodor Noldeke.*

## الملخص

### الهدف
يهدف هذا البحث إلى الكشف عن سلامة عثمان بن عفان وأصالة القرآن بمقاييس الأصالة الصدق والاتساق والشجاعة ومعايير الأصالة الاستمرارية والاتساق والرمزية بالإضافة إلى دراسة نقدية لآراء تيودور نولدكي حول تدوين القرآن.

### الطريقة
يستخدم هذا البحث منهج الأدب الكيفي لتحليل آراء تيودور نولدكي حول تدوين القرآن الكريم. و يتكون المنهج التحليلي من خطوتين: أولاً، التحليل الوصفي لخلفية نولدكي الفكرية ومفاهيم النزاهة والأصالة؛ ثانياً، تحليل مقارن لتدوين القرآن الكريم من وجهة نظر العلماء المسلمين والغربيين.

### النتائج
هناك عوامل النزاهة في عثمان بن عفان، وهي الصدق والأمانة في سلوكه، والثبات في أفعاله، والشجاعة والمسؤولية في اتخاذ القرارات. وكان عثمان بن عفان خليفة يتمتع بالنزاهة في نفسه بحيث كانت جميع السياسات التي يصدرها مترابطة لتدوين القرآن وضمان صحته.

### الخلاصة
ورغم أن تيودور نولدكه قال إن سياسة تقنين القرآن التي قام بها عثمان بن عفان تعتبر غير صحيحة وفيها مشاكل كثيرة، إلا أن هذا القول اعتبر غير صحيح بسبب اختلاف طرق البحث المستخدمة، وكذلك الاختلاف في طريقة البحث و تاريخ القرآن والكتاب المقدس.

### الكلمات الرئيسية
نزاهة؛ أصالة؛ التدوين؛ القرآن؛ تيودور نولديكي .

## INTRODUCTION

The Qur'an is the holy book that serves as the primary guide for Muslims in various aspects of life, both in this world and the hereafter. Muslims believe that the Qur'an is an authentic and irreplaceable revelation. However, in academic discourse, the authenticity of the Qur'an is often questioned, particularly by orientalists. They argue that the authenticity of the Qur'an cannot be factually and historically proven, and claim that the manuscript that exists today differs from the one held by the Prophet Muhammad, thus it cannot be considered an authentic revelation.

A German orientalist, Theodor Noldeke (2013), critically analyzed the Qur'an's codification in his book The History of the Qur'an. He argued that Uthman bin Affan lacked the credibility to carry out his duties as Caliph. Noldeke accused Uthman of nepotism, particularly regarding the burning of Qur'anic manuscripts, which he claimed were not approved by many of the Prophet's companions. He referred to Ibn Mas'ud, who supposedly urged his followers to resist Uthman's order and keep their manuscripts hidden. Other orientalists, including John Wansbrough (2016), Angelika Nourweigh (2006) and Regis Blachere (1947), supported Noldeke's view. They also questioned Uthman's integrity, focusing on the destruction of manuscripts that did not match the official version. While these claims have been disputed by scholars highlighting the companions' agreement on Uthman's policies, skepticism about the codification process persists among orientalists.

Several studies have also examined the codification process of the Qur'an. Farid's findings highlight Noldeke's doubts regarding the origins of the Qur'an, particularly concerning the concept of the Ummi Prophet and its implications for the text (Farid, 2020). Research by Tahanil Fawaid explores the background of the formation of the Uthmani Mushaf, including the selection of the Quraish dialect and the appointment of Zaid bin Thabit (Fawaid, 2014). Meanwhile, Sri Lestari (2019) argues that the term "Ummi" does not mean illiterate but rather refers to someone who had not been acquainted with previous scriptures, making the assumption that Muhammad could not read or write an inaccurate perspective. Other studies, including the work of Aisyah Ali (2020), which compares the views of Wansbrough and Neuwirth on the historical evolution of the Qur'an, indicate that there are many aspects to consider in this field of study.

This research aims to explore and critique the allegations made by Theodor Noldeke against the authenticity of the Qur'an, particularly regarding the codification policies implemented by Uthman bin Affan. Through an in-depth analysis of Uthman's policies and integrity, this study seeks to provide a more comprehensive understanding of the Qur'an's codification process. It is hoped that through this discussion, readers will gain a clearer understanding of the objectives and policies underlying the codification of the Qur'an and dispel doubts about its authenticity as a genuine holy scripture.

## METHOD

This research employs a literature study-based qualitative approach to analyze Theodor Noldeke's views on the codification of the Qur'an. The method aims to delve deeper into how Noldeke perceives this codification process and its implications for the debate surrounding the authenticity and integrity of the Qur'anic text. The sources utilized in this research include primary literature, specifically the works of Theodor Noldeke himself, as well as secondary sources such as books, academic journals, and credible online articles, all related to the theme of Qur'anic codification from both Noldeke's perspective and that of other Muslim and Western scholars.

The first stage of this research involves conducting a descriptive analysis of Theodor Noldeke's intellectual background and the concepts he proposed concerning the integrity and authenticity of the Qur'an. This analysis aims to provide a clear understanding of the foundational ideas underlying Noldeke's thought, how he interprets the history of Qur'anic

codification, and how these views are constructed based on the historical and social contexts he encountered. This step is crucial for comprehending the basis of his thought before relating it to broader debates. Subsequently, this research conducts a comparative analysis of the perspectives on Qur'anic codification from both Muslim and Western scholars. This approach employs a framework of historical philosophy, focusing on how historical, social, and political factors influence thoughts on the authenticity and integrity of the Qur'an.

Through the combination of descriptive and comparative analyses, this research aims to provide a comprehensive overview of the codification of the Qur'an, not only from the historical and intellectual perspectives of Noldeke but also within the broader context of academic debates regarding the authenticity of this sacred text. This approach allows the researcher to position Noldeke within a larger intellectual discourse while understanding how his arguments have shaped the discussions on Qur'anic codification among both Muslim and Western scholars.

## FINDING AND DISCUSSION

The integrity and authenticity of the Qur'anic codification is a subject frequently discussed by Western scholars, including Theodor Noldeke, either explicitly or implicitly. This is because the integrity of the text plays a crucial role in determining the authenticity of the Qur'an, influencing whether it has remained unchanged since its revelation or is merely a human creation without sacred significance. From the Orientalist perspective, the Qur'an is often viewed as lacking originality and is subject to ongoing debate, much like the Bible and the Torah, which are believed to have been altered to the point where their original forms are no longer accessible.

### Reformulation of Integrity and Authenticity

Before leading to a more in-depth explanation of integrity and authenticity, the author wants to explain the parameters of integrity according to Executive Brand Assessment (EBA) (Zainuri, 2017) and authenticity according to Morhart et al. (Morhart, 2015), which will be the author's benchmark in analysing the validity of Utsman bin Affan's policy towards the codification of the Qur'an. The author uses these benchmarks because these parameters have been widely used by several previous studies in research and are considered valid to be used as accurate benchmarks.

### *Integrity*

Integrity in etymology is the same as "integration" or "integral" from the Latin word "integer," which means an entire number and not a broken number, and concluded with the meaning of integral: intact, whole, harmonious (Huberts, 2018). According to EBA (Executive Brand Assegsement), the parameters of integrity are concent into three dimensions: Honesty, consistency, and courage. *First*, honesty is a positive attitude that maintains alignment with values of truth, similar to the Islamic concept of Siddiq. The components of honesty include empathy, humility, and the ability to think critically without blaming others (Wright et al., 2017). *Second*, consistency is the commitment to uphold principles in all situations, regardless of opportunities or pressures. It involves self-control, accountability, and maintaining a comprehensive focus in actions (Tasi & Syamsuri, 2020). *Third*, courage is the act of standing by one's beliefs and having the bravery to express the truth (Schottl, 2015). It also encompasses self-confidence and awareness of one's strengths and weaknesses. These three dimensions—honesty, consistency, and courage—are interconnected and collectively shape a person's integrity (Zainuri, 2017).

### *Authenticity*

Authenticity, derived from the word "authentic," refers to being genuine, true, and reliable (*Online Etymology Dictionary*, n.d.). It is closely linked with qualities such as truth-

fulness, validity, and credibility (Van Leeuwen, 2001). Morthart et al. describe four parameters of authenticity, with integrity previously discussed. The remaining three are continuity, credibility, and symbolism. Continuity refers to something that remains unchanged and consistent over time, without gaps or interruptions (*Stanford Encyclopedia of Philosophy*, n.d.). It signifies that something authentic holds historical value and endures beyond passing trends (Fitrianti, 2018). Credibility is the ability to generate trust and fulfill promises, often associated with the reliability or durability of a product or entity (Wicaksono, 2020). Symbolism conveys meaning indirectly, where a symbol represents something deeper, often reflecting the values or qualities of a brand or object (Weismann, 2005). Together, these parameters define authenticity as something enduring, trustworthy, and representative of deeper values. Integrity and authenticity are closely related, as both emphasize consistency, trustworthiness, and remaining true to core principles over time and under various circumstances.

## Intellectual Background of Theodor Noldeke

Theodor Noldeke is an Orientalis who was born in the city of Harburg, Germany, on March 2, 1837. He was born into an educated family; his father was a deputy head of an intermediate school in Hamburg and later became a middle school supervisor in Lingen from 1849 to 1866. In town, he also entered higher education under his father's instruction, who studied classical Greek and Latin literature (Nadjmudin Ramli, 2003). Noldeke entered the University of Gottingen in 1853 to study two Semitic languages, Arabic and Persian, and obtained his bachelor's degree in 1858 with a treatise *"Tarikh Al Qur'an."* Afterwards, he studied Suryani language with H. Ewald, Aramaic with Bertheau, and Sanskrit with Benfay and continued at the University of Kiel until he became a professor (Nadjmudin Ramli, 2003).

In 1860, Noldeke helped his student Schwally publish his Latin essay into German, given the title *Geschichte des Qorans.* The writing was revised and developed, becoming the foundation for studying the Qur'an in the past (Anshori, 2020). After finishing his studies in Rome, Italy, he was appointed assistant manager of the Gottingen Library from 1860 to 1862. He became an associate lecturer at the same university and taught interpretations of the holy books' old agreement. He also taught study verse classical Arabic poetry, so he wrote an essay studying Arabic until it became a book entitled Beitrage Zur Kenntnis der Poesie der Alten Araber. Apart from that, he also compared the written Semitic grammar in two books entitled Zur Grammatic des Klassichen Arabisch (1897) and Neue Beitrage Zur Semitischen Sprachkunde (1911) and various studies on linguistics Semites (1904) (Nadjmudin Ramli, 2003). He was also appointed as a professor at several leading universities, such as Kiel, Strassburg, Berlin, Vienna, and Leipzig

Noldeke is an orientalist who pours out his life studying intellectuality in the East, central to his research, three Semitic languages: Arabic, Syriac, and Hebrew. He included a living scientist who was 94 years old; this made it occupy the highest position among German orientalists, even among everyone. Western investigators gave him the title of The Father of Qur'anic Criticism, and he was also considered an orientalist *"Sheikh"* in Germany He died in 1930 in Karlsruhe, Rien Region, at 94 years old.

## Noldeke's Accusation against the Codification of the Qur'ān

Noldeke was an orientalist who focused on research that influenced Judaism and Christianity in the Qur'an. Use theory borrowing and influence, which started with Abraham Geiger's research endeavours (Noldeke, 1892). To research some words in the Qur'an. He is confident that the Qur'an is taken from Jewish tradition. As for the evidence he has explained, similar vocabulary exists, such as *jannatu, adn, tabut,* and *jahannam*. According to him, these three words are Hebrew, a language from the Jewish scriptures. Apart from that, he also explained that Jewish and Muslim prayers are performed in the same way, i.e., with stand-up and existing prohibitions for carrying out blessings in the circumstances of drunkenness. There are similarities in the teachings. This makes it con-

cluded that the Prophet Muhammad saw already plagiarized teachings from Jews. The theory of borrowing and influence Then got support from some Orientalists. He explains that the sentence *bismillah* is standard to be spoken before performing good worship by Jews and Christians (Islami, 2016).

The framework analysis used by Noldeke is first to track and find in a way critical origins of the Qur'an, second, to create work as a study model critical of the Qur'an with the use of analysis Biblical criticism in the form of historical-critical reconstruction reconstructs on the history of the text of the Qur'an. The approach used by Theodor Noldeke in studying the Qur'an is divided into two categories: analysis philology (philological study) that application to examine past Al-Quran terms compared with sources in Jewish-Christian books and criticism historical (historical criticism) that compares history and legend, fact and fiction, and reality and myth, which approach is also used for studying the Bible (biblical study) (Islami, 2016).

Several accusations of Noldeke about the policy of codification of The Qur'an because he thought that the codification was much of a problem and became unauthentic book Theodor Noldeke in his book that it just originated from someone famous in the circle, ended Utsman approved and accelerated codification to realise the idea, until the end, the person who doesn't favour the caliphs Utsman bin Affan Abdullah bin Umar and Ali bin Abi Thalib will, in the future, accept this *mushaf* with force: "The initiative for the project came not from the caliph but from one of his most renowned commanders, "It remains the undeniable merit of Utsman to have followed upon the advice and speeded up the realisation of the plan."(Noldeke, 2013). This is also agreed by Arthur Jeffery (1932) that the codification of the Qur'an because of separatists and the *Qurra'* rebellion in various areas considered government no one understands about the Qur'an, so need to make standard *mushaf* to break the uprising of the Qur'an. Political nepotism had penetrated policies issued by Utsman bin Affan in the codification process, among them in the election member commission.

Noldeke also said many *ṣaḥābah* could become team codified but weren't chosen by Utsman bin Affan (Noldeke, 2013) and all the teams he chose without fact because the team had died. So Zaid just accompanied one person inside the codification, namely Said, which Zaid wrote, said, and dictated. At the same time, however, no one can be reliable (Noldeke, 2013). This reason was also agreed upon by Regis Blachere, who said the process. There were ultimate motives behind the building of Utsman's team. Utsman is a representation of Mecca's aristocratic class because of his influence. Here, he chose three of Mecca's aristocrats who have a connection with Utsman. There is regional fanaticism, though many other companions were more qualified than the members selected by Utsman bin Affan (Isom Mudin, 1855). Another perspective, he said there is no reason why Utsman bin Affan chose the codified team because the threesome was Quraish chief. He noted that Zaid bin Tsabit could not codify the Qur'an, so he needed help from 3 other friends. However, his friend qualified for task codification. This makes his integrity very doubtful (Noldeke, 2013).

Noldeke took the blame. Utsman chose the word "*Tabut*" because this word originated from the Language Abyssinia (*Habsyi*), not the language *Quraysh*. (Noldeke, 2013) He also said that the Quraish language is the language of pre-history poetry (Noldeke, 2013). Conjecture other orientalists are they say that, since the beginning, people in Islam have already realised that the Qur'an was canonised when the caliph Utsman bin Affan made mistakes, even though there were some accusatory Historical errors. But Utsman let it go, of course (Noldeke, 2013). Arthur Jeffery also argues that the Arabic language used in the *Mushaf* is adopted from several languages around Arabia, such as Persian, Syrian, and Abyssinian. This is because the Arabs are not entirely isolated but interact with other people, so language exchange occurs until it is included in the Qur'an. Geiger is the Hebrew language (Geiger, 1898).

*Mushaf* is also considered a copy of Hafsah's *mushaf*, and during Marwan's reign, the *mushaf* was burned; this led to the tendency that Hafsah's *mushaf* was not an adequate

reference. Theodor Noldeke expressed that Zaid bin Tsabit and his colleagues were not capable of codifying the Qur'an, so the easiest thing for the task was to copy Hafsah *Mushaf* to finish the job given by Utsman bin Affan at the time: "They are in stark contradiction to the clearly stated fact of the established tradition that the ' *Utsmanic* newspaper was merely a copy of the codex of Hafsa"(Noldeke, 2013).

According to Theodor Noldeke from other narrations above, Zubair's name is also very deviant; he said that after Utsman got a report from Hudzaifah, he then produced the Qur'an with a unique read, and then he told Zubair to take the codex that is in Hafsah the existing codex. This statement is very tendentious, remembering that Hafsah is Zubairy's aunt (Noldeke, 2013). We Cannot understand wrong/careless history because Zubair is close to Hafsah. He also stated that "collect" was used not once in established traditions but only in other isolated practices (Noldeke, 2013). He denies the existence of the existing composition of the Qur'an in the *Utsmanic mushaf* because that composition is Zaid bin Tsabit, which makes it doubtful that he can not leave a copy of the old codex (Noldeke, 2013), which is the same as Utsman. No, there is another option besides arranging the Qur'an from the longest to shortest surahs, and this is the same with the *mushaf*, in which Jews are composed of chapter-descending chapters. According to him, with handwritten proof of the arrangement, only six surahs exist in the correct codex arrangement (Noldeke, 2013).

Many inaccuracies can be explained by the fact that the editor deals with many letters in copy with varying sizes of leaves and hands, so it disguises the room's scope. This, however, is close. No one can explain the violation principle. This is the most striking and clear, as, for example, how suras 13, 14, and 15, with size, starting from 3 to 3½ pages, ending between surah seven pages, and why surah 8 (five pages) is placed before surah 9 (ten pages), or why surah 32 (1½ pages) stands before surah 33 (5½ pages). Utsman bin Affan is also considered to have only imitated the Hafsah Copy (Noldeke, 2013), he thought there were many empty paragraphs in the Qur'an verses. It should be up to 100 poems long and only several ten sections. This happened when preparing *Utsmanic Mushaf*, an opinion Ibn Warraq (Warraq, 1998) and Arthur Jeffery shared (Jeffery, 1932). After the codification process had been done, the example of the *Utsmanic Mushaf* was spread. Codification was due to a dispute between Armenia and Azerbaijan there for *mushaf*. This was not enough to finish the conflict, which, at times, would be war. There was no need for more goals to be spread all over *Mushaf* to all areas of power in Islam at the time. "Most appropriate for our purpose is the very first of the views above, which mentions only Kufa, Basra, and Damascus among the foreign places."(Noldeke, 2013)

Noldeke also thinks there are various reading variants after *Utsmanic mushaf* circulation, and several reasons exist for this problem. First, differences in variants are a consequence of the error of the *Qurra* in copying the Qur'an or memorising it, resulting in different teachings of *Mushaf* by the *Qurra* in each territory (Amal, 2019). Second, some groups think that even though Utsman bin Affan and Hajaj bin Yusuf tried to burn all copies of non-Utsmanic texts, This No will Once succeed in total. In the deployment of *Utsmanic mushaf*, who became objective, the maintained topic of discussion is how to end the dispute among Muslim troops about reading the Qur'an so accurately for unity throughout the caliphate to one text, Al-Quran standards; no is needed.

From the explanation above, it can be concluded that Theodor Noldeke doubts the integrity of Utsman bin Affan in the policy he issued towards the codification of the Quran; the policy is called less absurd because of the elements of nepotism, negligence, and inaccuracy that cause the authenticity of the Quran to be doubted, this is what he thinks causes the Qur'an to be considered not the same between what was revealed early and what is used as a guide for Muslims today.

**Codification of the Qur'an: A Response to Noldeke's Accusation**

### *The Integrity of Uthman ibn Affan*

Utsman bin Affan had integrity in himself before and after becoming *Khulafa al-Rashiddin*, he was a wealthy person from the trade who struggled, but the riches did not make him complacent; on the contrary, he used them to fight for and uphold the Islamic religion through his alms when the Muslims needed to help his hands. Then Rasulullah, too, said, "There was no sin for Utsman after he does this (said twice)."(Katsir, 2004b) Currently, the excavation well is *Raunah*, and he is equipped with *Jaysy Al-'Usrab* (Sahil, 2011). Utsman also donated his wealth for other Islamic needs such as war equipment, widening mosques, and so on. In addition, he also donated his wealth for other Islamic needs such as war equipment, widening mosques, etc. This shows his generosity and his consistency in upholding Islam by giving what he had for the glory of Islam. This shows his generosity and his consistency in upholding Islam by giving what he had for the glory of Islam.

Utsman bin Affan is also a *sahabah* who has a similar character to the Prophet Muhammad Saw. This was delivered by Rasulullah Moment ordered his daughter Ruqayyah bint Rosulullah Moment to marry Utsman bin Affan: "Oh, my daughter, do it. Good to Abu Abdillah (Utsman). Because he is my most similar friend, his behaviour with me."(As-Suyuthi, 2010). When he prayed to God, too, until he did, he did not feel the existence of other people except him and Allah. Nizal ibn Sabrah RA(At tirmidzi, 1996) tells the story that he once asked 'Ali Ra about 'Utsman RA 'Ali replied: "Utsman is the man in the sky called *Dzu Al-Nurain*. He is the son-in-law of the Prophet Muhammad. Because he married two daughters, he also gave him a guarantee of a home in heaven.". In addition, Utsman bin Affan was a Muslim who facilitated buying and selling among other Muslims. (Katsir, 2004b)

One of his brave traits was also seen when he first entered Islam. At that time the people of Quraysh did not approve of it until he was hurt to return to the religion of their ancestors. But Uthman bin Affan still maintained his faith until they gave up. His braveness was also seen when he was appointed as the third caliph, Uthman remained consistent in upholding the truth and the sharia of the Prophet and remained consistent with what he promised and kept the mandate given (At-Tamimi, 2008). This can be seen when there were many slanders circulating in his time (Katsir, 2004). So it can be seen that Utsman bin Affan, before entering Islam, was someone who had good morals and was loved by the entire community at that time, so there is no doubt that when he entered Islam, these good morals increased along with the teachings of Islam which taught goodness until he was called similar to the morals of the Prophet Muhammad, so that what he did and the policies he took were only hoping for the pleasure of Allah and there was no element behind it.

Orientalists and those before them from circles of Rafidhah try to spread false and degrading stories about the dignity of noble friends and pollute the history of the people of precious Islam. They describe the history of the friends which is full of struggle, power, and leadership. Therefore, we must be careful with the hearts of every Rafidhah who is lying. Hasad orientalists, denier secularists and everything in between are on the road to them (At-Tamimi, 2008). Then it is a must for people of Islam to straighten up the defense of the history of Islam and Christianity to methods of liars and deviants. And rebuttal naturally, with an arrow fulfilled scientific truth with proof clear evidence, a strong argument.

### *The Authenticity of Utsman Policy*

After explaining Theodor Noldeke's accusations about the codification of the Qur'an and the evidence of the integrity of Utsman bin Affan, the author further wants to present an analysis of the rebuttal of Theodor Noldeke regarding the authenticity of the Qur'an that has been described previously using the opinions of Muslim scholars, regarding the

policy of Caliph Utsman bin Affan in codifying the Qur'an.

Theodor Noldeke and other orientalists implicitly or explicitly assume that the codification proposal was only from one person who was then accepted and followed up by Uthman bin Affan, so the codification decision seems only unilateral (Noldeke, 2013). When there was a dispute over the recitation of the Qur'an, Utsman bin Affan did not immediately decide unilaterally about what was reported by Hudzaifah bin Yaman regarding different dialects, then he gathered friends to discuss and ask for opinions to explain what happened. Although he knows that they will favour their respective dialects, he needs to remember that, in the end, all over the world, Islam has the same goal, which is to unite people and avoid splitting Islam. Differences already occurred with the caliph Umar bin Khattab; however, he did not yet have time to codify the Qur'an because he died in circumstances of the martyred stabbed sword (Dawud Sulaiman bin al-Asy'ats al-Azdi as-Sijistani, 1995), so that difference continued and increased severely at times during Utsman bin Affan's caliphate (A'zami, 2005). After weighing the benefits and consequences that would be obtained, Utsman and his friends finally decided that what you would get would be more Lots. If they codified the Qur'an into one dialect, refer to and avoid quarrels among Muslims (A'zami, 2005). Based on this decree, Utsman bin Affan dared to call on the Muslims to engage in the process of codification to collect the *Mushaf* and test its authenticity.

What Caliph Utsman did was not an error but a right decision made with careful consideration (Isom Mudin, 1855). Al-Tabari, a law expert, Maliki Madzhab, expresses that standardization is a must because the future of Islam will be more guaranteed if it only matters. No done so will spill blood in the body of Muslims. He discloses that the main reason to codify and create *Mushaf* al-Imam is as a form of love, darling. The Caliph was worried about the apostasy collective because there was an indication of direction, and many lies were in the letters of the Qur'an. So, what if no recorded damage or horror to the Qur'an occurs more than the benefits? Utsman bin Affan's motive was not to force Muslims to submit to race Quraish, especially for the sake of political interest, but to guard the wholeness of Muslims and the authenticity of the Qur'an. Ibn Ibad, in one of their histories, says, "Nothing" Not a Caliph collected the Qur'an except Utsman bin Affan and Al Makmun"(As-Suyuthi, 2010).

It seems that in this matter, the orientalists forget that their scripture, the Bible, has disappeared for several centuries and then reappeared. Thus, its authenticity becomes something impossible. Furthermore, the fact that several later versions of the Bible emerged, which are often altered by irresponsible hands for their own interests, is significant; indeed, some versions of the Bible highlight substantial differences among their circles. This occurs because they do not memorize the contents of the book (A'zami, 2005). Therefore, it is very easy for it to be distorted. This contrasts with the Qur'an, which was compiled and codified only 15 years after its revelation (Khaldun, 2004).

Another allegation, Noldeke says that the composition of the codification team did not match the credibility of the members, and even doubted their contribution because the task was only to copy Hafsah's mushaf. (Noldeke, 2013) According to the history of the Qur'an presented by Islamic scholars, the codification process involved four team members: Zaid bin Tsabit, Abdullah bin Zubair, Said bin al-Ash, and Abdurrahman bin Harits bin Hisham (Abdurrahman & Drs, 2003). In another history, it is stated that Utsman gathered twelve friends as a member team from circles *Muhajirin* and *Ansar*. The second history is not contradictory, according to a study by A'zami. Still, each compliment is Nafi' bin Jubair bin 'Amr bin Naufal Ubay bin Ka'ab, Katsir bin Aflah, Anas bin Malik, Malik bin Amir, Abdullah bin 'Abbas, Abdullah bin Umar, Abdullah bin 'Amr bin'Ash (A'zami, 2005). The first four people copied the Qur'an, and then members added the second copy of *mushaf*s for sending to various areas. One of the points in the codification is he chose people who had been collected in Abu Bakr As Siddiq's era, he is Zaid bin Tsabit (Asqalani, 1995). The selection of Zayd has proven his credibility of knowledge and morals as well as other codification teams (Salim Muhsin, 1999), so that the codification

was carried out by friends who had high integrity.

In addition, the codification that was carried out was new, and not copying the mushaf that had existed before, this can be seen from the difference between the Utsmanic mushaf and the Hafsah mushaf, including, the difference in the story of Zaid bin Tsabit when he lost two verse surah Al Bara'ah in his mushaf when Abu Bakar's Caliph, and verses 23 in surah Al Ahzab when Utsman bin Affan's Caliph the Utsmani mushaf used one dialect but Abu Bakar used various dialects (As-Suyuti, 2008). Indeed Uthman bin Affan copied the mushaf that was in Hafsah then it is very unlikely that he lost surah Al Ahzab 23 because it was already written in the mushaf abu bakar who lost 2 verses of surah al baraah at that time. From the description above, it is very clear that the Ottoman Mushaf is a new collection.

During codification, there were different views about writing *"Tabuh"* and *"Tabut"* so they went to Utsman and asked him. Utsman was consistent in sticking to the first reading of the Qur'an revealed so he chose *"Tabut"* because it was the language of Quraysh (A'zami, 2005). However, Noldeke argues that *"Tabut"* is the Abbasinian language so it is not the language of the Qur'an. If we study farther away, the Quraish language is a universal language, where we can understand all accents of Arabic. Currently, the Quraish language includes all Arabic but no other languages. Of course, it can be the same in several different languages, more Quraish tall degree, because he is the earliest vocabulary in Arabic, height the poetry / beautiful language structure makes it become the primary language and language that wasn't defeated in that era. The language of the Qur'an is the new language in *the Quraysh languag.* (Huda et al., 2015). This is also why Allah revealed the Qur'an using a Quraish accent, as miracles (weakened) the superiority of the *Quraysh* in making verses and the most beautiful words at the time. Even if the language is not Arabic, it has been Islamized by the Quran and it also shows that at the time of the revelation of the Qur'an, there were already various tribes traditions and civilizations that existed and interacted with Arabic (A'zami, 2005).

The method Utsman bin Affan and his team used a method that was tested valid at that time in 6 ways, this was done to maintain the authenticity of the Mushaf and still involve all Muslims. *First*, there is no written history in the *mushaf;* Second, there are no written verses in the *naskh. Third*, no entrance verse hasn't been read by the Prophet in the last talaq with Jibril., forth writing racism without sign diacritical so that it can be read with various *mutawatir Qiraats. Fifth*, do not enter something besides the Qur'an, such as Tafsir. *Sixth* (Al-Zarqānī, 1995), the Informant who brought memorisation and manuscripts must swear that He had gotten straight away from Rasulullah SAW. With that method, they no longer enter something great, doubtful, or even brave, distorts certain. (Isom Mudin, 1855) so that it is preserved from the revelation of the Qur'an from the time of Rasulullah.(Muhammad bin Ahmad Asy Syathiri, 2011) Even if the Qur'an belongs to a friend, all its contents are the same because the Mushaf was only for the personal records of the companions;(A'zami, 2005) to avoid disputes after the codification was completed, Utsman bin Affan ordered to burn all non-Utsmanic mushafs (Abdurrahman & Drs, 2003).

Several priority *Utsmanic Mushaf,* including the *Mushaf*, originated from the *Mutawattir* History. Ignore accurate narration, orderly surah, and verse in *Utsmanic Mushaf* by what's there. Unlike *mushaf* ash burns, it puts things in order in paragraphs without letters; writing *Utsmanic Mushaf* is a collection of several differences. The descending *qiraat* from the Qur'an without sign diacritical so that it can be read in various *qiraat* is *mutawatir*, liberating Al-Quran manuscripts from writings other than the Al-Quran as available to several *mushaf* friends who include interpretations or interpretations apart from that (Al-Zarqānī, 1995).

The structure of the Qur'an has also been debated by Noldeke and other orientalists with allegations of additions and subtractions as well as differences in the arrangement of Qur'anic verses. The Qur'an have a unique verse arrangement from the time of the Prophet Muhammad because the order is not the same as the historicity of the Qur'anic revela-

tion. this is the miracle of Allah SWT to the Al-Quran, which saves confidential extraordinary beauty. Allah, through Jibril, gave authority to the Prophet Muhammad to compile the Qur'an so that when the Qur'an came down to him, the Prophet directly called the author and said, "Put it down the paragraph that's it into the surah as it is called"(At tirmidzi, 1996). According to `Utsman bin Abi al-'As, the Jibril met the Prophet Muhammad giving order will placement specific verse. (As-Suyuti, 2008). So that the arrangement did not originate from Utsman and his team, but had existed since the time of Rasulullah Saw and was adjusted to the last tallaqi before Rasulullah died (A'zami, 2005).

So Utsman bin Affan was an honest person. There were no intrigues to maintain his politics by adding or subtracting Qur'anic verses, the codification process was carried out transparently and many of Rosulullah's companions participated in maintaining the authenticity of the Qur'an. When Zaid bin Thabit had finished the codification of *Utsmanic Mushaf*, Utsman sent him to meet Hafsah and borrow the temperature. To do verification, Zaid bin Thabit did not find any differences or the slightest doubt towards him. He enthusiastically returned Hafsah's *Mushaf* and read it in front of all the Muslims at that time, after there was no dispute., Zaid ordered people around to make a duplicate script from *Mushaf* (A'zami, 2005).

Friends agreed, gathered *mushaf*, and burned or eliminated them with water.(ibn 'Abdur Rahman Ibn Sulaiman Ar-Rumi, 2003) Utsman bin Affan warned that if he failed to abolish *Mushafs*, this would trigger an appearance dispute. Anas bin Malik reported Sending every troop in the Muslim army with one *Mushaf*, and then 'Utsman instructed them to burn all scripts and Different manuscripts with *Mushaf ('Utsmani)*. Anas's statement is just that: one scenario from all others. According to another history, Utsman ordered the burning or shredding of all previous manuscripts. In another history, by deleting the ink. Abu Qilaba stated, "'Utsman wrote a letter to every centre, 'I have deleted what I have (script), now delete it yours"(Asqalani, 1995). Although using a word that looks pretty sadistic, "Burn" inside extermination *Mushaf* as said by Theodor Noldeke. (Noldeke, 2013) However, the companions someone deleted ink *mushaf*, swept it away, or compared it as well as matched *mushaf* with *Utsmanic Mushaf*, so there is no difference between *mushaf* Muslims (A'zami, 2005). When Utsman bin Affan ordered people to Islam to gather *mushaf*, they privately burned it; they directly stuck to it and didn't deny it. (Dawud Sulaiman bin al-Asy'ats al-Azdi as-Sijistani, 1995) Ali bin Abi Thalib also agreed about the burning or extermination of *mushaf*, (A'zami, 2005) and according to him, if Utsman bin Affan did not out, then it would be done by him if Utsman bin Affan did not write it one people of Islam would read the Qur'an differently. Mus'ab bin Sai'd, one of the witnesses eyes, said that when burning *mushaf*, society scattered out to watch it but didn't. No one denies it, even if they are amazed by the decision.

The difference in the variant readings of the Qur'an after the codification was completed according to Noldeke was a failure of the codification because not all mushaf were burned and people who disagreed still hid their mushaf and taught it to Muslims, (Noldeke, 2013) in fact the Qur'an was spread through *tallaqi* not through text, the mushaf was used to strengthen the reading and not the main benchmark in reading the Qur'an because the writing and accent of what came out of the mouth was clearly not the same even though it had been discussed through the alphabet (Khaldun. 2004). Uthman bin Affan codified the Qur'an to compile a standard Qur'an recitation by not including diacritical marks in it so that it could be read with *mutawattaat qiraat*, Uthman bin Affan codified the Qur'an to compile a standardized recitation of the Qur'an by not including diacritical marks in it so that it can be read with *mutawattir qiraat* (As-Suyuti, 2008). So that if there is a Muslim dispute, then return to the Ottoman Mushaf, the Ottoman Mushaf does not necessarily eliminate the accent of their qiraat, so that the codification process is successfully carried out with no conflicting people.

This shows that Integritas Utsman bin Affan was very influential on the authenticity of the Qur'an. The parameters of integrity that existed in him affected the legitimacy of the policies he issued in codifying the Qur'an. Some of Noldeke's doubts and accusations

against Uthman bin Affan's policies and actions proved to be untrue, this can be seen from the agreement of the companions to the codification process and the approval of all Muslims to the *Utsmanic Mushaf* as the master *Mushaf* of the Qur'an and the settlement of disputes between Muslims over the reading of the Qur'an so that if there is a dispute over the reading, it will refer to the *Utsmanic Mushaf*.

## CONCLUSION

Theodor Noldeke's accusations concerning the legitimacy of the codification of the Qur'an and the assertion that it is significantly influenced by Jewish traditions are unfounded and contradict historical evidence. It is not valid to conclude that the Prophet Muhammad plagiarized the Qur'an from Jewish teachings merely because some terms in the Qur'an bear resemblance to those in Hebrew. Furthermore, Noldeke's claim that Caliph Uthman practiced nepotism in the codification process—arguing that the standardization of the Qur'an was motivated by personal connections rather than scholarly merit—is also open to critique.

In response to these allegations, it is essential to recognize that Uthman ibn Affan was a companion of the Prophet with a high level of integrity within the Islamic community and made significant contributions to the establishment of the religion. His decision to codify the Qur'an was not made unilaterally; it involved consultations with other companions to address varying recitations and to uphold unity among Muslims. This codification process engaged credible companions who instituted checks and balances to ensure the authenticity of the Qur'an. Uthman's actions were aimed at unifying the Muslim community and preserving the integrity of the Qur'an, which stands in contrast to the historical distortions present in the Bible. Thus, orientalist scholars like Noldeke have erred by conflating the history of the Qur'an's codification with their own sacred texts.

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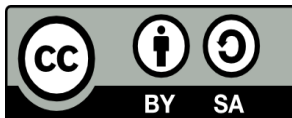
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