

The Authenticity of The Qur'an in Arguments and Historical Facts

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Abstract

Purposes— The issue of the authenticity of the Qur'an has become a central theme in contemporary Qur'anic studies, especially when examined through historical approaches. This article aims to examine the authenticity of the Qur'an by critically assessing historical arguments, especially from Orientalist scholarship and evaluating them considering historical evidence concerning the transmission and codification of the Qur'an.

Design/methods— This study employs a qualitative-descriptive approach through library research. Data are drawn from academic works by both Muslim and non-Muslim scholars regarding Qur'anic authenticity and early manuscripts, analysed using content analysis and critical comparative methods.

Findings— The findings indicate that while historical criticisms highlight the complexity of the transmission process, they often overlook the unique mechanism of oral transmission in Islamic tradition. Evidence from early manuscripts and the consistency of the written tradition since the Uthmanic era provide strong historical facts that support the authenticity of the Qur'an as a preserved text.

Keywords: Authenticity of the Qur'an, Historical Criticism, Qur'anic Transmission, *Mushaf* Codification, Contemporary Qur'anic Studies.

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1. Introduction

The study of the authenticity of the Qur'an is one of the most important themes in Qur'anic studies because it is directly related to the originality of the sacred text, which serves as the primary guide for Muslims. In the Islamic theological view, the Qur'an is believed to be the word of Allah revealed to Prophet Muhammad through the angel Gabriel, and its authenticity has been preserved from the time of revelation until it was transmitted to subsequent generations. This belief forms the basis of the Muslim faith and influences how the Qur'an is understood, practiced, and used as a reference in various aspects of religious life (Shihab, 2015). However, in the development of modern academic studies, the Qur'an is not only approached as a sacred text but also as a historical text that can be studied scientifically through historical and textual analysis. This meeting between religious belief and academic approaches is what makes the issue of the Qur'an's authenticity a continuous debate.

The discussion regarding the authenticity of the Qur'an grew stronger along with the development of the Western Orientalist study tradition since the end of the 19th century. Early Orientalist scholars placed the Qur'an within the framework of historical criticism commonly applied to other religious texts. One of the main focuses of this criticism is the transmission process of the Qur'an in the early days of Islam, which mostly took place through oral tradition. This oral tradition was considered to open the possibility of variations or changes to the text before the Qur'an was codified into a mushaf during the era of Caliph 'Uthmān ibn 'Affān (Nöldeke, 2013). Such criticism then developed and continued to influence contemporary Qur'anic studies, especially in discussions about mushaf codification, the chronology of revelation, and the stability of the Qur'an's text.

In the last decade, studies on the authenticity of the Qur'an have shown significant development. A number of contemporary Western scholars no longer fully adopt the skeptical attitude of classical Orientalism but have begun to use historical and manuscript data more carefully. Angelika Neuwirth, for example, emphasizes the importance of understanding the Qur'an within the context of the history of revelation without having to view the text as a fluid and unstable historical product (Neuwirth, 2019). Meanwhile, François Déroche, through his study of early Qur'an manuscripts,

showed that the differences found in those manuscripts are generally graphical and orthographical, not substantial differences that change the content of the Qur'an's text (Déroche, 2014). These findings show that modern manuscript studies strengthen the assumptions regarding the stability of the Qur'an's text.

On the other hand, contemporary Muslim scholars are also involved in this discourse by providing arguments based on history and internal Islamic tradition. Muḥammad Muṣṭafā al-A'zamī, for instance, rejected the notion that the writing of the Qur'an was only done after the death of Prophet Muhammad. He showed that the practice of recording revelation had taken place since the time of the Prophet, although it had not yet been collected into one complete mushaf (al-A'zamī, 2003). Additionally, the approach developed by Harald Motzki through the analysis of *sanad* (chain of narration) and *matan* (text) shows that the Islamic transmission system has relatively strict control mechanisms, assuming of large-scale textual changes difficult to maintain (Motzki, 2012). This latest literature shows that the debate regarding the authenticity of the Qur'an is no longer a black-and-white issue between defensive and skeptical attitudes but is becoming increasingly complex and layered.

Nevertheless, these studies still leave several issues. Some research tends to overemphasize certain aspects, such as focusing on manuscripts without linking them to the conceptual framework of authenticity, or conversely, emphasizing normative claims without adequate dialogue with recent historical findings. As a result, the developing discourse is often fragmented and has not yet provided a complete picture of the relationship between academic arguments and historical facts (Nawab, S., & Manan, Q. A. (2025). This is where the need arises for a study that seeks to bring these two aspects together in a balanced way.

Previous research in the last ten years shows important progress but also reveals gaps that have not been fully filled. Studies by Neuwirth (2019) and Déroche (2014) have made great contributions to understanding the historical context and manuscripts of the Qur'an but emphasize descriptive aspects without directly linking them to the concept of authenticity as a theoretical problem. On the other hand, studies by contemporary Muslim scholars mostly affirm the authenticity of the Qur'an from the perspective of Islamic tradition but have not always dialogued systematically with the latest historical

findings. This difference in focus creates an empty space where there is no study that explicitly weighs historical arguments while verifying them through available historical facts. This space is the basis for the novelty (state of the art) of this article.

Based on this background, the main problem of this research is how the authenticity of the Qur'an is understood in contemporary academic studies and to what extent the developing historical arguments can be linked to historical facts regarding the transmission and codification of the Qur'an. This research aims to: first, outline the concept of authenticity in Qur'anic studies; second, examine the historical arguments used in the criticism of the Qur'an's authenticity; and third, assess the relevance of those arguments through historical facts that include the tradition of transmission and mushaf codification. The context of this study is within the realm of contemporary Qur'anic studies, with the unit of analysis being academic works from Muslim and non-Muslim scholars as well as historical data related to the process of the formation and transmission of the Qur'an's text.

To achieve these goals, this article is organized systematically. The first part is the introduction which explains the background, research position, and novelty. The second part explains the research method used. The third part discusses the concept of authenticity in Qur'anic studies. The fourth part outlines the historical arguments of the criticism of the Qur'an's authenticity. The fifth part examines the historical facts regarding the transmission and codification of the Qur'an. Furthermore, the sixth part discusses the contemporary academic discourse on the authenticity of the Qur'an, before finally closing with a conclusion that summarizes the results of the study and the contribution of this research.

2. Methods

This research uses a qualitative-descriptive approach with a library research type. The qualitative approach was chosen because this study focuses on understanding and analyzing ideas, arguments, and historical data related to the authenticity of the Qur'an. All research data were obtained from written sources in the form of books and scientific journal articles relevant to the study topic (Creswell, 2013). The approach used in this research is the historical approach and conceptual analysis. The historical approach is

utilized to examine arguments discussing the process of transmission and codification of the Qur'an in the context of early Islamic history as presented in academic literature. This approach is not intended to perform a technical historical reconstruction, but rather to understand and evaluate the developing historical narratives regarding the authenticity of the Qur'an. Meanwhile, conceptual analysis is used to examine the meaning and usage of the concept of authenticity in contemporary Qur'anic studies, both in the writings of Muslim and non-Muslim scholars (Rippin, 2014).

The data sources of this research are divided into primary data sources and secondary data sources. Primary data sources include works that directly discuss the authenticity of the Qur'an, textual transmission, and mushaf codification, such as the writings of Angelika Neuwirth, François Déroche, Harald Motzki, and Muhammad Mustafa al-A'zamī. Meanwhile, secondary data sources include supporting literature discussing contemporary Qur'anic studies, research methodology, and the development of Orientalist studies as well as the responses of Muslim scholars. To maintain the up-to-dateness of the study, this research prioritizes literature published within the last ten to fifteen years, without ignoring important works that remain relevant (Neuwirth, 2019; Déroche, 2014).

Data collection techniques were carried out through systematic searching and selection of literature based on its relevance to the research focus. Selected literature was then classified based on discussion themes, such as the concept of authenticity, historical arguments, and historical facts of Qur'anic transmission. The collected data were analyzed using content analysis to identify the main ideas and argumentation patterns in the literature, as well as critical-comparative analysis to compare the views of scholars. Through this technique, the research seeks to assess the strengths and limitations of the developing arguments in a balanced way (Krippendorff, 2018).

The unit of analysis in this research is academic texts discussing the authenticity of the Qur'an, with a focus on concepts, historical arguments, and historical data used by scholars. This method allows the researcher to present a mapping and synthesis analysis of the discourse on the authenticity of the Qur'an in contemporary academic studies without claiming any new empirical findings. Thus, the method used is relevant to the research objectives and supports a systematic discussion.

3. Results and Discussion

3.1. The Concept of Authenticity in Qur'anic Studies

The concept of authenticity is a key term in the study of religious texts, including in Qur'anic studies. Generally, authenticity refers to the level of originality of a text, specifically the extent to which the existing text represents its original form when it was first delivered or written. In the context of the Qur'an, the discussion of authenticity does not only concern the aspects of the written text but also involves the processes of revelation, transmission, and codification that took place in early Islamic history (Rippin, 2014). Therefore, the concept of Qur'anic authenticity has dimensions that are more complex than ordinary historical texts.

In the classical Islamic scholarly tradition, the authenticity of the Qur'an is understood as something that is certain and not debated. The Qur'an is believed to have been revealed by Allah and its originality preserved through revelation and divine protection mechanisms as mentioned in QS. al-Hijr [15]: 9. This belief is strengthened by the strong tradition of memorization (*hifz*) and collective narration in the early Muslim society, which made the Qur'an not entirely dependent on written texts (Shihab, 2013). Within this framework, the issue of authenticity is not placed as an academic problem but as part of the doctrine of faith.

However, in modern Qur'anic studies, especially since the development of Western academic approaches, the concept of authenticity has undergone an expansion of meaning. The Qur'an began to be studied as a text present in historical space and time, so questions regarding how the text was transmitted and codified became relevant. In this approach, authenticity is not always interpreted as a theological claim, but as a historical issue that can be researched through empirical data and evidence, such as historical sources and early manuscripts (Robinson, 2016). This difference in perspective is often the source of tension between normative and academic approaches.

Several contemporary scholars emphasize that the concept of Qur'anic authenticity needs to be distinguished from the concept of authenticity applied to other religious texts. Angelika Neuwirth, for example, asserts that the Qur'an cannot be understood solely as a written text formed after the event, but as a text that has lived in the oral

tradition and revelation community from the beginning (Neuwirth, 2019). Thus, the assessment of the Qur'an's authenticity must consider the interaction between revelation, collective memory, and the social practices of the early Muslim community.

From another perspective, the study of early Qur'an manuscripts provides an empirical basis for the discussion of textual authenticity. Research conducted by François Déroche shows that Qur'an manuscripts from the early Islamic period display a high level of textual uniformity, although there are variations in aspects of writing and orthography (Déroche, 2014). These variations do not show changes in the basic content or structure of the Qur'an, so they do not necessarily negate the claim of authenticity. These findings are important because they show that a historical approach does not always lead to skepticism toward the originality of the Qur'anic text.

On the other hand, some criticisms of the Qur'an's authenticity stem from the assumption that oral transmission is more prone to change than written transmission. This assumption is often used to question the stability of the Qur'anic text before the official codification process. However, a few studies show that the oral tradition in early Arab society had strong mechanisms for memorization and repetition, thus allowing for a relatively stable transmission (Motzki, 2012). Therefore, the concept of the Qur'an's authenticity cannot be judged only by modern textual transmission standards that prioritize writing.

Based on the explanation above, it can be concluded that the concept of Qur'anic authenticity in contemporary studies stands at the intersection between theological and academic approaches. Authenticity is no longer solely understood as a claim of faith but also as a historical issue that can be studied scientifically. However, a proportional academic study needs to consider the unique characteristics of the Qur'an as a revealed text transmitted through a combination of oral and written traditions. This understanding becomes an important foundation for further discussion, especially in evaluating historical arguments that criticize the authenticity of the Qur'an.

3.2 Historical Arguments Criticizing the Authenticity of the Qur'an

Criticism of the authenticity of the Qur'an in academic studies generally relies on the historical approach that developed within the Western Orientalist study tradition.

This approach starts from the assumption that religious texts, including the Qur'an, can be analyzed using historical methods as applied to other ancient texts. Within this framework, the issue of the Qur'an's authenticity is not discussed as a theological claim, but as a historical problem related to the process of transmission, codification, and the formation of the text. Several historical arguments have been put forward to question the stability of the Qur'anic text in the early days of Islam.

One of the main arguments often proposed is the dominance of the oral tradition in the transmission of the Qur'an during the early period. Orientalist scholars argue that the Qur'an was mostly memorized and transmitted orally before being collected in the form of a written *mushaf*. This oral tradition is seen as having the potential to create variations in readings and redactional differences, especially in the context of a society that was not yet fully familiar with a widespread writing tradition (Watt, 2015). On this basis, historical criticism questions the extent to which the current Qur'anic text reflects its original form at the time of revelation.

The next argument relates to the process of codifying the Qur'an, which was carried out gradually after the death of Prophet Muhammad. Historical criticism highlights the time gap between the period of revelation and the official recording of the *mushaf* during the era of Caliph 'Uthmān ibn 'Affān. In this view, the gap is seen as a historical space that allowed for selection, standardization, or even the deletion of certain textual variants (Nöldeke, 2013). The policy of standardizing the Uthmanic *mushaf*, accompanied by the uniformization of readings, is often understood as an indication that significant textual diversity existed previously.

Furthermore, criticism of the authenticity of the Qur'an also arises through the study of reading variations (*qirā'āt*). The existence of various versions of Qur'anic readings is often used as an argument that the Qur'anic text was not entirely singular in the early period. From a sceptical perspective, the phenomenon of *qirā'āt* is seen as evidence of redactional flexibility that could potentially interfere with claims of textual authenticity (Rippin, 2014). This view usually uses Western textual criticism standards that emphasize the stability of written redaction as the main benchmark for the originality of a text.

Another historical argument relates to the lack of written documentation from the earliest period of Islam. Some critics state that the limited material evidence in the form of Qur'anic manuscripts from the time of Prophet Muhammad makes historical verification of the Qur'anic text difficult. Therefore, they rely on historical sources that appeared later and view them as reflections of historical constructions that have undergone processes of transmission and interpretation (Donner, 2010). Within this framework, the Qur'anic text is seen because of the historical development of the early Muslim community.

However, it is important to note that these historical arguments are not singular and are not always agreed upon in contemporary academic studies. Several scholars have subsequently criticized the classical Orientalist approach, which is considered too dependent on Western methodological assumptions without taking into account the unique characteristics of the transmission of the Qur'anic text. Internal criticism of Orientalism shows that the direct application of modern textual standards to the early Arab oral tradition can produce biased conclusions (Motzki, 2012).

Thus, historical arguments criticizing the authenticity of the Qur'an can be understood as an academic effort to place the Qur'an within a historical framework. This criticism highlights aspects of oral transmission, *mushaf* codification, reading variations, and the limitations of early historical sources. However, these arguments also have methodological limitations and certain assumptions that need to be critically examined. An understanding of this historical criticism becomes an important foundation for assessing the extent to which historical facts can support or limit claims about the authenticity of the Qur'an, which will be discussed in the next section.

3.3 Historical Facts of Qur'anic Transmission and Codification

The discussion regarding the authenticity of the Qur'an cannot be separated from the historical facts related to the process of its textual transmission and codification in the early days of Islam. These facts are essential because they demonstrate how the Qur'an was guarded, transmitted, and organized into the form of a *mushaf*, as well as the extent to which that process supports claims regarding the stability and originality of the Qur'anic text. In contrast to the speculative nature of historical-critical approaches,

historical facts in this study refer to data sourced from Islamic tradition and modern academic findings.

One important fact in the history of Qur'anic transmission is the strong tradition of memorization (*hifz*) within the early Muslim community. Since the period of revelation, the Qur'an was delivered to the companions not only to be recorded but also to be memorized and recited in daily worship practices. This tradition functioned as a social mechanism to collectively preserve the integrity of the Qur'anic text (Shihab, 2013). In the context of an Arab society with a strong oral culture, memorization was not a weak practice; rather, it was a recognized and tested system of transmission. Therefore, a dependence on oral transmission does not automatically indicate a vulnerability to textual changes.

In addition to oral transmission, the recording of the Qur'an in writing has taken place since the time of Prophet Muhammad. Accounts widely mentioned in Islamic literature show that the Prophet had a number of revelations scribes whose duty was to record verses of the Qur'an on various writing media available at that time. Although these records were not yet in the form of a compiled *mushaf*, the existence of these notes demonstrates a conscious effort to preserve the revelation in written form (al-A'zamī, 2003). This fact is important to affirm that from the very beginning, the transmission of the Qur'an involved a combination of memorization and writing, rather than relying solely on one form of transmission.

The official process of Qur'anic codification began after the death of Prophet Muhammad, specifically during the era of Caliph Abū Bakr al-Ṣiddīq. This codification was motivated by concerns over the loss of parts of the Qur'an due to the death of memorizers in battles. The collection effort was carried out using a relatively strict method, namely by gathering written records and matching them with the memorization of the companions (Motzki, 2012). This fact shows that early codification was not a process of creative composition but an effort to collect and verify a text that already existed and was widely known within the Muslim community.

The next stage in the history of Qur'anic codification occurred during the era of Caliph 'Uthmān ibn 'Affān. Codification during this period aimed to standardize the reading and writing of the Qur'an to prevent differences in recitation that had the

potential to cause conflict across the increasingly vast Islamic territories (Burton, 1977). The Uthmanic *mushaf* was then established as the official reference and distributed to various centres of Islamic governance. This policy is often understood as an administrative and pedagogical effort toward uniformity, rather than an indication of changes to the contents of the Qur'an. Historical facts indicate that this standardization was performed precisely to maintain the uniformity of the text that was already widely recognized.

In contemporary academic studies, historical facts regarding the transmission and codification of the Qur'an are also reinforced by research on early Qur'anic manuscripts. A number of manuscripts originating from the first and second centuries of the Hijra show high consistency with the Qur'anic text used today. Although variations are found in aspects of writing, such as the absence of diacritical marks and differences in orthography, these variations do not affect the substance of the text's content (Déroche, 2014). These findings provide empirical support for the claim that the Qur'anic text has possessed a stable structure since the early period of Islam.

These historical facts demonstrate that the transmission and codification of the Qur'an took place through a gradual, controlled, and collective process. The tradition of memorization, the practice of recording revelation, the initial codification process, and the findings of early manuscripts form a complementary historical sequence. Within this framework, the claim regarding the authenticity of the Qur'an does not stand solely on theological belief but also possesses a historical foundation that can be studied academically. These historical facts serve as an important cornerstone for re-reading historical criticism in a more proportionate manner within the discourse of Qur'anic authenticity.

3.4 Contemporary Academic Discourse on the Authenticity of the Qur'an

Contemporary academic discourse on the authenticity of the Qur'an shows an important shift compared to the classical Orientalist approach. While early historical criticism tended to be sceptical toward the stability of the Qur'anic text, current studies demonstrate a more cautious, contextual, and data-driven approach. This development

is marked by increasing dialogue between Western and Muslim scholars, as well as the use of historical findings and manuscripts as a basis for more empirical analysis.

One of the main characteristics of contemporary discourse is the weakening of extreme scepticism toward the Qur'anic text. A number of modern Western scholars no longer see the Qur'an as a text that was formed gradually and unstable, but rather as a text that had structure and authority within the Muslim community from the very beginning. Angelika Neuwirth, views the Qur'an as a text that lived within the historical context of revelation and the early Islamic community, without having to consider it a product of post-Prophetic engineering (Neuwirth, 2019). This approach places the Qur'an within history without negating the claims of its integrity as a text.

On the other hand, the study of Qur'an manuscripts has become one of the important pillars in contemporary discourse. Research conducted by François Déroche and other philologists shows that early Qur'an manuscripts display high consistency in the structure and content of the text. The variations found relate more to technical aspects of writing, such as orthography and layout, rather than substantial differences in the content of the verses (Déroche, 2014). These findings have encouraged some Western scholars to revise old assumptions about the instability of the Qur'anic text and acknowledge the existence of a relatively well-preserved transmission process.

In this context, the historical-critical approach has also undergone adjustments. If previously this method was used to deconstruct claims of authenticity, now the same method is often used to confirm the stability of the text. Harald Motzki, through the analysis of *sanad* (chains of transmission) and *matan* (content), shows that the Islamic transmission tradition has verification mechanisms that cannot be fully equated with Western textual traditions (Motzki, 2012). This approach demonstrates that textual criticism standards need to be adapted to the characteristics of the source being studied, including in Qur'anic studies.

Contemporary Muslim scholars also play a role in enriching this discourse by proposing more dialogical arguments. Different from classical apologetic approaches, some modern Muslim studies attempt to understand historical criticism as an academic challenge that needs to be answered with data and arguments, rather than just normative rejection. This kind of approach allows for a meeting point between the

perspective of faith and the scientific approach, without having to problematically mix the two (Shihab, 2015).

Nevertheless, contemporary academic discourse is not yet entirely free from tension. Differences in methodological approaches remain a source of debate, especially regarding the use of Western philological standards and the interpretation of oral tradition. Some critics still assess that the available manuscript data is not sufficient to fully reconstruct the form of the Qur'anic text, while others judge that such demands are unrealistic given the collective and performative nature of the Qur'an's transmission from the beginning (Sinai, 2014). These differences show that the issue of the Qur'an's authenticity cannot be resolved through a single approach.

In this context, contemporary discourse tends to move toward a moderate position, which is by recognizing the validity of the historical approach as an analytical tool, while also realizing its limitations. The authenticity of the Qur'an is no longer understood simplistically as the result of a single codification event, but as a historical process involving revelation, community, and continuous transmission practices. This position allows academic studies of the Qur'an to develop productively without being trapped in the dichotomy between the defence of faith and radical scepticism.

Thus, the contemporary academic discourse on the authenticity of the Qur'an shows a shift from a confrontational approach toward a dialogical and data-based approach. This discourse does not close the space for criticism, but it also does not ignore the historical facts that support the stability of the Qur'anic text. This framework forms the basis for the conclusion of this research, which is that the authenticity of the Qur'an can be understood academically through a synthesis between critical arguments and available historical facts.

This research shows that the issue of the authenticity of the Qur'an in contemporary academic studies cannot be understood simply as a conflict between religious beliefs and historical approaches. The main findings of this research reveal that historical criticism of the authenticity of the Qur'an generally starts from certain methodological assumptions, especially related to the dominance of oral transmission, the process of *mushaf* codification that took place after the death of Prophet Muhammad, and the application of Western textual criticism standards. However, when these arguments are

read alongside the historical facts regarding the transmission and codification of the Qur'an, the claims about the instability of the Qur'anic text do not receive adequate support. Historical facts show that the Qur'an was transmitted through collective mechanisms involving the tradition of memorization, the recording of revelation since the time of the Prophet, and a verification-based codification process, thereby establishing textual stability since the early period of Islam.

The main contribution of this research lies in the effort to present a synthetic reading between historical arguments and historical facts within the discourse of Qur'anic authenticity. Unlike studies that tend to be apologetic or sceptical, this article places historical criticism as part of an academic dynamic that needs to be responded to proportionately. This research demonstrates that a historical approach does not necessarily lead to the denial of the Qur'an's authenticity but can be used to understand the unique characteristics of the Qur'anic textual transmission, which differs from modern written textual traditions. Thus, this article contributes to enriching Qur'anic studies with a more balanced and dialogic analytical framework.

The implications of this research are both methodological and academic. Methodologically, the results of this research emphasize the importance of caution in applying textual criticism to the Qur'an, especially to avoid ignoring the socio-cultural context and oral transmission traditions that characterized early Muslim society. Academically, this research opens space for the development of studies on Qur'anic authenticity that are not trapped in the dichotomy between faith and scientific rationality but instead encourage constructive dialogue between Muslim and non-Muslim scholars in contemporary Qur'anic studies.

Nevertheless, this research has limitations. This study is library-based and does not involve a direct analysis of Qur'anic manuscripts through codicological or palaeographic approaches. In addition, the discussion of historical criticism is focused on mainstream academic studies and has not deeply reviewed extreme revisionist approaches in Western Qur'anic studies. These limitations indicate that the results of this research should be understood within the scope of conceptual-historical studies. Therefore, future research is suggested to develop studies on Qur'anic authenticity through more technical manuscript analysis or by examining the responses and adaptations of

historical criticism within the contemporary Muslim tradition of interpretation. Further research can also be directed toward the implications of the discourse on Qur'anic authenticity for interpretive methodology and the development of Qur'anic studies in the modern era, so that this study does not only stop at the conceptual level but also provides broader theoretical and methodological impacts.

4. Concluding Remarks

In conclusion, this research demonstrates that the discourse on the Qur'an's authenticity is not a simplistic clash between faith and historical criticism, but rather a complex academic dynamic requiring nuanced understanding. The study finds that common critical arguments—based on assumptions about oral transmission, post-prophetic codification, and Western textual standards—are insufficient when rigorously examined alongside historical facts. These facts, including the early and continuous practices of memorization, written recording during the Prophet's lifetime, and the rigorous verification process of codification, collectively affirm the textual stability of the Qur'an from the earliest Islamic period.

The primary contribution of this work is its synthesis of historical arguments with historical facts, offering a balanced, dialogical framework that moves beyond apologetic or sceptical extremes. It highlights that a historical approach, when applied contextually, can illuminate the unique transmission of the Qur'an without denying its authenticity. While limited by its library-based nature and focus on mainstream scholarship, this study underscores the need for cautious methodological application and opens avenues for more constructive academic dialogue. Future research should extend into manuscript analysis, examination of revisionist critiques, and exploration of the discourse's implications for interpretive methodology, thereby broadening both the theoretical and practical impact of Qur'anic studies.

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