

Waqaf and Ibtida` in Al-Qur'an Recitation: A Study on Standard Indonesian and Madinah Mushafs in Surat al-Baqarah

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Abstract:

This research aims to analyze the significance of waqaf and Ibtida` in the recitation of the Quran, specifically examining the differences in waqaf symbols between Mushaf Standar Indonesia and Mushaf Madinah in Surah al-Baqarah. The study also investigates the factors causing variations in waqaf symbols between these two Mushafs and explores the influence of these differences on the meaning and interpretation of the Quran. A qualitative research approach is employed, utilizing descriptive methods, literature review, and comparative analysis. The research focuses on Surah al-Baqarah in both Mushaf Standar Indonesia and Mushaf Madinah. Data analysis involves data reduction, presentation, verification, and concluding. The findings reveal the following: 1) Knowledge of waqaf and Ibtida is crucial in reading, translating, and interpreting the Quran; 2) There are similarities and differences in the positions of waqaf symbols between Mushaf Standar Indonesia and Mushaf Madinah in Surah al-Baqarah, classified into three types: First, both Mushafs place the waqaf symbol in the same location. Second, the Mushafs differ in placing waqaf symbols in the same location. Third, Mushaf Standar Indonesia symbolizes a waqaf symbol while Mushaf Madinah do not; 3) Factors causing differences in waqaf symbols between the two Mushafs include variations in understanding the arrangement of Quranic verses from the perspective of Balaghah sciences, encompassing 'Ilm al-Bayan, 'Ilm al-Ma'ani, and 'Ilm al-Bādī; 4) Overall, differences in Waqaf and Ibtida between the two Mushafs affect the possibilities of translation and interpretation of the Quran. In some cases, these differences and their impacts can be demonstrated. However, fundamentally, these variations reflect diversity rather than contradictory distinctions.

Keywords: Waqaf, Ibtida`; Indonesian Standard Mushaf; Medina Mushaf; Qur'anic recitation; Qur'anic verses.

INTRODUCTION

The Al-Qur'an, as the main teaching principle in Islam, needs to be given attention to reading and studying (Akhdia & Kholiq, 2022). Reading the Qur'an must be done with great care (*tartil*), because mistakes can have an impact on understanding the meaning of the Qur'an itself. Therefore, both scholars during the Salaf era and modern scholars paid great attention to aspects of reading the Qur'an, which is known as "Tajwid al-Qur'an." According to Tanda, tajwid involves giving rights and order to the letters, directing the letters to their *makhraj* and origin, and perfecting the pronunciation without being excessive, rude, hasty, or forced (Al-Qathan, 2009). Tajwid generally regulates the way the letters in the Qur'an are pronounced.

In the science of recitation, Waqaf and Ibtidā' are topics that must be studied and mastered by every reciter so that the reading and recitation of the Al-Qur'an is perfect and accurate. Waqaf and Ibtidā' are part

of the "meaningful content of the verses" of the Qur'an that are being "read by a qâri." Understanding and following the rules and principles of waqaf and Ibtidâ' can prevent the reciter from making mistakes in reading the Qur'an (al-Nazhim, 2001). Therefore, readers of the Qur'an must truly understand the meaning of waqaf and Ibtidâ' and their impact on the interpretation of the Qur'an.

Al-Qur'an experts have developed and formulated theories about waqaf and Ibtidâ', which were then implemented in the Al-Qur'an mushaf using certain symbols (Bahruddin, 2013). This aims to make it easier for readers of the Qur'an, especially for those who do not speak Arabic. Although there is diversity in the symbols of waqaf, this can influence the interpretation of the Qur'an.

According to ulama, the knowledge of waqaf and Ibtidâ' is very important because it is useful in understanding how to read the Al-Qur'an, avoiding wrong understanding, and being able to achieve the goals and meaning of the Al-Qur'an accurately and correctly (Usman, 2017). Knowledge of waqaf and Ibtidâ' is also important because sometimes a person is not able to read one verse, surah, or story in one breath. This is necessary so that one can know when to stop (waqaf) and start (Ibtidâ') without changing the meaning of the Qur'an. One of the requirements for reading the Qur'an with tartil is mastery of the knowledge of waqaf and Ibtidâ'. In surah Al-Muzammil verse 4, Imam Ali ra. states that tartil involves beautifying the recitation of letters and knowing the places to "stop the recitation of the Qur'an." (As-Suyuthi, 2004).

Seeing the fact that the majority of Muslims, including in Indonesia, do not have adequate Arabic speaking skills, "directions" are needed that can guide novice readers so that they do not make mistakes in stopping and starting reading verses of the Qur'an. Therefore, the existence of symbols of waqaf is a necessity (Arifin, 2018).

On the other hand, because waqaf and Ibtidâ' are not *tauqifi* (based on the text of the Qur'an or hadith) but *ijtihadi* (based on personal interpretation), differences and variations in the symbols of waqaf in the Mushaf of the Qur'an cannot be avoided. However, the most important thing is not to violate the general principles mentioned above. The friends themselves have differences in ending and starting reading; However, waqaf is very careful not to deviate from the reading if there is still a "connection with the sentence that follows."

As time goes by, there is a lot of "diversity in writing, harakat, punctuation and waqaf marks in the Mushaf of the Qur'an" spread across Indonesia. To fulfill the wishes of the people and maintain the purity and sanctity of the Al-Qur'an Mushaf, the "Lajnah Pentashihan al-Qur'an" was established. This Lajnah plays an important role in studying, researching, interpreting and publishing the Mushaf of the Qur'an. Apart from carrying out translation, Lajnah is also responsible for monitoring the distribution of existing copies of the Al-Qur'an.

Although the Indonesian Standard Mushaf is widely used, the Medina Mushaf (MM) made by Mujamma Malik Fahd of Saudi Arabia is also developing in Indonesia (Shohib, 2013). Their origins are varied, some were brought home by Indonesian pilgrims, others were disseminated by Middle Eastern social institutions in Indonesia, or imported by entrepreneurs to meet the local market. Rapid advances in information technology also support the accessibility of digital Qur'ans, most of which come from Middle Eastern products. This shows that the Mushaf has several differences in waqaf with the standard Indonesian Mushaf which is widely spread and known by the Indonesian Muslim community.

Some people may wonder about this difference because waqaf and Ibtidâ' are aspects of the tajwid discipline that must be studied and used when reading the Qur'an. An analogy can be made with semicolons in the Latin script which determine the truth or falsity of words, understanding or misunderstanding, and sometimes allow for multiple interpretations (Rozi, 2020).

By considering the thoughts above, the author felt interested in conducting research with the title: "The Urgency of Waqaf and Ibtidâ' in Recitations and Their Influence on the Interpretation of the Al-Quran (Study of waqaf in the Indonesian and Medina Standard Mushaf on Surah al-Baqarah)." The aims of this research include: the urgency of waqaf and Ibtidâ' in recitations of the Qur'an; differences in waqaf marks in the Indonesian Standard Mushaf and the Medina Mushaf in Surah al-Baqarah; factors causing differences in waqaf marks in the Indonesian Standard Mushaf and the Medina Mushaf in Surah al-Baqarah; and whether the differences in the waqaf marks on the Indonesian Standard Mushaf and the Medina Mushaf affect the meaning and interpretation.

Some research related to this topic involves works such as Fahrur Rozi's (2020) dissertation entitled "Reposition of Waqaf Symbols (Critical Analytical Study of Indonesian Standard Mushafs)" from the PTIQ Jakarta Institute Postgraduate Program, Asep Amar Permana's article (2022) with the title "Waqaf Symbols in

Q.S Al-Munafiqun on the Ottoman Rasm Al-Qur'an Mushaf Viewed from Charles Sanders Peirce's Semiotics" in the Journal of Faith and Spirituality, Volume 2, Number 4, as well as the Istiqomah article (2020) which discusses "Waqaf and Ibtidā' in the Al-Qur'an Mushaf 'an," published in Volume 3, Number 1. Other writers such as Zainal Arifin Madzkur also contributed his views in his book entitled "Differences between the Usmani Rasm of the Indonesian Standard Al-Qur'an Mushaf and the Medina Mushaf in the Perspective of ad-Dāni (d. 444 H) and Abu Dāwud (496 H)" and a number of other works.

METHOD

The research approach applied in this research is qualitative. The qualitative approach involves research procedures that produce descriptive data in the form of people's words or texts and observable behavior. The method applied in this research is a descriptive method (Lune & Berg, 2017). Apart from that, this research also uses comparative and bibliographic methods. The data that is the focus of the research comes from two main sources. First, primary data was obtained from the Al-Quran Surah al-Baqarah in the Indonesian Standard Mushaf and Medina Mushaf. Second, secondary data involves tafsir books that are considered representative, dictionaries and books that are relevant to this study (Nasrudin, 2002).

In analyzing this research data, the process was carried out systematically through documentation analysis. The data analysis method involves the stages of data reduction, data presentation, verification, and conclusion (Mustari & Rahman, 2012). This approach is used to search and compile data carefully, with a focus on the comparison of waqaf and Ibtidā' in the Indonesian Standard Mushaf and the Medina Mushaf in Surah al-Baqarah.

RESULTS AND DISCUSSION

Symbols of Waqaf on Indonesian Standard Mushaf and Medina Mushaf

Number of symbols waqaf between the Indonesian Standard Mushaf and the Medina Mushaf were originally the same, namely 6, but the Medina Mushaf omitted the waqaf لا since 2002. Meanwhile, the Indonesian Standard Mushaf still uses the waqaf symbol لا. Below are the results of the author's research regarding various symbols waqaf in QS. al-Baqarah in the standard Indonesian Mushaf and Medina Mushaf.

Meanwhile, regarding the number of waqaf tadans in the Indonesian Standard Mushaf and Medina Mushaf in QS. al-Baqarah is as follows; First, Symbol waqaf on QS. al-Baqarah in the Indonesian Standard Mushaf. In the standard Indonesian Mushaf, there are 6 types of waqaf symbols, namely: ج, لا, صلى, م, , * , قلئ

Based on the search results, the total number of symbols was found waqaf in QS. al-Baqarah in the Indonesian Standard Mushaf is 593. Each symbol waqaf the numbers are different, there are symbols waqaf قلئ (waqaf classroom) which totaled 355, symbols waqaf C (Jaiz's endowment) 125, symbol waqaf لا totals 47, symbol waqaf pray (washl Aula) 45, symbol waqaf totaling 7, and symbol waqaf * * (Mu'annaqah) which amounts to 6.

Thus, all symbols waqaf can be found in QS. al-Baqarah on the Indonesian Standard Mushaf with different numbers. The most waqaf C (Jaiz's endowment) which totals 125 marks waqaf jaiz and the least and symbol waqaf * * (mu'naqah) which amounts to 6 marks waqaf mu'annaqah.

Second, In the Medina Mushaf there are only 5 symbols of waqaf, namely: ج, صلى, م, قلئ, * . Indeed, the Indonesian Standard Mushaf and the Medina Mushaf have different views. The Medina manuscripts do not clearly mention the symbol لا because this symbol is not considered a symbol of waqaf, but rather as a warning symbol not to stop.

Based on the search results, the total number of symbols was found waqaf on QS. al-Baqarah in the Medina Mushaf is 450. Each covers 106 symbols waqaf قلئ (hall of endowments), 187 symbols waqaf ج (Jaiz waqaf), 3 symbols waqaf (general) and 2 waqaf symbols * * . Thus, all the symbols waqaf which is mentioned in the Medina Mushaf, which is contained in the QS. al-Baqarah in Medina Mushaf has different numbers. Waqaf قلئ (waqaf hall) is the largest number at 106 marks waqaf allowed but not required. and the smallest is the waqaf symbol * * (mu'annaqah) which is 2 waqaf symbols.

Urgency of al-waqaf wa al-lbtida'

Scholars agree on the importance of al-waqaf wa al-lbtida' in reading the Qur'an. That's how important knowledge is al-waqaf wa al-lbtidā' so, Abū Ja'far al-Nahās (w. 338 H/950 M) in al-Qath' wa al-l 'tināf, said that the knowledge of how to stop and start (when reading the Qur'an) influences the meaning. Therefore, people who read the Qur'an should always try to understand what they read.

In other words, waqaf and lbtida' is one of the most important chapters in recitation. This knowledge is closely related to the meaning of the Qur'an, which can have an impact on various interpretations and readings (qirā'as), language relevance, and meaning coherence. With this knowledge, people who study the Quran can know the meaning and purpose of the verses as well as its various miracles. Al-Sijāwandī says that knowledge is also the ability to delve into the ocean of the meaning of the Qur'an to obtain the precious gems of its content (Al-Sijāwandī, 2006, p. 13). As Allah SWT said: "Read the Quran slowly." (QS. Al-Muzzammil [73]: 4).

One example of its importance waqaf and In lbtida` Tilawah is found in surah al-Baqarah verse 2:

ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

The Indonesian Standard Mushaf and the Madinah Musuhaf both place the waqaf mark mu'ānaqahon after the words ريب and فيه. Readers are invited to stop at one of the two. If waqaf on the word rib, then it means there is no doubt. The letter لا in the verse is sun day, which means to negate or deny. So that means, there is no doubt about the truth contained with in al-kitāb. Because it is a book that comes from Allah. This meaning is similar to the expression ذلك الكتاب حقا. Furthermore, the word فيه has the status as Good news and هدى becomes mubtada' in'akhkhar.

According to al-Sijāwandī, even though waqaf in the word لَا رَيْبَ فِيهِ, the true meaning being لَا رَيْبَ فِيهِ. So if written as:

لَا رَيْبَ فِيهِ فِيهِ هُدًى لِّلْمُتَّقِينَ

Al-Sijāwandī continued, the repetition of the word فيه is based on another verse, namely QS. Al-Taubah [9]: 108 which also contains repetition of the word فيه. (Al-Sijāwandī, 2006, p. 174). Thus, the meaning becomes that the book (the Qur'an) has no doubts (in it), (and the contents) are a guide for the pious (Al-Sijāwandī, 2006, p. 175).

Although both are slightly different, they both emphasize that there is no doubt in the Qur'an and make the function of the Qur'an as a guide to life. (hudan). This shows that waqaf plays an important role in reading the Qur'an.

Another example Another example about the importance of waqaf and lbtida`, researchers took from another letter in QS. al-Baqarah, [2]: 282

يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا تَدَايَيْنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ.....

O you who believe, when you owe a debt for a specified time, you should write it down. Let a scribe among you write it down correctly. The recorder should not refuse to write it down as God has taught him. He should note down and the person who owes it dictates (it).

The verse above is a fragment of the longest verse in the Qur'an which talks about debts and receivables. The emphasis of the verse above is on the sentence كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ. While the standard Indonesian Qur'an stops at the lafaz فليكتب, while the Saudi Qur'an stops at the lafaz jalalah (الله). According to al-Dani, stopping at both is equally permissible, and the law of waqaf is kafi (Al-Andalusī, 1987, p. 36), that is, each one is related to the sentence that follows it. However, in terms of interpretation, it is better to stop at the pronunciation of jalalah.

The sentence كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ is as if he ordered anyone who has the ability to write and write, if an illiterate person asks him for help, noting his debts, he cannot refuse them, because this ability is a gift from God. In fact, without being asked, he was encouraged to present himself as the originator of his debt. This is based on the story of Yusuf who volunteered to be appointed treasurer. In this case, the debtor ordered the writer to pay off his debt (Al-Du'as, n.d., p. 119).

Looking at the explanation above, the letter wawu (و) in the sentence *وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ* is wawu athaf, which is based on the sentence (Al-Zuhailī, 1991, p. 1) *فليكتب* because the debtor was ordered to dictate his debts to the registrar the. Therefore, stopping at the lafaz *الله* is more appropriate from an interpretive perspective (Al-Du'as, n.d., p. 119), even though in terms of waqaf law, both are waqaf kafi. Meanwhile, the letter fa' (ف) in the sentence *فليكتب* is the athaf of the number of the sentence *ان يكتب* in the series of sentences *كَمَا عَلَّمَهُ اللهُ فَالْيَكْتُبُ وَ لْيُمْلِلِ*.

Hence, existence waqaf and Ibtida' very important in reading the Quran. According to Ibnu al-Jazari, when a person has increased his ability in studying, it is obligatory for him to know the knowledge of Waqaf and Ibtida. This is what is mentioned in his Nazam Jazariyyah: "When a person has improved his ability in reading the letters of the Qur'an, then it is obligatory for him to know It stopped and Ibtida"

Because of the importance of this knowledge, many scholars make it stopped and Ibtida' are the requirements that students must master to graduate from their teacher. Because this knowledge is tied to the meaning of the verses it reads. Even in a broader context, to determine the certainty of a legal proposition (al-Istinbāt al-Adillah), one must also master this knowledge.

The explanation above shows how important it is to know the science of waqaf-Ibtida, even since he became a friend of the Prophet. Science has been taken into account. Because waqaf and Ibtida" are closely related to the meaning they contain. Therefore, we can conclude that a qari' must master knowledge waqaf and Ibtida" to be able to understand it, because the Qur'an cannot be understood unless someone knows the rules waqaf and Ibtida."

Symbol difference waqaf in the Indonesian Standard Mushaf and the Medina Mushaf in Surah al-Baqarah

In addition to having the same symbol waqaf and its location on the Indonesian Standard Mushaf and Medina Mushaf, there are also differences in markings waqaf between the two in QS. al-Baqarah, both the location and the form of waqaf. The differences between the waqaf marks on the Indonesian Standard Mushaf and the Medina Mushaf are divided into four categories, namely: First, the Indonesian Standard Mushaf and the Medina Mushaf have different types and positions. waqaf the same one. Second, the Indonesian Standard Mushaf and Medina Mushaf place types waqaf different ones but in the same location. Third, the Indonesian standard Mushaf has a symbol waqaf and the Madinah Mushaf does not display the waqaf symbol. Fourth, the Indonesian Mushaf Standard Mushaf does not place a mark waqaf and the Madinah Mushaf places the waqaf symbol.

Then, based on the research results above, a comparison of the number of symbols can be described as waqaf in both mushafs. Following are the similarities and differences between the terms waqaf and the symbols on the two mushafs of surat al-Baqarah.

1. *Waqaf lazim*

Waqaf lazim is commonly written in these two mushafs with a small mim mark. The difference is, waqaf is common in the Indonesian Standard Mushaf in QS. There are 7 in Al-Baqarah, while in the Medina Mushaf there are 3. Examples of common waqaf found in the Indonesian Standard Mushaf include. QS. Al-Baqarah [2]: 275

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا
(البقرة/2: 275)

People who consume (transact with) usury cannot stand, except like people who stand staggering because they are possessed by Satan. This happens because the signs say that buying and selling is the same as usury.

In the verse above, there is a sign of م or a sign of waqaf lâzim after the word الرِّبَا in the Indonesian Standard Mushaf in the verse *ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا*, while in the Medina Mushaf there is a sign *على* or waqaf al-waqaf Aulâ, meaning continuing the reading is more important (not necessarily stop).

In As-Sijâwandî's view, it is necessary to give a sign of م (a sign of waqaf lâzim) in the sentence *ذَلِكَ* because according to him the waqaf here will be clearer (the meaning) (as-Sağāwandî, 2006, p. 346). Stopping here, it includes waqaf kâfi (Al-Andalusî, 1987, p. 192), some others argue that it also includes waqaf hasan.

2. *Waqaf ja'iz*

Waqaf ja'iz means you can stop or continue; Both are at the same level, one is not better than the other. Both types of mushaf use the lowercase letter Jim above the word to mark this type of waqaf. The difference waqaf jaiz in QS. According to Indonesian standards, there are 125 Al-Baqarah Mushafs, while there are 187 Mushafs in Medina.

An example of Jaiz's waqaf can be seen in QS. Surah al-Baqarah verse 19

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۗ أُعِدَّتْ لِلْكَافِرِينَ (البقرة/2: 24)

Or, like (the person who is struck by) heavy rain from the sky accompanied by various darkness and lightning. Waqaf plugged his ears with his fingers (to avoid) the sound of the thunder because he was afraid of dying. Allah includes those who disbelieve (Al-Baqarah/2:19)

In this verse, both Mushafs include: waqaf allowed but not required. However, the placement is different. In the Indonesian Standard Mushaf, waqaf is commonly found after the word *وَيُزِق*. Meanwhile, in the Medina Mushaf, waqaf found at the end of the word *الْمَوْت*.

3. *Waqaf al-Washl better*

Waqaf al-washl aula means it is permissible to stop, but it would be better if it was washed. These two mushafs use *jad*, *lam*, and *alif maqsurah* (صلى) to mark this type of waqaf. The difference is, the waqaf al-washl hall in QS. Al-Baqarah in the Indonesian Standard Mushaf numbers 47, while in the Medina Mushaf there are 152.

Examples of the use of waqaf waqaf symbols al-washl aula which is the same in both of these mushafs can be found in QS. al-Baqarah verse 24 on the word of God:

But if you do not do it, and you will not do it, then fear the Fire whose fuel is people and stones, prepared for the disbelievers (Al-Baqarah 2:24)

If you can't make it, and (definitely) will not be able to, so be afraid of the fire of hell which is human fuel and the stone prepared for the unbelievers. (Q.S. al-Baqarah/2: 24)

Both mushafs both place after the word (الحجارة) the symbol of waqaf (صلى) which indicates that it is permissible to stop (Al-Maymuni, n.d., p. 65), although washl is better. This is because the expression after the word explains the previous sentence (An-Naisaburi, 1998, p. 190).

This verse emphasizes human helplessness in facing competition with the Qur'an. Even if Tadaa used all his abilities, he still couldn't create something like the Qur'an. Therefore, people must have faith. Otherwise, a hell powered by men and stones awaits you. So far waqaf This word emphasizes that humans must immediately believe, because the next verse explains that hell has been prepared for people who do not believe.

4. *It stopped al-waqaf classroom*

Waqaf room al-waqaf meaning you can stop or continue (*waiz*), but it is better if you stop. These two types of mushaf use *qaf*, *lam* and *alif maqsurah* (قلى) to mark this type of waqaf. The difference between the al-washl waqaf hall in QS. Al-Baqarah Indonesian Standard Mushafs number 355, while Medina Mushafs number 162.

Another example of waqaf al-waqafu classroom agreed upon by both mushafs is found in God's words:

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ (البقرة/2: 230)

If he divorces her again (after the second divorce), the woman is no longer halal for him until she marries another man. If (the other husband) has divorced her, there is no sin for both of them (the first husband and ex-wife) to remarry if both suspect they will be able to carry out God's laws. These are the provisions of Allah which He explains to those who (want to) knowi (Q.S. al-Baqarah /2: 230).

Waqaf on (*غيره*) (marked with (قلى)) (is waqaf kafi, because the second husband's divorce is something he is not sure about. The sentence after this symbol of waqaf is not part of the message of the previous verse. Abu Hayyan explains: "The first pronoun is in the word of Allah (طلقها (back (زوجا) (is *nakirah*). He is the second husband. The use of the word (إن, (not necessarily (إذا,) reminds) divorce occurs according to his will, without conditions). (إذا) (indicates something that will definitely happen), while (إن) (indicates something that may or may not happen, or something that is certain but does not necessarily happen in time). So, the general

message of this verse is that if the second husband divorced) and the period of idah has passed, it doesn't matter if the first husband has refused to remarry with his ex-wife three times (Al-Andalusi, 1993, p. 150).

5. *Mu'anaqah*

Mu'anaqah is a term that indicates that it is permissible to stop at one of the two places of waqaf, but not both. This waqaf is marked by three dots that overlap to form a kind of triangle (∆). The difference between waqaf mu'anaqah in QS. Al-Baqarah in the Indonesian Standard Mushaf there are 6, while in the Medina Mushaf there are 2.

Example of waqaf Mu'anaqah which are found in the two mushafs are as follow

لَكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

In the verse above, both the Indonesian Standard Mushaf and the Medina Mushaf place the waqaf symbol ∆ (mu'anaqah). It seems that the Indonesian Standard Mushaf and the Medina Mushaf consider the importance of symbols waqaf *Muanaqah* can stop at just one, but not both at the same time because it will cause confusion in meaning.

6. *Waqaf Mamnu'*

To mark waqaf mamnu', both mushafs initially used the same symbol, namely lam alif (لا). However, the Mushaf of Medina no longer stipulates this waqaf mamnu' as a symbol of waqaf. The waqaf number mamnu' at the end of the verse in the Indonesian standard Mushaf in QS. al-Baqarah there are 53. Indeed, the proposition of the Indonesian Standard Mushaf - as previously explained - is intended to help readers understand the correct words and understand the meaning of the verse as a whole. Symbol waqaf This is actually not a symbol that allows someone to stop, quite the opposite. But for the most part waqaf mamnu' is a type waqaf hasan (good), especially at the end of the verse. It is called hasan because it stops at a perfect word, but becomes qabih (bad) if you start reading (Ibtida') of the word that follows it, because there is always a connection in the narrow sense.

Factors causing differences in symbols waqaf on the Indonesian Standard Mushaf and the Medina Mushaf

Questions about al-waqaf andal-Ibtida' According to the teachings of 'Ulum al-Qur'an, it is included in the scope of ijthādī. There is no agreed theory to determine the exact location of waqaf, nor its minimum and maximum limits. Differences of opinion among scholars al-waqaf wa al-Ibtida' also based on historical sources or sanad that they received from their teachers to the Prophet. The main factor behind these differences is differences of opinion in determining the scale of waqaf coverage. In addition, the meaning of each type, considering the interpretative analysis, grammar, and others, also influences the emergence of variations in waqaf positions so that there are no rules. Which standard rules apply?

The above shows that differences of opinion among ulama in determining the type, location and characteristics of waqaf, including waqaf lāzim, are normal. From past to present, there are differences waqaf there will always be. As with other sciences, as long as they have strong historical roots, these differences are always acceptable. Therefore, what should be avoided is the attitude of blaming other people's opinions or assuming other people are right.

Based on current practice, there are many differences in marking waqaf in various mushafs in circulation, both in Indonesia and abroad, as can be seen in the discussion of this study regarding the differences in symbols waqaf in Surah al-Baqarah in the standard manuscripts of the Al-Quran. and the Mushaf of Medina, where there are many different symbols waqaf in both Mushafs. The question is why this can happen or what factors cause this to happen.

To answer this question, there are at least two main factors that can cause this difference, especially between the Indonesian standard Mushaf in the Qur'an and the Medina Mushaf: First, Internal factors. The internal factors referred to are influences that come from within and cannot be separated from the establishment of the waqaf. Determination of a verse depends on the interpretation of the verse based on the point of view used by the formulator. The more different the standards used, the clearer the differences in waqaf in the text of the Qur'an. More precisely, these internal factors will be divided into 4 variables: 1). Book Reference Source al-waqaf wa al-Ibtida'; 2). Reference Source for the Books of Tafsir; 3). Difference Analysis Al-Qur'an; 4) Differences in Waqaf Determination Methods;

Based on this description, briefly, it can be explained that the factors causing differences in symbol placement waqaf in the Indonesian Standard Mushaf and Medina Mushaf, including:

- 1) Nahwu science and Sharf science often have one sentence in more than one position in the editorial structure, each of which will influence the position of the waqaf, giving rise to differences of opinion regarding the symbolisation of waqaf.
- 2) link ages al-waqaf wa al-lbtida` There is indeed a connection with fiqh law, however, the connection is not direct, meaning the person who reads it waqaf where there are fiqh legal consequences that arise as a result of that choice, it does not automatically follow the punishment that can be indicated through waqaf at that place.
- 3) differences in symbol placement waqaf based on an understanding (*tadabbur*) of the meaning of the verses of the Qur'an while still adapting to the rules of nahwu science and justified Arabic (Rozi, n.d., p. 58).
- 4) the link in ages al-waqaf wa al- lbtida` with the science of qiraat is very clear because differences in sentence form will affect the position of the sentence in verse.
- 5) link in ages al-waqaf wa al- lbtida` with the science of interpretation is unavoidable because many verses of the Qur'an have different interpretations, one of which is due to the placement waqaf. These differences are equally justified. Deep knowledge of the interpretation of a verse will be very helpful in determining waqaf or in understanding waqaf which are different.
- 6) Symbol waqaf many of them are stipulated in the Indonesian Mushaf because they adapt to Indonesian people whose breathing is shorter, and to guide Indonesian people whose daily lives do not use Arabic.
- 7) The science of Balaghah is very close because both are closely related to revealing the meaning contained in the editorial composition of the verses of the Qur'an so that they can be understood clearly and the beauty of the editorial arrangement of the verses becomes increasingly visible. Therefore, one of the factors that causes differences is placement waqaf namely, there are differences in understanding the editorial structure of the Qur'an in terms of the science of Balaghah in its three branches, namely Ilm al-Bayan, 'Ilm al-Ma'ani, and Ilm al-Badi'.
- 8) Mushaf Madinah prefers to set a few symbols waqaf in each verse, because Arab people use Arabic every day and Arab people have a long breath when reading the Qur'an. Therefore, the Medina Mushaf contains fewer symbols waqaf compared to Indonesian Mushaf.

Effect of Symbol Differences waqaf on the Meaning and Interpretation

Selection of symbols waqaf basically it cannot be separated from the tendency to understand the meaning or interpretation of the verse as desired by the interpreters. The first generation of ulama tried to preserve the meaning of these verses so that they were in accordance with practical understanding. To make it easier for interpreters to understand, these symbols will then provide symbols in the verses of the Qur'an which are now known as waqaf symbols. The influence of differences in understanding among classical ulama is behind the differences in waqaf brand choices. Thus, the difference in the position of waqaf lāzim in the standard Indonesian Mushaf and the Medina Mushaf influences and influences its understanding or interpretation. Its influence and significance will be further demonstrated in some typical examples in the verses below.

There are, however, differences in *waqaf* symbols. The Indonesian Standard Mushaf and Medina Mushaf do not conflict in terms of interpretation. Given the different interpretations, familiarization with common waqaf is important. However, this is not something that must be done, because it does not change the main meaning of this verse. In other words, deep differences waqaf and lbtida` possibly influence interpretation. In several respects, differences between the Indonesian Standard Mushaf and the Medina Mushaf can be demonstrated. Difference waqaf and lbtida` In the Indonesian Standard Mushaf and the Medina Mushaf, there are differences in interpretation, but there are also those that do no. These differences reflect diversity, not conflicting differences. This does not concern the field of *aqidah*, the basic laws of *fiqh*. Because, the differences only revolve around questions about the generality of an explanation. Ultimately, diversity waqaf increases insight and ideological vision so that it becomes a treasure of Islamic wisdom.

CONCLUSION

Knowledge about waqaf and In Ibtida` very important in reciting the Qur'an, translating and interpreting the Qur'an. So that readers of the Qur'an can read the Qur'an properly and correctly, especially in terms of accuracy in stopping and starting reading verses of the Qur'an. and the presence of symbols waqaf It is very important in every mushaf, that readers of the Qur'an do not experience difficulties when reading long surahs or verses so that they can stop for a moment to take a breath.

There are similarities and differences in symbol placement waqaf in the Indonesian Standard Mushaf and the Medina Mushaf in QS. al-Baqarah. Among the causes is the number of symbols waqaf which is used in the Indonesian Standard Mushaf and Medina Mushaf. The Indonesian Standard Mushaf specifies 6 symbols of waqaf, while the Madinah Mushaf only sets 5 symbols of waqaf because in the Medina Mushaf, the symbol of ﷲ is not categorized as a symbol of waqaf but is only seen as a warning not to stop and is required to continue reading. Another difference is in the type and placement of symbols waqaf waqaf is categorized into three: First, Indonesian Standard Mushaf and Medina Mushaf place marks waqaf the same one in the same position. Second, Indonesian Standard Mushaf and Medina Mushaf place marks waqaf different but the position is the same. Third, Indonesian Standard Mushaf places a mark waqaf and the Madinah Mushaf does not place a mark waqaf

Factors causing differences in symbol placement waqaf in the Indonesian Standard Mushaf and the Medina Mushaf, including differences in understanding the editorial composition of the Qur'an from the perspective of the science of Balaghah in its three branches, namely 'Ilm al-Bayān, 'Ilm al-Ma'ānī, and 'Ilm al-Bādī. Waqaf and In Ibtida` affects the possible translation of the interpretation of the Qur'an. In some cases, the differences between the two mushafs can be proven. Some differences waqaf and In Ibtida` in the two Mushafs contain differences in interpretation, but some others do not. Basically, these differences are a reflection of diversity, not contradictory differences.

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