

CHAPTER IV

DESCRIPTION OF PUNCTUATION IN YASIN SURAH OF THE RISALAH AMALIYAH AND INDONESIAN STANDARD MUSHAF

A. The Punctuation Yasin Surah on Risalah Amaliyah

Surah Yasin consists of 86 verses there are punctuation marks, *waqf*, and others. In each verse. In this section, the writes of Surah Yasin in the Risalah Amaliyah will be explained and explained in detail. Risalah Amaliyah as explained in the previous states that Qusairi started writing this practice book by collecting the contents and writing it by hand.¹ This made the writer able to ensure that Qusairi rewrote Surah Yasin contained in the Al-Qur`an into another paper with handwriting which was not the same as the characteristics and characteristics of the writing of the al-Qur`an which were used as examples. After this, the writer will explain it in tabular form to make it more systematic and easy to understand by readers.

Before the author explains the table, it noted that the author compared the writing Surah Yasin in the Risalah Amaliyah with Surah Yasin in the Indonesian Standard Mushaf. Because the printing of this Risalah Amaliyah was updated with the edition year most recently after the revision in 2005, it is certainly different from the Indonesian Standard Mushaf is now regularly updated. Risalah Amaliyah uses different punctuation marks from the punctuation set by LPMQ. Risalah Amaliyah uses six *waqf* signs there are

¹ Richana, Owner of Inayah bookstore, personal interview, Martapura, 4 of August , 2020.

several differences in the refinement of the writing of the 2018 Indonesian Standard Usmani *Muṣḥāf Rasm* (the latest). In addition to the *waqf* sign and the writing of *rasm* Usmani, of course, there are several characteristics of write that have been different from those stipulated by LPMQ in the Indonesian Standard Mushaf. The Indonesian Standard Mushaf have changed after there has been a simplification of writing to make it easier for people to read the al-Qur`an.² Risalah Amaliyah still follows writing like the al-Qur`an in the 60s. This can be seen and compared to the previous mushaf which seemed big and thick. Besides, there are also differences in the writing of *ibtida`* in several verses, the writing of the vowels is different from those that have been perfected and there are several other aspects that have differences.

Comparing Risalah Amaliyah, the author uses some relevant data. The data that the author uses as a comparison is Completion of the Writing of Indonesian Standard Mushaf Usmani *rasm*, Indonesian Standard Usmani *rasm* Al-Qur`an, Al-Qur`an Mushaf Prayer Guidelines, to several al-Qur`ans that have been recited by LPMQ and Risalah Amaliyah revision edition. The writing of *rasm* Usmani in the Indonesian Standard Mushaf is not entirely consistent, based on the history of Abu 'Amr ad-Dani and Abu Dawud Sulaiman bin Najah. Based on these considerations, it is necessary to stipulate a decision by the Head of Lajnah regarding the Completion of the Writing of Indonesian Standard Mushaf Usmani *rasm*. Because as mentioned in the regulation of the Minister of Religion No. 42 of

² Abdullah Karim, *Pengantar Studi Al-Qur`an*, 88.

2016 concerning the Organization and Work Procedure of the Ministry of Religion, then Regulation of the Minister of Religion No. 3 of 2007 and other regulations. So that LPMQ needs to pay attention to the matters related to the above regulations, the recommendations of scholars and academics regarding the Completion of the Writing of Indonesian Standard Mushaf Usmani which was delivered at the International Seminar on the Al-Qur`an in 2016, 2017, Mukernas Ulama al-Qur`an in 2018 and taking into account the results of the study of the Standard Mushaf of the Pentashih Mushaf al-Qur`an Team from 2017 to 2018.³

1. *Waqf* and *Ibtida`*

The *waqf* sign in the MSI determination changes a lot over time. Al-Qur`an mushaf before 1984 placing of the *waqf* and the marking of the *waqf* followed the *al-Sajāwandi* system. Since 1984 it has been standardized as the Indonesian Standard Mushaf (MSI) with the placement of the *waqf* following *al-Sajāwandi* but using the *waqf* sign of *Khalaf al-Husaini*.⁴ The use of *waqf* places with the history of *al-Sajāwandi* has several factors such as;⁵

a. *al-Sajāwandi* 's works include six books from classical literature with the farsy method that was successful in *tahqîq*.

b. In the context of the methodology, the sequential discussion ranks 3rd.

³ Kementerian Agama RI, Penyempurnaan Penulisan Rasm Usmani Mushaf Standar Indonesia (Jakarta Timur: LPMQ, 2018), 2-4.

⁴ Fahrur Rozi, "Sistem Tanda Waqaf Mushaf Standar Indonesia (MSI) dan Mushaf-Mushaf di Dunia" *Ppt* (Jakarta: Lajnah Pentashihan Mushaf al-Qur`an, 2020), 2.

⁵ Zainal Arifin Madzkur, "Tanda Waqaf Dalam Mushaf Al-Quran Standar Indonesia", *Pdf* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur`an, 2020), 6.

- c. The context for making the symbol of the *waqf* sign (*al-rumuz al-dallah 'ala anwa` al-waqf*) ranks second.
- d. Likewise in the context of the many arguments for *nahwu* and its *balaghah* aspects.
- e. *al-Sajāwandi* 's work was ranked first in the aspect of naming each *waqf* sign (a version of the magazine *Adab al-Rafidin* in 1397 H / 1976 AD. Then *al-mu'jam al-Ilmi al-Iraqi* was published in 1400 AH / 1979 AD).
- f. *al-Sajāwandi* 's work even influenced three influential figures after him; *al-Qasthalani*, *Ibn al-Jazari*, *al-Asymuni*, and others.

The Indonesian Standard Mushaf uses *waqf* signs and places by taking two narrations from *Khalaf al-Husaini* and *al-Sajāwandi*. The following is the *waqf* sign specified in the *Muker*.⁶

- a. Inventory 12 *waqf* signs. These signs are لا , م , ك , ط , ف , ق , ص , ز , صلي , سكتة , ج , and معانقة .
- b. Simplify these signs with consideration of ease and efficiency.
- c. *Waqf* sign ف and ط become قلي , and ز dan ص become صلي *waqf* sign ق abolished because it's not *mu'tamad*⁷.

The *waqf* sign above is a *waqf* sign system for the Mushaf of Bombay, Turkey, and Indonesia uses the history of *al-Sajāwandi*. In the *Risalah*

⁶ Zainal Arifin, "Tanda Waqaf Dalam Mushaf Al-Quran Standar Indonesia", *Pdf*, 9.

⁷ *Mu'tamad* Is mean be negotiated

Amaliyah Yasin Sura, there are 54 *waqf* signs with the following placements and *waqf* signs:

TABLE 2. *Waqf* Sign in Risalah Amaliyah

No	<i>Waqf</i> Sign	Verse	No	<i>Waqf</i> Sign	Verse
1	لا	والقرآن الحكيم ﴿٢﴾	28	لا	رَزَقْنَاهُ اللَّهُ
2	لا	الْمُرْسَلِينَ ﴿٣﴾	29	ق	أَطْعَمَهُ
3	ط	مُسْتَقِيمٍ ﴿٤﴾	30	صلى	أَطْعَمَهُ
4	لا	الرَّحِيمِ ﴿٥﴾	31	سكتة	مِنْ مَرْقَدِنَا
5	ج	بِالْغَيْبِ	32	م	مِنْ مَرْقَدِنَا
6	ط	وَأَنَّا لَهُمْ	33	ج	فَاكْفُهُمْ ﴿٥٥﴾
7	م	الْقُرْيَةِ	34	ج	مُنْكَرُونَ ﴿٥٦﴾
8	ج	الْمُرْسَلُونَ ﴿١٣﴾	35	ج	يَدْعُونَ ﴿٥٧﴾
9	لا	مِثْلَنَا	36	قف	سَلَامٌ
10	ط	مِنْ شَيْءٍ	37	ج	الشَّيْطَانِ
11	ج	نَظِيرَنَا بِكُمْ	38	لا	مُبِينٍ ﴿٦٠﴾

No	Waqf Sign	Verse	No	Waqf Sign	Verse
12	ط	أَتَيْنَ دُرُكْتُمْ	39	ط	أَنِ اعْبُدُونِي
13	ز	يَسْعَى	40	ط	جِبَالًا كَثِيرًا
14	ج	يُنْقِدُونَ	41	ط	فِي الْخَلْقِ
15	ط	فَاسْمِعُونَ ﴿٧٥﴾	42	ط	يَنْبَغِي لَهُ
16	ط	ادْخُلِ الْجَنَّةَ	43	لا	وَقُرْآنَ مُبِينٍ ﴿٦٩﴾
17	لا	يَعْلَمُونَ ﴿٧٧﴾	44	ط	وَمَشَارِبُ
18	ج	عَلَى الْعِبَادِ	45	ط	يُنْصَرُونَ ﴿٧٤﴾
19	ج	الْمَيِّتَةُ	46	م	يَخْزُنُكَ قَوْلُهُمْ
20	ط	أَيَّدِيهِمْ	47	ط	وَنَسِيَ خَلْقَهُ
21	ج	وَأَيَّةٌ لَهُمُ اللَّيْلِ	48	صلی	أَوَّلَ مَرَّةٍ
22	صلی	وَأَيَّةٌ لَهُمُ اللَّيْلِ	49	لا	خَلْقٍ عَلِيمٍ ﴿٧٩﴾
23	ط	لِمُسْتَقَرٍّ لَهَا	50	لا	الْأَخْضَرِ نَارًا
24	ط	الْعَلِيمِ ﴿٣٨﴾	51	ط	مِثْلَهُمْ
25	ط	النَّهَارِ	52	ق	بَلَى
26	لا	الْمَشْحُونِ ﴿٤١﴾	53	ز	شَيْئًا

27	ط	يُنْقَدُونَ ﴿٤٣﴾	54	ط	فَيَكُونُ ﴿٨٧﴾
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The table above is taken based on the Amaliyah Risalah.⁸ The *waqf* sign used in the Amaliyah Risalah still uses the *waqf* sign specified and used in the Mushaf of the 60s. Not surprisingly, seeing the writing of the Risalah Amaliyah began after Qusairi returned to the Ibnul Amin Pamangkih Islamic Boarding School,⁹ estimated before 2000 or the early 2000s.

Waqf is inseparable from *Ibtida'* discussion. *Ibtida'* in the Risalah Amaliyah deals with the place of *waqf* and the sign of *waqf* in certain places. The division of types of *waqf* in the book *al-Itqān fī al-'Ulūm al-Qur'ān*, Ibn al-Anbārī says that *waqf* is divided into three, namely perfect, good and bad. This is important to know because he also said that from perfection in knowing the Qur'an and understanding it is knowing the *waqf* and its *ibtida'*.¹⁰

The various kinds of *ijtihād* of the scholars in the distribution of *waqf* can be seen from the various opinions of the scholars who are experts in the Ulama` of Qur'an. The scholars have carried out *ijtihād* in matters of *waqf* and *ibtida'*. They differentiate between *waqf*, *qath'i*, and *sakt*. *Sakt* itself is to stop

⁸ Qusairi Hamzah, *Risalah Amaliyah*, 7-18.

⁹ Ahmad Nazhirin, "Takhrij Hadis di Dalam Risalah Amaliyah oleh M. Qushairi Hamzah Al-Banjari," *Skripsi*, 33.

¹⁰ Jalaluddin as-Suyuthi, *al-Itqān fī 'Ulūm al-Qur'ān* (Beirut: Dar al-kutub al-Ilmiyah, 2018), 126-127.

reading on one word to take a breath to continue reading. *Qath'i* is to stop reading one sentence with no intention of continuing the reading. Besides the division of the three types of *waqf* as mentioned by Ibn al-Anbārī.¹¹

Scholars also divided it into several sections:¹²

a. *Waqf ikhtiyāri*

waqf on one word on purpose

b. *Waqf idtirāri*

Waqf in one word due to emergencies like sneezing etc.

c. *Waqf ikhtibāri*

Waqf in one word to test students about what if the *waqf* in that word

d. *Waqf intizāri*

Waqf on one word in order to wait for the reciter's reading afterwards. This is done during the practice of pluralizing *qira`at*.

The *waqf* sign and the MSI *waqf* place are different from the *waqf* signs and place in the Risalah Amaliyah. The following is the table in *waqf* and *ibtida`* in surah Yasin in the Qur'an, Indonesian Standard Mushaf.







¹¹ Jalaluddin as-Suyuthi, *al-Itqān fī 'Ulūm al-Qur`ān*, 133.

¹²

TABLE 3. *Waqf* in MSI

<i>Waqf</i> Sign	Verse	Information	<i>Waqf</i> Sign	Verse	Information
ج	يس ﴿١﴾	different from the Amaliyah Risalah (there is no waqf sign)	قلی	الْعَلِيمِ ﴿٣٨﴾	
لا	الْحَكِيمِ ﴿٢﴾		قلی	النَّهَارِ	
لا	الْمُرْسَلِينَ ﴿٣﴾		لا	الْمَشْحُونِ ﴿٤١﴾	
قلی	مُسْتَقِيمٍ ﴿٤﴾		لا	يُنْقَدُونَ ﴿٤٣﴾	
لا	الرَّحِيمِ ﴿٥﴾		لا	رَزَقَكُمُ اللَّهُ	
ج	بِالْغَيْبِ		صلی	أَطْعَمَهُ	

قلی	وَأَنَارُهُمْ		سك تة	مِنْ مَرْفِدِنَا	
م	الْقَرْيَةِ		ج	فَاكِهِوْنَ ﴿٥٥﴾	
ج	الْمُرْسَلُونَ ﴿١٣﴾		ج	مُتَّكِئُونَ ﴿٥٦﴾	
لا	بَشَرٌ مِثْلُنَا		ج	مَا يَدْعُونَ ﴿٥٧﴾	
لا	مِنْ شَيْءٍ		قلی	سَلَامٌ	
ج	تَطَيَّرْنَا بِكُمْ		ج	الشَّيْطَانِ	
قلی	طَائِرُكُمْ مَعَكُمْ	There is no waqf sign in RA, at this place.	قلی	أَنْ اِعْبُدُونَ	
قلی	أَنْ دُكِّرْتُمْ		قلی	كَثِيرًا	

لا	الْمُرْسَلِينَ 	There is no waqf sign in RA, at this place. But in a different place in this verse there is a waqf ن.	قلی	فِي الْخَلْقِ	
ج	يُنْقِذُونَ 		قلی	يَنْبَغِي لَهُ	
قلی	فَاسْمِعُونَ 		لا	مُبِينٌ 	
قلی	ادْخُلِ الْجَنَّةَ		قلی	وَمَشَارِبُ	
لا	يَعْلَمُونَ 		قلی	يُنْصَرُونَ 	
ج	عَلَى الْعِبَادِ		لا	نَصَرَهُمْ	There is no waqf sign in

					RA, at this place.
صلى	الْمَيْتَةُ		م	يَحْزُنُكَ قَوْلُهُمْ	
لا	الْعُيُونِ (٣٤)	There is no waqf sign in RA, at this verse.	قلى	خَلَقَهُ	
لا	مِنْ ثَمَرِهِ	There is no waqf sign in RA, at this place.	قلى	أَوَّلَ مَرَّةٍ	In RA the waqf sign is different.
قلى	أَيْدِيهِمْ		لا	عَلَيْهِمْ (٧٩)	
صلى	اللَّيْلِ		لا	الْأَخْضَرِ نَارًا	
لا	(٣٧) مُظْلِمُونَ	In RA there is no waqf sign in this place.	قلى	مِثْلَهُمْ	
قلى	لِمُسْتَقَرٍّ هَآ		لا	أَرَادَ شَيْئًا	In RA, the location of

					the waqf sign and the type of waqf used are different in this verse.
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The table above, the writer wants to show that there are differences in the place of *waqf* and besides that also in writing the *waqf* sign. In the Indonesian Standard Mushaf, especially in Surah Yasin, there are 54 *waqf* signs consisting of ج, فلى, لا, صلى, سكتة, م and ج.¹³ Whereas in the Risalah Amaliyah, the use of the *waqf* sign still uses the *waqf* sign before the completion of it.¹⁴ Besides the *waqf* sign and the place, Writing the beginning of the verse like the beginning of verses 64 and 65, in the Risalah Amaliyah, is following the 2018 Indonesian Standard Mushaf. Unlike the al-Qur`an in previous times where verses such as those verses do not have written harakat fathah.

The writing of the sign of *waqf* with the narration from Abu 'Amr ad-Dani in surah Yasin in al-Muktafā fī al-wuqūf wa al-ibtidā describes several

¹³ Kementerian Agama Republik Indonesia, *Al-Qur`anul Karim* (Jakarta: Kemenag RI, 2018), 440-445.

¹⁴ The improvements referred to after the last mukernas are in order to facilitate the general public.

places of *waqf* and types of *waqf* in several places. The stopping of the first verse of Surah Yasin in the sentence *يس* is perfect *waqf*. He said this because the sentence was the name for the surah and was the opening of the surah. and it is also mentioned, neither perfect nor sufficient because the meaning is O man. *Waqf* at *اَلْمُرْسَلِينَ* is good or sufficient *waqf*, *waqf* in the sentence *مُسْتَقِيم* is the perfect *waqf* for sentences for those who read *بِتَنْزِيلِ الْعَزِيزِ الرَّحِيمِ* by rofa-'something hidden in mubtada like *هذا تنزيل العزيز الرحيم*. For those who read the sentence and do not stop at the sentence *مُسْتَقِيم* because the *maṣdār* of the *naṣab* and '*āmil* in the *fī'il* shows that the previous sentence from the beginning of the surah to *مُسْتَقِيم* and all that has been revealed, and the estimate: ¹⁵نزل تنزيل العزيز الحكيم.

Waqf at *كريم* is the perfect *waqf*, in the sentence *مُبِين* also the same thing, and *waqf* in the sentence *وَأَنذَرَهُمْ* is a good and sufficient *waqf*, as well as if the *waqf* in the sentence *أَيُّنْ ذُكِّرْتُمْ*. *Waqf* at *مُسْرَفُونَ* is a perfect *waqf* as well as the sentence *فَاسْمِعُونَ* and on sentences *مِنَ الْمُكْرِمِينَ*, the last sentence is in a different verse or another verse. The *waqf* in the sentence is perfect *waqf*, because after that it is the Word of Allah SWT., Then *waqf* on *عَلَى الْجَنَادِ* so is the *waqf* in the sentence *مِنْ مَرْفِقِنَا*.¹⁶ *مُسْتَقِيم* is a perfect *waqf*, until there is *waqf* in the sentence *يَسْتَهْزِئُونَ*

Anyone who reads *بِوَالْقَمَرِ* by read that sentence *naṣab* arabic rules *قَرَنَاهُ* or by read that *rofa* ' by linking or attributing to the preceding or mentioning *وَالنَّهْمُسُ* and *وَأَيَّةُ لَهُمُ الْقَمَرِ* arabic rules that *وَاللَّيْلِ* not stopping or *waqf* in the previous and not

¹⁵ Abu 'Amr ad-Dani, *al-Muktafā fī al-Wuqūf wa al-Ibtidā* (n.p: Dar 'Umar, 2001), 174.

¹⁶ Abu 'Amr ad-Dani, *al-Muktafā fī al-Wuqūf wa al-Ibtidā*, 174.

starting at what is attached to it. *Waqf* in sentences *يا أوليا* is sufficient or *kāf*, and *waqf* in the sentence *مِنْ مَرْقَدِنَا* is the *waqf tām*. This is said by friends that the *waqf* is *tām* both in terms of reading and in terms of *nahwu*. It is narrated from 'Atha' bin as-Sa'ib from Abi Abdirrahman as-Sulami and Ja'far bin Sulaiman from 'Asim that it is permissible and they both like the *waqf* in that place.¹⁷

In the book *al-Muktafā fī al-Wuqūf wa al-Ibtidā* it is mentioned:¹⁸

حدثنا محمد بن عبد الله قال: حدثنا أبي قال: حدثنا علي قال: حدثنا أحمد قال:

حدثنا يحيى بن سلام قال: قال قتادة: تكلم بأول هذه الآية أهل الضلالة وبآخرها أهل

الإيمان. قال أهل الضلالة ((يا ويلتنا من بعثنا من مرقدنا)). وقال المؤمنون ((هذا ما وعد

الرحمن وصدق المرسلون)) وقيل: هو من قول الملائكة. وقد أجاز ابن الأنباري والدينوري

الوقف على قوله ((هذا)) لأنه تابع لـ ((المرقد)) م مبتدأ ((ما وعد الرحمن)) بتقدير: بعثكم

وعد الرحمن.

Meaning: it was told to us that Muhammad bin Abdullah said: it was told to us my father, it was told to us that Ali said: it was told to us that Ahmad said: it was told to us that Yahya bin Salam said: Qatada said: said to the beginning of this verse the people who are lost and the end of the verse are people who believe. Said people who got lost (يا ويلتنا من) and say the believers (هذا ما وعد الرحمن وصدق المرسلون) and it is said that are the words of the angels. Ibn al-Anbari and Ibn Qutaibah ad-Dainuri

¹⁷ Abu 'Amr ad-Dani, *al-Muktafā fī al-Wuqūf wa al-Ibtidā*, 174.

¹⁸ Abu 'Amr ad-Dani, *al-Muktafā fī al-Wuqūf wa al-Ibtidā*, 175.

allowed waqf at that place, he said (هذا) because it follows (المرفد) and don't start reading on (ما وعد الرحمن) with the presumption: that you will be resurrected is a promise of the Most Gracious.

Stop at the sentence (تعملون) is a *waqf tām*, stop at the sentence (ما يدعون) is a *waqf kāf*, then start it on (سلام) with the intention for you is salvation. *Abu Hatim* and *Ibn Abdu ar-Razaq* said that it stops at the sentence (سلام) is a *waqf tām*. Both of them make it a substitute for (ما). And when it stops at the sentence (المجرمون) is a *waqf tām*, so is a stop at (عدو مبين) and stop at the sentence (وأن اعدوني) is a sufficient *waqf* and stop at (مستقيم) is a *waqf tām*. Stop at the sentence (أفلا), (ولا يرجعون), (وما يعلنون), (وما يشكرون), (على الكافرين), (وما ينبغي له), (يعقلون), (أن يخلق مثلهم), (خصيّم مبين), (فلا يحزنك قولهم), (فلا يشكرون), (وما ينبغي له), (يعقلون), then stop at the sentence (بلى) is a moderate or sufficient stop and a sentence stop (لعلهم) and (فيكون) is the *waqf tām*.¹⁹

2. Rasm

Risalah Amaliyah in writing *rasm* uses *rasm* Usmani. As the Indonesian Mushaf in the 60s also used the Mushaf Usmani. In writing *rasm* Usmani, some principles need to be considered. *Rasm* Usmani itself, as explained in chapter II, states that the *rasm* was formalized or recognized during the time of Usman bin Affan. Besides, *rasm* Usmani is also interpreted as a former legacy.²⁰ Usmani *rasm* science is one of the branches of *Ulumul Qur`an* which discusses ways to write Al-Qur`an mushaf following the rules of

¹⁹ Abu 'Amr ad-Dani, *al-Muktafā fī al-Wuqūf wa al-Ibtidā*, 175-176.

²⁰ Ahsin Sakho Muhammad, *Membumikan Ulumul Qur`an*, 102.

writing al-Qur`an used by Mushaf writers at the time of Usman bin Affan. As is known, at the time of the *Khalifa* Usman bin Affan al-Qur`an was rewritten for the third time. During his time there was a difference in reading (*qira`at*) between the inhabitants of Iraq and the inhabitants of Syria when they fought in Azerbaijan. Usman saw that the root of the problem that had to be resolved first was the writing of the Mushaf of the texts of the Qur'an so that all the texts of the Koran that reached the community were the same except in several places, such as writing sentences in the *Imla`i rasm* of the الصلاة sentence. and writing the sentence in *rasm* Usmani الصلاة and so on.²¹

Rasm Usmani formulated by experts has rules. The rules in the Usmani *rasm* are as follows:

a. *Hadhf al-Ḥarf* (throw out lettersthrow out letters)

Discarding letters consists of five types, namely removing the Alif letter, removing the Ya` letter, removing the Waw letter, removing the Lam letter, and removing the Nun letter.

b. *Ziyadah al-Ḥarf* (add letters)

The addition of letters consists of three types, namely adding the Alif letter, adding the Yes` letter, and adding the Waw letter.²²

²¹ Ahsin Sakho Muhammad, *Membumikan Ulumul Qur`an*, 105-106.

²² Ahsin Sakho Muhammad, *Membumikan Ulumul Qur`an*, 107-117.

c. *Hamzah* Writin

In writing *Hamzah*, hamzah is written in the form Alif (ا), Ya` (ي), Waw (و) or without the form (). To clarify the legibility, it is marked with a head sign 'Ain (ء) so that it becomes (أ), (ي), (و) and (ء).

d. *Ibdāl* (Letter Substitution)

The letter replacement consists of three types, namely writing the letter Alif which comes from Ya`, writing the unknown Alif origin: using the Alif, and writing the Alif letter which comes from the letter Waw.

e. *Al-Waṣl dan al-Faṣl* (Hook-up and word separation)

Splicing and splitting words in 17 words, such as:

من ما-ان ما- عن من- عن ما- ان ما- أن لم- ان لم- أن ما- أم من- لات حين- فمال- حيث ما- يوم هم- ابن أم- كل ما-
في ما- أن لا

f. Writing *Ha` Ta`nith*

Ha` Ta`nith written in *Ta` maftuḥah* has 13 words such as

رحمت- نعمت- سنت- ابنت- شجرت- امرأت- قرت عين- بقيت- فطرت- لعنت- جنت- معصيت- كلمت

g. Writing words that have two readings

Word writing that has two readings is written with one of them like

ملك يوم الدين : (مالك= ملك)

وما يخذعون : (وما يخذعون = وما يخذعون)

and there are several sentences applied to this rule.²³ Then, for the Alif letter which is discarded in the Usmani *rasm* in the following cases such

²³ Ahsin Sakho Muhammad, *Membumikan Ulumul Qur`an*, 115.

as *jama' mudhakar salim* on the condition that after the Alif there is no Alif or Hamzah, many are repeated. If after Alif there is *tasydid* or hamzah then *isbat* Alif: الضالين, الضالون, الصافون, etc. Then after *jama' mudhakar sālim* is *jama' mu`annth sālim* on condition that it does not repeat itself. *jama' mudhakar salim* who joined the *wazān* فعالين, فعالون, *jama' 'manquṣ*, *jama' "jama" mudhakar* whose Nun letters are removed because of *iḍāfah*, Nun *ḍamir* which is in the middle of a sentence, the name' Ajam (which is not Arabic) and *Alif Tathniah*.²⁴

Concerning the copying method used in copying the Indonesian Standard Mushaf Usmani *Rasm*, in general, refers to the material in the form of the 1960s printed Mushaf of the Ministry of Religion which was reviewed based on al-Itqān and compared with several Al-Qur'an mushaf circulating in the range 1974-1980 an, from domestic and foreign printed mushaf to ancient mushaf. As with other Islamic sciences, the *rasm* Usmani discourse did not initially recognize schools of thought. The development of *rasm* Usmani literature has been very natural and dynamic. Indeed, some early generations of *rasm* scholars wrote about *ikhtilāf al-maṣāḥif*, but this term does not indicate the existence of a school, but rather a proof of a different pattern that did exist since the beginning of the Qur'an being copied.²⁵

²⁴ Ahsin Sakho Muhammad, *Membumikan Ulumul Qur'an*, 117.

²⁵ Ahsin Sakho Muhammad, *Membumikan Ulumul Qur'an*, 117.

3. *Syaki* and *Dabt*

The standard mushaf of the Ministry of Religion give the vow to imitate the Bombay mushaf that are more concerned with the reader than the method adopted by *rasm* narrators who continue the theory of the predecessors of the scholars as written in books on the form of vowels in the writing of the Koran. The method of giving syaki or harakat for fathah, kasrah, and dhammah is the same as the Mushaf of Medina, Jamahiriya, Libya, and others, namely the harakat model of Imam Khalil. However, although there are similarities in the giving of vows, there are also differences in granting harakat on several things such as:

- a. Do not write the head of the letter 'Ain on the Hamza Qatha' except for a few places.
- b. For Alif, which is discarded in *rasm* Usmani, it is replaced with a lowercase Alif above a letter that must to read mad ṭabi'i, or an inverted Waw letter on a long damah, or a small Alif under a long-read letter.
- c. Tanwin is represented by two small waws reversed on top of the *tanwin* letter.
- d. All inanimate letters such as Waw and Ya` mad to give *sukun*. Unlike the Medina or Libyan mushaf.

- e. There is no distinguishing vowel between reading Ikhfa, Izhar, idgham bighunnah, or if it is ghunnah. In contrast to the Mushaf of Medina or Libya.

All of that to make it easier for the readers of the Mushaf even though scientifically there is a historical break.²⁶

B. Comparative analysis of the punctuation marks contained in the Risalah Amaliyah and in the Indonesian Standard Mushaf

In the past, the Ministry of Religion of the Republic of Indonesia has endorsed the Mushaf that have been circulating. Such as the Bombay Mushaf, the Menara Kudus Mushaf which are Turkish Mushaf written by Nashif Bek. However, after having held Mukernas Ulama al-Qur`an several times, the Ministry of Religion had the idea to write al-Qur`an from the circles of writers in Indonesia. After observing the Mushaf of the Ministry of Religion, the Libyan Mushaf with the Usmani *rasm* of *Abu 'Amr ad-Dani* and the Mushaf of Medina, KH. Ahsin Sakho said in his book that the Ministry of Religion mushaf has much in common with the Libyan Mushaf than with the Medina mushaf.²⁷

With regard to the waqf sign contained in the Amaliyah Treatise of the 9 waqf signs of al-Sajāwandi history, only 8 are signs used in Surah Yasin. The following is a list of waqf signs:

²⁶ Ahsin Sakho, *Membumikan Ulumul Qur`an*, 101.

²⁷ Ahsin Sakho, *Membumikan Ulumul Qur`an*, 100.

TABLE 4. The Use of *Waqf* Sign

Tanda <i>Waqf</i>	Jumlah
م (لازم)	3
ط	20
ج	11
ص	-
ز	2
ق	2
قف	1
صلی	3
لا	11

Surah Yasin in the Risalah Amaliyah which was printed in 2005 has differences both in terms of *waqf - ibtida`*, *rasm*, and so on. Judging from the print owned by the author, several differences are printed in the Risalah Amaliyah and those that have been determined by LPMQ regarding the writing or printing of the surahs in books and the mushaf.

TABLE 5. *Rasm* in MSI and Risalah Amaliyah

no	<i>Rasm</i> Yasin of the Risalah Amaliyah	<i>Rasm</i> Yasin of the MSI	The suitability of writing sentences at the verse is suitable. The tashih year in the Amaliyah Risalah is quite long.
1	خامدون	خامدون	
2	مالكون	مالكون	

In general, MSI has similarities with the Medina Mushaf in several aspects, namely both referring to Qira`at to the history of Ḥafṣ from 'Aṣim, in terms of the count of verses it refers to al-kūfiyyūn and in terms of granting harakat following Imam Khalil bin Ahmad and also in terms of division by juz.²⁸

Likewise, with the writing of the Risalah Amaliyah after being researched and observed again concerning *waqf* and *ibtida`*, *rasm*, and others, there are differences and this makes this research more knowledgeable and this is interrelated with the scientific interpretation, etc.

²⁸ Zainal Arifin, *Perbedaan Rasm Usmani; Mushaf Standar Indonesia dan Mushaf Madinah*, 95.