

Ethical Disposal of Mashaf Al-Quran Damaged by Flood Disaster in Malaysia

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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v12-i4/12981>

DOI:10.6007/IJARBSS/v12-i4/12981

Published Date: 15 April 2022

Abstract

Flood disasters occur frequently in Malaysia, either unexpectedly or in stages, depending on the scale of river water level readings. This phenomenon had a severe impact on ecosystems and public settlements, resulting in increased losses and property damage. The post-flood situation this time revealed a bad situation with all the trash, property, vehicles, and especially the mashaf of the Quran and religious books that also drifted as a result of the flood. Therefore, this damaged mashaf must be disposed of as soon as possible. However, some parties attempt to dispose of the property without the supervision of the authorities. In fact, some people simply toss it in the garbage. Such possession is regarded as disrespectful to the holy words of the Quran and may result in insults to Allah's words. The purpose of this article is to discuss the methods and procedure of disposing Quranic text, according to the Islamic perspective and its management of disposal in the aftermath of the flood. Research methodology is through method of interview with the Mufti (an Islamic jurist qualified to issue a nonbinding opinion (fatwa) on a point of Islamic law) and Islamic religious department officers, also observation at a disposal centre at Bukit Beruntung. Research data was descriptively analyzed. Research results demonstrates that the disposal process of mashaf al-Quran applied two methods, namely burning and burying to save time and space for stacking and overcome problems in disposal. However, according to the study's findings, damaged Quran mashaf must be disposed of by a licenced authority body under the supervision of the State Islamic Religious Department. Furthermore, the mashaf of the Quran and wet Islamic

publications must be dried before burning so that the material can be burned faster until it becomes fine ash. The Quran's ashes will then be dumped into flowing areas, such as the sea.

Keywords: Method, Disposal, Quranic Text, Guidelines, Flood.

Introduction

Al-Quran is the most precious miracle for the entire Muslim community. Binding suhuf al-Quran into book form began in the reign of Caliph Abu Bakar and continued with printing it in order to meet the demand of the increasing number of Muslims. Printing, publishing, and distribution of mashaf al-Quran increased and developed from time to time according to the population increase as well as Muslims' current demand for it. The increasing demand triggered innovations and the birth of a variety of designs and methods such that the question arose as to the extent the mashaf's sanctity is preserved and its authenticity guaranteed (Pangilun et al., 2018). In fact, confiscations have been carried out on the ground of printing errors leading to an increase in the number of mashaf that require immediate disposal. Therefore, scholars shouldered the responsibility of investigating, examining and maintaining vigilance over the affairs of producing printed mashaf al-Quran in order that the Holy Quran remains preserved and relevant for future generations.

Research Methodology

The research objective is to discuss disposal of Quranic verses in mashaf al-Quran and Islamic publications according to guidelines based on current fatwa (edict). The research instrument for collecting data is document analysis of relevant primary and secondary sources. In addition, data was obtained from interviews with the Dato' Dr. Haji Anhar Bin Haji Opir as Mufti of Selangor State and two officers of the religious departments, namely, Ustazah Khadijah Binti Hariri from Jabatan Kemajuan Islam Malaysia (JAKIM) and Ustazah Anisah Binti Musa from Jabatan Agama Islam Wilayah Persekutuan (JAWI). Observation of procedure at Pusat Perkhidmatan Pelupusan Al-Quran (Disposal Centre), at Bukit Sentosa, Bukit Beruntung provided data on management of mashaf disposal and some problems faced. Results and discussion were descriptively analysed. The research subject is limited to mashaf al-Quran published and distributed in Selangor state of Malaysia.

Disposal of Mashaf al-Quran and Islamic Publications in Malaysia

The Malaysian Parliament enacted a statute known as the Printing of Quranic Text 1986 Act to regulate the printing, importation, sale, publication and distribution of Quranic text and Quranic material and related matters. Section 11 (1) of the said Act concerning waste material provided that any person who prints Quranic text or material shall take all necessary measures to ensure that any waste material on which Quranic text appears is destroyed immediately by burning in an enclosed place inaccessible to the public and does not leave the printing premises by any means except when being removed to be destroyed. (Undang-undang Malaysia, 2008). By this legal provision, the said mashaf al-Quran and Quranic text must be disposed of by burning following the procedure as outlined in the Muzakarah Fatwa Malaysia (Edict Symposium of Malaysia).

The method suggested by scholars is by burning as a whole, according to a precedent set by Caliph Uthman bin 'Affan R.A. in the process of collecting Quranic text from the Sahabah (Companions), namely he had ordered abrogated mashaf to be gathered and burnt for the purpose of preserving the sanctity of the Holy Quran (Al-Bakri, 2014). During the time

of Caliph Uthman R.A., there were differences about the correct manner of reciting al-Quran among the Muslims. After consultation with the Sahabah, he ordered a standard copy to be prepared from the suhuf (sheets) of Abu Bakr which were kept by Hafsa at the time. This was narrated by Anas bin Malik R.A as follows:

أَنَّ عَثْمَانَ بْنَ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ :أَمَرَ زَيْدَ بْنَ ثَابِتٍ ، وَعَبْدَ اللَّهِ بْنَ الرَّيِّثِ ، وَسَعِيدَ بْنَ الْعَاصِ ، وَعَبْدَ الرَّحْمَنِ بْنَ الْحَارِثِ بْنِ هِشَامٍ ، فَتَسَخَّوْهَا فِي الْمَصَاحِفِ ، وَقَالَ عَثْمَانُ لِلرَّهْطِ الْقُرَشِيِّينَ الثَّلَاثَةِ : إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنَ الْقُرْآنِ فَارْتَبُوهُ بِلِسَانِ قُرَيْشٍ ، فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ ، فَفَعَلُوا ، حَتَّى إِذَا تَسَخَّرُوا الصُّحُفَ فِي الْمَصَاحِفِ رَدَّ عَثْمَانُ الصُّحُفَ إِلَى حَفْصَةَ ، وَأَرْسَلَ إِلَى كُلِّ أَقْفٍ بِمُصْحَفٍ مِمَّا تَسَخَّرُوا ، وَأَمَرَ بِمَا سِوَاهُ مِنَ الْقُرْآنِ فِي كُلِّ صَحِيفَةٍ أَوْ مُصْحَفٍ أَنْ يُحْرَقَ

Meaning: *Indeed Uthman bin 'Affan R .A. ordered Zaid bin Thabit, Abdullah bin al-Zubair, Sai'd bin al-'As and 'Abd al-Rahman bin al-Harith bin Hisyam to re-write Quranic text in a complete mashaf, Uthman said to the three Quraish men: If you do not agree with Zaid bin Thabit on any point in al-Quran, then write it in the Quraish dialect, indeed al-Quran was revealed in their tongue, so they did so until many copies (mashaf) were made from it, then he returned the original manuscript to Hafsa, and sent many copies to every Muslim province, and Uthman ordered that, except for the original manuscript, all other abrogated copies, whether fragmentary or whole copies, to be burned.*

On August 22nd, 1992, the 30th Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia (National Council of Islamic Affairs) convened and decided that:

1. Al-Quran that is damaged, torn, no longer legible or non-Rasm Uthmani must be disposed of.
2. The method of disposal is by burning and burying at controlled places.
3. The respective State Secretariat/Council and Department of Islamic Religion shall be held accountable for disposal works in a covert manner to avoid misunderstanding of the public.

Disposal of mashaf al-Quran needs to be emphasized as it contains God's Words or Holy Verses of al-Quran that must be protected from being trampled on. In other words, disposal of mashaf al-Quran is preserving the sanctity of al-Quran, other than by memorizing and printing it. The contents of al-Quran do not state a Muslim's obligation to preserve al-Quran but merely explain Allah's preservation of al-Quran that does not involve any Muslim, not even the Prophet Muhammad S.A.W. (Dadan Haerudin, 2020), as stated in verse 9, surah al-Hijr:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning: *"Indeed, it is We who have sent down the Quran and indeed, We will be its guardian."*

Imam Khatib al-Syirbini (1997) stated that it is makruh (detestable) to burn al-Quran with other than intention to preserve its sanctity:

وَيُكْرَهُ إِحْرَاقُ خَشَبٍ نُقِشَ بِالْقُرْآنِ إِلَّا إِنْ قُصِدَ بِهِ صِيَانَتُهُ الْقُرْآنِ فَلَا يُكْرَهُ كَمَا يُؤْخَذُ مِنْ كَلَامِ ابْنِ عَبْدِ السَّلَامِ وَعَلَيْهِ يُحْمَلُ تَحْرِيقُ عُثْمَانَ - رَضِيَ اللَّهُ عَنْهُ - الْمَصْحَافَ

Meaning: *And it is makruh to burn wood (bark) on which al-Quran is carved except with the intention of maintaining (its authenticity), then it is not makruh as it is taken from the opinion of Ibn Abd al-Salam based on the action of 'Uthman R.A, who burned mashaf.*

Shaykh 'Atiyyat Saqr, a member of the Al-Azhar Fatwa Council, held the opinion that burning al-Quran must be with the intention of saving it from any humiliation or insult (Shaqr, 1994). Al-Shaykh Mahmud Ahmad Sa'id al-Atrash stated that burning al-Quran or newspaper cuttings and books on which Allah's words appear, is better and more important than washing, soaking or burying the Quranic text (al-Atrash, 2004). However, Abdul Hayei Abd Shukor explained that the best method of disposal, especially in erroneous printing of al-Quran, is to soak it in clean water so that the print disappears, and the material becomes normal (plain) paper again, and the wash water should be poured into a place that flows into the river or sea. But if the print does not disappear, it must be burned with the intention of preserving the sanctity of al-Quran (Abdul Sukor, 2003).

Results of interview with the Selangor Mufti and officers of the Islamic religious department show that the burning method is a commercial technique applied at all mashaf al-Quran disposal centres in Malaysia. The Mufi of Selangor State, Anhar Opir stated that burning is a suitable technique to dispose of damaged published materials with the intention of preventing the words or holy verses of al-Quran from being trampled on by other beings or creatures (Opir, 2021). The method of burning must be managed and supervised by officers of the religious department and carried out in a controlled place to avoid misunderstanding. The resulting ash must be buried or disposed of in the sea. This last step differs from that practised by the Federal Territory of Religious Department (JAWI), namely by pouring the ash with water into a well, thus avoiding polluting the sea and saving cost of transportation to a port area. However, this method is limited as it cannot be used if the well water reaches maximum capacity, in which case JAWI restricts or declines accepting more mashaf and Islamic published material from anyone (Musa, 2021).

As for the ash of al-Quran, it has to be collected and put in a secure place such as buried in a clean place and not where the public walk, to avoid being trampled on. Other than that, it can also be disposed by drifting it in sea water or flowing river (Zulkifli al-Bakri, 2020). Imam Zarkashi explained in his book:

وَفِي الْوَأَقَاعَاتِ مِنْ كُتُبِ الْحَنْفِيَّةِ أَنَّ الْمُصْحَفَ إِذَا بَلِيَ لَا يَحْرَقُ بَلْ تَحْفَرُ لَهُ فِي الْأَرْضِ وَيُدْفَنُ

Meaning: *What is found in writings of the Hanafi Mazhab (school of law/jurisprudence) is that, indeed when damaged (al-Quran), do not burn it but dig and bury it in the gound.*

He concluded that the method of burning unused al-Quran is the lightest or simplest method. Therefore, in order to preserve and glorify al-Quran, it needs to be accompanied with an intention to protect it from any humiliation, abomination and desecration of the sanctity of al-Quran Karim.

Comprehensively, mashaf al-Quran that must be disposed are characterized as physically damaged (worn, decayed or torn) or contains errors in the text or verse, such as omission of letters or error in the sentence structure of Quranic verses. Thus, the method of burning, or tearing and then burning the whole mashaf, based on a precedent by Caliph Uthman Affan RA, so that the sanctity and honour of al-Quran's holy verses are preserved and protected from any confusion and modification of Quranic verses. Then, after burning it into fine ash, it must be buried in a regulated place or disposed of in a place that flows into a river or sea.

Legislation providing for legal enforcement and prosecution is also a means of preserving the sanctity of Islam and institution generally as well as of al-Quran, namely the Administration of Islamic Religion Act/Enactment, Shariah Criminal Offences Act/Enactment as well as the Printing of Quranic Text Act 1986 for standardization of disposing waste material, damaged or defective mashaf al-Quran or Islamic materials. In Islamic criminal law, proving an offence with evidence, after investigation, is to protect the integrity of the Islamic criminal process that provides for conviction and sentencing to be executed for offences (Alotaibi, 2021). The crime of intentional desecration of al-Quran by defiling or defacing is considered as insulting Islam and a blasphemy. Some Muslim countries severely punish this criminal offence such as life imprisonment provision in Pakistan's Penal Code, and capital punishment or execution in Afghanistan, Somalia, and Saudi Arabia. In Malaysia, the offences relating to the sanctity of the Islamic religion and institution, contained in the Syariah Criminal Offences (Federal Territories) Act 1997, include Sections 7 to 13, especially Section 13 which relates to printing, etc of al-Quran verses.

Section 7 states the offence of insulting or bringing into contempt the religion of Islam, or derides, apes or ridicules religious practices/ceremonies or degrades, brings into contempt Islamic laws. On conviction, the liability is a fine not exceeding RM 3,000, or imprisonment of not more than 2 years, or both. In addition, Section 8 states that words or acts, that deride, ridicule, insult or bring into contempt, Quranic verses or Hadith, constitute an offence liable, on conviction a fine not exceeding RM5,000, or imprisonment not more than 3 years, or both. Section 9 states that any person who acts in contempt or defies, disobeys or disputes a directive or order of the King as Head of Islamic Religion, the Majlis or the Mufti, given through a fatwa (edict), is considered as committing an offence. Upon conviction, the person is liable to a fine of not more than RM3000 or imprisonment of not more than 2 years or both (Nasohah, 2005). Section 10 states the offence of defying, disputing, degrading or bringing into contempt an order by a Judge or Court. On conviction, the liability is the same as for Section 9. In addition, Section 12 of the said Act states that any person who gives, propagates, or disseminates any opinions on Islamic teachings, Shariah laws, or on any other issues, contradictory to any fatwa in force, is considered to have committed an offence. Upon conviction, he is liable to a fine not exceeding RM3000 or imprisonment of not more than 2 years or both. Further, Section 13 of the said Act states that any person who prints, publishes, produces, records, distributes or disseminates any book, pamphlet, document or recording containing contrary to Islamic law or possesses the book, pamphlet, document or recording, commits an offence and is liable to the same liability as in Sections 9 and 12.

One of the ways to maintain the sanctity of Quranic text is regulation provided by the Printing of Quranic Texts Act 1986. It contains relevant sections on offences relating to disposal of Quranic text and material, and the correct procedure for disposal, namely Sections 11, 14 and 17. Section 11 is for the offence relating to waste material of printing Quranic text, namely, to immediately destroy and dispose of it, failing to do and on conviction, the person will be liable for a fine not exceeding RM5,000 and imprisonment of not more than one year or both. Section 14 makes it an offence to print or publish Quranic text or material containing errors in it. Liability for this offence on conviction is a fine of not exceeding RM 20,000 and imprisonment of not more than 5 years imprisonment or both. Section 17 provides for the power of police or public officer authorized by the Islamic Religious Council of a State or Federal Territory to search premises, seize and detain unlawful or erroneous al-Quran text or material, with a court warrant based on reasonable cause to believe the Quranic text or material contains error or is unlawfully printed, or without court warrant, if there is good grounds to believe any delay due to obtaining a warrant will frustrate the search.

The Disposal Process of Mashaf Al-Quran due to Damage by Flood

At the year-end of 2021, Malaysia was shaken by a severe flood disaster that ruined homes, villages, and vehicles, including surau (small mosques) and mosques. Following that, the Selangor state Islamic department, Jabatan Agama Islam Selangor (JAIS) implemented an alternative method of gathering damaged mashaf and Islamic publications due to flood water in affected areas for their disposal. In the circumstances, disposal requires following law and procedure based on established guidelines. There is no specific evidence relating to disposal from al-Quran and Hadith to enable applying a legal precedent or fatwa (edict). However, implementing the manner of disposal carried out by Caliph Uthman is a form of ijtihad (the process of deriving legal ruling through independent interpretation of legal sources) by scholars to preserve the sanctity of Quranic verses (Mohd Yusof & Tengku Puji, 2014).

Results of interview and observation at Qaf International Sdn. Bhd through the Program for Management of Disposal of Mushaf Al-Quran & Religious Books, December 2021 Selangor Flood Disaster held in cooperation with JAIS at Bukit Beruntung, showed that more than 240 tonnes of mashaf al-Quran damaged by floodwater, including Islamic books and materials as well as engravings of Islamic calligraphy on aluminum and so on. Rohib Mohd Isa, head of the program and overseer, commented that this time the quantity to be disposed of is so much more compared to the year before, and the process would take a long time as it needed drying before burning (Qaf International Sdn. Bhd, 2020). Therefore, he suggested that mashaf al-Quran and the holy verses should be burned while Islamic books can be buried in controlled premises with the cooperation of the district council, Majlis Daerah Hulu Selangor.

The task of disposing of Quranic holy verses cannot be done arbitrarily as established shariah guidelines must be followed. The company rendering disposal services must ensure disposal of the holy verses is orderly executed and every aspect is given careful attention so that nothing from the burning material disperses and scatters about, is trampled on or crossed over. Therefore, the disposal company divided the process as in the following chart:

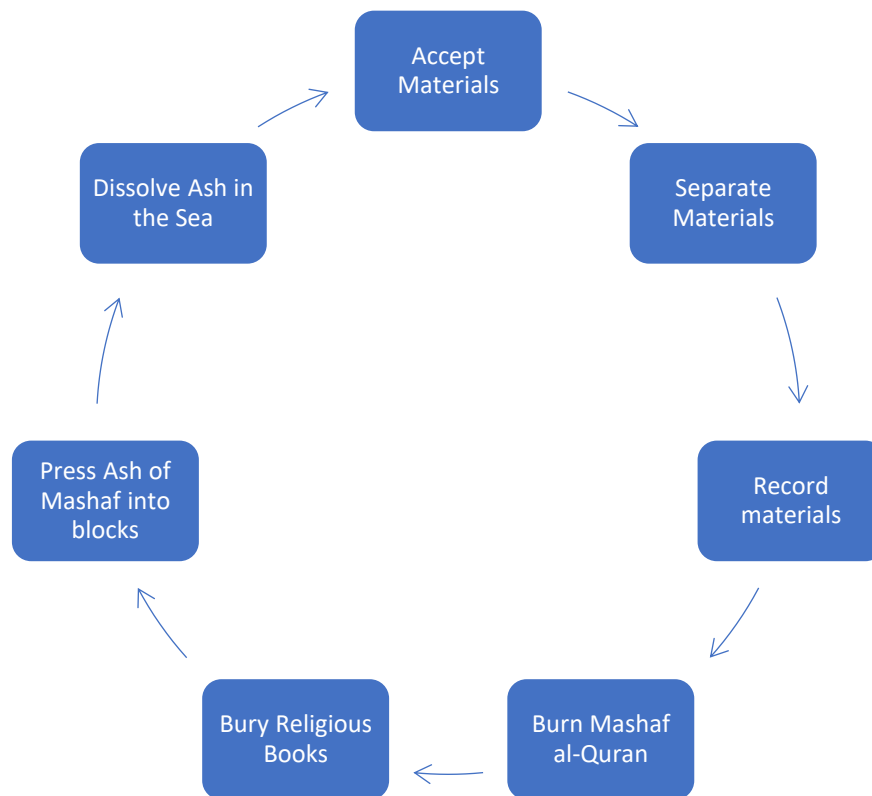


Illustration 1: Stages of Process for Disposal of Mashaf al-Quran and Islamic Books Damaged by Flood

The first stage is accepting materials from the Department of Islamic Religion or individuals, requiring 10 - 20 labourers to carry large quantities of mashaf al-Quran, religious textbooks, religious books, posters, magazines, newspapers and so on, affected by the flood in December 2021. All information including weight and type of material are recorded for the annual report of the company. The next stage is separating mashaf al-Quran from other materials and drying the damp mashaf al-Quran for effective burning. Haji Rahib suggested that all mashaf al-Quran be dried up prior to burning in an incinerator, while other materials should be buried in a controlled place that is free from rubbish and impurity. The process of burying Islamic materials is done jointly with the district council, Majlis Daerah Hulu Selangor providing a burying site. The third stage is recording the materials, including the rubbish mixed with the mashaf and other Islamic materials. All related information must be recorded for the purpose of collecting data and ascertaining the quantity of mashaf and Islamic materials accepted. This becomes strong evidence and future reference. The next stage is the process of burning mashaf al-Quran using three incinerators with a capacity for 500 kilograms (Kg) of al-Quran. Burning process takes a short time with a high temperature between 700 to 1000 degree Celsius that enables burning whole copies and lasts a whole day. The fifth stage is the burying process of Islamic materials such as Islamic textbooks, religious books, magazines, posters, newspapers and greeting cards in a controlled hilly place that people are unlikely to walk and step on. Haji Rahib Isa is of the view that burying Islamic materials this way saves time and space for gathering and stacking as the materials are not dried and burned, thus leaving more space for stacking mashaf al-Quran. The sixth stage is the process of pressing the ash into blocks by blending it with water, after the materials are burned and cooled overnight, to avoid scattering of ash. An empty 18-litre paint container is half filled with ash, and then 9 litres of water poured into it to make a mixture. Then the mixture is

scooped with a rectangular/cubic container to make 3kg blocks. After drying and pressing to solidify the blocks, the next stage is to throw or drift the blocks into the sea where these will dissolve and disintegrate gradually. This is done with the co-operation of the Marine Police of Pulau Indah and JAIS so that the mission of disposing of mashaf al-Quran runs smoothly to complete the process. The ash is thrown into the sea at least 15 kilometres from the coast, which is very suitable for dissolving the ash into the sea, to maintain and honour the sanctity of the Quranic holy verses (Ab Gani & Ahmad, 2019). Starting from the Marine Police port of Pulau Indah until near Pulau Angsa takes 30 minutes to 40 minutes, depending on the sea condition. This method of disposing of the ash into the sea is the best and most perfect to maintain the sanctity of the Quranic holy verses.

In summary, the disposal of mashaf al-Quran is not that simple a process, beginning from acceptance of mashaf and materials to the final stage of drifting ash blocks into the sea. Each stage in the process must follow the procedure in the guideline based on Islamic ethics of disposal for the sake of maintaining the sanctity of the Quranic holy verses. For example, sheets containing Quranic verses must completely be burned so that the words and letters are no longer visible when the ash is broken up and processed into blocks for disposal at sea. Indeed, the services of Qaf International Sdn. Bhd with other parties which contribute labour in conducting the disposal deserves commend for the good intention to preserve and maintain the sanctity of Quranic holy verses, a fard kifayah (collective responsibility) incumbent on the Muslim society.

Issue and Challenge of Mashaf Al-Quran Disposal

The flood disaster at the end of last December 2021 caused many locations in the whole country to be submerged in water. The natural disaster not only caused some loss of life and difficulty to many victims to get through daily life, it also resulted in loss and damage of property. Besides electrical appliances, furniture and cars, various important documents such as reading materials, including the holy book of the Muslims, al-Quran, were also submerged in flood water (Zakariya, 2022). The result is an accumulated heap of damp and damaged mashaf al-Quran, religious books and materials after it was collected.

Nurul Hidayah reported in *Berita Harian* that more than 240 tonnes of mashaf al-Quran and religious books damaged in areas of Selangor by the flood disaster last December in 2021 were sent to the Pusat Perkhidmatan Pelupusan Al-Quran (Disposal Centre) at Bukit Sentosa 2 (Bahaudin, 2022). The Centre received as much as 45 lorries loaded with mashaf, Islamic religious books and materials, in damp condition mixed with rubbish such as plastics, metals, curtains and other things. Mohd Rohib Mohd Isa, as the manager of the Disposal Centre expected the whole process, from the separation stage to drying, burying or burning and pressing the ash into blocks, would take more than a year because of the unusually large quantity received. Disposal of mashaf al-Quran is done with the co-operation of the state religious department, Jabatan Agama Islam Selangor (JAIS) and district council, Majlis Daerah Hulu Selangor (MDHS). The abundant damaged and damp mashaf have to be dried before burning so that all traces of the writing or text of the Quranic verses will be removed. Thus, the Disposal Centre requested permission from the local authority (PBT) to use the passageway in the compound of the Disposal Centre as a place for heaping and drying. The process of drying in the sun needs many volunteers to sort out and stack the damp mashaf, at a target rate of one ton per day for disposal.

Society's awareness about disposal of mashaf al-Quran is at minimum level. Among the less aware are those who take the easy way by dumping the damaged mashaf to the usual rubbish site. They merely dump the mashaf al-Quran with other books and burn the mashaf and books together. Besides providing collection centres, every State Islamic Affairs Department in Malaysia needs to focus on raising awareness in the management of Islamic published materials, especially before, during and after the disposal process (Zainan Nazri et al., 2017). Education is one field where religious associations become almost the sole provider throughout most histories. For example, education plays a significant role in most countries, notably among them, Indonesia, Bangladesh, and Pakistan (Marshall et al., 2021). Education specifically on mashaf disposal is very important to society to instill the value of the Muslim individual and shape his attitude toward the holy verses of al-Quran.

The problems of disposal of mashaf al-Quran is less focused on the society's attitude and premise for disposal, but more from the point of management by a number of departments or company which experience this problem. For example, the Jabatan Agama Islam Selangor (JAIS) only carries out the process of gathering damaged mashaf al-Quran and as a committee to monitor the disposal procedure at every premise for disposal. Both JAIS and Pejabat Agama Daerah Selangor (District Office) are experiencing problems because collection centres are limited thus causing abundant undisposed copies of al-Quran and religious books (Mohd Yusof & Tengku Puji, 2014). Similarly, shortage of labour affects management of mashaf disposal. Shortage of staff, inexperience, lack of physical strength and lack of knowledge concerning disposal of al-Quran slows down the disposal process and limits implementation of the process (Ab Gani & Ahmad, 2019; Mohd Yusof & Tengku Puji, 2014).

Conclusion

Year after year, floods wreak havoc on the Malaysian peninsula's east coast. However, this event was exacerbated when some urban areas and settlements, such as Kuala Lumpur and Selangor, were affected, forcing residents to seek shelter on house roofs. Houses of worship, such as mosques and surau, were also impacted by this terrible disaster. The recent floods have resulted in a flooded situation, full of mud and tree branches, and some of the wooden houses that have drifted in the floodwaters, as well as some vehicles that have sunk and some that have drifted across the road or into the yard. Such an impact has an emotional impact on the victim who has suffered a significant loss. Uncontrollable emotions will result in out-of-control behaviour that disregards the rules and circumstances around them.

The flood disaster was an unforgettable event and many parties came to rescue and help the flood victims. Various forms of assistance given include providing necessities, labour, and also some governmental body initiatives such as disposal of mashaf al-Quran and published Islamic materials. Mashaf that has been damaged by flooding is collected and discarded, along with other papers that should not be there. There is also a mashaf of Quranic text mixed with other papers that is not overseen by a qualified member. Disposal should be carried out strictly in accordance with the authorities' procedures. As a result, the government's initiative is to take seriously the procedure of disposing of the Quranic verse by following the procedure based on the views of the schools of law/jurisprudence with the intention of preserving the holy verses of al-Quran from being trampled on and thus guarantee their sanctity. Also, society's support and co-operation are needed to ensure Allah's Kalam (Speech) remains protected from any desecration or dishonor.

Appreciation

The writer expresses gratitude for the research Ministry of Higher Education project code: FRGS/1/2020/SS10/UKM/02/7 which has given solid support for writing this article.

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