

DIFFERENT OPINION ON THE AMOUNT OF AL-QUR'AN VERSES AND ITS IMPLICATION TO THE PUBLISHING MUSHAF AL-QUR'AN IN INDONESIA

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Abstrak:

Para Imam Qurra' berbeda pendapat dalam menghitung jumlah ayat al-Qur'an, dengan rincian: 1) Al-Madanî al-Awwal menyebutkan sebanyak 6217 atau 6214 ayat, 2) Al-Madanî al-Akhîr menyebutkan sebanyak 6214 ayat, 3) *Ahl* Mekkah menyebutkan angka 6210 ayat, 4) *Ahl* Bashrah menghitungnya sebanyak 6204 ayat, 5) *Ahl* Damaskus berpendapat sebanyak 6227 atau 6226 ayat, 6) al-Humushi berpendapat sebanyak 6232 ayat, dan 7) *ahl* Kufah menyebutkan sebanyak 6236 ayat. Sedangkan Mushaf al-Qur'an yang diterbitkan di Indonesia, jumlah ayat al-Qur'an sebanyak 6236 ayat. Dengan demikian Mushaf Standar Indonesia mengikuti pendapat Kûfiy yaitu Imam 'Asim (127/744), Imam Hamzah (156/772), Imam Al-Kisa'i (189/804) Khalaf al-Asyir (229/843) dan al-A'masy (148/765).

Kata Kunci:

Jumlah Ayat, Mushaf al-Qur'an.

Abstract:

Imam Qurra have different opinions in calculating the amount of verses in Qur'an, they are: 1) Al-Madanî al-Awwal stated that there are 6217 or 6214 verses, 2) Al-Madanî al-Akhîr mentioned that there are 6214 verses, 3) Ahl Mekkah stated that there are 6210 verses, 4) Ahl Bashrah counted for 6204 verses, 5) Ahl Damaskus stated that there are 6227 or 6226 verses, 6) al-Humushi stated that there are 6232 verses, and 7) ahl Kufah mentioned that there are 6236 verses. While the Mushaf al-Qur'an published in Indonesia have 6236 verses. Therefore, The Indonesian Standard Mushaf followed the opinion of Kûfiy, They are Imam 'Asim (127/744), Imam Hamzah (156/772), Imam Al-Kisa'i (189/804) Khalaf al-Asyir (229/843) and al-A'masy (148/765).

Key Words:

the amount of verses; Mushaf al-Qur'an

Introduction

The history of collecting Al-Qur'an (*jam'u Al-Qur'an*) academically stated that the holy Qur'an that we have now is truly authentic and valid as it was revealed by Allah SWT to the prophet Muhammad SAW, both in terms of the reading and writing without any addition or subtraction of a verse, even a letter.

Until now, it has not been found the reference stated that there are 6.666 verses in the Al-Quran. Whereas from the trusted literature, there is no scholars stated about the exact amount. Muhammad 'Abd al-'Azhîm az-Zarqâni in *Manâhil al-'Irfân fî 'Ulûm al-Qur'an* stated that the counters of verses in the Al-Qur'an agreed on the amount of 6200, but the difference is in the last two digits. According to the calculation of early Ulama from Madinah, there are 6217 verses, it is also Nâfi's opinion. According to last Ulama from Madinah there are 6214 verses, it is also the same as Abi Syaibah's opinion and there are 6210 verses according to Abu Ja'far. According to Mekkah Ulama calculation, there are 6220 verses. According to Kûfah Ulama there are 6236 verses, as it is stated by Hamzah az-Ziyât. There are many opinions among the Bashrah Ulama that counted 6204 Al-Qur'an verses or 6205 verses and also there is another opinion that stated 6219 verses as is said by Qatâdah. According to Syâm's Ulama there are 6226 verses as it was stated by Yahya ibn al-Hârîts ads-Dzumari.¹

While in the al-Qur'an Mushaf published in Indonesia, the amount of al-Qur'an verses are 6236 verses.², it includes basmalah in the surah al-Fatihah as the first verse. While in every surah, except surah 9 (At-Taubah), it is started by basmalah and it does not count as a verse. Suppose that basmalah in every beginning of other surah is calculated as one so that the amount of Al-Qur'an verses is added 112 verses becomes 6.348 verses.

The different opinion of the Ulama is very interesting to be studied deeper because actually there is no difference about the verses of Al-Quran. Meanwhile, al-Qur'an al-Karim Mushaf spread out in Indonesia of course – believed – to follow one of the diversity Ulama's opinion about the amount of verses in the al-Qur'an al-Karim.

Therefore, this research is trying to know: 1) the description of different opinion on the Ulama both about the amount or the way to count the verses at every surah in the al-Qur'an al-Karim Mushaf, 2) The description of al-Qur'an al-Karim Mushaf that is published by some publishers in Indonesia related to the amount of al-Qur'an verses at every surah, and 3) the implication of the Ulama different opinion in calculating the al-Qur'an al-Karim verses to the publishing of al-Qur'an Mushaf in Indonesia.

¹ Muhammad 'Abd al-'Azhîm as-Zarqâni, *Manâhil al-'Irfân fî 'Ulûm al-Qur'an* (Beirut: Dâr Ihyâ' at-Turâts al-'Arabi, t.t.) ed I, p., 336.

² The data on the amount of verses are collected from the Al-Qur'an and its translation published by Direktorat Jenderal Bimbingan Masyarakat Islam Direktorat Urusan Agama Islam dan Pembinaan Syariah Departemen Agama 2007 and has been justified by Mushaf Al-Qur'an Tashhîh Committe of Religious Departent and printed by CV. Nala Dana.

This research used qualitative approach with library research type or it is also called as Literary study, or theoretical analysis.³ It analyses references which are relevant to the research. The referent data is then analysed and deeply researched so that it can give a comprehensive idea.

Data analysis of this research used content analysis technique. The content analysis technique here is a research technique investigation which tries to elaborate objectively, systematically, and quantitatively the content manifested in a communication.⁴ While according to Krippendorff, content analysis can be categorized as research method with symbolic messages value⁵.

Discussion

The History of Writing Al-Qur'an

The holy Qur'an is a guidance and a philosophy of life for the believers, also as the bright guidance for every human being to get His blessing because Al-Qur'an invites people to believe in God for happiness.⁶ It also a spirit that can give the meaning of life and essential life values to those who depends everything on it.⁷ The al-Qur'an is also *burhân*, the true evidences from God to those who are doubt on Him.⁸ It can also be a divider between the true and false,⁹ It also becomes a powerful and trusted *dzikir*, warning and control.¹⁰

As we know that al-Qur'an is revealed step by step and when it was revealed verse to verse, the prophet asked the companions to memorize and write it on stone, animal's skin, the date palm, and on anything that can be used to write The prophet also explained the order of the verses in a surah. Besides al-Qur'an, Hadits and other teachings from the prophet was forbidden to be written. It is done for keeping the originality of the al-Qur'an, and it was convinced that it is not to be mixed with all things that also be heard by the prophet. The prophet asked the Qur'an to be memorized, always be read, and it is a must to read it in the prayer. The companions always reviewed al-Qur'an to the prophet both the reading and writing.¹¹ The Al-Qur'an was also memorized by many companions and directly written, it was done under the prophet's direct supervision, guidance and instruction, so that there was none of the verses was forgotten to be memorized and written.

³ M. Subhan & M. Suderajat, *Dasar-Dasar Penelitian Ilmiah* (Bandung: CV. Pustaka Setia, 2005), p., 77

⁴ See Hasan Sadily, *Ensiklopedia* (Jakarta: Ikhtiar Baru Van Hoeve, 1980) p., 207.

⁵ Klaus Krippendorff, *Analisis Isi: Pengantar Teori dan Metodologi*, terj. Farid Wajdi (Jakarta: Rajawali Press, 1991) p., 17

⁶ Al-Qur'an 2: 1-5

⁷ Ibid, 16: 2

⁸ Ibid, 4: 174

⁹ Ibid, 25: 1

¹⁰ Ibid, 15: 8

¹¹ See Manna' Khalil al-Qaththan, *Studi Ilmu-Ilmu Qur'an*, Terj. Mudzakir AS. (Jakarta: Pustaka Litera Antar Nusa, 1998) p., 186.

After the prophet passed away, from the result of Muhajirin and Anshar's discussion they chose Abu Bakar as khalifah. In the era of Abu Bakar Musailamah came up as a prophet. He told and spread out teachings of *keburafat*, *takbayyul*, old stories and other lies. It made him being called as *al-kadzdzâb* (a liar). in order to stop this bad attitude toward Islam, Moslem soldiers came to a war and although the Moslem soldiers won the war but many companions died on war as *syahid*. Some of them are Zaid ibn al-Khattab, and 70 of them memorized al-Qur'an.¹²

Looking at this condition, Omar told Abu Bakar an idea to collect al-Qur'an immediately for he was afraid that the al-Qur'an will soon dissappear as the Hafidzs are reducing by minute. It will lost and disappear as the Hafidzs' gone which became more and more in amount every day. The Omar's request was not directly agreed by Abu Bakar. But the request was delivered many times so that Allah touched the Abu Bakar's heart to do what Omar had said. Zaid ibn Tsabit was chosen as the chief for compiling the al-Qur'an and put it in sequence. The product of the compilation was kept by Abu Bakar to the end of His life. When it came for Omar to be Khalifah, the pieces were kept by His daughter, Hafsa.¹³ In the era of Abu Bakar al-Qur'an had been written on paper then it was tied up into one and given name as *Al-Mushaf*.¹⁴

The bookkeeping of al-Qur'an was done in the year of Khalifah Utsman bin `Affan, it was done for there were so many differences on the way to recite al-Qur'an. These differences led to being fault; but everyone still defended and hold firmly on their own way of reading, and they go against other people who correct their reading, even they called them as the unbelievers. Utsman and other companions then agreed to rewrite the first pieces of paper in Abu Bakar year and united all moslems to those pieces of paper with the same reading of one letter.¹⁵ the team of writers at that time were Zaid bin Tsabit al-Ansari, Abdullah bin Zubair, Sa'id bin `As, and Abdurrahman bin Harits bin Hisyam, These three people came from Quraisy tribe; then Usman ordered them to rewrite and reduplicate the mushaf, he also ordered that something they argued much by Zaid and these three Quraisy was written in Quraisy language, for al-Qur'an was sent suitable with their accent.¹⁶

The different reason of compiling Al-Qur'an in the time of Abu Bakar and the time of Utsman is that the compilation of Al-Qur'an in the time of Abu Bakar is because the worry of losing Al-Qur'an verses, for at that time the Al-Qur'an had not

¹² Muhammad Ali Ash Shobuni, *Ikhtisar Ulumul Qur'an Praktis*, terj. Muhammad Qadirun Nur (Jakarta: Psutaka Amani, 1998) p., 74. see also Ahmad Syadali dan Ahmad Rofi'i, *Ulumul Qur'an I* (Bandung: CV. Pustaka Setia, 1997) p., 72. See also Manna' Khalil al-Qaththan, *Studi Ilmu-Ilmu Qur'an*, p., 188.

¹³ M. Hasbi Ash Shiddiqi, *Sejarah dan Pengantar ilmu al-Qur'an/Tafsir* (Jakarta, Bulan Bintang, 1989) p., 92

¹⁴ Badruddin al-Zarkasyi, *Al-Burbân fî `Ulumul Qur'an*, vol. I, (Beirut: Dâr al-Kutub al-`Ilmiyah, 2007) p., 281.

¹⁵ Ibid, p., 192-193.

¹⁶ Ibd., p., 193.

been collected in one place, then Abu Bakar collected them in *shabifah-shabifah* where the verses were ordered as the prophet's instruction. While the collection in the time of Utsman is for synchronizing the way of reading al-Qur'an among them because the emergence of different way of reading al-Qur'an using their own language. And some of them blamed their way of reading was true and others' were wrong, so the Khalifah felt worry for the difference. Then He rewrite the shuhuf-shuhuf into the Mushaf in a right order of surah.¹⁷

Thus al-Qur'an is a *kitab* called as Al-Mushaf in the time of Utsman bin Affan and something that in our time is the copy based on this Mushaf. So how special it is the process of collecting Al-Qur'an which is started from the time of the prophet Muhammad Saw, to the time of *Khalifah* Utsman bin Affan, which also collected from very simple places such as bones, date palms, skins and others to become one Mushaf, nothing is left or changed even for one verse.

And this is the biggest privilege and miracle among all prophets' miracles, last forever to the end of the time, having divine science characteristic so that nothing can compete and defeat. Those things can be understood through the words of God such as: *And if you are in doubt what we have revealed to Our servant, then produce a surah like it and call your helpers other than Allah, if what you say is true.*¹⁸ And also the word of Allah SWT: *"Say, O Prophet, If all humans and Jinn were to come together to produce the equivalent of this Qur'an, they could not produce its equal, no matter how they supported each other".*¹⁹ And Allah guarantees the maintenance of al-Qur'an by saying: *"It is certainly We Who have revealed the Reminder, it is certainly We Who will preserve it".*²⁰

The Physical Form of Al-Qur'an

In the context of early history of Moslems, al-Qur'an texts in the form of mushaf as we can see today were separated and scattered. Verses that were revealed at the time of the prophet Muhammad - one and another were revealed in different time - were not codificated immediately at that time. But, by the order of the prophet, besides asking the companions to memorize it, those verses were also written on the date palms, stones and the camel's bones²¹. In the time of khalifah Abu Bakar, based on the worries of Omar bin Khatab for there were so many *buffazh* syahid in a war, the scattered verses then collected and rewritten into an al-Qur'an mushaf.

The Al-Qur'an Mushaf here consists of some surah with their own name of surah. The distribution of al-Qur'an into surah and verses have already had a clear meaning. Besides at least it is being more systematic, it can also ease people to read, to understand and to memorize al-Qur'an. It is a *Sunnah* for people who pray or

¹⁷ Jalaluddin al Suyuthi, *al-Itqân fî Ulûmil Qur'an* (Beirut: Dar al-Kutub al 'Ilmiyah, 2010) p., 93

¹⁸ al-Qur'an 2: 23

¹⁹ Ibid, 17: 88

²⁰ Ibid, 15: 9

²¹ Muhammad 'Ali Ash-Shabûni,, *at-Tibyân fî 'Ulûm Al-Qur'an*, (Makkah: Sayyid Hasan 'Abbas Syarbatly, 1980) p., 53

deliver *khutbah* to recite al-Qur'an verses not less than one verse, it not a difficult matter but it is considered so easy. The same matter happens when someone who do not have the ability to recite al-Fatihah in his pray, so it is easy for him to recite another seven verses instead.

Beside the division into surah and verses, al-Qur'an is also divided into some parts or juz, it is 30 juz for the whole al-Qur'an. The division of al-Qur'an into 30 juz related to the days in Ramadhan month when you read one juz every day. But, parts or juz al-Qur'an seems to be uninteresting to be analyzed in Qur'anic knowledge. Different with talking about surah and verses, many problems and comments on them, sometimes one is related to each other even sometimes they are contradictory.

In Arabic lexicology, the word surah (plural: *suwar*) contains many meanings, they are: skyscraper, a place/ position and a priority²². It also can be translated as a fence if it is taken from the word سور. Terminologically, al-Zarkasyi explained about the meaning of surah as "a group of al-Qur'an verses with a start and an end"²³. Al-Zarqani gives a little addition that the group of verses with their own start and end.²⁴ But, although they stand on their own, it is believed that they are connected each other, they complete each other even some people said that al-Fatihah is the introduction of surah al-Baqarah, and surah al-Baqarah is the introduction of surah al-Nisa' and so on.

The length of surah in al-Qur'an are various, but in the order after surah al-Fatihah (the opening) Surah in al-Qur'an is started with a very long surah with long verses also, then shorter and shorter with shorter verses also. Surah al-Baqarah which is located after surah al-Fatihah is the longest surah for it consists of 286 verses or it is more than two juz, while the shortest surah is surah al-Kawtsar with short verses also but it is not located in the end or as the closing of surah in al-Qur'an, it is in 108 out of 114 surah.

Meanwhile, the word of verse is also used many times by al-Qur'an, and it refers to some different meanings. Some etymological meanings of a verse are: sign (QS. al-Hijr: 77; al-Nahl: 11, 13, 65, 67, and 69; al-Baqarah, 248); miracle (QS. al-Baqarah: 211); ibrah or teachings (QS. Hud: 102, 103 and al-Furqan: 37); something amazing (QS. al-Mukmin: 50); an evidence or argument (QS. al-Rum: 20, 21, 23, and 24).

However, terminologically, some Ulama give limitation on verse with a group of words completed with a starting and ending located in the surah of al-Qur'an.²⁵ this limitation is supported by al-Qur'an itself which reveals the verse with the definition so that the etymological meaning is still relevant with the terminological

²² Louis Ma'luf, *al-Munjid fi al-Lughat wa al-A'lam* (Beirut: Dar al-Masyriq, 2008) p., 362

²³ Badruddin al-Zarkasy, *Al-Burhân fi 'Ulûm Al-Qur'an*, vol. I, (Beirut: Dâr al-Kutub al-'Ilmiyah, 2007) p., 263

²⁴ M. 'Abd al-'Adzîm al-Zarqânî, *Manâbil al-'Irjân fi 'Ulûm al-Qur'ân*, vol. I, (Mesir, 'Isâ al-Bâb al-Halabî, t.t.) p., 350.

²⁵ Al-Zarqânî, *Manâbil al-'Irjân* ..., I, p., 350

one. One of them is stated in surah Yusuf verse 1: "Alif lam ra. This is the verses in (al-Qur'an) which is real (from Allah)"

As surah goes, the length of verse are also various. In some surah, especially in the long surah, the verses also long and evoked. While in the short surah which is located in end of the al-Qur'an, the surah is also short, solid and to the point. But the facts are not always be true and become the absolute rule. Such as surah 98 or surah al-Baiyinah consists of 6 long verses as at surah 26 or surah al-Syu'ara which belongs to long surah which consists more than 100 short verses.

The Naming of Surah

Surah in al-Qur'an have their own name. A surah may have one or some names. Surah al-Tawbah for example, is also called as surah al-Bara'ah, and al-Buhus. Surah al-Insan is also named as surah al-Dahr, and soon. But the names are not showing the tittle or the theme of the surah- although in fact that every surah has a theme - but it is also used as the way of identification method. These names of surah are taken from the unfamiliar or uncommon word on it. Usually it comes in the beginning of the surah, but not always. Surah 16 for example, it is named as surah al-Nahl (bee) but it is not mention in the surah until the verse of 68, more than a half of the surah; even in this verse (16: 68) is the only part of al-Qur'an talking about al-Nahl. Similar to this condition, surah 26 is called as al-Syu'ara, the word that is mentioned in al-Qur'an in the verse of 224 of the surah and it is the last part of the surah.

It is so clear that these names do not come from al-Qur'an, but they are introduced by the experts of al-Qur'an. It seems that there is no common order in choosing the names. People would like to use any name that is very prominent in the surah. Some of the Ulama have an assumption that the names of the surah in al-Qur'an is the guidance from the prophet (*tamqifi*). While the other group of Ulama believed that the naming here is based on the companions' *ijtihad* which is taken from the topic being discussed in the surah. But the most logical opinion is when the prophet takes an important role in introducing the naming of the surah. It is impossible that a prophet as the transmitter as well as the translator of the al-Qur'an for the companions do not have the names of the surah as the identification tool. The fact is, from the early year of the prophet Muhammad, He and the companions have already known and spread the names of surah in al-Qur'an.

Besides the function of the names given to surah in al-Qur'an is for an identification tool, it also classify the groups of the surah in al-Qur'an, Both it is related to the prophetic periods such as Makiyah surah and Madaniyah surah, and the length of the surah itself. The grouping on the al-Qur'an surah related to the prophetic periods is in chronological purpose of revealing surah or verses dealing with translation matter, as it will be explain further. While the naming of the surah based on its length is only as the tool of identification in a broader scope. *Al-thimal* for example, is a surah known with 7 long verses located in the beginning of the mushaf, they are surah 2 – 8 (surat al-Baqarah, Ali Imran, al-Maidah, al-Nisa', al-

An'am, al-A'raf and al-Anfal). *Al-mi'un* is the name given to a surah with 100 verses or less. *al-matsâni*, is known as the surah with less than 100 verses in amount. While *al-mufashshal* is the shorter surah. It is called as *mufashshal* for there are many *fashal* (divider) among those surah with *basmalah*²⁶

The Arrangement of Surah and Verses

The Ulama have different opinion on the arrangement of surah in al-Qur'an. There are three opinions related to this topic, they are: first, the arrangement of surah which are all come from the prophet's guidance (*tawqifi*). The second, the arrangeent of surah in al-Qur'an is the *ijtihad* of the companions; and the last, the arrangement of surah in al-Qur'an consists of some are *tawqifi* and some more are the *ijtihad* of the companions. The first opinion is supported by the Ulama such as Abu Ja'far bin Nuhas, Ibnu al-Hasr and Abu Bakar al-Anbari²⁷ because the *rimayah* of Abu Syaibah that the prophet had ever read some surah of *al-mufashshal* in a *rakaat* based on the order of mushaf al-Qur'an. Beside that there is also the statement from Ibnu Mas'ud that is told by al-Bukhari that he ever mentioned surah Makkiyah, surah Bani Israil, al-Kahfi, Maryam, Thaha and al-Anbiya' are the first surah he learnt - in arrangement as we have today.²⁸ Al-Zarqani added the reason to support this group of Ulama that the companions had agreed to the Usman Mushaf and no one rejected and denied it, this agreement would not exist unless it is because the agreement is *tawqifi*. When it is based on the *ijtihad*, the companions would stay on they own different opinion.²⁹

The second opinion comes from imam Malik³⁰. Al-Zarqani stated that this opinion is the opinion of the trusted (*jumbur*) ulama consists of al-Qadhi and Abu Bakar.³¹ The argument of this opinion is that there are some personal mushaf some companions which is ordered differently between one and another. Mushaf Ibnu Mas'ud for example. It is started with surah al-fatihah, al-Baqarah, an-Nisak, Ali Imran and soon, so is Mushaf Ubay. Mushaf Ali is arranged based on the time of revealing the surah, therefore, it is started with surah al-Alaq, then al-Mudasttir, Nun, Qalam and so on.³²

The reason of the third opinion is that there is some hadits show that some surah in al-Qur'an is already arranged that way as the guidance of the prophet and in another side there are some companions' Mushaf with different arrangement of surah. Abu Muhammad Ibnu Athiyah stated that most of the surah in al-Qur'an are known its arrangement in the time of the prophet such as *al-Sab'u al-Thimal* and

²⁶ al-Zarqâni, *Manâbil al-'Irân* ... vol. I, p., 352.

²⁷ Muhmmad Abu Syuhbah, , *Al-Madkhal li Dirâsat*, II, p., 293

²⁸ Al-Qaththân, Mannâ', *Mabâbits fi 'Ulûm Al-Qur'an* (Riyadh: Muassasah ar-Risâlah, 1976) p., 141

²⁹ Al-Zarqâni, *Manâbil al-'Irân* ..., I, p., 355

³⁰ Muhammad Bakar Al-Ismail, tt: p., 67

³¹ Al-Zarqâni, *Manâbil al-'Irân* ..., I, p., 355

³² Al-Mannâ' Al-Qaththân, , *Mabâbits fi 'Ulûm Al-Qur'an*, p., 142

Mufassshal, while the others are based on the *ijtihad* of the companion.³³

From the three opinions above, Manna' al-Qaththan tends to choose the first opinion because in his opinion the first one has stronger argument than others. To the other two opinions he stated that some personal mushaf of some companions are the result of their own *ikhtiar* before al-Qur'an is gathered.³⁴

The Amount of Surah and Verse

It seems that there is fewer opinions about the amount of surah rather than the amount of verses in al-Qur'an. This is so because there is Basmalah as divider and the start of every surah³⁵. while in the discussion on calculating the amount of verses, there is a chance to be different for the argumentation on determining basmalah as the verse of every surah and *fashilah* and also *ra's al-ayat* as it is stated in the following.

The most common and accepted opinion is the amount of surah in al-Qur'an as it is in mushaf Usman are 114 surah. But the accepted opinion from Mujahid stated that there are 113 surah in al-Qur'an by combining surah al-Anfal with surah al-Tawbah into one surah. Hasan, when he was asked whether surah al-Bara'ah and surah al-Anfal belong to one surah or two, He answered "one surah". Ibnu Mas'ud in His mushaf stated that there are 112 surah. This is because he did not include the last two surah (*mu'awidzatani*)³⁶ which is called as short amulets by Montgomery Watt³⁷. while some of the Syi'ah Ulama defined that there are 116 surah in al-Qur'an. This is because they include the surah qunut namely surah al-khaf and al-hafd which is written in the cover of Qur'an by Ubay.³⁸

About the amount of verses, generally the Ulama calculate the amount of verses are not less than 6200 verses as the above description.

As the argumentation on *Basmalah* as a part of the surah in al-Qur'an or not, result in the different opinion on deciding the amount of verses in al-Qur'an. As it is stated by Hamka, there are two opinions about this *basmalah*. Mostly companion and salafiyah Ulama stated that *basmalah* is the first verse of every surah. From the companion side they are Ibnu Abbas, Ali bin Abi Thalib, Abdullah ibn Umar and Abu Hurairah stated so. While from the salafiyah Ulama are Ibnu Katsir, al-Kasa'i, al-Syafi'i, al-Tsauri and Ahmad. While the other side stated that *basmalah* is not the first verse of a surah, but only as a divider from one surah to another. Those in this opinion are Imam Malik and al-Auza'i.³⁹

Beside that, the determination of *fashilah* and *ra's al-ayat* also becomes the

³³ Al-Zarqâni, *Manâbil al-Trfân ...*, I, p., 357

³⁴ Al-Mannâ' Al-Qaththan, , *Mabâbits fî 'Ulûm Al-Qur'an*, p., 144

³⁵ Muhammad Abu Syuhbah, , *Al-Madkhal li Dirâsat al-Qur'an al-Karim*, jld II, (Kairo: Dâr al-Kutub, 1973) p., 276

³⁶ al-Sayuthi, *al-Itqân fî 'Ulûmil Qur'an*, hlm., 67; Abu Syuhbah, *Al-Madkhal li Dirâsat al-Qur'an al-Karim*, jld II, p., 288

³⁷ Watt, 1991: 91

³⁸ M. Hasbi Ash Shiddiqi, *Sejarah dan Pengantar ilmu al-Qur'an/Tafsir*, p., 58

³⁹ Hamka, 1982: p., 74

reason of the different opinion among the Ulama in calculation the amount of verses. *Fashilah* is a term given to a sentence which end the verse and is the last verse. While *ra's al-ayat* is the last verse which contain *fashal* sign (divider) between one verse to another. *Fashilah* is sometimes in the form of *ra's al-ayat* and sometime not. Therefore, every *ra's al-ayat* is *fashilah* and not every *fashilah* is *ra's al-ayat*⁴⁰.

The *Fashilah* and *ra's al-ayat* may similar to rhyme, as it is known as Badi' knowledge (stalistic). But Ulama did not use the term "rhyme" for al-Qur'an is not authored by an artist or the word of the prophet, but the word of God which is far higher than a rhyme can be. Beside that, the referred *fashilah* in al-Qur'an is arranging the meaning and not the pure *fashilah* itself. While rhyme, it is the one which becomes the reference of the meaning (of a saying) and then after that, the meaning of the saying will be delivered on it, because actually rhyme is delivering sentences in one rhyme.

Ulama Who Concern to The Amount of al-Qur'an Verses

Ulama who is expert and *concern* on this problem are Ulama who are expert on *Qir'at* al-Qur'an. And the knowledge field is called as *Qir'at* al-Qur'an. Literally, the word *Qir'at* comes from the plural form of *qir'atum* means reading, this word is the *masbhar* form of *fi'il madli* of *qara'a*. Terminologically, the term of *Qir'at* knowledge is a knowledge about the way to recite al-Qur'an containing the different way of reciting based on the people version on pronouncing it.⁴¹

Qir'at, is stated by the history experts, becomes branch of knowledge started when Imam Abu Ubaid al-Qasim bin Sallam (w. 224 H) wrote a book *Al-Qir'at*, consists of 25 *rawi*.⁴² from that time, there are many emergence of lying and efforts to substitute words or verses in al-Qur'an, so that the Ulama Qurra' started to arrange *qir'at* al-Qur'an becomes a branch of knowledge.

The various way of reciting al-Qur'an is caused by some main matters: 1) the difference for the unavailable of fullstop marker, 2) the difference of the absence of diacritical signs.⁴³

Abu Bakar bin Mujahid, born in Baghdad in 245 H, gave an explanation that *Qir'at* from the amount of *Qir'at* are various. Some say *Qir'at* seven, *Qir'at* eight, *Qir'at* ten, *Qir'at* eleven, *Qir'at* thirteen, and *Qir'at* fourteens. But out of the various published kinds of *Qir'at*, there are only three important and famous *Qir'at*, they are :

- a. *Qir'at al-Sab'ah* is *Qir'at* given to the seven Qurra', the seven marvellous qurra' imam.

⁴⁰ Mannâ' Al-Qaththân, , *Mabâbits fi 'Ulûm Al-Qur'an*, (Riyadh: Muassasah ar-Risâlah, 1976) p., 153

⁴¹ See also Manna' Khalil al-Qaththan, *Studi Ilmu-Ilmu Qur'an*, p., 247.

⁴² Muhammad Chirzin, *Al-Qur'an dan Ulumul Qur'an* (Jakarta: Dana Bhakti Prima Yasa, 1998) p., 88.

⁴³ M.M. Al-A`Dzami, *Sejarah Teks al-Qur'an, Dari Wahyu Sampai Kompilasi*, terj. Sohirin Solihin, dkk. (Jakarta: Gema Insani Press, 2005) p., 74.

1. Madinah Nafi' (169/785)
2. Mekah Ibn Katsir (120/737)
3. Damaskus Ibn 'Amir (118/736)
4. Basrah Abu 'Amru (148/770)
5. Kufah 'Asim (127/744)
6. Kufah Hamza (156/772)
7. Kufah Al-Kisa'i (189/804)
- b. *Qirâ'ât 'Asyrah* is *Qirâ'ât* sab'ah above is added by three more *Qirâ'ât*.
 8. Madinah Abu Ja'far (130/747)
 9. Basrah Ya'qub (205/820)
 10. Kufah Khalaf al-Asyir (229/843)
- c. *Qirâ'ât Arba'ah Asyrah*: is *Qirâ'ât* 'asyrah which is also then added by four more qira'ah.
 11. Basrah Hasan al Basri (110/728)
 12. Mekah Ibn Muhaisin (123/740)
 13. Basrah Fahya al-Yazidi (202/817)
 14. Kufah al-A'masy (148/765)

Different calculation on al-Qur'an verses

The Ulama experts on *Qirâ'ât* have different opinion in calculating the amount of verses in al-Qur'an. There are seven popular *madzhab* dealing with the different calculation of al-Qur'an verses;

1. Al-Madani al-Awwal: narrated by Nâfi` from his teacher Abi Ja'far (Yazid bin al-Qa`qa` and Syaibah bin Nashâh). This Madzhab is narrated by *abl* Kufah from *abl* Madinah without naming one of them, so when *abl* Kufah narrates the amount of verses in al-Qur'an without naming certain name from *abl* madinah so that the amount belongs to madzhab al-Madani al-Awwal. Therefore, al-Madani al-Awwal is madzhab narrated by Nâfi` from his teacher. But *abl* Kufah and *abl* Bashrah have different opinion about their narration from *abl* madinah, *abl* Kufah narrates from *abl* Madinah without naming certain person. While *abl* Bashrah narrates from warsy from Nâfi` from his teacher. The amount of verses in al-Qur'an from the *abl* Kufah narration from *abl* Madinah are 6217 verses, while *abl* Bashrah from Warsy stated that there are 6214 verses. Imam al-Syathibi follow *abl* kufah opinion which then followed by imam al-Dâni.
2. Al-Madani al-Akhir: narrated by Isma'il bin Ja'far from Sulaiman bin Jimâz from Yazid and Syaibah with mediated narration. The amount of verses in al-Qur'an according to this *madzhab* is 6214 verses.
3. *Abl* Mekkah: narrated by imam al-Dâni that lean on his narration to Abdullah bin Katsir from Mujâhid from Ibn Abbas from Unay bin Ka`ab from rasulullah saw.. According to him, the amount of verses in al-Qur'an is 6210 verses.
4. *Abl* Bashrah: narrated by Athâ' bin Yasâr and `Ashim al-Jahdirî that is leaned by him to Ayyub bin al-Mutawakkil. They stated that the amount of verses in al-

Qur'an is 6204 verses.

5. *Ahl* Damaskus: narrated by Yahya al-Dzimârî from Abdullah bin `Âmir al-Yahshibî from Abi Dardâ' who lean the amount of verses (belong to their own opinion) to Utsman bin Affan. The amount of verses in al-Qur'an according to this opinion is 6227 verses and there are also some experts who said 6226 verses.
6. al-Humushi: is leaned to Syuraih bin Yazîd al-Humushî al-Hadhramî. The amount of verses according to this opinion is 6232 verses.
7. *ahl* Kufah: narrated by Hamzah and Sufyân from Ali bin Abi Thalib mediated by the *tsiqah* and experienced narrators. According to this opinion, the amount of verses in al-Qur'an is 6236 verses. This amount is well-known as al-Kûfi. Therefore, *ahl* Kufah has two opinions about the amount of verses, one opinion is narrated by *ahl* Madinah is (al-Madanî al-Awwal) and the second opinion is narrated by Hamzah and Sufyân as it is stated above.⁴⁴

The description of the different opinions about the amount of verses in al-Qur'an in every surah by the above Ulama can be seen in the following narration:⁴⁵

Short History about Publishing Mushaf in Indonesia

Recorded in the history of writing Al-Qur'an that Al-Qur'an was printed for the first time by *Hinkelmann* in *Hamburg* (West German) in 1694, then it was done by the Marraci publisher in Poudue France in 1698. In 1787, it has been tried to legalize a special publisher to publish Al-Qur'an in Sain Petersburg.

In Teheran, in 1828, Iran has already had a machine to produce Al-Qur'an, also in Tabriz in 1834 and in India in 1977.

While in Cairo, Egypt, Al-Qur'an started to be printed in 1923 under the supervision of Syekh in al-Azhar by the order of King Fuad I. Al-Qur'an published by Egypt is written based on Hafash narration with *qiraat* 'Amçim. The Al-Qur'an published by Egypt is printed million times every year, received by the world of Islam.

By the time of the coming of Islam in Indonesia, there we some manuscript of ancient Al-Qur'an Mushaf in Indonesia, such as manuscript found in Banten written in 1176 H. And some ancient manuscripts from some areas in Indonesia, such as Mushaf Syekh Abdul Wahab from Nangru Aceh Darus Salam, Mushaf Syekh Muhammad Arsyad Al-Banjari from south Kalimantan, Mushaf Diponegoro, and Mushaf Amangkurat I from central Java.

The first time the Al-Qur'an published in Indonesia is in 1951 by *Kitab* Company of Abdullah bin Afif and Co, Cirebon, the *Tashih* sign is done by the Religious Minister at that time, K.H. Muhammad Ilyas.

⁴⁴ Read Abd al-Fattâh bin Abd al-Ghanî al-Qâdhî, *Al-Farâid al-Hisân fî `Add Ây al-Qur`ân* dan syarahnya *Nafâ'is al-Bayân*, Madinah al-Munawwarah: al-Dâr bi al-Madînah al-Munawwarah, 1404 H., edt. I, p 25-27

⁴⁵ See: Syekh Ahmad ibn Muhammad al-Banna, *Ithâf Fudlâlâ' al-Basyar bi al-Qirâ'ât al-Arba`at `Asyar*, vol. I dan II, (Beirut: `Alam al-Kutub, and Kairo: Maktabah al-Kuliyyah al-Azhariyyah, 1987 M./1407 H) p., 357

Talking about the development of publishing and tashih Mushaf Al-Qur'an in Indonesia, upto 1970s there are not many publishers or company that produced Mushaf Al-Qur'an, and the kind of Al-Qur'an published can be clarified as the kind of Al-Qur'an Bombay, Pakistan and Bahriyah. The publisher which is already active nowadays are CV. Afif Cirebon publisher, PT. Al-Ma'arif Bandung, CV. Salim Nabhan Surabaya, and Tinta Mas Jakarta, Firma Menara Kudus,

That kind of Al-Qur'an is favorite among the Indonesian Moslems, moreover for the elders in the districts, because the bold font accomodate the condition where the condition at that time is there is no lighting, the Al-Qur'an is still can be read. But in another side, there are some problems dealing with the Al-Qur'an related to; the overlapped punctuation for some letters, the unclear punctuation or letter and others, thus the religious department rewrote or duplicated the after discussion with the Ulama expert on Al-Qur'an for there are some Waqaf simplification, so that at 1984 Indonesia has published the Indonesian standart of Mushaf Usmani.

From that time the Mushaf is well-known as Indonesian Standart Mushaf, and based on KMA No. 25 1984, about the determination of standardized mushaf and assign it as the guidelines in justification/ *tashih* Al-Qur'an.

In the next period, the development of Al-Qur'an publishing is in 1980s, it emerged some publishers such as Firma Sumatera, Bandung; CV. Diponegoro, Bandung; CV. Sinar Baru, Bandung; CV. Toha Putra, Semarang, CV. Bina Ilmu, Surabaya. Those publishers still publish Al-Qur'an Bombay and Indonesian Standard Al-Qur'an.

Then in 1990s appeared new publishers such as in Surabaya: there are CV. Karya Abdi Tama, CV. Duta Ilmu, CV. Al-Hidayah, Delta Adiguna, CV. Aisyiyah, UD. Mekar, Bintang Terang, CV. Ramsa Putra, and others. In Semarang there are CV. Al-Waah, CV. Asy-Syifa, CV. Aneka Ilmu, Hasyim Putra, CV. Hilal, CV. Istana Karya Mulya, CV. Kumudasmoro, PT. Salam Setia Budi, CV. Wicaksana, PT. Tanjung Mas Inti, and others. Di Bandung, CV. Jumanatul 'Aly, CV. Sugih Mukti, CV. Sriwijaya, Yayasan Pustaka Fitri. In Jakarta, there are PT. Al-Amin, PT. Inamen Jaya, PT. Intermasa, PT. Mutiara, PT. Sugih Jaya Lestari, PT. Tehazet, Yayasan Muti'ah, Zikrul Hakim, and others.

In period of 2000s, the islamic publishers which usually publish general book begin to switch to publish Mushaf Al-Qur'an, such as Syamil publisher, Bandung; Gema Insani Press Publisher, Depok, Pena Pundi Aksara Publisher, Jakarta; CV. Magfiroh publisher, Jakarta, CV. Pustaka Amani publisher, Jakarta, PT. Lautan Lestari, Jakarta; PT. Cicero, Jakarta, PT. Mizan, Bandung.

We can see nowadays the progress on kinds of publishing, most publishers have published the Mushaf with the master Mushaf comes from other country, it is Madinah publishing, then after passing the adjustment process with Indonesian standard Mushaf in the term of its punctuation such as waqaf sign and others.

In line with the published Arabic- Latin transliteration guidelines, there are some publishers that have published Al-Qur'an equipped by its own transliteration.

Beside that, the new publishers are more interested on Al-Qur'an with colourful signs on every different tajwid.

It becomes the initiative of the publishers to ease the readers who want to learn Al-Qur'an.

Government both the central government and the local one have already published Al-Qur'an, such as:

1. Al-Qur'an Mushaf Istiqlal written by Khattat team of Indonesian youths initiated by Yayasan Festival Istiqlal (written on 1990-1995)
2. Al-Qur'an Mushaf Sundawi written by Khattat team of Indonesian youths initiated by the local government of West Java in 1995-1997).
3. Al-Qur'an Mushaf Ibu Tin Suharto written by Khattat team of Indonesian youths initiated by the ex-president H.M. Suharto (written in 1997-1999).
4. Al-Qur'an Mushaf Jakarta written by Khattat team of Indonesian youths initiated by the local government of Jakarta (written in 2000-2001).
5. Al-Qur'an Mushaf Khatulistiwa written by Khattat team of Indonesian youths initiated by the local government of West Kalimantan (written in 2001-2002).

Beside that, there is also some companies apply for recommendation to distribute Digital Al-Qur'an in its various form, start from MP3, Al-Qur'an pen and Al-Qur'an smart phone. There are many kinds of Al-Qur'an smart phone, some of them are Al-Qur'an and its Indonesian version without the reading voice and Al-Qur'an completed with its reading voice.

The amount of Al-Qur'an Verses in the Indonesian publishing Mushaf

To gain the data on the amount of verses in the Al-Qur'an al-Karim published in Indonesia, the researcher have calculated the Qur'an verses on some Mushaf published by some publishers in Indonesia, they are:

1. Al-Qur'an al-Karim published by CV. Kharisma Cirebon. Size 25 x 33 cm and it already got the Tashhah Sign from Mushaf al-Qur'an Tashhah Committee No. BD.III/TL.02.1/487/2006 on 30 Ramadhan 1427 H./20 Oktober 2006 M.
2. Al-Qur'an al-Karim published by CV. Duta Ilmu Surabaya. Size 14,5 x 21 cm and has got its Tashhah Sign from Mushaf al-Qur'an Tashhah Committee No. P.VI/1/TL.02.1/432/2008 Code: AAW-I/U/0.5/IX/ 2008 on 2 Ramadhan 1429 H./2 September 2008 M.
3. Al-Qur'an al-Karim published by CV. Nur Cahaya Semarang. Size 18,5 x 26 cm and has got its Tashhah Sign from Mushaf al-Qur'an Tashhah Committee No. P.III/TL.02.1/75/230/94 on 15 Syawal 1414 H./28 Maret 1994 M.
4. Al-Qur'an al-Karim published by CV. Qamari Solo. Size 18 x 27 cm and has got its Tashhah Sign from Mushaf al-Qur'an Tashhah Committee No. BD.III/TL.02.1/182/2004 on 25 Jumadil Ula 1425 H./14 Juni 2004 M.
5. Al-Qur'an al-Karim published by CV. Imam Surabaya. Size 14,5 x 21 cm and has got the Tashhah Sign from Mushaf al-Qur'an Tashhah Committee No. BD.VI/1/TL.02.1/310/2011 Code: AAF-I/U/0.05/IV/ 2011 on 2 Jumadil Ula 1432 H./6 April 2011 M.

6. Al-Qur'an al-Karim published by CV. Ma`sum Press Solo. Size 15 x 21 cm and has got its Tashhah Sign from Mushaf al-Qur'an Tashhah Committee No. P.VI/1/TL.02.1/358/2009 Code: AAAO-I/I/0.03/VI/ 2009 on 11 Jumadil Akhir 1430 H./5 Juli 2009 M.
7. Al-Qur'an al-Karim published by CV. Jasa Media Semarang. Size 14,5 x 21 cm and has got its Tashhah Sign from Mushaf al-Qur'an Tashhah Committee No. P.III/TL.02.1/38/1997 on 25 Ramadhan 1417 H./2 Pebruari 1998 M.
8. Al-Qur'an al-Karim published by CV.Astana Geriya Mulya Semarang. Size 14,5 x 21 cm and has got its Tashhah from the Mushaf al-Qur'an Tashhah Committee No. P.VI/1/TL.02.1/144-B/2010 Code: R-I/U/0.05/III/2010 on 15 Rabiul Awwal 1431 H./1 Maret 2010 M.
9. Al-Qur'an al-Karim published by CV. Bin Syu'aib Putra Semarang. Size 14,5 x 21 cm and has got its Tashhah Sign from Mushaf al-Qur'an Tashhah Committee No. P.VI/1/TL.02.1/373/2008 Code AAA-I/U/0.20/VIII/2008 on 26 Rajab 1429 H./29 Juli 2008 M.
10. Al-Qur'an al-Karim published by CV. Agung Media Mulia Surabaya. Size 15 x 21 cm and has got its Tashhah Sign from dari Mushaf al-Qur'an Tashhah Committee No. P.VI/1/TL.02.1/866/2010 Code ASE-I/U/0.05/XI/2010 on 28 Dzul Qa'dah 1431 H./5 Nopember 2010 M.
11. Al-Qur'an al-Karim published by CV. Jumanatul Ali Bandung. Size 13 x 19 cm and has got its Tashhah Sign from Mushaf al-Qur'an Tashhah Committee No. BD.III/TL.02.1/74/2004 on 13 Muharram 1425 H./5 Maret 2004 M.
12. Al-Qur'an al-Karim published by Lautan Lestari Jakarta. Size 10,25 x 14,25 cm and has got its Tashhah Sign from Mushaf al-Qur'an Tashhah Committee No. P.VI/1/TL.02.1/608/2010 Code A5K-I/U/0.50/VIII/2010 on 10 Ramadhan 1431 H./18 Agustus 2010 M.
13. Al-Qur'an al-Karim published by CV. Diponegoro Bandung. Size 7,5 x 10,5 cm and has got its Tashhah Sign from Mushaf al-Qur'an Tashhah Committee No. BD.III/TL.02.1/269/2004 on 29 Jumadil Akhirah 1425 H./16 Agustus 2004 M.
14. Al-Qur'an al-Karim published by PT. Karya Toha Putra Semarang. Size 10,5 x 14,5 cm and has got its Tashhah Sign from Mushaf al-Qur'an Tashhah Committee No. P.III/TL.02.1/260/1999 on 12 Rajab 1420 H./22 Oktober 1999 M.
15. Al-Qur'an al-Karim published by Menara Kudus. Size 3 x 7 x 10 cm and it has got license for small Al-Qur'an from Literary Institution in Religious Department No. I.I/1/II-c/048/73 on 3 Maret 1973 M.

From the result of calculating on the Mushaf al-Qur'an published by some publishers above, the researcher got the following data:

No. Surah	Name of the Surah	The amount of verses.	No. Surah	Name of the Surah	The amount of verses
1	Al-Fatihah	7	58	Al-Mujâdilah	22
2	Al-Baqarah	286	59	Al-Hasyr	24
3	Ali `Imran	200	60	Al-Mumtahanah	13
4	Al-Nisâ'	176	61	Al-Shâf	14
5	Al-Mâ'idah	120	62	Al-Jumu`ah	11
6	Al-An`am	165	63	Al-Munâfiqûn	11
7	Al-A`raf	206	64	Al-Taghâbun	18
8	Al-Anfâl	75	65	Al-Thalâq	12
9	Al-Tawbah	129	66	Al-Tahrîm	12
10	Yunus	109	67	Al-Mulk	30
11	Hûd	123	68	Al-Qalam	52
12	Yûsuf	111	69	Al-Hâqqah	52
13	Al-Ra`d	43	70	Al-Ma`ârij	44
14	Ibrâhîm	52	71	Nuh	28
15	Al-Hijr	99	72	Al-Jîn	28
16	Al-Nahl	128	73	Al-Muzammil	20
17	Al-Isrâ'	111	74	Al-Mudatstsir	56
18	Al-Kahfi	110	75	Al-Qiyâmah	40
19	Maryam	98	76	Al-Insân	31
20	Thâhâ	135	77	Al-Mursalât	50
21	Al-Anbiyâ'	112	78	Al-Naba'	40
22	Al-Hajj	78	79	Al-Nazi`ât	46
23	Al-Mu`minûn	118	80	Abasa	42
24	Al-Nûr	64	81	Al-Takwîr	29
25	Al-Furqân	77	82	Al-Infithâr	19
26	Al-Syu`arâ'	227	83	Al-Muthaffifin	36
27	Al-Naml	93	84	Al-Insyiqâq	25
28	Al-Qashas	88	85	Al-Burûj	22
29	Al-Ankabût	69	86	Al-Thâriq	17
30	Al-Rûm	60	87	Al-A`lâ	19
31	Luqman	34	88	Al-Ghâtsiyah	26
32	Al-Sajdah	30	89	Al-Fajr	30
33	Al-Ahzab	73	90	Al-Balad	20
34	Saba'	54	91	Al-Syams	15
35	Fâthir	45	92	Al-Layl	21
36	Yâ Sîn	83	93	Al-Dluhâ	11
37	Al-Shaffât	182	94	Alam Nasyrah	8
38	Shâd	88	95	Al-Tîn	8

39	Al-Zumar	75	96	Al-`Alaq	19
40	Al-Mu'min	85	97	Al-Qadr	5
41	Fushshilât	54	98	Al-Bayyinah	8
42	Al-Syûrâ	53	99	Al-Zalzalâh	8
43	Al-Zukhruf	89	100	Al-`Adiyât	11
44	Al-Dukhan	59	101	Al-Qâri`ah	11
45	Al-Jâtsiyah	37	102	Al-Takâtsur	8
46	Al-Ahqaf	35	103	Al-`Ashr	3
47	Muhammad	38	104	Al-Humazah	9
48	Al-Fath	29	105	Al-Fîl	5
49	Al-Hujurât	18	106	Quraisy	4
50	Qâf	45	107	al-Ma`ûn	7
51	Al-Dzâriyât	60	108	Al-Kautsar	3
52	Al-Thûr	49	109	Al-Kâfirûn	6
53	Al-Najm	62	110	Al-Nashr	3
54	Al-Qamar	55	111	Al-Lahab	5
55	Al-Rahmân	78	112	Al-Ikhlash	4
56	Al-Waqi`ah	96	113	Al-Falaq	5
57	Al-Hadîd	29	114	Al-Nâs	6
	The amount of the whole verses			6236	

The opinion of Ulama as reference in determining the amount of verses in Indonesian Standard Mushaf

Based on the data on the amount of verses in al-Qur'an published in Indonesia, it can be known that the Indonesian standard Mushaf followed Kûfiy's opinion as the following explanation:

1. The leaning of the opinion with referring to an area, they are Kûfiy, refers to Imam 'Asim (127/744), Imam Hamzah (156/772), Imam Al-Kisa'i (189/804) as three Ulama belong to *Qira'ah Sab'ah*.⁴⁶ when we see the classification on *qira'ah 'Asyarah* and *Qira'ah Arba'ata 'Asyara*, we can also say Khalaf al-Asyir (229/843) and al-A'masy (148/765) as ulama Kûfiy.
2. The leaning on ahl Kufah pointing at the information narrated by Hamzah and Sufyân from Ali bin Abi Thalib with tsiqah and experienced narrator as mediator, according to this opinion the amount of verses in al-Qur'an is 6236. this amount is known as al-Kûfi amount.⁴⁷

⁴⁶ Ahmad Von Denffer, *Ulum al-Qur'an An Introduction to Scienses of the Qur'an* (Liecester: The Islamic Foundation, 1989) p., 83.

⁴⁷ See Abd al-Fattâh bin Abd al-Ghanî al-Qâdhî, *Al-Farâid al-Hisân fî `Add Ây al-Qur`ân* with its syarah *Nafâ'is al-Bayân*, Madinah al-Munawwawah: al-Dâr bi al-Madînah al-Munawwarah, 1404 H., prt. I, p. 25-27

3. This information can be validated from the information delivered by Syekh Ahmad ibn Muhammad al-Banna in his *Kitab Ithâf Fudlalâ' al-Basyar bi al-Qirâ'ât al-Arba'at `Asyar*, vol. I, and II (Beirut: `Alam al-Kutub, and Kairo: Maktabah al-Kuliyyah al-Azhariyyah, 1987 M./1407 H) which already describe the Ulama different opinions on the amount of verses in al-Qur'an in every surah clearly.

Conclusion and Suggestion

The result of the research show that:

- a. The Imam Qurra' (the builder of Qira'ah Madzhab) have different opinion in calculating the amount of verses in al-Qur'an. There are seven popular madzhab dealing with the different calculation of verses in al-Qur'an, they are: 1) Al-Madanî al-Awwal stated for 6217 or 6214 verses, 2) Al-Madanî al-Akhîr stated for 6214 verses, 3) *Ahl* Mekkah stated for 6210 verses, 4) *Ahl* Bashrah counted for 6204 verses, 5) *Ahl* Damaskus stated for 6227 or 6226 verses, 6) al-Humushi have got 6232 verses, and 7) *ahl* Kufah stated that there are 6236 verses in al-Qur'an.
- b. Based on the data from mushaf published in Indonesia, the amount of verses in Indonesian standard Mushaf is 6236 verses;
- c. Therefore Indonesian standard Mushaf followed the Kûfiy opinion, they are Imam 'Asim (127/744), Imam Hamzah (156/772), Imam Al-Kisa'i (189/804) as three Ulama belong to Qira'ah Sab'ah. When we see the classification on qira'ah `Asyarah and Qira'ah Arba'ata `Asyara so we can also say Khalaf al-Asyir (229/843) and al-A'masy (148/765) as ulama Kûfiy. The leaning on ahl Kufah pointing at the information narrated by Hamzah and Sufyân from Ali bin Abi Thalib with tsiqah and experienced narrator as mediator, according to this opinion the amount of verses in al-Qur'an is 6236. this amount is well-known as the amount of al-Kûfi.

From the result of this research, it is expected that: 1) there is a revision on the al-Qur'an subject information especially related to the amount of al-Qur'an verses used in Indonesian Standard Mushaf for 6236 verses, and 2) it needs a further research on the different calculation on the amount of Qur'an verses either about its reason, the exact difference, or its implication on the meaning of the verse.

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