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Rasm al-Qur'an in Scholarly Study: An Analysis of the Uthmanic Rasm

[1]Afdallul Huda
Universitas Islam Negeri Sultan Syarif Kasim Riau
Email: 12510113294@students.uin-suska.ac.id

[2]Ahmad Medika Putra. Nst
Universitas Islam Negeri Sultan Syarif Kasim Riau
Email: 12510114191@students.uin-suska.ac.id

[3]Aisyah Adinda Saputri
Universitas Islam Negeri Sultan Syarif Kasim Riau
Email: 12510123641@students.uin-suska.ac.id

[4]Riska Sawitri
Universitas Islam Negeri Sultan Syarif Kasim Riau
Email: riskasawitry@gmail.com

**Coresponding Author*
Email : 12510113294@students.uin-suska.ac.id

ABSTRACT

Rasm al-Qur'an, particularly the *Uthmanic rasm*, is a system of Qur'anic orthography that plays a crucial role in preserving the authenticity and uniformity of the Qur'anic text. The development of *rasm al-Qur'an* cannot be separated from a long historical process, beginning with the early and simple writing practices during the time of the Prophet Muhammad (peace be upon him), followed by the compilation during the caliphate of Abu Bakr, and culminating in the standardization under Caliph Uthman ibn Affan. Variations in *qira'at* across different regions became the primary background for the emergence of the Uthmanic rasm as an effort to unify the Muslim community under a standardized form of the mushaf. This study aims to examine the definition of *rasm al-Qur'an*, its historical development leading to the emergence of the Uthmanic rasm, scholarly perspectives on its status, and the principles governing its orthography. The

research employs a qualitative method with a library research approach, analyzing relevant academic sources such as journals and books. The findings indicate that the Uthmanic rasm holds a highly significant position in maintaining the authenticity of the Qur'anic text and the stability of its recitation, despite differences of opinion among scholars regarding its status whether it is *tauqifi* (divinely guided) or *ijtihadi* (based on scholarly reasoning). Furthermore, the Uthmanic rasm follows distinctive orthographic rules, including *al-hadhf* (omission), *al-ziyadah* (addition), *al-badal* (substitution), and *al-wasl wa al-fasl* (connection and separation), which do not always conform to modern Arabic writing conventions. Therefore, the Uthmanic rasm remains the primary standard for writing the Qur'anic mushaf and continues to be relevant for preservation and study in the modern era.

Keywords: *Rasm al-Qur'an, Uthmanic Rasm, Scholarly Analysis*

A. Introduction

The Qur'an, as the holy scripture of Islam, holds a central position both as a source of teachings and as a guide for life. The authenticity and purity of the Qur'anic text have been carefully preserved from the time of its revelation until the present day. One of the key elements in maintaining this authenticity is the system of writing known as *rasm al-Qur'an*, particularly the *Uthmanic rasm*. This refers to a specific orthographic pattern used in writing the *mushaf*, characterized by features that differ from modern Arabic spelling conventions, as it aims to preserve the original form of the text as transmitted from the generation of the Companions [Shodiqoh, 2019: 93–98].

Conceptually, *rasm al-Qur'an* is not merely a writing system but also a part of the discipline of *'Ulum al-Qur'an*, serving to ensure the conformity between the written text and its recitation. The *Uthmanic rasm*, in particular, refers to the standardized system of writing the Qur'an established during the caliphate of Uthman ibn Affan. This system remains the primary reference in writing the Qur'an today, as it is considered capable of preserving textual uniformity while accommodating various authentic *qira'at* [Nurchalisa, 2025: 366–368].

From a historical perspective, the writing of the Qur'an has undergone a long process of development since the time of the Prophet Muhammad (peace be upon him). During his lifetime, the Qur'an was recorded on simple materials such as stones, bones, and palm leaves, and it was not yet compiled into a single, complete manuscript. After the Prophet's passing, several challenges arose within the Muslim community, including the death of many memorizers of the Qur'an in battle. This situation prompted Caliph Abu Bakr to initiate the compilation of the Qur'an into written sheets (*suhuf*) as a measure to preserve the integrity of the revelation. These manuscripts were carefully preserved, and during the caliphate of Umar ibn al-Khattab, no duplication was undertaken, as they were regarded as the original documents that needed to be safeguarded [Istiqomah, 2022: 50–52].

The development of Qur'anic writing reached a more significant stage during the caliphate of Uthman ibn Affan. At that time, the Islamic empire had expanded considerably, and the Companions had dispersed across various regions. As a result, differences in the modes of recitation (*qira'at*) emerged in areas such as Syria, Kufa, Basra, and others. These differences had the potential to create disputes among Muslims. In response, Caliph Uthman implemented a policy to unify the Muslim community upon a single standardized *mushaf*. He appointed a committee consisting

of Zaid ibn Thabit, Abdullah ibn al-Zubair, Sa‘d ibn al-‘As, and Abdurrahman ibn al-Harith ibn Hisham to undertake this task.

The standardization carried out under Uthman was not only intended to unify the Qur’anic text but also marked the establishment of the *Uthmanic rasm* as the official writing system. The standardized copies were then reproduced and distributed to various Islamic regions, while other differing manuscripts were ordered to be destroyed in order to prevent further discrepancies. This policy demonstrates the strategic role of the *Uthmanic rasm* in maintaining both the unity of the Muslim community and the authenticity of the Qur’anic text.

In subsequent developments, scholars have expressed differing opinions regarding the status of the *Uthmanic rasm*. Some scholars consider it *tauqifi*, meaning that it is based on prophetic guidance and therefore must not be altered. Others view it as *ijtihadi*, the result of the Companions’ reasoning, which may be adapted as long as it does not alter the meaning of the Qur’an. Despite these differences, the majority of scholars agree that the *Uthmanic rasm* plays a crucial role in preserving the uniformity of the *mushaf* and the authenticity of Qur’anic recitation.

Furthermore, the *Uthmanic rasm* is governed by distinctive orthographic principles that differ from modern Arabic spelling. These include *al-hadhf* (omission of letters), *al-ziyadah* (addition of letters), *al-badal* (substitution of letters), and *al-wasl wa al-fasl* (connection and separation of words). These principles indicate that the *Uthmanic rasm* is not merely a conventional writing system, but one grounded in strong historical and scholarly foundations, serving to preserve the authenticity of the Qur’anic text while accommodating various valid *qira’at* [Al Faruq, 2024: 5–6].

In the modern era, the study of *rasm al-Qur’an* has become increasingly important, particularly in the context of education and academic research. This is due to the challenges faced in understanding the differences between the *Uthmanic rasm* and modern Arabic orthography, especially for non-Arab learners. Therefore, a proper understanding of *rasm al-Qur’an* is essential to avoid errors in both writing and reciting the Qur’an [Zaini, 2020: 162–163]. Additionally, the *Uthmanic rasm* remains relevant in the development of digital *mushaf* and contemporary scholarly studies, making it important to preserve and further examine.

Based on the above discussion, it can be concluded that *rasm al-Qur’an*, particularly the *Uthmanic rasm*, is a crucial aspect in maintaining the authenticity, uniformity, and continuity of the Qur’anic text. Therefore, a comprehensive study of its definition, historical development, scholarly perspectives, and orthographic principles is essential to deepen understanding of the Qur’an as the sacred scripture of Islam.

B. Literature Review

Rasm al-Qur’an is a specialized orthographic system used in writing the Qur’anic *mushaf* and constitutes an important part of the study of *‘Ulum al-Qur’an*. It possesses distinctive characteristics that differ from modern Arabic orthographic conventions, as its primary purpose is to preserve the authenticity of the Qur’anic text as it was revealed. According to Mira Shodikoh, *rasm al-Qur’an* represents a pattern of writing transmitted from the era of the Companions and maintained to this day as a form of textual authenticity. The historical development of *rasm al-Qur’an* demonstrates a gradual process, beginning during the time of the Prophet Muhammad (peace be upon him), when no standardized writing system yet existed. It was later codified during the caliphate of Abu Bakr and eventually standardized under Caliph Uthman ibn Affan. This standardization aimed to preserve the uniformity of the *mushaf* amid the expansion of the Islamic world. As emphasized by M. Ulil, the codification

during Uthman's period was a crucial step in unifying the Muslim community under a single Qur'anic text. Within scholarly discourse, there are differing opinions regarding the status of the *Uthmanic rasm*, particularly between those who regard it as *tauqifi* (divinely guided) and those who consider it *ijtihadi* (based on scholarly reasoning). Nevertheless, the majority of scholars agree that the *Uthmanic rasm* serves a primary function in preserving the uniformity of the text and the authenticity of Qur'anic recitation. Furthermore, it accommodates various authentic *qira'at*, which explains why its orthographic form does not always conform to modern Arabic spelling rules. This indicates that *rasm al-Qur'an* functions not only as a technical writing system but also as a scholarly and historical framework. In the modern context, the use of the *Uthmanic rasm* continues to be maintained despite various challenges, particularly in educational settings for non-Arab learners. Zaini notes that the differences between the *Uthmanic rasm* and modern orthography can create difficulties; however, it remains in use due to its authenticity. Moreover, the orthographic principles of the *Uthmanic rasm*, such as *al-hadhf* (omission), *al-ziyadah* (addition), *al-badal* (substitution), and *al-wasl wa al-fasl* (connection and separation), demonstrate that this system operates with distinctive and systematic rules in preserving the integrity of the Qur'anic text. Thus, the *Uthmanic rasm* functions not only as a writing system but also as a crucial instrument in maintaining the authenticity, uniformity, and continuity of the Qur'an up to the present time.

C. Research Method

This study employs a qualitative approach using a library research method, which involves collecting and analyzing data from various literature sources relevant to the research topic. The data sources in this study consist of academic journals, books, and scholarly works that discuss *rasm al-Qur'an*, particularly the *Uthmanic rasm*. Data collection techniques are carried out by identifying, reading, and examining literature related to the definition of *rasm al-Qur'an*, its historical development, scholarly perspectives, and its orthographic principles. The collected data are then analyzed using a descriptive-analytical method in order to generate a comprehensive understanding of the subject matter. The data analysis process includes data reduction, data presentation, and conclusion drawing. In this process, the researcher also conducts a comparative analysis of various sources to ensure the validity and reliability of the findings. By employing this method, the study is expected to provide a systematic and in-depth description of *rasm al-Qur'an*, particularly the *Uthmanic rasm*.

D. Results and Discussion

1. The Definition of Rasm al-Qur'an (Linguistically and Terminologically)

Linguistically, the term *rasm al-Qur'an* is derived from two words: *rasm* and *al-Qur'an*. The word *rasm* in Arabic means to draw, to write, to imprint, or to leave a trace. In the terminology of *'ulum al-Qur'an*, *rasm al-Qur'an* refers to a discipline that studies the writing of the Qur'an using specific methods, both in the representation of words (*lafaz*) and the letters employed [Zaini, 2020: 157]. The term *rasm* is also associated with the root word *athar*, meaning "trace," and is synonymous with terms such as *khat*, *zubur*, *kitabah*, *satr*, and *raqm*.

As a branch of *'Ulum al-Qur'an*, *rasm al-Qur'an* examines the processes through which the Qur'anic *mushaf* was compiled and subsequently written [Faruq, 2024: 2–3]. Broadly speaking, *rasm* can be divided into two types: *rasm qiyasi* and *rasm istilahi*. *Rasm qiyasi*, also known as *rasm imla'i*, refers to the conventional representation of words using Arabic letters in accordance with general orthographic rules, while still observing standards of *ibtida'* (beginning) and *waqf*

(pausing). In contrast, *rasm istilahi*, often referred to as the *Uthmanic rasm*, denotes the specific orthographic system used by Zaid ibn Thabit and his colleagues in writing the *Uthmanic codices* (*al-masahif al-'Uthmaniyyah*).

This discipline is of great importance because it ensures that the writing of the Qur'an remains unchanged, thereby preserving the text exactly as it was transmitted by the Prophet Muhammad (peace be upon him) to his Companions. In this sense, *rasm* functions as the official standard for writing the Qur'an [Nurchalisa, 2025: 370].

Terminologically, *rasm al-Qur'an* refers to the set of orthographic rules established during the caliphate of Uthman ibn Affan and practiced by the Companions. According to al-Zarqani, *rasm al-Qur'an* is the method of writing the Qur'an that was agreed upon by Uthman ibn Affan in terms of its words and letters. This writing pattern later became the standard reference for reproducing and copying the Qur'an based on the *Uthmanic mushaf*.

It is important to note that *rasm al-Qur'an* represents a distinctive system of writing the Qur'anic text, characterized by unique forms in both word structures and letter usage. In fact, the writing of the Qur'an had already begun during the time of the Prophet Muhammad, who established a team of scribes led by Zaid ibn Thabit. At that time, the recording of the Qur'an was carried out under the direct guidance of the Prophet, ensuring accuracy and authenticity in its transmission.

2. The Historical Development of Rasm al-Qur'an up to the Emergence of the Uthmanic Rasm

In its earliest stage, the Qur'anic manuscripts of the Companions differed from one another, as they recorded the revelation without a standardized writing system. These writings were generally intended for personal use and were not initially designed to be transmitted to later generations. During the time of the Prophet Muhammad (peace be upon him), the Qur'an was written on simple materials such as stone fragments, animal bones, and palm leaves. These writings were scattered and had not yet been compiled into a single, complete *mushaf*, although they were preserved in the Prophet's household. The primary aim of this writing activity was to help maintain the integrity and purity of the Qur'an.

During the caliphate of Abu Bakr, these scattered writings were compiled into *suhuf* (written sheets). This compilation was undertaken upon the suggestion of Umar ibn al-Khattab, who was concerned about the loss of many Qur'an memorizers, particularly after the Battle of Yamamah, in which approximately seventy memorizers were killed. Therefore, the main objective of the compilation during Abu Bakr's time was to preserve the Qur'an and ensure that no part of it would be lost.

A more advanced stage in the development of Qur'anic writing occurred during the caliphate of Uthman ibn Affan, when the Qur'an was copied into several standardized manuscripts. To accomplish this task, Uthman appointed a committee of four: Zaid ibn Thabit, Abdullah ibn al-Zubair, Sa'd ibn al-'As, and Abdurrahman ibn al-Harith ibn Hisham. In their work, they followed specific guidelines approved by the caliph. Among these were that the text should be based on *mutawatir* transmissions, that abrogated (*mansukh*) verses no longer recited during the Prophet's lifetime should be excluded, and that the orthography should

accommodate the various authentic *qira'at*. They also removed any marginal notes or personal additions made by Companions that were not part of the Qur'anic text.

The writing system adopted by this committee was later referred to by scholars as *rasm al-mushaf.* Since it was endorsed by Caliph Uthman, it came to be widely known as the *Uthmanic rasm*. However, this term specifically refers to the manuscripts produced by the committee during Uthman's time and does not include earlier writings from the periods of the Prophet or Abu Bakr. To prevent further اختلاف and disputes among Muslims, Uthman ordered that other variant manuscripts be destroyed.

This decision later opened the possibility for scholarly debate regarding the obligation to adhere strictly to the *Uthmanic rasm* [Mira, 2019: 92–93]. The emergence of the *Uthmanic rasm* was primarily triggered by differences in Qur'anic recitation (*qira'at*) across various regions. For instance, the people of Syria followed the recitation of Ubayy ibn Ka'b, the people of Kufa adhered to that of Ibn Mas'ud, while others followed the recitation of Abu Musa al-Ash'ari. During the time of the Prophet and the caliphate of Umar, these differences did not lead to conflict. However, several years into Uthman's rule, disagreements over recitation began to intensify and, in some cases, escalated into serious disputes, with certain groups even accusing others of disbelief.

This situation was further exacerbated by the rapid expansion of Islam, which brought in new converts from diverse ethnic and cultural backgrounds. Observing the growing tensions, Hudhayfah ibn al-Yaman proposed to Uthman that a unified Qur'anic text be established to prevent further اختلاف. Uthman accepted this proposal and, with the agreement of the Companions, decided to produce a standardized *mushaf*. He borrowed the manuscript compiled under Abu Bakr, which was in the possession of Hafsah, and commissioned the aforementioned committee to produce official copies. They were instructed that in cases of اختلاف, the text should be written in the dialect of Quraysh, as the Qur'an had been revealed in that dialect.

After the committee completed its task, Uthman returned the original manuscript to Hafsah and distributed the standardized copies to various regions. He also ordered that all other non-standard copies be destroyed to avoid further disputes. The committee carefully verified each verse to ensure that only those authentically transmitted from the Prophet and supported by *mutawatir* recitation were included, while excluding weak (*ahad*), fabricated (*mawdu'*), abrogated (*mansukh*), or irregular (*shadhdh*) readings.

Through this effort, Uthman successfully unified the Muslim community and prevented potential divisions. Consequently, the Qur'anic manuscripts available today are based on the standardized text established during his caliphate, which continues to serve as the authoritative reference for Muslims worldwide [Rahman, 2024: 95–96].

3. Scholarly Views and Opinions on Rasm al-Qur'an

The discussion of *rasm al-Qur'an* is not limited to the historical aspects of the writing of the *mushaf,* but also involves scholarly debates regarding its status, function, and the obligation of its use. Within the study of *'Ulum al-Qur'an*, the *Uthmanic rasm* occupies a central position, as it is considered a form of writing

transmitted from the generation of the Companions and possesses strong legitimacy in preserving the authenticity of the Qur'anic text. Therefore, scholars have expressed diverse views, although the majority tend to uphold the *Uthmanic rasm* as the primary standard for writing the *mushaf*.

Most scholars argue that the *Uthmanic rasm* is *tauqifi*, meaning that its orthography is based on the guidance and approval of the Prophet Muhammad (peace be upon him), later formalized during the caliphate of Uthman ibn Affan. This perspective asserts that *rasm* is not merely the result of human reasoning (*ijtihad*), but rather part of the effort to preserve the divine revelation as it was originally conveyed.

Accordingly, the *Uthmanic rasm* is regarded as having a sacred value and should not be altered, as any modification could potentially affect the authenticity of the Qur'anic text [Nurchalisa, 2025: 365–369]. On the other hand, some scholars maintain that the *Uthmanic rasm* is *ijtihadi*, meaning that it resulted from the consensus of the Companions during Uthman's caliphate in an effort to unify the Muslim community. According to this view, although the *Uthmanic rasm* holds great importance, the Qur'an may theoretically be written using modern Arabic orthographic conventions, provided that the meaning and recitation remain unchanged. This opinion emerges in response to practical needs, particularly in the context of education and the dissemination of the Qur'an among non-Arab communities [Rahman, 2024: 96].

Despite these differing perspectives, the *Uthmanic rasm* plays a highly strategic role in maintaining the uniformity of the Qur'anic text and the stability of its recitation. By providing a standardized orthographic framework, Muslims across different regions can refer to the same text, thereby minimizing potential differences that could lead to conflict. In this regard, the *Uthmanic rasm* serves as a crucial instrument in preserving the unity of the Muslim community [Nasrullah, 2025: 377–379].

One of the distinctive features of the *Uthmanic rasm* lies in its ability to accommodate various authentic *qira'at* within a single written form. This is evident in certain orthographic patterns that may appear inconsistent with modern Arabic spelling rules but, in fact, allow for multiple valid recitations. Thus, *rasm* functions not only as a writing system but also as a mechanism for preserving the diversity of *qira'at* within an authentic framework.

In the modern context, Zaini highlights that the application of the *Uthmanic rasm* in printed *mushaf* in countries such as Indonesia and Malaysia faces several challenges. One of the main issues is the difficulty experienced by general readers in understanding orthographic forms that differ from contemporary Arabic spelling. This creates a dilemma between maintaining the authenticity of the *Uthmanic rasm* and addressing the need for ease of learning. Nevertheless, most official institutions continue to uphold the *Uthmanic rasm* as the standard in Qur'anic publication.

Studying *rasm al-Qur'an* in the modern era is therefore essential, particularly for scholars and students of Qur'anic studies. Understanding *rasm* is not only important for ensuring accuracy in writing, but also for comprehending the relationship between the text, its recitation, and its meaning. In this sense, *rasm* is

regarded as an integral part of Qur'anic studies that cannot be separated from other related disciplines [Al-Faruq, 2024].

In the processes of writing, verifying, and standardizing Qur'anic texts, the *Uthmanic rasm* serves as the primary reference in ensuring textual validity. This demonstrates that *rasm* has not only a historical function but also a methodological significance in contemporary Qur'anic scholarship. Therefore, the existence of the *Uthmanic rasm* remains relevant and even increasingly important in the context of modern academic development [Rahman, 2024: 96].

Although scholars differ in their views regarding whether the *Uthmanic rasm* is *tauqifi* or *ijtihadi*, the majority agree that it plays a vital role in preserving the authenticity, uniformity, and continuity of the Qur'anic text. Consequently, the *Uthmanic rasm* continues to be maintained as the primary standard for writing the *mushaf* to this day [Ulil, 2023: 103–104].

4. The Principles of Writing in Rasm al-Qur'an

There are two main types of *rasm* used by Muslims in the writing of the Qur'an: the *Uthmanic rasm* and the *imla'i rasm*. The *Uthmanic rasm* is based on the orthographic system found in the standardized *mushaf* produced during the caliphate of Uthman ibn Affan, while *rasm imla'i* refers to a writing method that follows general Arabic orthographic rules, distinguishing between written forms and pronunciation. The majority (*jumhur*) of Muslim scholars agree that the *Uthmanic rasm* should be used in writing the Qur'anic *mushaf*.

However, this issue has been subject to debate, as the distinctive features of the *Uthmanic rasm* are sometimes viewed as diverging from conventional Arabic writing rules. In Indonesia, Qur'anic scholars have extensively discussed the study of the *Uthmanic rasm*, and they generally agree that the writing of the Qur'an must adhere to this system. This agreement is grounded in the scholarly consensus regarding the proper orthographic standards for the Qur'an, which developed significantly over time.

Despite this consensus, there remains *ikhtilaf* (differences of opinion) concerning the application of the *Uthmanic rasm*, which may give the impression that its rules are not entirely consistent. In reality, however, the writing of the Qur'an follows a well-established and coherent system. Among the major scholarly opinions, three main views can be identified.

The first opinion holds that the writing of the Qur'an must strictly follow the *Uthmanic rasm*. Even if its orthographic style appears to differ from the rules of Arabic grammar (*nahw* and *sarf*), it is still considered correct, and any writing that does not adhere to it is regarded as erroneous.

The second opinion argues that it is not obligatory to always follow the *Uthmanic rasm*. According to this view, the Qur'an may be written using standard Arabic orthographic rules, as long as the meaning remains unchanged.

The third opinion suggests that differences in orthographic practices may lead to division and even result in اختلاف in recitation (*qira'ah*) among Muslims. It is important to note that the three perspectives *tauqifi, ijtihadi,* and a moderate position form the basis for understanding the legal and methodological approaches to Qur'anic writing [Al-Faruq, 2024: 4].

Scholars have summarized the principles of *rasm al-Qur'an* into several key categories, commonly formulated as follows:

1. Al-Hadhf (Omission). Linguistically, *al-hadhf* means removal or omission. In the science of *rasm al-Qur'an*, it refers to letters that are originally present but are omitted in writing. However, this does not necessarily mean that such letters are omitted in pronunciation. *Al-hadhf* is further classified into types such as *hadhf isyarah*, *hadhf ikhtisar*, and *hadhf iqtisar*.
2. Al-Ziyadah (Addition). This refers to the addition of certain letters in writing, such as the insertion of *alif* after the plural *waw*. It is termed "addition" because such letters are not typically written in standard Arabic orthography.
3. Al-Badal (Substitution). This principle involves the replacement of one letter with another in the written form, while maintaining the intended meaning and accepted recitation.
4. Al-Hamzah (Hamzah Wasl and Hamzah Qat'). This rule governs the writing of *hamzah*, including cases where *hamzah wasl* is omitted in certain positions, such as when it appears between specific letters (e.g., *waw* or *fa'*) under particular linguistic conditions.
5. Al-Wasl (Connection). This refers to the joining of words in the Qur'anic text without separating certain elements, sometimes accompanied by phonetic markers such as *tashdid* to indicate proper pronunciation.
6. Al-Fasl (Separation). In contrast to *al-wasl*, this principle involves separating words that might otherwise be joined, in accordance with established orthographic conventions in the *Uthmanic rasm*.

E. Conclusion

Based on the discussion above, it can be concluded that *rasm al-Qur'an*, particularly the *Uthmanic rasm*, is a specialized orthographic system used in the Qur'anic *mushaf*, with the primary aim of preserving the authenticity and purity of the Qur'anic text. This system possesses unique characteristics that distinguish it from modern Arabic orthography, as it is rooted in the writing tradition transmitted from the generation of the Companions. Consequently, it constitutes an essential component of the discipline of *'Ulum al-Qur'an*. Historically, the development of *rasm al-Qur'an* underwent several important stages, beginning with the time of the Prophet Muhammad (peace be upon him), when writing was still simple and non-standardized. It was later codified during the caliphate of Abu Bakr in the form of *suhuf* as an effort to preserve the integrity of the revelation, and eventually standardized during the caliphate of Uthman ibn Affan. This standardization was carried out in response to the emergence of variations in *qira'at* across different regions of the Islamic world, which had the potential to cause division. As a result, a single standardized *mushaf*, known as the *Uthmanic rasm*, was established. In scholarly discourse, there are differing opinions regarding the status of the *Uthmanic rasm*, particularly whether it is *tauqifi* or *ijtihadi*. Nevertheless, the majority of scholars agree that it holds a crucial role in maintaining the uniformity of the *mushaf* and the authenticity of Qur'anic recitation, and therefore should be preserved as the standard for writing the Qur'an. In addition, the *Uthmanic rasm* is governed by distinctive orthographic principles, such as *al-hadhf*, *al-ziyadah*, *al-badal*, and *al-wasl wa al-fasl*. These principles demonstrate that the system is not merely technical in nature, but is also grounded in strong historical and scholarly foundations. They enable the *Uthmanic rasm* to accommodate various authentic *qira'at* without altering the fundamental structure of the Qur'anic text. Thus,

the *Uthmanic rasm* functions not only as a writing system but also as a crucial instrument in preserving the authenticity, uniformity, and continuity of the Qur'an. In the modern era, understanding *rasm al-Qur'an* has become increasingly important in the contexts of education, research, and the development of digital *mushaf*. Therefore, further study and deeper exploration of the *Uthmanic rasm* remain highly necessary. Based on these conclusions, several recommendations can be proposed. First, academics and students are encouraged to deepen their study of *rasm al-Qur'an* as part of *'Ulum al-Qur'an*. Second, Islamic educational institutions are advised to integrate the study of the *Uthmanic rasm* more systematically into their curricula. Third, future researchers are expected to develop more advanced studies, particularly concerning the application of the *Uthmanic rasm* in digital Qur'anic texts. Furthermore, Qur'anic publishers should continue to maintain the standard of the *Uthmanic rasm* while providing additional explanations to enhance public understanding. Finally, the general public is encouraged to increase awareness of the importance of *rasm al-Qur'an* in preserving the authenticity of divine revelation.

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