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The Authenticity of the Qur'an Is Based on the Interpretation of Verses about Allah's Protection of the Qur'an

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Abstract

This study explores how Allah safeguarded the Qur'an, both before and after it was revealed to the Prophet Muhammad. The main sources of this research are prominent tafsir books such as Tafsir Ibn Kathir, Jaami' Al-Bayan (Ibn Jarir At-Thabari), Al-Jaami' li Ahkam Al-Qur'an (Al-Qurthubi), and Al-Kasysyaf (Az-Zamakhsyari), which provide deep insight into Allah's efforts in maintaining the authenticity of the Qur'an. The history of the Qur'an and other journals are also used as secondary data to strengthen research results. Historically, the Qur'an has been the subject of intense debate, prompting scholars to clarify and discuss issues surrounding the truth and authenticity of the Qur'an. Criticism of the authenticity of the Qur'an also arose long ago and is still relevant today. For example, the Shia view that the Qur'an is incomplete is one of ongoing debate. Therefore, scholars continue to work on writing and producing works that can ease tensions and resolve problems that arise related to the Qur'an. This research aims to provide a deeper understanding of how the Qur'an is guarded by Allah, as a holy revelation for Muslims. By involving a variety of primary and secondary sources, this study seeks to provide a comprehensive picture of Allah's role in maintaining the sanctity of the Qur'an and how scholars treat and respond to issues related to the truth of the Qur'an. Thus, this research is expected to make a meaningful contribution in enriching our understanding of the Qur'an and strengthening Muslims' belief in the sanctity of Allah's revelation.

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Introduction

The method of revelation of the Qur'an is different from *other heavenly* books (the Gospel and the Torah). The Qur'an was revealed gradually, while the other books were revealed all at once to His Prophet. Allah *the Almighty* said Q.S: Ali-Imran: 3.

He has sent down to you (the Prophet Muhammad) the Book (the Qur'an) with the right, justified the previous (books), and has sent down the Torah and the Gospel.

Imam Al-Baghowy said in his commentary "*Ma'alim At-Tanzil fii Tafsir Al-Qur'an*" that, "the Torah and the Gospel in this verse use the word (نزل) because Allah sent down both directly, in contrast to the Qur'an which Allah revealed gradually or gradually ^[1].

The method of compiling the Qur'an is also different from the method used in most books in general. In discussing one problem, for example, books in general always use one specific method and are divided into certain chapters and chapters.

1 Abu Muhammad Husayn al-Baghawi, *Ma'alam at-tanzil fi tafsir al-qar'in*, vol. 1, 5 vol. (Beirut: Dar-i-Ahya'at-Torsat al-'Arubi, n.d.).

This method is not found in the Qur'an because in it there are various main problems that are explained alternately and are not always divided into certain chapters or chapters ^[2].

The Qur'an in the period of revelation goes through several phases: first, the Qur'an Allah writes in *the awakening of anything*

"In fact, (what is denied) is the glorious Qur'an. Which (stored) in the place that is guarded (Lauh Mahfuz)."

Second, Allah sent down to the sky of the whole world on the glorious night (lailatul qodr) ^[3] Allah said: Q.S: Al-Qadr :1

"Indeed, We have revealed it (the Qur'an) to Lailatulqadar."

Then the last phase is that Allah sent down the Qur'an to the Prophet Muhammad (peace and blessings of Allaah be upon him) through Gabriel gradually in several periods. The word of Allah that shows Gabriel as the intermediary assigned by Allah to convey the Qur'an to the Prophet Muhammad is, Q.S: Al-Baqarah: 97

"Say (Prophet Muhammad), "Who is the enemy of Gabriel?" In fact, He is the One who has sent down (the Qur'an) into your heart with Allah's permission as a justification for what was before, and guidance and good news for the believers."

And the word of Allah that shows the Qur'an being revealed gradually is Q.S: Al-Isra': 106

"We sent down the Qur'an gradually so that you (the Prophet Muhammad) read it to people slowly and We really sent it down gradually."

The Qur'an was revealed by Allah with a guarantee of its authenticity, from the time of its descent until the day of resurrection. The guarantee of the preservation of the Qur'an has been explained by Allah in His words in Q.S: Al-Hijr verse 9:

"Indeed, We are the ones who sent down the Qur'an and surely We (also) maintain it)".

Allah guarantees that no one will be able to change, add, and decrease its contents, Allah Almighty says Q.S: Fussilat verse 42:

"There is no falsehood that comes to him, both from the front and from the back. (The Qur'an is) a book that has been revealed from God the Most Wise and Praiseworthy."

Imam Al-Qurthuby in his commentary explains about this

verse, that no one can deny the news in it, whether it has happened or will happen ^[4].

Since Allah sent down the Qur'an to the Prophet Muhammad (peace and blessings of Allaah be upon him) there have been many oppositions shown by his enemies. The Qur'an, which they think contains a lot of contradictory context to their beliefs, makes them not accept the existence of the Qur'an as their guide, making them reluctant to accept it. One example is about the Jewish and Christian condemnation that considers Allah to have offspring, Q.S: At-Taubah: 30

"The Jews said, 'Uzair is the son of God,' and the Christians said, 'Jesus is the son of God.'" That is what they say with their mouths. They imitate the words of the disbelievers before. Allah cursed them; How did they turn away?"

Also about the Prophet Muhammad (peace and blessings of Allaah be upon him), they also judged him negatively after he came down to reveal it. They accuse that this Qur'an is a dream that Muhammad saw in his sleep, they accuse that the Qur'an is written by Muhammad, and they even accuse him of being a poet ^[5]. Allah the Almighty said Q.S: Al-Anbiya: 5

"In fact, they say, "(The Qur'an is the fruit) of empty dreams. In fact, he (the Prophet Muhammad) engineered it. More than that, he is a poet. Therefore, let him bring us a sign (miracle) like the messengers who were sent earlier."

In fact, it was clearly stated in their books that the last Messenger would continue the esfet of revelation with various evidences of his apostleship, and they had known it and acknowledged the truth, until a famous Jewish scholar at that time named Abdullah bin Salam said of the truth: "No lie can be hidden in this face, and no cunning is found in it" ^[6]. Or their book has also explained about it, in the Old Testament Deuteronomy 18:18 states that: "A prophet I will raise up for them from among their brethren like you. I will put My words in his mouth and he will tell them all that I have commanded him" ^[7]. But because of their arrogance, their arrogance, their hobby in disagreements led them to reject the apostolate of Muhammad ^[8].

The above two reasons why they did not accept the Qur'an and Muhammad as the Apostle are in accordance with the opinion of M. Muzayyin in his journal entitled "The Qur'an according to the orientalist point of view (an analytical study of the 'theory of influence' in orientalist thought)". He detailed and added some data about their reluctance to accept the Qur'an and Muhammad as an Apostle ^[9].

For the above reasons, they also decided to attack Islam. They have made various efforts to destroy and destroy Islam, war after war they have tried to destroy Islam, but still they have always suffered defeats and failures. After feeling that

² Nasruddin, "HISTORY OF WRITING THE QUR'AN (Cultural Anthropological Study)," Journal of Rihlah, 1, 2 (May 1, 2015).

³ Muhammad bin Jarir at-Thabari, Jami' al-Bayan 'in Taqwel al-Qar'an, Vol. 18, 24 Vols., 1 (Musa r-Risala, 2000).Present.531

⁴ Muhammad bin Ahmad al-Qurthubiy, al-Jami' Lee Ahkam al-Kur'an, 2nd ed., Vol. 15 20 vols. (Cairo: Dar al-Qutb al-Misriyah, 1964).

⁵ Al-Qurthubiy.hal.412

⁶Yuna Ulfah Maulina, "THE DIVISION OF THE POLYTHEISTS AFTER THE ARRIVAL OF AL-BAYYINAH (Study of Surah Al-Bayyinah)" (ACEH, ISLAM NEGERI AR-RANIRY DARUSSALAM, 2018).

⁷ Maulina.

⁸ Maulina.p.53

⁹M Muzayyin, "THE QUR'AN ACCORDING TO THE ORIENTALIST VIEW (An Analytical Study of 'Theory of Influence' in Orientalist Thought)," Journal of Qur'anic and Hadith Studies, 2, 16 (July 2015): 206–11.

it was impossible to destroy Islam from the outside, they decided to attack Islam from within, which was to destroy the faith of Muslims in their books. They have made effort after effort, Allah Almighty said Q.S: Al-Furqan :4-5

"The disbelievers say, "This is nothing but a lie that he (the Prophet Muhammad) made up with the help of others," Indeed, they have committed great wrongdoing and lies. They said, "(They) are the fables of the ancients that were asked (by the Prophet Muhammad) to be written. Then the fairy tale was read to him every morning and evening."

Imam Thabari interpreted this verse in his commentary, "And the disbelievers said, who made God besides Allah: that the Qur'an that came down with Muhammad was only a lie and his writing, and Muhammad studied this Qur'an with a Jew and asked the Jews for help with this writing" ^[10].

Their most striking attempt to attack Islam, by dubbing the Qur'an against its adherents, is, as the Shi'a have done, by accusing us of being incomplete and lacking in many because it has been altered and partially discarded by the companions of the Prophet. They also not only accused the companions of the Prophet but also accused Gabriel as the messenger of the revelation of the wrong target in conveying the Qur'an ^[11].

In response to their accusations against the Qur'an and the Prophet, Muslim scholars have authored many books to stem these accusations. For example, the book *Al-Itqan* by Imam As-Suyuti which explains the sciences of the Qur'an, and it is also mentioned in it how the Qur'an is preserved by mentioning the history of its descent. Likewise, mufasir scholars who have interpreted many verses about the protection of the Qur'an such as Ibn Kathir, Imam Thabari, and As-Syaukani.

Therefore, this study aims to elaborate the interpretation of verses that discuss the protection of the Qur'an; and to describe how the form of Allah's protection of the Qur'an is formed. Hopefully this research can be a *da'wah* to the ummah regarding the sanctity of the Qur'an from all forms of blasphemy.

Research Methodology

This research model is qualitative that uses descriptive-analytical techniques and uses library research methods in data collection, namely research by collecting data and information from scientific treasures related to the theme by referring to several books of tafsir and supporting works.

This research uses two types of data sources, namely primary and secondary, while the primary sources of this research are the Qur'an and books of tafsir, such as: *Al-Qur'an al-Kariim*, *Tafsiir Al-Qur'an Al-Adzim* (by Abu Fida Ibn Katsir), *Jaami' Al-Bayan* (by Ibn Jarir At-Thabari), *Al-Jaami' li Ahkam Al-Qur'an* (by Al-Qurthubi), *Al-Kasysyaf* (by Az-Zamakhsyari) While secondary sources are books or other works related to the research theme. Secondary sources used by the researcher are: *Al-Itqan fii Ulum Al-Qur'an* by Jalaluddin Abdirrahman As-Suyuti, the book *History of the Qur'an* (Verification of the Authenticity of the Qur'an), by Athaillah, the book *History of the Text of the Qur'an from Revelation to*

Compilation, by MM. al-A'zami, and the book *Reconstruction of the History of the Qur'an*, by Taufik Adnan Amal.

The method of interpretation used is Thematic (*maudhu'i*) Conceptual, which is the study of certain concepts that are not explicitly mentioned in the Qur'an, but explicitly the concept is in the Qur'an. The method of tafsir maudhu'i is to collect and understand verses related to the theme, which are then constructed into a concept, with the aim of revealing the concept of the Qur'ani in its entirety and holistic.

The methodical steps of this research are as follows: 1) selecting or determining the theme to be studied, namely the theme of Allah's protection of the Qur'an, 2) collecting verses and collecting data related to the problem of the theme, because the research uses *library research*, 3) interpret the verses carefully, by considering each sentence structure, the meaning of the verse as a whole and its *asbabun nuzul* aspects to get the appropriate meaning, 4) look for the meaning of the relationship or correlation between the verses to be interpreted, and 5) use hadiths that are in accordance with the theme being studied to complete and strengthen the research data.

Results and Discussion

The difference between the Qur'an and the previous books is very striking, apart from its content, namely in terms of its authenticity and preservation. Although they are both books that Allah sent down as a guide for their followers, one of the reasons why Allah distinguishes the Qur'an is because this is the last revelation that Allah has revealed. Allah's promise to preserve the authenticity of the Qur'an is contained in His words, Q.S: Al-Hijr: 9:

"Indeed, We are the ones who sent down the Qur'an and We are the ones who maintain it."

Abdurrahman as-Sa'di interpreted, "That Allah keeps the Qur'an from the time of its descent and after its descent. During its decline Allah guarded against the theft of news that was used to be done by the Shaythan, and after its decline Allah guarded it by depositing the Qur'an in the chest of the Prophet and also in the chest of his ummah" ^[12].

So in the form of Allah guarding the Qur'an according to the interpretation above, there are two ways in general. That is guard during the descent, and after it has been revealed to Muhammad Shalallahu 'Alaihi Wasallam. In this chapter, the forms of Allah guarding the Qur'an in accordance with these two forms will be described.

1. Allah's Guard when the Qur'an Was Revealed

The Qur'an was first revealed by Allah from Lauh Al-Mahfudz, where Lauh Al-Mahfudz is a safe place, because in it there is a record of Allah of all the destinies of His creatures, which are untouched by anyone without His permission. Allah the Almighty said Q.S: Al-Buruj: 21-22

"In fact, (what is denied) is the glorious Qur'an. which is (stored) in a place that is guarded (Lauh Mahfuz)."

Ibn Kathir likened this *lauh al-mahfudz* to being between the

¹⁰ تفسير الطبري | 25:4 | الباحث القرآني، accessed October 7, 2021, <https://tafsir.app/tabari/25/4>.

¹¹ Ammi Nur Baits, "The Shia Version of the Quran (Mushaf Fatimah)," Religious Consultation and Islamic Education Questions and Answers

(blog), accessed October 4, 2021, <https://konsultasisyariah.com/22387-al-quran-versi-syiah-mushaf-fatimah.html>.

¹² تفسير السعدي | 15:9 | الباحث القرآني، accessed March 27, 2021, <https://tafsir.app/saadi/15/9>.

eyes of the Angel Israfil and it was not allowed for him to see it ^[13].

Wahbah az-Zuhaili interpreted, "Even what they lie about is the Qur'an which is preserved from various changes, and it has been written in the lauh al-mahfudz, and it is the *ummul of the kitaab*. Allah Ta'ala said, Q.S: Al-Waqi'ah: 77-78:

"Indeed, it is indeed the most noble Qur'an, in the preserved Book (lauh al-Mahfudz)."

After Allah mentioned that the Qur'an is preserved because it is stored in *the lauh al-mahfudz*, then Allah chooses His creatures to continue the relay of His revelation. Allah Ta'ala said, Q.S: Al-Hajj: 75:

"Allah chose messengers from angels and men. Indeed, Allah is the Hearer and the Seeing"

In this case, Allah chose Gabriel as an intermediary in the delivery of His revelation to humans. Archangel Gabriel is one of the noble Angels that God has commissioned in delivering revelation to His Prophets.

Allah ta'ala berfirman, Q.S: As-Syu'ara: 192-193

"Indeed, it (the Qur'an) was really revealed by the Lord of the universe. He (the Qur'an) was brought down by Ruhulamin (Gabriel)."

Allah glorified the Archangel Gabriel in some of His words. Among them are, Q.S: Al-Baqarah: 78

"Truly, We have indeed bestowed the Book (Torah) on Moses, and We followed after the apostles. We have also bestowed upon Jesus, the son of Mary, proofs of truth, and We have strengthened him with the Holy Spirit (Gabriel). Why do you boast every time a messenger comes to you (brings) something you don't want? Then, some of you lied and some of you killed?"

In addition to the fact that Gabriel as an angel is already glorious, where Allah created them from light, and they only know obedience without the slightest opposition, the Angel Gabriel in Surah al-Baqarah is also referred to as *the spirit*, then it is backed by the word *alquds*, which is the *spirit* that does not give birth, and is also not born ^[14]. This is enough to be an indication of how noble Gabriel is in the sight of Allah. Not only the naming that Allah mentions as *the spirit of the Qurds* which is a symbol of his glory, but the name Gabriel itself has a very noble meaning, in Hebrew Gabriel is referred to as *Gabriel* which means hero of God, or *Jabr El* which means the power of God ^[15] However, even though Gabriel was as glorious as he was, he never boasted because in essence Gabriel was only a servant of Allah who was commanded to worship Him. Allah Ta'ala said, Q.S: An-Nahl: 49-50.

"Only to Allah prostrate all that is in the heavens and what is on the earth, that is, all things that move (life).

The angels (also prostrate) and they do not boast. They fear their God who is over them and do what is commanded (to them)."

After that, it is also mentioned that Gabriel is the leader of the angels ^[16], and it is not only Allah who glorifies the angel Gabriel, in fact, the Prophet Muhammad often states that his companion from among the angels is Gabriel (peace and blessings of Allaah ^[17] be upon him).

In addition to the glory above, Allah also mentioned several more special features of Gabriel which are the reason why Allah chose Gabriel as the bearer of His revelation. Allah (may Allah be pleased with him), Q.S: An-Najm: 5-6

"Which was taught to him by a very powerful (angel) (Gabriel) again has firmness. Then, he (Gabriel) appeared in his original form."

The first is, (شَدِيدُ الْقُوَى) which is Gabriel who has power. The proof of Gabriel's strength, as quoted by the Qurtubi from al-Kilbi's saying, is that Gabriel was able to lift up the cities of the Luths, then he brought them up with his wings and he turned back to them. Or another proof is that Gabriel was able to go up and down from the sky to the earth to deliver revelations in an instant ^[18].

The second is, (أَمْرٌ مَرَّةً), in the interpretation of this sentence Qurthubi says there are at least 3 meanings, namely; Ibn Abbas said, "It is Gabriel who has good speech; Qatadah said, "the one who has a tall body texture is good,"; there are also those who say, "who has a healthy body free from all diseases, according to the words of the Prophet, " لا تحل الصدقة إلا تحل الصدقة للغني ولا ذي مرة سوي"; There are also those who think that the meaning is "who has power". Qurthubi argues, "The Arabs used to say for the intelligent and clever the person by the name: *dzuu mirrah*, and among the signs of Gabriel's intelligence is that Allah chose him to convey His revelation to His Prophet and His Messenger ^[19].

Then after Allah mentioned some of the glory of Gabriel, Allah also juxtaposed faith in Him with faith in the Archangel Gabriel. Whoever does not believe in the existence of Gabriel then he does not believe in Allah. Allah said, Q.S: Al-Baqarah: 97

"Say (Prophet Muhammad), "Who is the enemy of Gabriel?" In fact, he is the one who has sent down (the Qur'an) into your heart with Allah's permission as a justification for what was before, and guidance and good news for the believers."

In this regard, Ibn Kathir also explained, that whoever is hostile to Gabriel is also hostile to Allah, as explained in a hadith ^[20].

Ibn Abbas said, "A group of Jews came to the Messenger of Allah (peace and blessings of Allaah be upon him) and they said, "O Abul Qasim, tell us some of the things that we will ask you. These things are unknown to anyone except a prophet." So the Prophet replied, "Ask about all that you like,

¹³ "85:22 | Quranic researcher."

¹⁴ Abd Kahar, "The Existence and Privilege of the Archangel Gabriel AS in the Qur'an," Journal of Islamic Thought and Science 2, no. 1 (September 15, 2018): 283–325.

¹⁵ Ibid

¹⁶ Kahar, "The Existence and Privilege of the Archangel Gabriel AS in the Qur'an."

¹⁷ Ibid

¹⁸ Al-Kurthubiyya, al-Jami' Lee Ahkam al-Kur'an.Hull.86

¹⁹ Al-Qurthubiy.

²⁰ Abu Fida' Ismail Ibn Katsir, Tafsir Al-Qur'an al-Azhim, 2nd ed., vol. 8, 8 vols. (Daar Thayyibah li An-Nasyr wa at-Tauzi', 1999).

but promise me what Ya'qub took from his children, as a guarantee for me. If I really tell you about something, and you find out about it, then you really want to follow me and convert to Islam?" They replied, "Well, we will do what you want." The Apostle said, "Ask you about what you like." They asked, "Tell us about the four things we will ask you questions. Tell us, what was the prohibition of Israel (Prophet Ya'qub) against him before the Torah was revealed? Tell us what male semen and female semen look like, and how it can happen to boys and girls. And tell us about the Prophet who is in the Torah, and who is his lover among the angels?" The Prophet replied, "Promise you in the name of Allah, if I can tell you about it, then you will indeed follow me." So they gave the Prophet his pledge and promise. Then the Prophet said: "I ask you in the name of the Lord who sent down the Torah to Moses, do you know that Israel—that is, Ya'qub—once had a severe illness that lasted for a long time. Then he made a vow to Allah that if Allah healed him of his illness, then he would forbid for himself the food and drink that he liked the most. His favorite food is camel meat, and his favorite drink is camel milk" They replied, "O Allah, it is true" the Prophet said, "O Allah, witness to them. I want to ask you in the name of God who has no God but He who sent down the book of the Torah to Moses. Did you know that male semen is apparently thick and white, while female semen is diluted yellow. So whichever of the two can defeat the other, then in the future the child will be like him and similar to him with the permission of Allah SWT. If the male semen beats the female semen, then the child is a man with the permission of Allah. And if female semen can defeat male semen, then later her child will be a woman with Allah's permission." They replied, "Oh God, it is true." The Prophet (peace and blessings of Allaah be upon him) said, "O Allah, bear witness to them. And I ask you, for God's sake that sent down the book of the Torah to Moses. Do you know that this prophet who is an ummi sleeps with both eyes, but his heart does not sleep? They replied, "Oh God, yes." The Prophet said, "O Allah, bear witness to them." They said, "Now you must tell us who your beloved is among the angels. This answer is what determines whether we will join you or part with you." The Prophet replied, "Indeed, my beloved is Gabriel, Allah never sends a prophet but he is always with him." They said, "This is what caused us to part with you. If your lover were any other than among the angels, then we would follow and believe in you." The Prophet (peace and blessings of Allaah be upon him) asked, "What is it that prevents you from believing in him?" They replied, "He is our enemy." So Allah SWT sent down His words, "Say, 'Whoever becomes an enemy of Gabriel, then Gabriel has sent it down into your heart with Allah's permission; to justify the previous books —up to His words— if they know (Al-Baqarah: 97-102)." So at that time they returned with wrath upon their shoulders.

In the above hadith, it is explained that non-Muslims are indeed very hostile and hate Jibril *'Alaihissalam*. Therefore Allah declares enmity against Him for those who have been hostile to Gabriel, and Allah will also be wrathful on them.

1. Care after Lowering

After Allah chose Gabriel as the introduction of revelation to Allah's chosen people, the next thing is how Allah takes care of the Qur'an when it has been revealed from lauh al-mahfudz.

It has been agreed by all societies, both from the west and

from the Muslims themselves, that the Qur'an is a book that is revealed gradually. The gradual revelation of the Qur'an is also a form of Allah's protection of the Qur'an. Which is gradually derived from the many benefits that are implemented for its authenticity.

The second election after Allah chose Gabriel as the bearer and presenter of revelation, Allah chose the Prophet Muhammad as the recipient as well as the successor of the relay of revelation from among mankind. Muhammad *Shalallahu 'Alaihi Wasallam* is the Prophet and Messenger chosen by Allah as the closing of all the messengers who have ever existed. It is in charge of confirming previous teachings, and confirming the beliefs of those who have deviated far from the previous teachings. Through the Qur'an as His guide and guide, Muhammad carried out this task.

Because the Prophet Muhammad is the last Prophet and Apostle, the Qur'an that was revealed with him is the last revelation that Allah sent down to the earth. For this reason, it is appropriate for Allah to take good care of it.

In the care of the Qur'an, it has been proven when Allah chose Muhammad as his recipient, when viewed from the background of his life who never followed his lust in acting, nor did he ever follow the direction of the wind of the times. Allah (may Allah be pleased with him), Q.S: An-Najm: 3

"And he does not speak (about the Qur'an and its explanations) based on his lust."

The Messenger of Allah (peace and blessings of Allaah be upon him) was a Prophet who long before the Qur'an sent down to him, Allah had taken care of his life, his heart, and his ethics, in order to prepare him to accept this very heavy burden. Before his appointment as Prophet and Messenger, the Quraish had already acknowledged his highly commendable nature and behavior.

One of the people's recognition of the Prophet's behavior was when the event of laying the stone of hajar aswad after the renovation of the Kaaba. In the past, during the reconstruction or renovation of the Kaaba carried out by the Quraish people, because they were afraid that at any time the Kaaba would collapse because the building was very ancient and indeed the shape was very small, so they couldn't help but renovate it, and at that time the Prophet Muhammad (peace and blessings of Allaah be upon him) was 35 years old. After negotiating about the construction, the first thing they feared was to dismantle the Kaaba building. So in the end, Walid ibn Mughirah al-Makhzumi was desperate to start dismantling it, saying "O Allah, there is nothing we want except goodness", so the others also dismantled. When the time of the placement of Hajar Aswad arrived, there was a dispute between Qobilah about who was worthy of laying this precious stone, the dispute occurred for empat or five days and there was almost a dispute between them. When Abu Umayyad ibn al-Mughirah al-Makhzumi proposed that the one who had the right to place it was the one who first entered the mosque, then Allah predestined Muhammad (peace and blessings of Allaah be upon him) to enter, and when they saw that He was the first to enter they agreed to hand over the matter of laying this stone to him, because among them He was *al-Amin*. And this is a witness to the discussion about the Prophet's trust in the eyes of the Quraish, even though the Prophet at that time had not been appointed as a Prophet or Messenger.

So they complained about their problems to him, and because of the wisdom and wisdom that Allah had given him, he

decided what again amazed the Quraish, namely He told them to prepare a piece of cloth and put this black stone on it, and then He told each of the chiefs of the tribe to hold the end of the cloth and carry it to its place. When they arrived at their place, the Prophet took the stone and put it in its place, with this solution they felt very satisfied and happy ^[21].

From childhood to adulthood the Prophet Muhammad never followed the life and association of that time, he did not smell khamr, did not eat the slaughter reserved for idols, and even he made the devotion to idols a ritual that he hated very much. Moreover, he never dreamed of enjoying the pleasures of the world except only twice, this is because Allah took care of him from a young age.

The Messenger of Allah (peace and blessings of Allaah be upon him) said:

"It never crossed my mind to stab the life of the world except twice, because Allah prevented me from doing so, until Allah gave me the honor of appointing me as the Messenger. One day when I was herding sheep in a proof, I told my friend to watch over my sheep, because I wanted to have fun with the young man below, so my friend accepted, and when I passed the first house of the people of Makkah, I heard a song, and I asked "what is this?", and they replied, "there is a wedding reception", so I sat down to listen to it, and soon Allah closed my hearing and I fell asleep. And woke up after the sun began to rise, and I went back to my herding place above and told my friend about the event. And the other night I wanted the same thing, I went to Makkah, but there I experienced what I experienced the first night before, and even after that I never dreamed of doing bad things again" ^[22].

In addition to the Prophet's noble ethics, Allah also takes care of him by choosing the best partner for him. It was Khadijah Radhiyallahu 'Anha, a woman who was respected among the people at that time, both in terms of her destiny, wealth and intellectuality ^[23]. Through Khadijah's vision of Rosul's admirable and honest temperament in trading, coupled with news from Maisarah about her, Khadijah fell in love with Rosul, and poured out her feelings to her friend Nafisah bint Munabbih, with whom they finally married at quite different ages. Rosul Shalallahu 'Alaihi Wasallam was around 25 years old at that time, while Khadijah Radhiyallahu 'Anha was 40 years old. From this barakah marriage, Allah blessed several sons and daughters, and all the sons born to them died before the Messenger of Allah was appointed as the bearer of the treatise, as well as their daughters except for Fatimah Radhiyallahu 'Anha who died a few months after the death of her father (peace and blessings of Allaah be upon him). And by marrying Khadijah Radhiyallahu 'Anha Rosul has seen various glitters of the world, because indeed his beloved wife was one of the richest sodagar at that time, so that after he was sent as the Messenger, he no longer cared about the pleasures of this world.

The same was true when he was sent as an Apostle and tasked

with conveying the truth to all mankind. In the 10th year of the month of Shawwal 619 AD the Prophet went to Thaif, which is approximately 60 miles from Makkah, with the aim of preaching revelation to them. But all he got was insults and torture, until the torture they did injured his body with stones when they drove him away. When he came out of Thaif and prayed to Allah, Allah offered to help by sending the Angel Gabriel and also the guardian angel of the mountain. The guardian angels offered to level the land with two mountains, but the Prophet refused the offer and said, "Even I hope to Allah that He will bring out from this land those who worship Him and not bind Him to anything" ^[24]. Indeed, Allah is the Most Truthful with all His knowledge who has chosen the Prophet Muhammad (peace and blessings of Allaah be upon him) as the bearer of the last treatise.

After the Prophet died, then Allah chose generations as his successors. Allah Ta'ala said, Q:S: Al-'Ankabut: 49

"Actually, it (the Qur'an) is a clear verse in the hearts of those who are knowledgeable. It is not to deny Our Signs, except for the wrongdoers."

It was the companions of the Prophet (may Allah be pleased with him), who were in charge of guarding the Qur'an. Allah chose them as the best generation and even their history deserves to be engraved in golden ink by all of us. Their good temperament, firm attitude, loyalty and faith are unmatched by anyone after their generation. One example is the words of the Messenger of Allah (peace and blessings of Allaah be upon him) regarding the faith of Abu Bakr, "If the faith of the people of the earth (other than the Prophet and the Messenger of Allah) were placed in one leaf of scales and the faith of Abu Bakr on the other, surely the faith of Abu Bakr would be heavier than your faith" ^[25].

One form of Allah's protection of the Qur'an is also to order the Companions of the Prophet to collect, standardize, and renovate the Qur'an, so that it is easier for its readers who are seen as the majority of non-Arabs.

In the narration of the Qur'an, the shabat narrates it in a mutawattir way.

Mutawattir is a form of ism *al-fa'il* of *tawatara-yatawataru-tawatatur* which according to the language is that some come to the traces of others individually without interruption ^[26]. Or mutawatir which is used for khabar or hadith means something that is told by many people who are not afraid to agree to lie ^[27]. So mutawatir is valid news delivered by pilgrims who are intellect and habit impossible to agree to lie from other pilgrims ^[28]. There are several opinions about the large number of pilgrims in the sanad concern, some argue that 4,5,10,12,40,70 people, even up to 313 men plus 2 women (badr experts), but the opinion that continues to be held is the one that only requires the impossibility of lying ^[29]. There is no striking difference in the definition of *tawatatur* in the Qur'an or the hadith of the Prophet, because *tawatatur* boils down to one meaning, which is the quality of the narration of the Hadith or the Qur'an from the Prophet

²¹ Shaykh Shafiyurrahman Al-Mubarakfuri, AR-RAHIQ AL-MAKHTUM (SIRAH NABAWIYAH) a complete history of the life of the Prophet Muhammad, translation: Faris Khairul Anam, 1 ed., 2014, p.74.

²² Ibid, pp.75-76

²³ Ibid, p.73

²⁴ Al-Mubarakfuri, AR-RAHIQ AL-MAKHTUM (SIRAH NABAWIYAH) The Complete History of the Life of the Prophet Muhammad (Faris Khairul Anam Translation).

²⁵ Ahmad bin Husayn al-Bayhaqi, Siya'b al-Iman, 1st yad., vol. 1, 14 vol. (Riyad: Maktaba ar-rasid li an-nasir wa at-tazi', 2003).

²⁶ Uun Yusuf, "KE-MUTAWATIRAN AL-QUR'AN: Narration Methods in the History of the Qur'an," Hermeunethics 7 (December 2013): 215.

²⁷ Yusuf.

²⁸ Yusuf.

²⁹ Yusuf.

Shalallahu 'Alaihi Wasallam. However, in narrating the Qur'an in mutawatir is it required that each individual must memorize the Qur'an in its entirety? Imam as-Suyuti said that it is not required in *the tawatir* that each individual must memorize the entire Qur'an, but it is sufficient if all (among them) memorize the whole Qur'an, even if it is divided ^[30].

Generation after generation has passed, still the Qur'an is intact and known as it should be. The memorizers of the Qur'an from time to time are spreading more and more, because Allah has made it easier for this book to be memorized, studied, and studied. So as to close various loopholes to criticize and change the content of the Qur'an. Allah the Almighty said: Q.S: Al-Qomar:17

"Truly, we have really made the Qur'an easier as a lesson. So, is there anyone who wants to take lessons?"

In the past, there were efforts made by them (enemies of Islam) to challenge and test the authenticity of the Qur'an. A Jew mentioned in the commentary of the Qurthui when interpreting Surah al-Hijr verse 9, he has tested the truth of the Qur'an in two steps. First, by testing the truth of the inji, he rewrote the Gospel and added some text. Then he sold it in front of the church, so at that time many people bought it. Likewise with the Torah, he did the same with it. Second, he just tested the Qur'an in the same way as before, but to his surprise, he received a lot of criticism, that the Qur'an he wrote was false and that his writing did not sell at all. Therefore, from this incident, he believes in the authenticity of the Qur'an ^[31].

In keeping the Qur'an, Allah also provides motivation in the form of rewards for anyone who interacts with the Qur'an, be it memorizing it, reading it, or studying it.

That is the form of how Allah keeps the Qur'an original, from the time of revelation to the present day. Starting from the guard when the Qur'an was revealed, to after it was revealed. Human efforts in guarding the Qur'an according to His commands are one of the greatest efforts in guarding the Qur'an. Allahu a'lam.

Conclusion

Allah has guaranteed the preservation of the Qur'an until the Day of Resurrection, a promise that is reflected in its verses and is one of the privileges of this holy book compared to previous books. Allah takes care of the Qur'an in two main ways: first, guarding the time of descent, and second, guarding after it has been revealed to the Prophet Muhammad (peace and blessings of Allaah be upon him).

Keeping during the decline of the Qur'an involves two main aspects. First, the Qur'an was revealed from Lauh Al-Mahfudz, a very safe and well-kept place. Second, Allah chose the Archangel Gabriel as an intermediary in the delivery of revelation to His Servant.

Meanwhile, the guard after the Qur'an was revealed to the Prophet Muhammad involves six important aspects. First, the gradual decline of revelation. Second, the selection of the Prophet Muhammad as the Messenger who accepted the Qur'an. Third, securing the inheritance of the Qur'an by the successors of the Prophet and the next generation of Islam. Fourth, the spread of the Qur'an through the history of mutawatir, which is widely and consistently recorded. Fifth, ease in memorizing, studying, and reading the Qur'an.

Finally, the giving of rewards and motivation for anyone who interacts with the Qur'an, be it in the form of rewards or various blessings offered. Thus, Allah has provided various mechanisms to maintain the purity, truth, and usefulness of the Qur'an for mankind at all times.

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³⁰ Yusufa.

³¹ Al-Qurthubiy, Al-Jaami' Li Ahkaam Al-Qur'an.