



Authenticity and Historicity of The Quran from The Perspective Of H. Abdul Malik Karim Amrullah (Buya Hamka)

Waharjani¹, Mohammad Jailani^{2*}

¹ Lecturer of Master Islamic Religious Education, Faculty of Islamic Studies, Ahmad Dahlan University Indonesia, ² Lecturer of Education Arabic, Faculty of Education (Tarbiyah), Institute of Islamic Studies Muhammadiyah Pacitan, Indonesia

e-mail: ¹waharjani@ilha.uad.ac.id, ²mohammadjailani2@gmail.com, ³

*Corresponding Author

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ABSTRACT

The Quran holds a central position in the lives of Muslims, particularly as a source of worship through recitation, memorization, and understanding of its teachings. However, studies on the historicity and authenticity of the Quran have received limited attention from the Muslim community at large. However, this issue cannot be overlooked, as Orientalists, through their research, attempt to obscure and even distort facts about the Quran's historicity and authenticity. Therefore, this research aims to present perspectives on the historicity and authenticity of the Quran based on factual evidence from the Quran and the Hadith of Prophet Muhammad (SAW), from the perspective of Buya Hamka. This study employs a qualitative approach, drawing from relevant books or journals on the theme, which are then summarized and analyzed to provide new insights that complement existing research. Based on the gathered data, the history of the Quran, both in terms of its revelation and its textual preservation, confirms that the Quran is the divine revelation received by Prophet Muhammad (SAW), either directly or through the intermediary of Angel Gabriel. Meanwhile, the authenticity of the Quran remains well-maintained, starting from its initial reception of revelation memorized by the Prophet and his companions, a tradition that continues to this day with many people memorizing the Quran. This research underscores the importance of understanding the historicity and authenticity of the Quran to address misinterpretations and distortions propagated by certain ideologies or perspectives within Islam. The findings of this study reinforce that the Quran is the unchanged revelation of Allah and continues to be an irreplaceable source of guidance for mankind throughout the ages.

Al-Quran memiliki kedudukan sentral dalam kehidupan umat Muslim, terutama sebagai sumber ibadah melalui membaca, menghafal, dan memahami ajarannya. Namun, kajian mengenai historisitas dan otentisitas Al-Quran kurang mendapat perhatian dari masyarakat Muslim secara umum. Padahal, masalah ini tidak bisa diabaikan karena para orientalis melalui penelitiannya mencoba untuk mengaburkan dan bahkan memutarbalikkan fakta tentang historisitas dan otentisitas Al-Quran. Oleh karena itu, penelitian ini bertujuan untuk menyampaikan pandangan tentang historisitas dan otentisitas Al-Quran sesuai dengan kenyataan yang sebenarnya berdasarkan Al-Quran dan hadis Nabi Muhammad Saw, dalam perspektif Buya Hamka. Penelitian ini menggunakan

pendekatan kualitatif dengan mengambil sumber-sumber dari buku atau jurnal yang relevan dengan tema, kemudian dirangkum dan dianalisis untuk memberikan wawasan baru yang melengkapi penelitian yang sudah ada. Berdasarkan data yang terkumpul, sejarah Al-Quran, baik dari segi kewahyuan maupun teksnya, membuktikan bahwa Al-Quran adalah wahyu Allah yang diterima oleh Nabi Muhammad Saw., baik langsung maupun melalui perantara Jibril. Sementara itu, otentisitas Al-Quran tetap terjaga dengan baik, mulai dari awal penerimaan wahyu yang dihafal oleh Nabi dan para sahabat, dan tradisi ini terus berlanjut hingga saat ini, di mana masih banyak orang yang menghafal Al-Quran. Penelitian ini menggarisbawahi pentingnya memahami historisitas dan otentisitas Al-Quran untuk mengatasi misinterpretasi dan distorsi yang disebarkan sebagian oknum atau suatu paham keIslaman. Temuan penelitian ini mengukuhkan bahwa Al-Quran adalah wahyu Allah yang tidak mengalami perubahan dan tetap menjadi sumber pedoman yang tidak tergantikan bagi umat manusia sepanjang masa.

Introduction

The historicity and authenticity of the Quran among Muslims are still little discussed in social life, what Muslims in general often do is recite the Quran in the sense of (reading the Quran and reading its translation), because for some Muslims, they think that reading is beneficial. has a psychological effect on them because by reading it they will be given blessings, a reward from Allah, grace from Allah, and it hope that in the judgment day they will receive intercession. Meanwhile, regarding the historicity and authenticity of the Quran, it is considered that it does not have a direct impact on their personal benefit.

The historicity and authenticity of the Quran are still seldom discussed among Muslims in social contexts. Instead, many Muslims focus on reciting the Quran and reading its translation, believing that this practice brings psychological benefits, blessings, and rewards from Allah, and offers hope for intercession on the Day of Judgment. The historicity and authenticity of the Quran are often perceived as having less direct impact on personal benefit.

However, studying the Quran's historicity and authenticity is crucial because Western orientalist have expressed doubts about these aspects. If these doubts are not addressed with historical truth, they could weaken Muslims' faith in the Quran. The article would benefit from a more neutral and objective tone, focusing on presenting facts clearly and concisely to enhance its credibility. An example of a western orientalist view that examines the historicity of the Quran in terms of its language is Abraham Gieger (1810-1874), a founding figure of liberal Judaism in Germany, his view of the Quran was that the Quran was heavily influenced by Jews. In an essay claiming that Hebrew vocabulary had quite an influence on the Quran, the essay was published in German in 1833 entitled "Was Het Mohammed aus dem jdenthum auf genummen"? (What did Muhammad borrow from the Jews?).¹ Teodol Noldeke, a German priest, based on the research above, believes that Muhammad misapplied Aramaic expressions.² The term Aramaic comes from the second Temple period (200 BC – 70 AD), the word Aramaic comes from the word Aramaic, which was the language used by the Aramaic population at that which was considered the most appropriate for understanding the Bible at that time.³

The historicity and authenticity of the Quran are still rarely discussed among Muslims in social contexts. Instead, many Muslims focus on reciting the Quran and reading its translation, believing that this practice brings psychological benefits, blessings, and rewards from Allah, and offers hope for intercession on the Day of Judgment. The historicity and authenticity of the Quran are often perceived as having less direct impact on personal benefit.

However, studying the Quran's historicity and authenticity is crucial. For example, Mukhlisin Saad's research explains that orientalist have questioned the Quran's originality. In the "Al Kindi Treatise Book" from the 3rd century Hijrah (9th century AD), Jacobita claimed that the Quran was influenced by Christian monks. Similarly, the "Bahira Legend" suggests that Sergius, a Christian priest, influenced the Prophet Muhammad in composing the Quran.

These claims, if not addressed with historical truth, could weaken Muslims' faith in the Quran. By providing specific examples and countering these orientalist views, the article can offer a more engaging

¹(Yusuf, 2012: 152)

²(Yusuf, 2012: 153)

³(Jatmiko, 2019: 46)

and memorable narrative, reinforcing the importance of understanding the Quran's historicity and authenticity.⁴

Looking at the conditions above, this article wants to provide understanding to Muslims in particular that responding to the Al-Quran is not just about reading it, and understanding the meaning, which has been the belief of Muslims all this time, it can provide benefits to Muslims personally, but Muslims should know that the Al-Quran is historical. and its authenticity is truly a revelation from Allah SWT, not as alleged by western orientalist. Apart from that, this paper is expected to complement the writings of previous researchers who have previously researched, including research on efforts to prove the authenticity of the Quran through a literary approach (Tafsir Adabi) by Ahmad Zubairin.⁵

Buya Hamka, a prominent Indonesian Islamic scholar, philosopher, and author, has significantly contributed to the understanding of the Quran's authenticity and historicity. His insights are grounded in deep religious knowledge and cultural context, providing a nuanced perspective on Islamic teachings. This essay explores Buya Hamka's views on the Quran's authenticity and historicity, examining how his interpretations align with and differ from other Islamic scholars.⁶

H. Abdul Malik Karim Amrullah, known as Buya Hamka, was born in 1908 in West Sumatra, Indonesia. He was an influential figure in the Islamic reform movement and a prolific writer. His works span various genres, including tafsir (Quranic exegesis), fiction, and religious philosophy. Buya Hamka's intellectual legacy is notable for its synthesis of traditional Islamic scholarship with contemporary issues.⁷

If Muslims lack a strong religious understanding of the Quran, it will weaken their faith in the holy book, which they have always believed to be true and considered sacred. For this reason, the researcher's writing is considered important because it relates to faith in the Holy Quran, which is one of the pillars of faith and is a guide to life for Muslims.

Method

This research is qualitative, aiming to find both primary and secondary sources to extract content relevant to the theme. The goal is to conclude findings that create new knowledge, complementing existing research. By doing so, the study aims to provide deeper insights into the history and authenticity of the Quran, supported by facts from the Quran and Hadith. This research seeks to determine the extent to which the historicity and authenticity of the Quran are true, addressing the doubts raised by Western orientalist.

To illustrate the need for this research, consider the views of some orientalist. For instance, Mukhlisin Saad's study highlights that certain orientalist argue that the Quran is not original and was authored by the Prophet Muhammad. Jacobita, in the "Al Kindi Treatise Book" from the 3rd century Hijrah (7th century AD), claimed the Quran was influenced by Christian monks. Similarly, the "Bahira Legend" asserts that Sergius, a Christian priest, influenced the Prophet Muhammad in composing the Quran.

Understanding and countering these claims is vital. Many Muslims, while focusing on reciting the Quran for its psychological and spiritual benefits, might overlook the importance of its historicity and authenticity. This research bridges that gap, ensuring that Muslims are informed about the historical and factual basis of the Quran, thereby strengthening their faith.

Moreover, this study underscores the importance of addressing these orientalist perspectives with historical truth. If left unchallenged, these views could mislead and weaken the faith of Muslims. By providing specific examples and countering these claims with solid evidence from Islamic sources, this research not only enhances the existing body of knowledge but also ensures the integrity of Islamic teachings.

This qualitative research offers a detailed examination of the Quran's historicity and authenticity. By integrating findings from the Quran and Hadith, it provides robust answers to orientalist doubts and enriches the understanding of Islamic history. Enhancing the coherence of the text with clear transitions

⁴(Saad, 2017: 19)

⁵Achmad Zubairin, "View of EFFORTS TO PROVE THE AUTHENTICITY OF THE AL-QUR'AN" 21 (2020): 34-48.

⁶Jannatul Husna Bin Ali Nuar, "Minangkabau Clergies and the Writing of Hadith," *Jurnal Ushuluddin* 24, no. 1 (2016): 1, <https://doi.org/10.24014/jush.v24i1.1357>.

⁷Ali Nuar.

ensures that the narrative is engaging and comprehensible, making the study's insights more accessible to readers.⁸

From the method used and based on the problem formulation that has been formulated, several findings and discussions can be found that have been analyzed in literature and data, as follows below:

Historicity of the Quran

According to the General Indonesian Dictionary, the word historicity means everything related to history, historicity.⁹ History, according to R. Moh. Ali, quoted by Desi Rusmiati, explained that the meaning of history has three meanings: first, history means events, all events related to human life. Second, history is a story that is arranged systematically. Third, history is a science that investigates developments, events, and happenings in the past.¹⁰

While and interpret the Quran, each of them has a different view, one of which is the view put forward by Muhammad Raihan Daulay who says that: The Quran comes from the words *qara'a*, *qira'atan*, *qur'an* which means: reading or reading. As Allah says in surah Al Qiyamah verses 17-18 which reads:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۗ ۱۷ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ۗ ۱۸

Meaning: Indeed, it is at Our mercy to collect it (in your bosom) and (make you clever) in reading it. When We have finished reading it, then follow the reading. (Al Qiyamah 17-18)

The definition of the Quran, according to Islamic terminology, is the Word of Allah, possessing miraculous qualities, revealed to the final Prophet, Muhammad SAW, through the angel Jibril. It is written in the *Mushabih*, transmitted to us through a continuous chain of narration (*mutawatir*), and reciting it is considered an act of worship. The Quran begins with Surah Al-Fatihah and ends with Surah An-Nas. From this definition, it is evident that the historicity of the Quran involves studying the events, occurrences, and development of the Quran over time. The historicity of the Quran can be examined through various aspects, including its revelation and its written text. These perspectives provide insights into how the Quran has been preserved and transmitted through generations.

The History of the Quran is Viewed from Its Revelation

If we look at the background of the revelation of the Quran in Mecca, we can see the Word of Allah SWT contained in the QS. Thaha/20:113 which reads:

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ۗ ۱۱۳

Meaning: And thus We sent down the Qur'an in Arabic, and We have explained repeatedly in it some of the threats, so that they may attain piety or (so that) the Qur'an will give them teaching. (QS Thaha/20:113)

The Arabian Peninsula, where the Prophet Muhammad SAW was born, is a desert region comprised of various tribes. One of the most renowned tribes living in the city of Mecca was the Quraysh tribe. They were known for their trading skills and for being the custodians of the Kaaba. Before Islam, the Ka'ba was already an important religious center, attracting pilgrims from all over Arabia once a year. Mecca was a well-organized city with an effective management system. During the leadership of Qusay, councils were established, each responsible for specific duties. The religious life of the people was diverse, making it a fitting place for the arrival of the final prophet, who would receive the last revelation, the Quran, and bring transformative changes to society locally and globally.

As explained in many books of Ulumul Quran, the Quran was revealed in two stages. First, from the Preserved Tablet (al-Lawh al-Mahfuz) to the lowest heaven in its entirety. Second, from the lowest heaven to the Prophet Muhammad SAW in separate parts. History records that the process of the Quran's

⁸Mohammad Jailani and Nur Kholis, "Study of the Hermeneutical Approach in the Interpretation of the Qur'an," *Journal of Qur'an and Hadith Studies* 10, no. 1 (2021): 93–120; "Dissecting the Hermeneutics of the Qur'an from the Perspective of Contemporary Muslim Scientists" 6, no. 01 (2021): 39141; Mohammad Jailani and Suyadi Suyadi, "The Contribution of Ibnu Sina Multilevel Intellect and Neuroscience: In Learning Al-Qur'an Hadith in Vocational High Schools in the Covid-19 Era," *DAYAH: Journal of Islamic Education* 6, no. 1 (2023): 1, <https://doi.org/10.22373/jie.v6i1.13435>.

⁹KBBI Online, "https://Kbbi.Kemdikbud.Go.Id/Entri/Kepersonalan" (Kemendikbud, 2016).

¹⁰(Dwi Susanto, 2013: 2)

revelation to the Prophet Muhammad occurred gradually over 23 years. The Quran was revealed to the Prophet Muhammad SAW progressively, as Allah says in Surah Al-Isra, verse 106:

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ۝١٠٦

Meaning: "We have divided (the Quran) so that you may recite it to the people over a prolonged period. And We have revealed it in stages."

This gradual revelation allowed the teachings of the Quran to be implemented and understood progressively, fostering a deep and lasting impact on the community. Meaning: And We have sent down the Qur'an gradually so that you can recite it slowly to people and We have revealed it part by part. (QS. Al Ira/17:106). The Quran was revealed gradually to accompany preaching in a very intense struggle to give the implication that all the words and actions of the Prophet were guided by revelation. This revelation came down to provide directions and guidance as well as solutions to the problems faced by society.¹¹ The first verse that Allah SWT revealed to the Prophet Muhammad SAW was Surah Al Alaq verse 1

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ 1

Meaning: Read it in (mentioning) the name of your Lord Who created"

There is no evidence that the Prophet Muhammad ever learned the art of writing, and it is generally agreed that he was illiterate throughout his life. The verse above gives a signal not about the problem of illiteracy, but rather about the importance of healthy education for society in the future. Learning about reading this noble from the prophet receiving the first revelation until the migration to Medina.

Imam Suyuti stated that Imam Qurthubi quoted an ijmak saga regarding the descent of the Qur'an in its entirety from the tablet of *Al-Mahfuz* to the heavens of the world. This is a special sign regarding the Qur'an and regarding the apostle who will receive it with while, at the same time giving an announcement to the residents of the seventh heaven that the Qur'an is the last book revealed to the last prophet for the noblest people.¹² Meanwhile, the revelation of the Al-Quran was gradual, as stated by Sheikh Muhammad Ali Asa-Shabuni in his book Practical Ulumul Qur'an Overview as follows:

1. Strengthen the Prophet's heart in facing the painful actions of polytheists.
2. As affection for the prophet when the revelation came down.
3. As a stage when enforcing Sharia laws
4. Makes it easier to memorize and understand the Qur'an for Muslims
5. As a guide for the essence that issued the Qur'an. And indeed it was sent down by Allah, the Most Wise.
6. As an argument for various events and happenings and as a warning at that time.

Subhi Al Shalih added that as the Qur'an was revealed gradually, it would strengthen trust in the heart, strengthen faith in the Messenger who received it, and increase the frequency of Gabriel's visits to Rasulullah. In this way, Rasulullah's relationship with Gabriel will always be new.¹³ The presentation of the Qur'an to the prophet Muhammad varied. Broadly speaking, there are two types. First, through an intermediary, namely the angel Gabriel. Second, without intermediaries.

First, the reduction of revelation through intermediaries. The angel Gabriel is God's messenger and is specifically tasked with conveying God's revelation to the Messengers. There are two ways of conveying revelation through the angel Gabriel. First, it came to him like a jingle of bells and a very powerful sound. Which influences the factors of consciousness, so that he is ready with all his strength to accept that influence. This method is considered the most difficult in the process of transmitting revelation. When a revelation comes down in this way, the prophet gathers all the power of his consciousness to receive, memorize, and understand it.¹⁴ Second, the angel incarnates as a man in human form. This method is lighter than the first method because of the compatibility between the speaker and the listener. The Apostle felt very happy to hear from the messenger who brought the revelation, because he was like a human being facing his brother.

Gabriel's appearance as a man does not require him to give up his spiritual nature. But what is meant is that he appeared in human form to please Rasulullah as a human. When a revelation came down, the

¹¹(Riyani, 2016 :31)

¹²(Muhammad, 2001 :43)

¹³(Al Shaleh, 1990 :58)

¹⁴(Khalil Al Qottan, 2011: 48)

prophet always concentrated on memorizing it. He often repeated reading it with Gabriel when studying the Qur'an because he was worried that something might be forgotten or lost. Allah also ordered the Prophet to listen carefully when Gabriel read it.¹⁵ Amanah's statement in his book *Introduction to the Science of the Qur'an and Tafsir* states that Gabriel sometimes shows his true form, but this rarely happens.

Second, the revelation of revelation without an intermediary. The delivery of revelation without going through an intermediary is by dreaming while actually sleeping. In a hadith narrated by Aisyah, it is said that what actually happened to the prophet was really a dream in his sleep. He does not see dreams except as the light of the morning.¹⁶ This was a preparation for the Prophet to receive revelation in a conscious state, except for people who claim that Surah Kautsar was revealed through dreams because there is a hadith that explains that. Likewise, according to the most valid opinion, Allah also spoke directly to the Prophet. Like on the night of Isra' Mi'raj. This is the second part of God's direct delivery of revelation. But this did not happen in the process of transmitting the Qur'an, but happened to the Prophet Musa (AS).

The transmission of revelation to Gabriel, as explained by Ali as-Shabuny in the book *At-Tibyaan Fii Ulumul Qur'an* was by listening to Gabriel. He listened to the verses of Allah and then conveyed them to Rasulullah. The meaning of *Inna Anzalnaahu Fii Lailatil Qadri* is "Indeed, we have heard and given understanding to the angels about the Qur'an and, We have revealed to them that they have heard."¹⁷ From the explanation above regarding the historical revelation of the Quran, it can be seen that the Quran is not as accused by orientalist, that the Quran was written by Muhammad Saw.

The Historicity of the Quran is Seen From the Perspective of the Text

According to the General Indonesian Dictionary, text is a manuscript in the form of original words from the author or written material to provide lessons. In terms of text, according to Muckhlisin Riadi, it is discourse (meaning speech) that is fixed in written form, which can be interpreted as the fixation or institution of an event of oral discourse in written form.¹⁸ From the definition above, the historicity of the Quranic text means that the development of the Quran is seen in its writing.

The history of the writing of the Quran basically begins when the Quran was first revealed. Besides the Quran, when it was revealed to the Prophet Muhammad SAW for his companions to memorize, the prophet also ordered his companions to write down this revelation, even though it had not been written in the form of a mushaf, the friend who was ordered to write the Quran was accompanied by: Ali bin Abi Talib, ra. Muawiyah, ra. Ubai bin Kaab ra. And Zaid bin Thabit ra. Who is a prominent friend who was appointed secretary. Initially, the writing was written on luntar leaves, date palm fronds, stone slabs, animal skin saddles, and pieces of bones.¹⁹ The orderly arrangement of writing the Quran is not based on the order in which it was revealed but in accordance with the instructions of the Prophet. The Prophet himself explained that this verse was placed in this surah. Al-Katabi stated that the Messenger of Allah did not compile the Quran into a single mushaf during his lifetime because he awaited the abrogating verses for some laws or recitations. After the Prophet's death and the completion of the revelation, Allah inspired the comprehensive compilation of the Mushaf to the Khulafaurrasyidin, fulfilling His promise to preserve it for the people. This significant event first took place during the time of Abu Bakr (may Allah be pleased with him), based on Umar's (may Allah be pleased with him) suggestion.²⁰

In the period after the Prophet died. Based on the suggestion of Umar bin Khatab's friend to the caliph Abu Bakar, his friend Zaid bin Thabit was appointed to collect and recorded the Quran, because it was feared that many Quran memorizers would die due to the war that occurred at that time. Zaid ra. through this difficult task by relying on the memorization in the hearts of the reciters and the notes of the writers.

In writing or booking the Quran, there are conditions that must be met when compiling it, these requirements are: first, the verse or letter must be memorized by at least two people. Second, it must exist in written form (on stone, bone, and other hardcopy forms). Third, for what is written, there must be at least two witnesses who saw it when it was written. After everything was collected, the sheets were finally

¹⁵(Muhammad, 2001 :76)

¹⁶(Khalil Al gottan, 2011 :44)

¹⁷(Muhammad, 2001 :78)

¹⁸Muckhlisin Riadi, "Understanding and Criteria for Text," 30 September 2015, 2015.

¹⁹(Nasruddin, 2015: 56)

²⁰(Nasruddin, 2015 :57)

kept in the hands of Abu Bakar ra. After Abubakar died, the group was kept by Umar and finally by his daughter Hafshah.

During the time of Caliph Usman bin Affan, the development of Islam became so that the Quran was widely read by various groups who had different backgrounds and dialects, so that in a meeting, different readings emerged even though they all relied on the Prophet Muhammad. However, it is not impossible that these differences will give rise to doubts, disputes, and even conflict among the Muslims, this was feared by Hudaifah's friends, who finally reported this to Usman bin Affan as caliph, and finally the collection of the Quran that was in Hafshah's place was borrowed to be rewritten.

Then Usman ra. called Zaid bin Thabit ra, Abdullah bin Az-Zubair ra, Said bin 'As ra. and Abdurrahman bin Haris bin Hisham ra. These last three people were Quraish people, so they ordered them to copy and reproduce the mushaf, and also ordered Zaid ra to resolve what was disputed. With the three Quraysh it was written in the Quraysh language, because the Qur'an was revealed in their accent.²¹ After they finished copying it into several mushafs, Usman ra. returned the original sheets to Hafshah. Then Usman ra. sent copies to every region and ordered all Qurans or other mushafs to be burned. And he detained one mushaf for Medina, namely his own mushaf, known as the "Imam's mushaf."

The explanation above regarding the historicity of the Quran, both from its revelation and its text, can be seen that what western scientists accuse of the Quran being a borrowed book taken from Jewish words or even being accused of being written by Muhammad, is not based on empirical facts. Firstly, the prophet was known as ummi, which means he could not read and write, it was impossible for him to compose a holy book. Second, from childhood, the Prophet Muhammad was known among the Qurayis as someone who was honest and trustworthy, so quite a few Qurayis entrusted him with their livestock to graze or their merchandise to trade. The three prophets of Muhammad received revelations from Allah in the Quran and then continued to convey them to their who all understood that the new prophet had received revelations. Fourthly, regarding the text of the Quran that exists today, its initial writing was overseen by the Prophet himself, and its compilation was also supervised by prominent companions. A crucial historical fact confirming its authenticity is the standardization of its written form during the caliphate of Uthman, where multiple copies were made and distributed across the Islamic world. This effort ensured uniformity and preservation of the Quranic text.

Authenticity of the Quran.

According to the General Indonesian Dictionary, the word authenticity has the with meanings of genuineness, authenticity, purity, genuineness, originality, holiness, with meanings and sincerity.²² In terms of authenticity, the Quran is proof of the truth of the Quran. The Quran introduces it self with various characteristics and characteristics. One of them is that it is a book whose authenticity is guaranteed by Allah, and it is a book that is always preserved.²³

At the time of the Prophet SAW, the Arabs were very famous as literary experts, especially in the field of poetry. Expertise in the field of literature is one measure of a person's intelligence as well as their high social status in society. There is the passion passion for poetry every year at the Ukazh market (a kind of Fair). The poem or poem that comes out as the winner is given the honor of being hung in the Kaaba (mu'allaqat) so that its creator becomes popular because it is read by everyone who makes the pilgrimage to this Baitullah.

With the revelation of the Quran, the skills of the Arab poets and composers at that time were broken. The Arabs, especially the Quraish infidels, ridiculed the verses of the Qur'an by referring to them as *asāthir al-anmālīn* (tales from previous people) or *ifk muftarā* (lies invented by Muhammad) which were made with the help of other people. others, as implied in QS. al-Furqān (25): 4-5 which means; And the disbelievers say: "This Qur'an is nothing but a lie invented by Muhammad, and he was helped by other people"; then indeed they have committed a great injustice and lie. And they said: "He asked him to write down the tales of the ancients, so he read them to him every morning and evening." (QS. al-Furqān /25: 4-5)

The Qur'an then answered the taunts and ridicule of the disbelievers, the Qur'an even challenged them to create something like the Qur'an. These challenges come gradually. In the first stage, the challenge to the Qur'an came in the form of a general There is the passion and its sermons were addressed to humans,

²¹Nasruddin.

²²KBBI Online, "https://Kbbi.Web.Id/Kecerdasan," in Language Center (Kemendikbud, 2021).

²³Arifuddin, "Authenticity of the Quran," <https://www.google.com/search?client=firefox-bd&q=keauthentic+alquran+is>, 2014.

even including all jinn, to create a kind of Qur'an if they were able. However, in the same period, the Qur'an also emphasized that they would definitely not be able to answer this challenge even if all the jinn and humans united to do so. This is explained in QS. al-Isr(17): 88, which means; "Indeed, if humans and jinn came together to make something like this Qur'an, they would certainly not be able to make something like it, even if some of them became helpers for others."(QS. al-Isra' /17: 88). And there are many other proofs that the Quran is purely the word of Allah SWT and not the creation of creatures, including the mention in QS Hud verse 11 is a challenge from Allah SWT to make ten verses, but they were not able to make them like the Quran, whit andalso Surah Al Baqarah verse About challenge of Allah SWT. to the Quraish infidels to create a surah that was the same as the Quran even with different stones. And what is more important is the authenticity of the Quran which is definitely protected by Allah SWT. As confirmed in the word of Allah SWT. In surah Al hijr/15 verse 9:which reads:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ 9

Meaning: Indeed, it is We who sent down the Qur'an, and indeed We truly preserve it. (QS. Al Hijr/15:9)

The verse above explains that the Quran is God's right to maintain its purity, therefore Muslims' belief in its authenticity is not in doubt. According to Muhammad Husain al Thabathaba'i'y as quoted by A. Athaillah in his book One Direction of the Quran Verification of the Authenticity of the Qur'an states that the history of the Qur'an is so clear and open, from its revelation until now it has been read by Muslims, so that in essence the Qur'an 'an does not need history to prove its authenticity. Thabataba'i'y continued, these holy books introduce themselves as the words of Allah by challenging anyone to match them.²⁴ As stated in surah Al Baqarah/2:23 which reads:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ 23

Meaning: And if you (remain) in doubt about the Qur'an that We revealed to Our servant (Muhammad), make a letter (only) like the Qur'an and invite your helpers besides Allah, if you are people. the righteous person. (QS AlBaqarah/2:23)

The verse above is proof that the Qur'an in our hands now is the Qur'an that was revealed to the Prophet Muhammad. There is no change and it remains as it was before. In line with this opinion, Rasyad Khalifah also stated that in the Qur'an Itself there is evidence as well as guarantees regarding its authenticity. History proves that since the time of the Prophet Muhammad, the Qur'an has been memorized by hundreds of his friends. Apart from Rasulullah SAW and his companions memorizing the verses of the Qur'an, to ensure the preservation of Divine revelations, it is not enough to just rely on memorization, but also in written form.²⁵ If we look at the historical facts, it is clear that the verses of the Qur'an before being collected and written in one mushaf (Ottoman mushaf) had been written on various objects such as skin, bones, date palm fronds, and pieces of stone.

Nowadays it is still the same, even though the Qur'an has been printed in a mushaf, the attention of Muslims to maintain the authenticity of the Qur'an remains extraordinary, even Now there are many memorizers of the Qur'an in the world. In Indonesia, according to data in 2018, memorizers of the Quran numbered 30 thousand Hafidz out of the 240 million population of Indonesia.²⁶ Likewise, outside Indonesia, there are many Muslim people in the world who have memorized the Quran and still keep their memorization to this day. It is indeed a small percentage, but this proves that the authenticity of the Quran is still being maintained by producing people who memorize the Quran. So it is very natural that the Qur'an from the early period when the Prophet was still alive until our time is still the same without the slightest change.²⁷

From the explanation above regarding the authenticity of the Quran, it can be understood that the purity of the Quran is maintained by Allah SWT as the One who sent down the Quran. This purity is proven from the time it was revealed to the Messenger of Allah, continuously and continuously, memorizers of the Quran emerge, so that the purity of the Quran can continue to be maintained.

²⁴AH Attaillah, History of the Qur'an: Verification of the Authenticity of the Qur'an, print 1 (Yogyakarta: Student Library, 2010).

²⁵Attaillah.

²⁶Ilham Safutr, "Of 240 Million Indonesian Citizens, Only 30 Thousand Have Memorized the Quran," Jawa Pos, 2017.

²⁷Attaillah, History of the Qur'an: Verification of the Authenticity of the Qur'an.

Biography of Buya Hamka in Indonesia

Buya Hamka, whose full name was Haji Abdul Malik Karim Amrullah, was a prominent Indonesian Islamic scholar, writer, and philosopher. Born on February 17, 1908, in Minangkabau, West Sumatra, he became one of Indonesia's most influential Muslim intellectuals of the 20th century. Buya Hamka received his early education in Islamic studies from his father and local scholars before pursuing further studies in Java and Mecca, where he deepened his understanding of Islamic theology and philosophy.²⁸

Throughout his prolific career, Buya Hamka authored over 50 books covering a wide range of topics including Quranic exegesis (tafsir), Islamic history, ethics, literature, and social issues. His most notable work includes "Tafsir Al-Azhar," a comprehensive Quranic commentary that remains widely respected for its scholarly rigor and insights into the Quran's teachings. Apart from his literary contributions, Buya Hamka was also a social activist, advocating for social justice, education, and religious tolerance in Indonesia.²⁹

Buya Hamka's influence extended beyond academia; he played a pivotal role in Indonesian literature and cultural revival during the early 20th century, promoting the use of Indonesian language in Islamic discourse and education. His efforts in bridging Islamic teachings with contemporary issues earned him admiration and respect both in Indonesia and among Muslim communities worldwide. Buya Hamka passed away on July 24, 1981, leaving behind a legacy as a prolific writer, scholar, and spiritual leader whose works continue to inspire and educate generations of Muslims and scholars globally.³⁰

Authenticity and Historicity of the Quran from the Perspective of Buya Hamka in "Tafsir Al-Azhar

In his renowned work "Tafsir Al-Azhar," Buya Hamka offers a comprehensive exploration of the authenticity and historicity of the Quran, drawing upon Islamic scholarship and Quranic exegesis. Central to Buya Hamka's perspective is the affirmation of the Quran as the literal word of God, revealed to Prophet Muhammad (peace be upon him) over a span of 23 years. Buya Hamka meticulously examines the chain of transmission (sanad) of the Quranic text, emphasizing its continuity from the Prophet to his companions and subsequently to the broader Muslim community through oral tradition and written records.³¹

Buya Hamka argues that the Quran's authenticity is underscored by its miraculous preservation, both in its textual integrity and oral recitation. He asserts that the Quranic revelations were memorized by the Prophet's companions during his lifetime and were later compiled into a unified manuscript during the caliphate of Abu Bakr and subsequently standardized under Uthman ibn Affan (may Allah be pleased with him). This process ensured that the Quran remained free from alteration or distortion, safeguarding its authenticity through meticulous scrutiny and consensus among the early Muslim community.³²

Furthermore, Buya Hamka examines the linguistic and literary aspects of the Quran, highlighting its unique style (inimitability) and the absence of contradictions or inconsistencies within its verses. He argues that these characteristics attest to the divine origin of the Quran, as they transcend human capabilities and reflect the perfection of God's speech.³³

From a historical perspective, Buya Hamka discusses the societal context in which the Quran was revealed, addressing the challenges faced by the early Muslim community and the Quran's role in guiding them through various socio-political circumstances. He interprets historical events mentioned in the

²⁸Ali Nuar, "Minangkabau Clergies and the Writing of Hadith."

²⁹Andi Asdar Yusuf, "Metode Bibel Dalam Pemaknaan Alquran (Kajian Kritis Terhadap Pandangan Orientalis)," *Hunafa: Jurnal Studia Islamika* Vol. 13, no. 1 (2016): 35–65.

³⁰Hatib Rahmawan, "Hermeneutika Alquran Kontekstual: Metode Menafsirkan Alquran Abdullah Saeed," *Afkaruna* 9, no. 2 (2013): 148–61, <https://doi.org/10.18196/AIJIS.2013>.

³¹Mifedwil Jandra et al., "Oceanic Verses of the Qur'an and Their Pointers To Technological Solutions," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 8, no. 2 (2019): 243–68, <https://doi.org/10.31291/hn.v8i2.339>.

³²Anhar Anshori, *KULLAH MUHAMMADIYAH GERAKAN TAJDID: Pendekatan Ideologis, Historis, Dan Analisis*, ed. Hatib Rahmawan (Yogyakarta: UAD Press, 2019).

³³Ph.D. H. Anhar Anshori, M.S.I., *Kuliah Muhammadiyah Gerakan Tajdid: Pendekatan Ideologis, Historis, Dan Analisis*, ed. Hatib Rahmawan, pertama (Yogyakarta: UAD PRESS, 2019).

Quran and their relevance to contemporary Muslim societies, emphasizing the Quran's timeless relevance and applicability in guiding human conduct and governance.³⁴

Buya Hamka's "Tafsir Al-Azhar" also delves into the Quran's impact on Islamic civilization, its influence on the development of Islamic law (Sharia), ethics, and spirituality. He argues that the Quran's teachings have shaped the moral fabric of Muslim societies and continue to serve as a source of moral guidance and spiritual enlightenment.³⁵

Buya Hamka's perspective on the authenticity and historicity of the Quran, as articulated in "Tafsir Al-Azhar," underscores its divine origin, miraculous preservation, and enduring relevance in guiding humanity. His meticulous analysis reaffirms the Quran's status as a timeless and unaltered scripture, essential for Muslims seeking spiritual guidance and understanding in their lives.

Conclusion

It turns out that the historicity and authenticity of the Quran can be proven by studying the data presented starting from when the Prophet Muhammad SAW received the first revelation when he died and during the time of his companions. History proves that the historicity of the Quran, starting from the revelation of the first revelation until the Prophet's death, was truly a revelation from Allah that the prophet received either directly, such as when the prophet was in the Isra' Mi'raj to receive the order to pray, or through the intermediary of the angel Gabriel using various methods. This proves that the revelation (Al-Quran) received by the prophet was not borrowed words from Jews or written by the prophet himself. Likewise, the text of the Quran was led by the prophet himself, starting from the first revelation to the last revelation until he died.

The historicity and authenticity of the Quran are firmly established through a comprehensive study of its transmission from the time of the Prophet Muhammad's first revelation until his passing. The Quranic revelations were clearly distinct as divine messages received either directly by the Prophet or through the intermediary of the Angel Gabriel, ensuring they were not borrowed from other sources or authored by the Prophet himself. The Prophet's meticulous supervision of the Quran's compilation and its subsequent memorization by his companions and generations thereafter underscore its preservation over centuries.

Regarding the authenticity or originality of the Quran, it is still well preserved to this day. This is proven by the fact that from the beginning of its revelation, the Quran was memorized by friends until he died. This was continued during the time of friends and subsequent generations, they never stopped memorizing the Quran from time to until today, many Muslims memorize the Quran.

This research only discusses the Quran in terms of its historicity and authenticity, there are many more reviews of the Quran from other aspects in order to enrich knowledge about the Quran. The implications of this research are profound. It reinforces the Quran's status as a divine scripture that has been faithfully preserved in both its content and oral tradition. The continuous memorization of the Quran by Muslims throughout history, culminating in many memorizing it today, exemplifies its enduring authenticity. Understanding these aspects enriches our appreciation of the Quran not only as a religious text but also as a historical and cultural treasure.

Further exploration into various aspects of the Quran, beyond its historicity and authenticity, promises to deepen our understanding and reverence for this remarkable scripture. This ongoing scholarly inquiry serves to illuminate its teachings and relevance in contemporary contexts, fostering a broader dialogue and appreciation among diverse audiences worldwide.

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³⁴Azriel Muhammad, "Konsep Hermeneutika Amina Wadud Tentang Kesetaraan Gender" (Fakultas Ushuluddin dan Filsafat Universitas Islam Negeri Ar-Raniry Darussalam-Banda Aceh 2022 M/ 1442 H, 2022).

³⁵Ahmad Baidowi et al., "Theology of Health of Quranic Pesantren in the Time of COVID-19," *HTS Theologiese Studies / Theological Studies* 77, no. 4 (2021): 1–11, <https://doi.org/10.4102/hts.v77i4.6452>.

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