

THE WRITING OF THE MUSHAF OF THE QUR'AN DURING THE TIME OF UMAR BIN KHATTAB RA

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Abstract: The writing of the Qur'anic manuscripts has undergone various periods of writing, from the time of the Prophet Muhammad to the time of Abu Bakar to the time of Umar bin Khattab r.a. All the writing of the Qur'anic manuscripts that are carried out are always accompanied by the accompanying events. At first, at the time of the Prophet Muhammad, the problems regarding the Qur'an were not significant because the Apostle was still alive. However, after the death of the Prophet Muhammad, there were many events that prompted the need to rewrite the Qur'anic manuscripts, so the peak was after the Yamamah war which resulted in many Huffadh Qur'ans being martyred on the battlefield. So this is where the main role of Umar bin Khattab r.a begins, from proposing that the writing of the Qur'anic manuscripts needs to be done again, after it has been rewritten and recorded, it needs to be maintained and disseminated. This is what will be described in this journal. Then the things that will be discussed are: how is the biography of the Umar bin Khattab r.a, how his reign was, and how the writing of the Qur'anic manuscripts and the maintenance and dissemination of his teachings during Umar bin Khattab r.a took place.

INTRODUCTION

The development of Islam in the era of the Prophet Muhammad SAW and his companions was the golden age of Islam; it can be seen how the purity of Islam itself was with the perpetrators and actors and the main factor, namely the Prophet Muhammad, then in the next era, namely the era of the companions, who brought a better civilizational mission. "Civilization has a positive connotation for humans who develop consciously to become ideal human beings. Every Islamic leadership certainly has different advancements (civilization) and has different ideas and ideas as well as different policies either before or after. Because the character and attitude of each leader determine a region, Umar bin Khattab was a caliph after Abu Bakr. He was a firm and courageous leader and a true warrior of Islam. Fairness, generosity, a high fighting spirit, intelligence, and a strong faith are traits that are imprinted in Umar bin Khattab's personality. There were many developments in Islamic civilization under the leadership of Umar bin Khattab's best friend, which lasted for approximately 10 years and 6 months, namely from 13 H/634M to 23 H/644M, including: expansion and management of areas; management of the state Treasury; restructuring of government bureaucracy; enforcement of ijihad; and determination of the Islamic calendar. It can be said that during the time of the caliph Umar bin Khattab, Islam reached a new stage of civilization because almost all regions of the Arabian Peninsula had spread Islamic teachings. Of course, the history of writing and collecting the text of the Koran during the time of Umar bin Khattab became a historical trail for all Muslims at that time, which has

continued to the present day. So this journal will describe: a brief biography of the caliph Umar bin Khattab, how was the government during the time of the caliph Umar bin Khattab, how was the writing of the Mushaf of the Koran during the time of Umar bin Khattab, and how was the form of the text of the Koran at that time?

In the view of Muslims, the Koran is a guide for mankind (hudanllinnas) which lays the principal foundations of all human life problems and is a universal book. These instructions are the basic foundation of the Islamic religion and serve as a guide for life for its adherents and guarantee the happiness of life both in this world and in the hereafter. The Qur'an introduces itself with various characteristics and characteristics. One of them is that it is a book whose authenticity in the view of Muslims is guaranteed and always maintained by Allah, as Allah affirms in His word (QS. Al-Hijr: 9)

إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ۚ وَإِنَّا نَحْنُ مُصَدِّقُوا لِمَا نَزَّلْنَا بِاللُّغَةِ الْقُرْآنِيَّةِ فَاتَّبِعُوا حَقَّ تِلْكَ الْوَعْدِ إِنَّا هُمْ الْمُحْذَرُونَ ۚ

Meaning: Indeed, it is We who sent down the Qur'an and surely We (also) who maintain it.

The verse above emphatically states that the reduction of the Koran and the maintenance of its purity are the affairs of Allah SWT. It was he who revealed the Koran to the Prophet Muhammad through the intercession of the angel Gabriel, and it is he who will maintain its originality at all times. However, this does not mean that Muslims can just sit idly by, without paying the slightest attention to the maintenance of the Koran. Muslims should be pro-active in maintaining the authenticity of their holy books. In the word of God that the author has mentioned above, to be precise in the words nahnu and nazzalna and wa-inna which use plural redaction (mutakallim ma'a al-khar) instead of mutakallim wahdah which shows the oneness of Allah Almighty, indicating the necessity of the involvement of Muslims in maintain the purity of the holy book of the Koran.

THEORETICAL STUDY

The approach used in this research is a qualitative research approach. Qualitative research is research based on the philosophy of postpositivism, used to research on natural object conditions (as opposed to research on object conditions through experiments), where the researcher is the key instrument. This study uses a descriptive analysis method with library research data collection techniques because the research is related to various books and books related to the theme of the discussion.

RESEARCH METHODS

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DISCUSSION AND RESEARCH RESULTS

The writing of the Mushaf of the Koran during the time of the caliph Umar bin

Khatab had gone through several stages, namely the writing of the Koran during the time of the Prophet Muhammad, as well as during the time of the caliph Abu Bakar Ash-Shiddiq. Of course, every writing of the Qur'anic text is always accompanied by accompanying events. Like the writing at the time of the Prophet, which became the foundation or basis for the beginning, the Koran was written down directly, not only from the memorization of the companions, where the writing at the time of the Prophet had been completed, but not yet perfectly combined. Because there are still many scattered in various media such as animal bones, palm tree bark and so on. After the momentum of the death of the Prophet Muhammad SAW in 11 Hijri or 632 AD. Then a new round of writing of the Koran began, but not like the period of writing directly through the mouth of the Prophet Muhammad SAW. because the prophet has died, but the collection of the writings of the Koran through friends through writing and memorization.

The second Makabab began during the time of the caliph Abu Bakar Ash Shiddiq (11-13 H or 632-634 AD) who was appointed to replace the Prophet Muhammad in the leadership of the Muslims. Even though he only served as caliph for about 2 years, Abu Bakr experiencing a lot of turmoil in the internal Muslim community ranging from apostates to people who do not want to pay zakat. During the time of Caliph Abu Bakar al-Shiddiq, there was a battle of Yamamah in the year 11 H/632 AD. Even though the Prophet SAW had not even passed away a year ago, there was a war that killed 70 Huffadz. At that time Zaid reported the matter to the caliph, so the caliph Abu Bakar called him after the battle of Yamamah. There he saw the friend of Umar bin Khattab with Abu Bakar, then Abu Bakar began to say: "Umar has just arrived to convey this opinion in the battle of the Yamamah which has claimed so many lives from the memorizers of the Qur'an (Qurra'), and we are afraid of something similar happened in another war. Because there is a possibility that most of the Qur'an will be destroyed, therefore he thought that the order to collect all the Qur'an should be issued. Then Abu Bakar added: "I said to Umar how is it possible for you to do an action that the Prophet Muhammad SAW never did?" then Umar replied: "this is a commendable effort" until finally Allah SWT gave us peace and opened our hearts to carry out the collection of writing the texts of the Qur'an, until finally we agreed to carry it out. So after the above dialogue between Abu Bakar and Umar. Abu Bakar said: "Zaid, you are an intelligent, clever young man, and you are used to writing revelations on the prophet Muhammad, and we do not see a single weakness in you. Search all the Qur'an so that it can be summarized in its entirety." Zaid replied: "By God, if they asked me to pay attention to a giant mountain, then it would feel lighter than what they are ordering me to do now. So Zaid asked: "Why do you (Abu Bakar and Umar) think of doing something that was never done by the Prophet Muhammad?". Abu Bakar and Umar insisted saying that it was okay and would even bring good, they relentlessly calmed the objections, until finally God calmed us down to do the task just like God calmed the hearts of Abu Bakar and Umar. After being given the confidence, Zaid was able to accept the heavy task as the leader of the Qur'an manuscript writing team, while Umar was the shahibul fikrah as a special assistant

In the description above, a story is presented, a dialogue between companion

figures who have played a big role in the sustainability of the Koran. Between the friends of Abu Bakar Ash-Shiddiq, Umar bin Khattab and Zaid bin Thabit. So it can be said that even before becoming a caliph, Umar bin Khattab had a big hand in writing the Qur'anic mushaf. So it is not surprising that when the time of the caliph Abu Bakr the Koran was successfully written into a mushaf for the existence of the Koran. After the first stage of writing revelations and the second rewriting and collecting revelations, the third stage of writing the Mushaf of the Koran occurred during the time of Caliph Umar bin Khattab. Along with the rapid progress of the spread of Islam in various parts of the Arabian Peninsula, Umar has a role as a person who maintains the holy book of the Koran.

When Umar was not yet the caliph, he had called convincingly that the Koran must be saved in various ways and efforts. In general, during the reign of Umar attention to the Koran was barely visible even though the maintenance of the Koran and its distribution had been carried out so widely. This situation can be caused by two main factors, namely the expansion of Islamic territory, and the second factor is that his reign was a continuation of the reign of Abu Bakr, where during Abu Bakr's time there was an effort to unify the Koran in one place. That is, in the matter of the unification of the Koran, during Umar's reign it can almost be said that there were no significant problems to be resolved with regard to the Koran. With regard to the first factor, since the beginning, Islamic leaders had prepared Umar as a leader figure who would face the threat of Islamic da'wah from the two major countries in the region at that time, namely the Land of Persia and Rome. On the second issue, namely regarding the condition of the Koran which is relatively "safe" compared to the issue of threats to sovereignty, it does not mean that there have been no attempts at all to guard against this situation from disturbances that may arise. As you know, at the time of Abu Bakar, the Al-Qur'an was written in its entirety by Zaid bin Thabit in sheets and bound correctly arranged according to the verses correctly 18. But that does not mean there were no efforts by Caliph Umar bin Khattab in preserving the Qur'an and spreading it to new areas which has been dominated by Islam. Caliph Umar bin Khattab has the strategy itself is to send approximately 10 friends to Basrah to teach the Koran after hearing reports from friends who say that there are different readings of the Koran that taught to the community. Then he also sent Ibnu's friend Mas'ud headed for Kufa. The introduction of the teachings of the Koran is then carried out in Syria which was done on the complaint of Yazid bin Abu Sufyan, the ruler of Syria which was carried out on complaints from Yazid bin Abu Sufyan, the ruler of Syria, because Muslims in Syria need Koranic and Islamic education. He insisted that Umar could send experts in this field, so Umar chose three friends to do the job, namely: Muadz, Ubada, and Abu Darda. Caliph Umar bin Khattab asked them to go to the city of Hims or Homs in Syria, after finishing teaching the Koran and Islam, until the residents were happy there. So Abu Darda chose to continue his preaching to the city of Damascus (Sham), and Muadz and Ubada continued their preaching to the city of Palestine. Meanwhile in the capital city of the caliph, Umar bin Khattab sent Yazid bin Qusait to teach the Koran among the Bedouins. Umar also appointed Abu Sufyan as overseer for their (Bedouin) tribe to see how far they had learned. Umar also chose three other companions in Medina to teach the children. So *ujroh* or wages for everyone who teaches it is given 15 dirhams per month. The role that is no less important in the

maintenance of the Qur'an carried out by Umar is through talaqi activities, namely a routine activity for friends to listen to their memorization of the Koran to Umar. This is one of the most important activities to maintain the purity of the Qur'an. This activity was easier for friends to do at that time because their memorization power was very good. While writing the Qur'an, at that time tended to be more difficult to do, considering the lack of writing media, besides the number of friends who could write was very minimal. Even though during the time of Caliph Umar bin Khattab the Koran experienced quite rapid development and spread, at that time the Koran had not been reproduced. only one of which became the national archive which was recorded during the time of the caliph Abu Bakar Ash-Shiddiq. Which was then given to Umar and before he died the manuscript or archive of the Koran was given to his son, namely Hafsa bint Umar bin Khattab. The reason for this was because the motive for compiling the Koran at that time was not for the benefit of those who wanted to memorize it, but only to maintain the integrity and purity of the Koran. There are still many people who study the Koran and teach it by rote. So during Umar's time, the maintenance and distribution of the Koran was carried out directly by his companions who were sent by him to teach directly to the Muslims at that time. Of course, apart from having a positive side, the strategy of the caliph Umar bin Khattab in the maintenance and distribution of the Koran was as in the point above. So there is also a negative side, namely some experts argue that Umar's attitude during his reign was within a span of 10 years. in terms of maintenance of the Koran which does not directly use the Manuscripts maintenance of the Koran, which did not directly use the Qur'anic manuscripts which at that time had been recorded during the time of the caliph Abu Bakr for teaching, but directly sent companions using the memorization of the Koran which was owned directly to the Muslims in areas that had been conquered by Islam, which had implications for the occurrence of several things, including:

First, the appearance of a personal manuscript from several friends. On the one hand, this condition further creates non-uniformity, especially in terms of the form and style of Al-Qur'an writing.

Second, there is no uniformity in terms of how to read the Koran. On the one hand, some scholars do not consider this a problem, because the Prophet himself allowed reading the Koran with several qira'at, as long as it does not deviate from its basi principles. On the other hand, scholars who disagree with the existence of this variety of readings are considered something that is not good, because it seems that there is no unity and unity of Muslims in reading the Qur'an.

Even Taufik Adnan Amal recorded the number of pre-Ottoman manuscripts, which means there were at the time of the Caliphs Abu Bakr and Umar, in more detail and classified them into primary manuscripts and secondary manuscripts. Primary manuscripts (totaling 14 manuscripts) are independent manuscripts collected individually by a number of the companions of the Prophet Muhammad. While the secondary manuscripts (totaling 12 mushafs) are the next generation manuscripts which are very dependent on or based on the primary shaf and reflect the reading traditions of major Islamic cities. The full classification of these two manuscripts is as follows 22.

Mushaf Primer:

Mushaf Salim ibn Ma'qil
Mushaf Umar bin Khattab
Mushaf Ubay bin Ka'b
Mushaf Ali bin Abi Thalib
Mushaf Abu Musa Al-Asy'ari
Mushaf Hafshah bint Umar
Mushaf Zaid bin Tsabit
Mushaf Aisyah bint Abu Bakr Mushaf Umm Salamah
Mushaf Abdullah Ibnu Amr
Mushaf Ibnu Abbas
Mushaf of Ibn Zubair
Mushaf Ubaid ibn Umair
Mushaf Anas ibnu Malik

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Secondary Manuscripts:

Mushaf Alqamah ibnu Qais
Mushaf Ar-Rabi ibnu Khusaim
Mushaf al-Haris ibn Suwaid
Mushaf al-Aswad ibnu Yazid
Mushaf Religion
Mushaf Talhah ibnu Musarrif
Mushaf al-A'masy
Mushaf Mujahid
Mushaf Sa'id ibn Jubair
Mushaf Ikrimah
Mushaf Atha' ibnu Abi Rabiah
Mushaf Ja'far as-Sadiq

Therefore, after the leadership of Umar bin Khattab, the next stage that would occur during the reign of Uthman bin Affan's caliph, was various efforts to unify or standardize the Qur'anic manuscripts that already existed in the midst of Muslim communities in the Arabian Peninsula. The form of the Mushaf of the Qur'an during Umar's time was the same as that of Abu Bakr because there was only one Mushaf that became the main manuscript archive. Which text still uses ancient Khufi khat which has no punctuation.

CONCLUSION

Al-Qur'an manuscripts during the time of Caliph Umar bin Khattab we can learn

several lessons, among others:

We must have a sense of concern for overcoming problems, the caliph Umar bin Khatab after the war of Yamamah immediately felt worried about the sustainability of the Koran, for this reason Umar suggested writing the Qur'anic mushaf again after the war. Therefore he was also given the title by Abu Bakr as *shahibul fikra* is the person who inspired the writing of the Qur'anic manuscript. Becoming a friend who persuaded Abu Bakr to want to do the writing of the Mushaf of the Koran, even though initially there was a debate but it was resolved and ended with an agreement on writing the Mushaf of the Koran. Umar was also given the nickname as the person who first opened the path of *ijtihad* among Muslims.

The caliph who had a very good strategy in maintaining and teaching the Koran to Muslims, especially to new areas that had been conquered by Islam during his reign. By sending friends who are experts in the field of teaching the Koran to teach directly to the Muslims there. People who continue to preserve *talaq* activities, which are routine activities for friends to listen to their memorization of the Koran to Umar. This is one of the important activities, to maintain the purity of the Qur'an. This activity was easier for friends to do at that time because their memorization power was very good. As for writing the Qur'an, at that time it tended to be more difficult to do, considering the lack of written media, besides the number of friends who could write was very minimal. So it can be said that the role of the caliph Umar bin Khattab was very vital at the beginning of writing the Qur'anic mushaf. Not only during the time of Abu Bakr or Ustman, the Koran experienced developments. Even during the time of the caliph Umar, this was done intensively. Especially during the time of the caliph Umar Islam could expand or conquer various areas in the Arabian peninsula. As well as the many advances in the political, governmental, economic, social, military, judiciary and teaching of the Koran, it can be said that the reign of the caliph Umar which lasted less more than 10 years has made a firm initial foundation of the holy book of the Qur'an.

SUGGESTION

The research is not yet perfect, so it is hoped that all of us will read the correct references regarding the writing of Umar bin Khattab's mushaf.

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