



Revealing Claims of Forgery of the Qur'an: Its Miracles and Authenticity According to Ulumul Qur'an

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Abstract

This study aims to examine claims of Qur'anic falsification and to affirm its authenticity and miraculous nature from the perspective of Ulumul Quran. The research is motivated by the widespread circulation of skeptical narratives in digital spaces that question the integrity of the 'Uthmanic codex, particularly regarding orthographic variations and the absence of diacritical marks. The study addresses how these claims emerge, what theoretical gaps exist between Orientalist criticism and Islamic scholarship, and how Ulumul Quran provides a comprehensive response. This research employs a qualitative library research approach, using critical discourse analysis and grounded theory based on the thought of MM Azami. Data were collected from academic literature, journal articles, and relevant scholarly works. The theoretical framework integrates three key components: rasm (orthography), qira'at (recitation variants), and i'jaz (miraculous aspects of the Qur'an). The findings indicate that falsification claims largely reproduce classical Orientalist arguments without presenting new evidence. Orthographic variations in early manuscripts demonstrate flexibility rather than distortion. Furthermore, the integration of linguistic, scientific, and legislative aspects of i'jaz provides a holistic reflection. The dual transmission system—oral and written—ensures textual preservation without gaps. This study concludes that Ulumul Quran offers a robust epistemological foundation to defend the authenticity of the Qur'an as an eternal miracle.

Keywords: authenticity; miracle; ulumul qur'an; validation claims

Introduction

The claims of Qur'an forgery in the digital era are increasingly rampant and demand an in-depth academic response from the perspective of Ulumul Quran. According to research by Susanta & Khotimah (2025), a dynamic study of Ulumul Quran is crucial for understanding the miracles of the Qur'an from various aspects such as language, content, and its relationship to science. Hariyati (2025) revealed that real examples on social media show that content that doubts the authenticity of the Qur'an easily spreads and shakes the

beliefs of the general public. Gusri et al.'s (2025) analysis emphasizes that the function of the Qur'an as a source of authoritative knowledge must be maintained through contemporary epistemological studies of Ulumul Quran. Meanwhile, Maulana (2025) suggests that a hermeneutic approach can enrich the understanding of asbab al-nuzul without sacrificing the sacred authority of the text. Thus, social facts and the academic environment show the urgency of strengthening the authenticity of the Qur'an as a miracle amidst the onslaught of claims of forgery.

Various literary factors have fueled claims of Qur'anic forgery, particularly among Orientalists who employ historical and critical approaches. Research by Ahmad et al. (2023) reveals that Orientalists such as Theodor Noldeke doubted the authenticity of the Qur'an and considered it an adaptation of Jewish and Christian traditions. In the academic world, John Wansbrough's theories, which analyze the Qur'an as the result of textual evolution within a specific historical context, are still frequently referenced in Western discourse. Abshor & Najib (2025) analyze that Orientalist philological and historical approaches position the Qur'an as a historical text, not divine revelation, thus generating controversy. As a comparative theory, Mufrodi et al. (2025) criticize that Western philological approaches are not scientifically neutral because they contain historical-critical assumptions that contradict the normative-transcendental approach of Islam. In conclusion, claims of Qur'anic forgery are rooted in Orientalist literary factors that require a critical and constructive response.

The main problem specification in this article is the doubts about the authenticity of the Qur'an triggered by allegations of forgery of the Ottoman manuscripts. According to Djamaluddin et al. (2025), orthographic variations in ancient manuscripts actually show the flexibility of the writing system that maintains the stability of the text. For example, orientalist often accuse that the absence of dots and harakat in the Ottoman manuscripts causes distortions in the reading of the Qur'an. Arsyad et al. (2025) explain that the Ottoman rasm plays an important role in maintaining the breadth and legitimacy of the diversity of qira'at because its writing pattern allows for more than one valid way of reading. On the other hand, Rohmah et al. (2024) introduce the concept of i'jaz rasm which shows that differences in writing in the Qur'an are not only related to uniqueness but also the depth of moral messages. Thus, the specification of the problem of forgery of the

Ottoman manuscripts can be answered through the study of rasm and qira'at in Ulumul Quran.

This research argument is based on the need to fill the research gap between orientalist studies and Islamic defense of the authenticity of the Qur'an as a miracle. Research by Amir et al. (2023) shows that the scientific methodology of the Qur'an includes *i'jaz ilāhī* (divine science), *i'jaz tasyrī'i* (social science), and *i'jaz 'ilmī* (natural science) which have not been comprehensively integrated in responding to claims of forgery. In practice, many studies only focus on the linguistic aspect without touching on the historical aspect of codification. Saibin & Khoza (2024) found that understanding *i'jaz al-Qur'an* (the miracle of the Qur'an) has been proven to play a significant role in strengthening individual faith and belief through linguistic, scientific, and legislative aspects. Meanwhile, Abdullah (2024) categorizes the miracles of the Qur'an into three parts: *i'jaz lughāwi* (language), *i'jaz 'ilmī* (knowledge), and *i'jaz tasyrī'i* (sharia) which can be used as analytical tools. Therefore, the identified research gap is the absence of studies that simultaneously connect these three types of *i'jaz* to refute claims of falsification of the Qur'an holistically.

The theory of *i'jaz al-Qur'an* (the miracle of the Qur'an) put forward by classical scholars has become a powerful analytical tool to fill the identified research gap. According to Jumiati et al. (2025), *i'jaz al-Qur'an* asserts that no creature, whether human or jinn, is able to match the Qur'an, even just one chapter. A historical example is the challenge (*tahaddī*) of the Qur'an to the Arabs who were experts in the field of literature, but they were still unable to produce a rival work. Alfain & Sari's (2025) analysis of the polemic of scholars regarding the *nuzul al-Qur'an* shows that differences of opinion among the companions actually reflect the depth and complexity of Islamic scholarship. As a comparative theory, a scientific article in an international journal (2025) reinterprets *i'jaz al-Qur'an* by shifting the question from "what" makes it a miracle to "how" it is a miracle methodologically. In conclusion, the classical *i'jaz* theory combined with a contemporary methodological approach can strengthen the argument for the authenticity of the Qur'an.

The grounded theory underlying this research is the concept of text authenticity in the Ulumul Quran tradition which emphasizes simultaneous oral (*riwayah*) and written (*kitabah*) transmission. Mubarak's (2023) research reveals the thoughts of MM Azami who proves that falsification of the Quran has never occurred throughout

history, either fragmentarily or in its entirety, because the main requirement for its acceptance must be in accordance with the Ottoman Mushaf. An example of this grounded theory can be seen from the process of codification of the Quran during the time of Abu Bakr who collected suhuf (pages) and continued with the standardization of the Mushaf during the time of Uthman. The analysis of Djamaluddin et al. (2025) emphasizes that orthographic variations in early Mushafs actually reveal the intellectual and cultural strategies of the early Muslim community in preserving readings and meanings. As a comparative theory, Subḥānī's research in an international journal (2025) rejects all orientalist hypotheses about the origins of the Quran by using rational arguments, Quranic verses, and historical evidence. Thus, the grounded theory of dual transmission (oral and written) becomes a solid foundation for the authenticity of the Qur'an.

The theoretical categorization in this study divides the approach to the authenticity of the Qur'an into three: the orientalist historical-philological approach, the traditional Muslim theological-normative approach, and the contemporary integrative-contextual approach. Afri's (2024) research categorizes *i'jāz 'ilmī* (scientific miracles) as Qur'anic information about the reality of something that can be proven by experimental science, which at that time was beyond human reach. An example of advanced theory is the study of Nurhayat et al. (2025) which shows a correlation between *i'jāz bayānī* (language miracles) and scientific cues in the story of Maryam, where the word "ruthab" (wet dates) is scientifically proven to have great benefits for pregnant and giving birth mothers. Further analysis from the MDPI journal (2025) offers a breakthrough by reading the Qur'an as a unification of three epistemological systems: *bayān* (expressive reasoning), *burhān* (demonstrative reasoning), and *'irfān* (reflective reasoning). As another option, Gadamer's hermeneutics offers a fusion of horizons between the historical meaning of the text and the demands of modern-day interpretation. In conclusion, this categorization and advance theory pave the way for a broader epistemological dialogue in contemporary Qur'anic studies.

The latest theory on the authenticity of the Qur'an as a miracle emerges in the form of an interdisciplinary approach that integrates neuroscience, corpus linguistics, and digital manuscript studies. Research by El Karimah (2025) criticizes Syahrur's hermeneutics which tends to ignore *asbab al-nuzul*, doubts the validity of *qira'at*, and rejects

the concept of *nasikh-mansukh*, thus contradicting the epistemological foundations of *Ulumul Quran*. In recent practice, the digitization of ancient manuscripts allows for accurate tracing of variant readings without disrupting the integrity of the text. Maulana's (2025) analysis shows that contemporary trends in Qur'anic interpretation include three orientations: conservative quasi-objectivism, subjectivism, and progressive quasi-objectivism. Meanwhile, Mufrodi et al. (2025) assert that the Western philological approach to the Qur'anic lexicon is not scientifically neutral and requires a multidisciplinary and dialogical approach to avoid methodological reductionism. Thus, the latest theory emphasizes the importance of balance between scientific methods and Islamic values in the study of the Qur'an, as also emphasized by Abshor & Najib (2025).

Overall, these nine introductory paragraphs gradually strengthen the argument that *Ulumul Qur'an* has adequate scientific tools to reveal claims of Qur'an forgery while confirming its miracles. Research by Gusri et al. (2025) and Susanta & Khotimah (2025) consistently shows that the Qur'an not only functions as a normative text but also an ontological-epistemological foundation for the development of science. The social facts and literature that have been presented confirm that claims of forgery are more speculative than based on strong historical evidence. Analysis of research gaps and grounded theory proves that the oral and written transmission of the Qur'an proceeded with a strict control system (*sanad* and *rasm*). The categorization of the latest theories and theories shows that an integrative approach between *i'jaz lughāwi*, *i'jaz 'ilmī*, and *i'jaz tasyrī'i* is the most constructive way out in responding to contemporary skepticism. Thus, this introduction confirms that the following article will systematically prove how *Ulumul Quran* is a solid fortress for the authenticity of the Qur'an as an eternal miracle that is timeless and unshaken by any claims of forgery.

Research methods

This study uses library research to examine claims of Quranic forgery as a contemporary phenomenon. According to Creswell & Poth (2021), library analysis allows researchers to systematically explore primary and secondary texts to build in-depth qualitative arguments. The observed phenomenon is the rise of skeptical narratives on social media and academic forums that question the authenticity of the Ottoman manuscripts and the miraculous status of the Quran. The analysis of this phenomenon uses a critical discourse analysis approach (Fairclough,

2020), which critically examines the structure of Orientalist discourse and the responses of scholars of the Quran. As a comparative theory, Bowen (2022) proposes a more flexible document analysis that does not require a critical framework, but is less incisive in revealing the power interests behind claims of forgery.

Data collection techniques were conducted through searches of trusted academic databases such as Google Scholar, Scopus, and DOAJ with the keywords "Quran forgery," "i'jaz," and "authenticity of the mushaf." The instruments used were documentation cards and thematic analysis sheets developed from the theoretical framework of Ulumul Quran (Susanta & Khotimah, 2025). As a concrete example, each identified document was classified based on its year of publication, approach, and main conclusions using the Mendeley reference management application. Data analysis applied the qualitative content analysis technique model of Miles, Huberman, & Saldaña (2023), which includes data condensation, data presentation, and conclusion drawing. As an alternative option, Krippendorff (2021) emphasized frequency-based quantitative content analysis, but it was less appropriate because this study emphasized depth of meaning. In conclusion, this systematic collection and analysis technique ensures the validity and reliability of the findings in revealing the authenticity of the Qur'an as a miracle according to Ulumul Qur'an.

Theoretical Framework

This research utilizes three main concepts in Ulumul Quran: rasm, qira'at, and i'jaz. Rasm refers to the Ottoman manuscript writing system, which has unique characteristics in maintaining reading flexibility. Qira'at is a variation of authentic Quranic readings narrated by mutawatir. Meanwhile, i'jaz encompasses the miraculous aspects of the Quran, encompassing linguistic, scientific, and legislative dimensions.

These three concepts are interrelated in explaining the authenticity of the Quran. Rasm allows for diversity of interpretations without changing the meaning, while i'jaz demonstrates that the Quran cannot be matched by humans. This relationship forms a strong epistemological system in Ulumul Quran.

This theoretical framework is used to analyze claims of Qur'anic forgery by showing that variations in the text are not a form of distortion,

but rather part of a system designed to maintain the authenticity of the revelation.

Research result

The research findings show that claims of Qur'anic forgery on social media are dominated by narratives that repeat classical Orientalist arguments without new historical evidence. According to Fairclough's (2020) critical discourse analysis, these narratives often use the terms "textual change" and "internal contradiction," which are derived from John Wansbrough's theory of the evolution of the Qur'anic text (Ahmad et al., 2023). Real-life examples are found on YouTube channels and Reddit forums that claim that the absence of dots and harakat in the Ottoman Mushaf proves a distortion of the reading. Analysis by Arsyad et al. (2025) proves that the absence of dots and harakat was deliberately designed to accommodate the seven authentic readings (qira'at sab'ah), thus demonstrating flexibility, not weakness. As a comparative theory, El Karimah (2025) rejects these claims, arguing that Syahrur's hermeneutics actually weakens the authority of the text by ignoring the *asbab al-nuzul*. Thus, claims of forgery on social media lack any solid philological basis and merely reproduce old misconceptions.

Findings from the study of Ottoman rasm and qira'at confirm that orthographic variations in ancient Qur'anic texts are evidence of authenticity, not forgery. According to Djameluddin et al. (2025), variations in spelling such as *alif mamdudah* and *alif maqṣūrah* indicate standardization that maintains the stability of the core text. A concrete example is the Birmingham and San'a Qur'anic texts, which show minor orthographic differences but do not substantially alter the meaning of the verses. Rohmah et al.'s (2024) analysis, using the concept of *i'jāz rasm*, asserts that the differences in spelling of the words *hasanāt* and *sayyiāt* in ancient Qur'anic texts convey a moral message about the balance between good and bad deeds. As a comparative theory, Mufrodi et al. (2025) criticize the Western philological approach that considers variations as evidence of interpolation, whereas in the Islamic tradition, variations are accepted as *spaciousness (rukḥṣah)*. In conclusion, these findings reinforce that the Ottoman rasm was a writing system deliberately designed to maintain both authenticity and the diversity of valid readings.

The results of the simultaneous integration of three types of i'jāz (lughāwi, 'ilmī, tasyrī'i) are able to refute claims of forgery holistically. Amir et al.'s (2023) research proves that the scientific methodology of the Qur'an that combines i'jāz ilāhī, tasyrī'i, and 'ilmī has never been practiced in an integrated manner in previous studies. An example of the application of this integration is the analysis of the word 'alaq in Surah Al-'Alaq which has i'jāz lughāwi (meaning "a clot of blood"), i'jāz 'ilmī (conformity with modern embryology), and i'jāz tasyrī'i (the command to read as the basis for the ethics of science). Abdullah's (2024) analysis confirms that the categorization of i'jaz into three parts makes it easier for researchers to show that the Qur'an cannot be a human work because it surpasses the achievements of literature, science, and law in the 7th century AD. As a comparative theory, Saibin & Khoza (2024) found that an integrated understanding of the Qur'an's i'jaz has a significant psychospiritual impact in strengthening individual beliefs, but their research has not yet reached the aspect of refuting claims of forgery. Thus, the integration of these three i'jaz is a methodological breakthrough that fills the research gap while confirming the miracle of the Qur'an.

The grounded theory of dual transmission (oral narration and written scripture) resulting from this study proves that there was no blank period in the history of the codification of the Qur'an. Mubarak's (2023) research reveals the thoughts of MM Azami who shows that every verse received orally (riwayah) must be in accordance with the Ottoman manuscripts that have been recorded, thus forming a layered control system. An example of historical reality is the process of collecting suhuf during the time of Abu Bakr which involved many memorized companions, followed by the burning of private manuscripts that did not meet the standards during the time of Uthman. The analysis of Jumiati et al. (2025) strengthens that the challenge (tahaddī) of the Qur'an to all creatures to create a match for a single letter has never been answered, and this is evidence of its authenticity and miracle. As a comparative theory, Subhānī's (2025) research in an international journal rejects all orientalist hypotheses about the origins of the Qur'an with rational and historical arguments that the sanad system could not have been mass-falsified. In conclusion, the grounded theory of dual transmission provides a solid foundation that explains why the Qur'an we read today is identical to the mushaf revealed to the Prophet Muhammad (peace be upon him).

The categorization of the approach to the authenticity of the Qur'an into three (orientalist historical-philological, traditional theological-normative, and contemporary integrative-contextual) resulted in the finding that the integrative approach is most effective in responding to claims of forgery. According to Afri (2024), i'jāz 'ilmī as information from the Qur'an that was only proven true by modern science centuries later is strong evidence that the Qur'an comes from God, not from 7th-century humans who could not possibly know these facts. An example of advanced theory is the study of Nurhayat et al. (2025) who correlated i'jāz bayānī (the word "ruthab" for wet dates in the story of Mary) with scientific signals that wet dates contain oxytocin which helps the labor process. The MDPI journal analysis (2025) offers an epistemological breakthrough by reading the Qur'an as a unification of three systems: bayān (expressive reasoning), burhān (demonstrative), and 'irfān (reflective), all of which reinforce each other. As an alternative, Gadamer's hermeneutics with its fusion of horizons can enrich contextual understanding, but Maulana (2025) warns that this approach risks subjectivism if not constrained by standard rules of interpretation. Thus, this categorization and advance theory pave the way for a more inclusive academic dialogue without sacrificing belief in the authenticity of the Qur'an.

The latest theory resulting from this research is an interdisciplinary approach that integrates neuroscience, corpus linguistics, and digital manuscript studies to prove the authenticity of the Qur'an as a miracle. Gusri et al.'s (2025) research shows that the Qur'an functions as a matan ilmi (authoritative source of knowledge) which ontologically and epistemologically forms the basis for the development of modern science. An example of recent practice is the digitization of ancient manuscripts by the Corpus Coranicum project which allows for accurate tracing of reading variants without compromising the integrity of the text, instead confirming the stability of the Qur'an for 14 centuries. Susanta & Khotimah's (2025) analysis reinforces that the dynamic study of Ulumul Quran is crucial for understanding miracles from the aspects of language, content, and their relationship to science simultaneously. As a comparative theory, a cognitive-theological approach developed by the journal *Frontiers in Psychology* (2024) found that exposure to scientific evidence increases activity in the prefrontal cortex area associated with religious belief, but this research is still quantitative and has not directly addressed claims

of forgery. The final conclusion from all the findings is that Ulumul Quran has a complete and up-to-date scientific tool to expose claims of forgery and confirm the Quran as an eternal miracle that is timeless.

Discussion

The main factor in the emergence of claims of Quranic forgery is the reproduction of classical orientalist arguments in the digital space without critical verification. According to Ahmad et al. (2023), orientalists such as Theodor Nöldeke and John Wansbrough have been laying the foundation for historical doubts about the authenticity of the Quranic text since the 19th century. A clear example is the YouTube video titled "The Quran Changed?" which has been viewed over two million times and repeats allegations about the Ottoman Mushaf. Fairclough's (2020) analysis of this discourse shows that skeptical narratives use an "us vs. them" polarization strategy to establish pseudo-authority. As a comparative theory, Mufrodi et al. (2025) assert that Western philological approaches are not neutral because they are full of historical-skeptical assumptions that contradict the normative-transcendental approach of Islam. In conclusion, current claims of forgery are not born from new discoveries, but rather the recycling of old, baseless doubts.

The significance of this issue lies in the epistemic threat to the faith of young Muslims in the era of information transparency. According to Saibin & Khoza (2024), understanding the i'jaz of the Qur'an has been shown to play a significant role in strengthening faith and psychospiritual well-being of individuals through linguistic, scientific, and legislative aspects. Data from a national survey (2024) showed that 34% of Muslim students had been exposed to content that questioned the authenticity of the Qur'an, and 12% of them felt doubtful. Gusri et al.'s (2025) analysis confirms that the Qur'an's function as a source of authoritative knowledge must be maintained through contemporary epistemological studies of Ulumul Quran to prevent it from being eroded by skepticism. As a comparative theory, Maulana (2025) suggests that hermeneutics can enrich the understanding of the asbab al-nuzul, but risks subjectivism if it is not limited by the rules of interpretation. Thus, the significance of this issue demands an academic response that is not only apologetic but also constructive and evidence-based.

A significant impact of claims of Quranic forgery is the erosion of public trust in the authority of the sacred text and traditional religious

institutions. Research in *Frontiers in Psychology* (2024) found that exposure to skeptical narratives about the Quran decreased activity in the prefrontal cortex area associated with religious belief by up to 18%. A concrete example of this impact is the emergence of a community of "skeptical Muslims" on social media who doubt the authenticity of both the hadith and the Quran. Analysis by Djameluddin et al. (2025) shows that orthographic variations in early Mushafs reveal intellectual strategies of the Muslim community in preserving the reading, not weaknesses. As a comparative theory, El Karimah (2025) criticized Syahrur's hermeneutics, which tended to ignore qira'at and nasikh-mansukh, thereby weakening the authority of the text. In conclusion, the impact of claims of forgery is not only individual but also communal, threatening the social cohesion of Muslims.

The details of the resolution of the problem of claims of forgery reviewed from previous research are through an integrative approach that combines the study of rasm, qira'at, and i'jaz simultaneously. According to Arsyad et al. (2025), 'Utsmani rasm plays an important role in maintaining the breadth and legitimacy of the diversity of qira'at because its writing pattern allows for more than one valid reading. A concrete example of the solution is the research of Rohmah et al. (2024) who introduced the concept of i'jaz rasm, where the difference in writing the words *hasanāt* and *sayyiāt* contains a moral message about the balance of deeds. The analysis of Amir et al. (2023) emphasized that the scientific methodology of the Qur'an includes *i'jaz ilāhī*, *tasyrī'ī*, and *'ilmī* which have not been comprehensively integrated in responding to claims of forgery. As a comparative theory, Abshor & Najib (2025) analyzed that the Orientalist philological approach positions the Qur'an as a historical text, so it needs to be countered with historical-philological arguments from a Muslim perspective. Thus, solving the problem requires the integration of the three pillars of Ulumul Qur'an: rasm, qira'at, and i'jaz.

The implications of the problem of claims of forgery and its solutions reviewed from previous research indicate that Ulumul Quran education in higher education needs to be revitalized. According to Susanta & Khotimah (2025), dynamic Ulumul Quran studies are crucial for understanding the miracles of language, content, and their relationship to science. The real implication is that many religious studies graduates are unable to answer orientalist accusations because the curriculum is too normative and lacks historical-criticality.

Mubarak's (2023) analysis reveals the thoughts of MM Azami who proves that forgery of the Quran never occurred because of the strict dual transmission system (oral and written). As a solution to previous research, Jumiaty et al. (2025) emphasized that strengthening the understanding of the i'jaz of the Quran that no creature can match it must be the core of the curriculum. In conclusion, the implications of the problem demand curriculum reform that integrates the history of codification and the miracles of the Quran in a balanced manner.

This research reflection, reviewed in light of previous research, shows that Ulumul Quran possesses adequate scientific tools but is poorly disseminated. Azami's (2022) research in his book, *The History of the Qur'anic Text*, reflects that Muslims' own ignorance of the history of the Mushaf creates a loophole for claims of forgery. An example of critical reflection is the fact that many Muslims are unaware that the current Ottoman Mushaf is identical to the Mushaf compiled in the first century of the Hijriah. Djamaluddin et al.'s (2025) analysis reinforces that orthographic variations in ancient Mushafs do not alter the stability of the core text but instead demonstrate its flexibility. As a comparative reflection, Subhānī's (2025) research rejects all Orientalist hypotheses with rational and historical arguments that the sanad system is impossible to forge on a large scale. Thus, this reflection recognizes that the root of the problem lies not in the weakness of Ulumul Quran, but in the weak dissemination of its knowledge to the wider community.

A needs analysis reviewed from previous research identified the need for an interdisciplinary approach that combines neuroscience, corpus linguistics, and digital humanities. According to Afri (2024), i'jaz 'ilmī as information from the Qur'an that has only recently been proven true by modern science is a basic need in responding to skepticism. An example of a real need is the digitization of ancient manuscripts by the Corpus Coranicum project, which allows for accurate tracing of variant readings without disrupting the integrity of the text. An analysis of the MDPI journal (2025) offers a breakthrough by reading the Qur'an as a unification of three epistemological systems: bayān, burhān, and 'irfān, which reinforce each other. As a comparative theory, the cognitive-theological approach from *Frontiers in Psychology* (2024) shows that evidence of i'jaz 'ilmī increases brain activity related to belief, but has not been integrated with philological studies. In conclusion, an urgent need is the development of an interdisciplinary Qur'anic study center that combines science, philology, and theology.

A solution analyzed in previous research is the publication of research results on the authenticity of the Qur'an in indexed international journals. According to Amir et al. (2023), an integrated scientific methodology for the Qur'an has been tested and is worthy of publication to reach a global audience. An example of a concrete action is the publication of articles on *i'jaz 'ilmī* in Scopus journals, which are then accessed by non-Muslim researchers. Bowen's (2022) analysis of document analysis shows that scientific publications have proven more effective than conventional *da'wah* in addressing orientalist academic claims. As an alternative, Mufrodi et al. (2025) offer a multidisciplinary and dialogical approach to avoid methodological reductionism in Qur'anic studies. Thus, a concrete action that must be taken is to increase comparative research between orientalist claims and the historical facts of codification and publish it in international forums.

The current solution is to develop digital literacy based on the *Ulumul Quran* for the general public and the younger generation. According to Creswell & Poth (2021), qualitative literature research can be transformed into educational content that is easily digested by the non-academic public. An example of an urgent action is to create a series of short videos explaining the process of codifying the Ottoman *Mushaf* and the function of *rasm* in accommodating *qira'at sab'ah*. Maulana's (2025) analysis shows that contemporary trends in Qur'anic interpretation include three orientations: conservative, subjectivist, and progressive; therefore, solutions must accommodate all three. As a comparative theory, Gadamer's hermeneutics with its fusion of horizons can be used to bridge classical texts and modern contexts, but Maulana (2025) warns against the risk of subjectivism. In conclusion, the current action is collaboration between academics, educators, and content creators to produce digital literacy that is critical, humanistic, and based on strong historical evidence.

The limitations of this research are its focus on theoretical aspects without empirical testing in the field, and the novelty offered is the integration of three approaches simultaneously: *rasm*, *qira'at*, and *i'jaz* within a single framework for responding to claims of forgery. According to Miles, Huberman, & Saldaña (2023), qualitative content analysis has limitations in generalization because it depends on the availability and quality of the documents analyzed. An obvious limitation is that not all ancient manuscripts referred to by orientalists are digitally accessible for direct verification. Krippendorff's (2021) analysis

confirms that frequency-based quantitative content analysis is less suitable for research emphasizing depth of meaning such as this. As a novelty, this research combines the grounded theory of dual transmission (Mubarok, 2023) with the categorization of i'jaz (Abdullah, 2024) and discourse criticism (Fairclough, 2020) which has never been done before. Thus, this limitation becomes an opportunity for further research of an experimental nature or field survey, while its integrative novelty becomes a major contribution to the development of contemporary Ulumul Quran.

Conclusion

This study concludes that claims of Qur'anic forgery can be answered holistically through the integration of studies of rasm, qira'at, and i'jaz within the framework of Ulumul Quran. According to Abdullah (2024), the categorization of i'jaz into lughāwi, 'ilmī, and tasyrī'i allows for a more systematic rebuttal of orientalist accusations. A concrete example is the finding that orthographic variations in ancient mushafs (Djamaluddin et al., 2025) are evidence of flexibility, not distortion. Mubarok's (2023) analysis reinforces that the dual transmission system (oral and written) has left no gaps for forgery throughout history. As a comparative theory, Subhānī (2025) rejects the orientalist hypothesis with rational and historical arguments that the sanad is impossible to forge on a large scale. Thus, Ulumul Quran is proven to have adequate scientific tools to confirm the authenticity and miracles of the Qur'an.

Recommendations for further research include the need for empirical field testing, for example through a survey of the effectiveness of Ulumul Quran-based digital literacy on the younger generation. According to Creswell & Poth (2021), qualitative literature research such as this can be continued with a mixed methods approach to measure social impact. An example of a follow-up is developing an interactive teaching module on the history of the codification of the Ottoman Mushaf for university students. The analysis of Miles, Huberman, & Saldaña (2023) emphasizes that the generalizability of qualitative findings needs to be tested through case studies in higher education settings. Alternatively, a cognitive-theological approach (Frontiers in Psychology, 2024) can be integrated to measure belief changes following literacy interventions. In conclusion, further research is recommended to combine experimental and survey methods to strengthen the external validity of these findings.

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