#### **CHAPTER IV**

# THE ANALYSIS OF COMPARISON OF WRITING SURAH AL- $W\hat{A}QIAH$ ON RISALAH AMALIYAH AND MSI

### A. The Rules of Writing Risalah Amaliyah and MSI

The following is a study of *rasm* in the Risalah Amaliyah and MSI based on six principles, namely *al-hadzf* (removing letters), *az-ziyâdah* (adding letters), *al-hamz* (writing *hamzah*), *al-badal* (letter replacement), *al-fashl wa al-washl* (connecting and separating the writing), and *mâ fîhi qirâatan wa kutiba alâ ihdâhimâ* (a sentence that has two readings and is written with one of them). The following is an analysis of the rules of *rasm* in the Risalah Amaliyah presented by verse, which will be presented in a table to make it easier for readers to understand what rules are in surah *al-Wâqi`ah* based on MSI and Risalah Amaliyah.

No.	Verse in MSI	Verse in RA	Information
1.	اِذَا وَقَعَتِ الْوَاقِعَةُ لَ	إِذَا وَقِعَتِ ٱلْوَاقِعَةُ أَنَّ	in terms of rasm الواقعة
			according to rasm utsmânî and
			imlâ`î. In the word إِذَا including
			the <u>hamzah</u> rule that is located at
			the beginning of the word. <sup>81</sup>
2.	اليُس لِوَقْعَتِهَا كَاذِبَةً ١٠	لَيْسِ لِوَقْعَتِهَا كَاذِ بَأَثُّا۞	in verse two کاذبة
			includes a special rule or farsh
			and ikhtilâf ulâma` occurs in its
			writing. This word is also found
			in surah <i>al-'Alaq</i> verse sixteen.
			According to al-Balansi (narrator
			rasm utsmânî), there was <u>h</u> adzf
			alîf in surah al-Wâqi`ah verse
			two and <i>al-'Alaq</i> verse sixteen.

<sup>&</sup>lt;sup>80</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,...76.

<sup>&</sup>lt;sup>81</sup> This word including the first rule of <u>hamzah</u>. See Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an,...*121.

			7. 11 7 11 70 1
			Meanwhile, Imam Abu Dâud
			eliminated <i>alîf</i> in surah <i>al-'Alaq</i>
			only. <sup>82</sup> In writing, the Indonesian
			Mushaf and Risalah Amaliyah
			are written using <i>itsbât</i> .
3.	خَافِضَةٌ رَافِعَةٌ ۞	نخافِضَةُ رَّافِعَةُ ۗ ﴾	In terms of rasm according to
	0 00,000		rasm utsmânî and imlâ`î.
4.	إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴿	الذَارُجُنَّتِ ٱلْأَرْضُ رَجَّانُ	In terms of rasm according to
			rasm utsmânî and imlâ`î. In the
			4th verse, two words have
			<u>hamzah</u> principles, namely the
			words أَلْأَرضُ and إِذَا <sup>83</sup>
5.	وَبُسَتِ الْجِبَالُ بَسَانُ	وَّيُسُتَتِ أَيْحَبَالُ بَسَتًا ۞	In terms of rasm according to
			rasm utsmânî and imlâ`î.
6.	كَانَتُ هَا مُنْ اللَّهُ اللَّ	فَكَانَتْ هَبَّاهً مُّنْفِئَةً ۚ أَنْ	In terms of rasm according to
			rasm utsmânî and imlâ`î. In this
			verse, there is a <u>hamzah</u> rule that
			is located at the end of the word,
			namely the word هُبَآءُ 84
7.	وَكُنْتُمْ أَزْوَاجًا ثَلْثَةً * ۞	وَّكُنُتُمُّ أَزُواً جَّا ثَلْتَةً ۚ	Rasm imlâ`î written נֹעמֹבֿ, and
			rasm utsmânî written ثلثة. In
			verse seven it is written by
			removing the alîf after lâm.
			According to Imam ad-Dâni, the
			word ثلثة includes the rules of
			<u>h</u> adzf alîf in twenty-three
			places. 85 In the word أَزُوْجا is a
			form of <i>hamzah</i> rule written at
			the beginning of the word. 86
8.	فَأَصْحَبُ	فأصف إليمننة أمما أصحب	Rasm imlâ`î written اصحاب, and
	الْعَيْمَنَةِ أَمْ مَا أَصْبُ الْمَيْمَنَةِ أَلَ	لْلِمُنَاتِينَ	rasm utsmânî written اصحب.
			With the derivation or addition of
			accompanying words such as ع, و,
			$\cup$ , and $\stackrel{\cdot}{\omega}$ it is found in verses 8,
			9, 27, 38, 41, 90, and 91 by
			removing the <i>alif</i> after the letter
			Z. The form of the word is <i>jama</i> `
			taksir and the word اصحب is
			farsh, according to Abu Dâud and
	1		, <u> </u>

<sup>&</sup>lt;sup>82</sup> Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,...198.
<sup>83</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,...76.
<sup>84</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,...88.
<sup>85</sup> Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,...92.
<sup>86</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,...76.

	1
ad-Dâni, in the word	
included in the rule	
alîf. <sup>87</sup> In this verse,	
<u>h</u> amzah rule in the wo	فاصِّحُبُ rds
88 . أُصَحَٰبُ and	
9.   وَأَصْفِ الْمُثَعَةِ مُمَّا أَصُلُ Rasm imlâ`î written	and, and
rasm utsmânî writt	en اصحب.
With the derivation of	r addition of
accompanying words	such as م,و,
ل, and ف, it is found	in verses 8,
9, 27, 38, 41, 90,	
removing the <i>alîf</i> aft	•
z. The word form is j	iama` taksir
and the word	is farsh.
According to Abu D	v
Dâni, this includes t	
<u>h</u> adzf alîf in every pla	ice. <sup>89</sup> In this
verse, there is the wo	
with the ٱلمُشْمَةِ	
repeated twice. In the	
including the <i>hamzah</i>	
beginning of the	
Meanwhile, the secon	,
the form of hamza.	
located in the letter year	
10. والشَّيِقُونَ السَّيِقُونَ السَّيقُ السَّيِقُونَ السَّيِقُونَ السَّيقُ ال	and, and السابقور
rasm utsmânî writter	In .السبقون ا
verse 10 it is written b	y removing
the alîf after sîn. The	rules of the
include السبقون word	<u>h</u> adzf alîf in
the form of the v	
mudzakkar salim. <sup>92</sup>	v

<sup>&</sup>lt;sup>87</sup> Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,...118. See also Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,...351.

In the book *Hilyah at-Tilawah* it is explained that in one part there are several parts, in this word it is found in *qism as-sani*, namely in the second part of the rule.

<sup>88</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*, ...76.

<sup>&</sup>lt;sup>89</sup> Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,...118. See also Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,...351.

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<sup>90</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

<sup>91</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 76-83.

<sup>&</sup>lt;sup>92</sup> Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.

12.	في جَنْدِ النَّهِ يُونَ	فِي النَّهِيمُ	ziyâdah wâw rule is there in lafz اولئك. Rasm imlâ`î written as جنات, and rasm utsmânî written as جنت. In
			verse 12 it is written by removing the <i>alîf</i> after <i>nûn</i> . The form of the word is <i>jama` muannas</i> salim. 94 This is following the rules of <u>hadzf alîf</u> .
13.	فَلَةٌ ثِنَ الْاَوْلِينَ ۗ	كُلُّةً عِنَ الْا وَلِيْنِيَ الْمُ	In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . The <i>hamz</i> rule in this verse is found at the beginning of the word.
14.	وَقَلِيْكُتِنَ الْأَخِرِيْنَ 3	الاَفْتِيلُ مِنْ الْاَفْتِينَ الْمُ	Rasm imlâ`î says الا خرين, and rasm utsmânî is written الأخرين. In verses 14, 40, and 49 it is written removing the alîf. The word الأخرين includes the rules of hadzf alîf in the form of the word jama` mudzakkar salim. In this verse, there is a hamzah at the beginning of the word, which is the word أَخْرِينَ 96
15.	عَلَى سُرُرِمَوْضُوْنَةٌ 🍑	عَلَى سُرُرِهُ وَمُنْوَكَةٍ ٥	includes the rules of badal alîf majhulah al-asl. <sup>97</sup>
16.	هُ يُكِيِنَ عَلَيْهَا مُسَقِّدِ إِنْ اللهِ اللهِ مَا يَعْدِ إِنْ اللهِ اللهِ مَا يَعْدِ اللهِ مَا يَعْدِ اللهِ	مُثَلِّينِ عَلَيْهُمْ مُتَقْمِلِينَ اللَّهُ	Rasm imlâ`î says متقابلين, and rasm utsmânî is written متقبلين. In

<sup>93</sup> Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,...93, and Ibn Watsîq Al-Andalusî, *Risâlah fî Rasm Al-Mushaf*,...76.

94 Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.

95 Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.

96 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

97 Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*, ... 361.

	M. 1020	2 or 1 alle	verse 16 it is written to throw alîf after qâf. The rule of <u>h</u> adzf alîf in the word متقبلين is jama` mudzakkar salim. In the word مُتَّكِين, is there <u>h</u> amzah bi duni sûrah. 98
17.	يُطُونُ عَلَيْهِ ﴿ لِلَّانُّ تَخَلَّدُونُ ۗ كَالَّهِ ﴿ لِلَّالَّ تُخَلِّدُونُ ۗ كُلُّهُ	بَيَطُوْفُ عَلَيْهِ ِحْرِوِلِلَّانَّ مُخَلِّدُونَ فَيْ	In the word $e^{\text{Le}(j)}$ , including a special rule. In this word, Imam Abu Dâud uses <u>hadzf alîf</u> . The word $e^{\text{Le}(j)}$ in MSI and Risalah Amaliyah is written using <i>itsbât</i> . In his rule, Imam Abu Dâud uses <u>hadzf alîf</u> . <sup>99</sup>
18.	وَكُوْ لِمُنْ الْمُؤْمِدُ اللَّهِ الْمُؤْمِدُ اللَّهِ الْمُؤْمِدُ الْمُؤْمِ الْمُومِ الْمُؤْمِ الْمِلِمِ الْمُؤْمِ الْمُومِ الْمُؤْمِ الْمُومِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْ	ؙؠؗٵڴۅؘڮٷٙٲؠٵڕڣۜۊۘػڴؘ۬ <b>۫ۑڔؿ</b> ٚ ڡٚڝٙؿڹۣ۞ٞ	In terms of rasm according to rasm utsmânî and imlâ`î. In this verse, there is a hamzah rule that is located at the beginning and in the middle of the word, namely وَأَبَارِيقِ
19.	لايصَدَّعُونَ عُنَا وَلاَيْرُ فُونَا فَ	لايصَتَدَّعُونَ عَنْهَ إِوَلاَ يُلْوِلْهُونَ أَنْ	No difference between <i>rasm utsmânî</i> and <i>imlâ`î</i> .
20.	وَ وَالْهُ وَمِنَّا لِنَّا خَيْرُونَ اللَّهِ وَمَا لَكُ مَا رُونًا اللَّهُ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّه	وَفَاكِمَةُ مَا يَتَكَارَاتُهُ	Is there a <i>fashl</i> rule in lafz مما.
21.	وَلَحْمِ مَالْيِرِ تَمَايَشْتَهُوْلُ۞	وَلَمْ طَلِيرٌ مِنَا يَشْتُهُ وَكُو	Is there a <i>fashl</i> rule in lafz مما.
22.	و مُؤرِّعِينُ ۞	وخور المنافقة	No difference between <i>rasm utsmânî</i> and <i>imlâ`î</i> .
23.	كَيْكُونُونَ الْكُونُونُ الْكُونُونُ الْكُونُونُ الْكُونُونُ الْكَالُونُونُ الْكُونُونُ الْكُونُونُ	اللَّوْلَوْ لَلْكَنْ فَوْلِهِ اللَّوْلَوْ لِلْكَنْفُورُونَ	In terms of $rasm$ according to $rasm$ $utsm \hat{a}n \hat{i}$ and $iml \hat{a} \hat{i}$ . In this verse, there is a $\underline{h}amzah$ rule in two words, namely مَا اللَّهُ الْمُولِّ and مَا اللَّهُ الْمُعَلِّلُ الْمُعَلِّذِي الْمُعَلِّلُهُ اللّٰمِ الْمُعَلِّلُ الْمُعَلِّلُهُ الْمُعِلِّلُهُ الْمُعِلِّلُهُ الْمُعَلِّلُولُ الْمُعَلِّلُهُ اللّٰمُ الْمُعَلِّلُ الْمُعَلِّلُ الْمُعَلِّلُ الْمُعَلِّلُولُ الْمُعَلِّلُ الْمُعَلِّلُ الْمُعَلِّلُهُ الْمُعَلِّلُ الْمُعَلِّلُ الْمُعَلِّلُ الْمُعِلِمُ الْمُعِلِّلِ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلَّ الْمُعِلَّى الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمِعِلَى الْمُعِلَّى الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلْمُ الْمُعِلَّمِ الْمُعِلِمُ الْمُعِلَّى الْمُعِلَّى الْمُعِلَّى الْمُعِلَّى الْمُعِلَّى الْمُعِلَّمِ الْمُعِلَّى الْمُعِلِمُ الْمُعِلَّى الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ عَلَيْكِمِ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلَّمِ الْمُعِلَّلِمِ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلَّى الْمُعِلْمُ الْمُعِلَّى الْمُعِلْمُ الْمُعِلَّى الْمُعِلَّى الْمُعِلَّى الْمُعِلَّى الْمُعِلِمُ الْمُعِلَّى الْمُعِلْمُ الْمُعِلَّى الْمُعِلَّى الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلَّى الْمُعِلَّى الْمُعِلِمُ الْمُعِلِمُ الْمُعِلَّمِ الْمُعِلِمُ الْمُعِلَّى الْ
24.	جَزَآءُبِمَا كَانُوالِمُكُونَ۞	بَدِّنَاءَيْنَ كَا <b>نُوا يَعْمَلُوْنَ</b> كَا	In terms of $rasm$ according to $rasm$ $utsm \hat{a}n \hat{i}$ and $iml \hat{a} \hat{i}$ . In this verse, there is a $\underline{h}amzah$ rule which is located at the end of the word, namely $\hat{\epsilon}_{i}^{\dagger}$ , $id$ and in the

<sup>98</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 83.
99 Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an,...*118
100 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 76.
101 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 83.
102 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 83.
103 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 83.

<sup>104</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 88.

			word کَانُواْ, there is a rule of
			ziyâdah alîf. <sup>105</sup>
25.	الاَيْسَمُعُونَ فِيهَالْفُوَّا وَلَا تَأْفِيْتُا	لاَيْسَمَحُونَ فِيْمَالُغُواً قَلَا تَأْنَيْسُمَاڤِ	In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . In this verse, there is a <i>hamzah</i> rule on the word تَأْثِيمًا.
26.	اِلَّ فِيْكُمُ لَمُنْكُمُ لَكُمْ الْكُلُّ	اللَّفِيَةُ سَكَا سَلَا اللَّهُ	In verse 26 it is written by removing alîf after lâm. According to Imam ad-Dâni, the word سلم is included in the rules of hadzf alîf, that is, if there is a form of alîf that accompanies lâm in the middle of lafaz it is discarded. The word أَا اللهُ ا
27.	وَاصْعَابُ الْمِينِ الْمَاصَعُوبُ الْمِينِيْنَ	وَاحْمُهُ الْكِيدَةِ وَالْمَهُ الْكِيدَةِ وَالْمُعْدُ الْكِيدَةِ الْكِيدَةِ الْمُعْدُ الْكِيدَةِ الْكِيدَةِ الْمُعْدُ الْكِيدَةِ الْمُعْدُ الْكِيدَةِ الْمُعْدُ الْكِيدَةِ الْمُعْدُدُ الْكِيدَةِ الْمُعْدُدُ الْكِيدَةِ الْمُعْدُدُ الْكِيدَةِ الْمُعْدُدُ الْكِيدَةِ الْمُعْدُدُ اللَّهِ الْمُعْدُدُ اللَّهِ الْمُعْدُدُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالِي الْمُعْلِمُ اللَّال	Rasm imlâ`î written اصحاب, and rasm utsmânî written اصحاب.  With the accompanying word derivations such as الله الله الله الله الله الله الله الل
28.	فِي سِدْ رِ تَعْضُو لِآنَ	ڣؙۣڛۮؙڔۣڂؙۺؙۏۘڋۣۿ	In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> .
29.	وَّطَلْحٍ مِّنْضُودِيْ	وَمَلْغِ مَنْصُرُودٍ ﴿	In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> .

<sup>105</sup> In Arabic rules, it is impossible for two dead letters to meet. In this word he writes alîf (as an unwritten rule rejected) after wâw domir jama` which is continued with fi`il if after that it is not connected with domir who has maf`ul. An example of the word domir maf`ul is فعلوه في الزبر, QS ar-Rahman verse 52. See Ibn Watsîq Al-Andalusî, Risâlah Fî Rasm Al-Mushaf,... 59.

<sup>106</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 83.

<sup>&</sup>lt;sup>107</sup> Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,...95.

<sup>&</sup>lt;sup>108</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

<sup>&</sup>lt;sup>109</sup>Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,...118. See also Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*, ... 351.

In the book *Hilyah at-Tilawah* it is explained that in one part there are several parts, in this word it is found in *qism as-sani*, namely in the second part of the rule.

<sup>&</sup>lt;sup>110</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

	72457	N . 6 . 6	T =
30.	وَّظِلٍ مُعْدُو دِ	وِّطِلِهِ مُمْدُوْمِيْ	In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> .
31.	@ L. S. L. E. E. E. E.	وَّمَاء مُسْكُونُ وَلَمْ وَالْمَ	In terms of rasm according to
		°,5	rasm utsmânî and imlâ`î. In the
			word وَمُمَّاء, there is a <u>h</u> amzah rule
			at the end of the word. <sup>111</sup>
32.	97 - 3- Z - Z X 6 F	3-1-16 m-162	In terms of <i>rasm</i> according to
32.	وفرهم	وَّفَاكِهَ إِ كَيْدِيْرَةٍ إِنَّ	rasm utsmânî and imlâ`î.
33.	لاَ مُقَطِّوْ عَدِولاً مُمْنُوعَةِ لاَ	لأمقطة عَدَةً كَا	In terms of rasm according to
		<i>غَنْوُعَة</i> ٍ®	rasm utsmânî and imlâ`î.
34.	وَّفُرُ شُمَّرُ فُوْعَةً ۖ	الوَفُ رُشِ هَرُفُوْعَ إِنَّ	In terms of rasm according to
		, h and 'bd'.	rasm utsmânî and imlâ`î.
35.	النَّانُشَانُهُمْ أَنْهُمُ أَنْهُمُ أَنْهُمُ أَنَّهُمُ أَنَّهُمُ أَنَّهُمُ أَنَّهُمُ أَنَّهُمُ أَنَّهُمُ أَنَّ	المَّانَشَانُونَ الْمُثَانِينَ الْمُثَانِينَ الْمُثَانِينَ الْمُثَانِينَ الْمُثَانِينَ الْمُثَانِينَ	Rasm imlâ`î written انشاناهن, and
			rasm utsmânî written انشانهن. In
			verse 35 it is written that
			throwing <i>alîf</i> after <i>nûn</i> is written.
			The rule of the word انشانهن is
			hadzf alif in the form of domir
			rofa 'muttasil. 112 In verse, اإِنَّا
			المناع ا
			<u>hamzah</u> which is at the beginning
26	W (4)2.5	Sec. 2012-36	and end of the word. 113
36.	فِعَلَنْهُنَّ ٱبْكَارًا ۞	المُجْتَعَلَّمْهُنَّ ابْكَارَانَ	Rasm imlâ`î written as فجعلناهن,
			and rasm utsmânî written as
			in verse 36 it is written . فجعلنهن
			by removing the <i>alîf</i> after <i>nûn</i> .
			The form of the word فجعلنهن
			includes the rules of <u>h</u> adzf alîf
			with the form of domir rofa
			<i>'muttasil</i> . 114 In this verse, there is
			a <u>hamzah</u> at the beginning of the
			word, namely in the sentence
			<sup>115</sup> أَبْكَارًا
37.	عُرُبًا أَثْرَا بَأْنَ	عُرُبّااَتْسَرَابَكُ	In terms of rasm according to
			rasm utsmânî and imlâ`î. In this
			verse, there is a <u>h</u> amzah at the
			beginning of the word, namely in
			the sentence اُثْرَابًا.

<sup>111</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 88.
112 Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an,...* 350.
113 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 76.
114 Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an,...* 350.
115 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 76.
116 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 76.

38.	125 July 125	5 11 1 - 12	D : 1000 : 1 1
36.	لا صحب اليمين (٢)	<b>ڰؚۣٚٚٚڞؙڂ</b> ؙؙڝؚٲڸؽؘؚؽ۫ڹۨ۞	Rasm imlâ`î written إصحاب, and
			rasm utsmânî written اصحب. The
			derivation or addition of
			accompanying words such as و, م,
			ل, and ن it is found in verses 8,
			9, 27, 38, 41, 90, and 91 by
			removing the <i>alif</i> after the letter
			z. The word form is jama` taksir
			and the word is farsh.
			According to Abu Dâud and ad-
			Dâni, this includes the rules of
			<u>hadz</u> $f$ alî $f$ . In this verse, there is
			a hamzah form which is at the
			beginning of the word, namely
			the word لِأَصَحُبِ 118
39.	المُعَلِّمَةُ مِن الْأَوْلِينَ اللهُ	केंद्रिकें शिक्ष	In terms of rasm according to
		مادي د ويان	rasm utsmânî and imlâ`î. In the
			word ٱلْأُوَّلِينَ, there is a <u>h</u> amzah
			rule that takes place at the
			beginning of the word. 119
40.	وَثُمَّلَّةٌ يِّنَ ٱلْاخِرِيْنَ ۚ ۞	وَكُلَّةُ يُنَ الْآخِدِينَ ٢	Rasm imlâ`î says الااخرين, and
			rasm utsmânî is written الاخرين.
			In verses 14, 40, and 49 it is
			written by removing alif after
			alîf. This word is included in the
			rules of <u>hadzf alîf</u> in the form of
			the word jama` mudzakkar
			salim. 120 In the word ٱلۡأَخِرِين,
			there is a <u>hamzah</u> rule that comes
			at the beginning of the word. 121
41.	وَأَصْعُبُ الشِّمَالِ لَامَّا أَصْعُبُ الشِّمَالِّ 6	وامتعاب المقالمة المتعب المتعاب	Rasm imlâ`î written اصحاب, and
			rasm utsmânî written اصحب.
			With the derivation or addition of
			accompanying words such as 9, 0,
			ل, and it is found in verses 8,
			9, 27, 38, 41, 90, and 91 by
		ı	, , , , , , , , , <b> </b>

<sup>&</sup>lt;sup>117</sup>Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an,...*118. See also Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an,...*351.

In the book *Hilyah at-Tilawah* it is explained that in one part there are several parts, in this word it is found in *qism as-sani*, namely in the second part of the rule.

<sup>&</sup>lt;sup>118</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

<sup>&</sup>lt;sup>119</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76-83.

<sup>120</sup> Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.

<sup>121</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76-83.

	T .	1	
			removing the <i>alîf</i> after the letter
			z. The word form is <i>jama` taksir</i>
			is included اصحب
			in the farsh rule. According to
			Abu Dâud and ad-Dâni, this
			includes the rules of <u>hadzf alîf</u> . 122
			In this verse there is a <u>hamzah</u>
			rule, namely the word أُصَحَٰبُ
			which is repeated twice. 123
42.	افي سَمُوْمِ وَجَهِيْدِ ٢	في سَكُون وَجَدِينَ	In terms of rasm according to
		. Vo. 15 g	rasm utsmânî and imlâ`î.
43.	@ 1224 E TUE	قَطِل مِنْ يَعْدُرُ مِنْ	In terms of <i>rasm</i> according to
	وتعواري موالي	77 . 173	rasm utsmânî and imlâ`î.
44.	لَّابَارِدٍ قَلَاكَرِيْمِ ۞	لابتارد و لا كن غ	In terms of rasm according to
	A 15 - 2 15 -	1	rasm utsmânî and imlâ`î.
45.	الَّهُمْ كَانُوا قَعَا ذَلِكَ مُثَّرَفِئُوا مَعَا وَلَكَ مُثَّرِفِئُوا مَعَالَ اللَّهُ مُثَّرِفِئُونًا	النَّهُ كَانُوا قَبْلَ	Rasm imlâ`î says ذالك, and rasm
	20.0	خُ لِلكَ مُسْرُ وَيْنَ أَثُّاهُ	utsmânî is written نلك. In verse 45
		د فِك مار فِينَ ﴿ وَ	it is written by removing <i>alîf</i> after
			$dz\hat{a}l$ . The word ذاك includes $farsh$
			and all Mushaf are written as
			اناك أعلى المعاملة على المعاملة المعام
			hamzah rule in the word إِنَّهُم $hamzah$
			and the word كَانُو is found alif
46.	1 521 - 1 - 2 h 12 - 22 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	11 1 315 -	ziyâdah rule. 126
46.	وكانوايص وناعلى بحنث العظيم	وكانوًا يَضِدرُونَ	In terms of <i>rasm</i> according to rasm utsmânî and imlâ î. on the
		على كيمنث العظيم	l .
			word كَانُو أ there is a ziyâdah alîf
			rule, 127 and there is <i>badal</i> rule in
47	0222066	Jul - 1.4.	اعلى lafz على
47.	وَعِظَامًاء إِنَّالَمَبُعُوثُونُ ۞	وكالوائفولون	In terms of <i>rasm</i> according to
	وَكَانُوْ اَيَقُولُوْنَ الْمَايِنَا مِتُنَا وَكُنَّا ثُرَابًا	أيشذا مِنْتَ وَكُنَّا ثُرًا بَا وَعِظَامًا وَإِنَّا	rasm utsmânî and imlâ`î. In the
		لَبْعُوْثُونَ @	there is a rule of ziadah کَانُواْ word

<sup>&</sup>lt;sup>122</sup>Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,...118. See also Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*, ... 351.

In the book *Hilyah at-Tilawah* it is explained that in one part there are several parts, in this word it is found in *qism as-sani*, namely in the second part of the rule.

<sup>123</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 76.

<sup>124</sup> Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,...115.

<sup>&</sup>lt;sup>125</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

<sup>126</sup> In Arabic rules, it is impossible to meet two dead letters. In this word *alîf* is not written in principle (rejected) after *wâw* which is continued with *domir jama*` and is not connected with *fî 'il* which has *domir*. See Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 59.

<sup>127</sup> In Arabic rules, it is impossible to meet two dead letters. In this word *alîf* is not written in principle (rejected) after *wâw* which is continued with *domir jama*` and is not connected with *fî 'il* which has *domir*. See Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 59.

			<i>alif.</i> <sup>128</sup> In this verse, there is a rule
			hamzah in the word أعِنًا which is
			repeated twice in one verse. 129
48.	آو آجاؤكا الاَوْلُون	٤٤٤ وَمَا إِلاَوْتُونَا إِلاَوْتُونَاقِ	the أَوَ ءَابَآؤُنَا ٱلْأَوَّلُونَ In the word
		-0545.5	hamzah rule is found which is
			located at the beginning of the
			word and in the middle of the
			word. <sup>130</sup>
49.	عُلُ إِنَّ الْاَوِّلِيْنَ وَالْاَخِرِينَ ٥	قُلُ لِنَّ الْأَوْلِينَ وَالْآخِرِ نِينَ ﴾	Rasm imlâ`î says الأاخرين, and
			rasm utsmânî is written الاخرين.
			In verses 14, 40, and 49 it is
			written by removing alîf after
			alîf. This word includes the rules
			of <u>hadzf alif</u> with the form of the
			word jama` mudzakkar salim. 131
			In the word وَٱلْأَخِرِينَ إِنَّ ٱلْأُوَّلِينَ, there is a hamzah rule that is at
			the beginning of the word. <sup>132</sup>
50.	لَيْجُ مُوْ عُوْزُ إِلَّا مِنْقَاتِ يَوْمِ مَّعْ لُوْمِ	Feb = 1+ - 5	includes the rules of الى The word
30.	معجموعون إي ميعات يوم معجموم وم	الم عنقات توثر مَعَادُه (٤)	badal alîf majhûlah al-asl. 133 In
		-do des and	this verse, there is a <u>hamzah</u> rule
			in the word إلَى.
51.		الْمُحَالِقَ الْمُحَالِقِ الْمُحِيلِي الْمُحَالِقِ الْمُحَالِقِ الْمُحَالِقِ الْمُحَالِقِ الْمُح	In terms of <i>rasm</i> according to
	09,90	ٱيَّهُ المَثَا أَفُونَ الْمُكَدِّ بُونَكَ	rasm utsmânî and imlâ`î. In this
			verse, there is a <u>h</u> amzah rule on
			135 إِنَّكُمۡ أَيُّهَا the word
52.	الأيِكُونَ مِنْ تَجَمِيعِ فَنَ زَقُومُ	اللَّا كِلُوْنَ	In this verse there is a <u>h</u> amzah
		مِنْ شَجْمَرِينَ زَقَوْمِ ١	rule on the word لُأكِلُونُ.136
53.	مَالِعُونَ مِنْهَا الْبُطُونَ فَيَ	هْ كَالِوُنَ وَمُنْهَا ٱلْمُطُونَ ١	In terms of rasm according to
			rasm utsmânî and imlâ`î. In the
			word فَمَالِ ون, there is a <u>h</u> amzah
			rule that is located in the letter
			ya`. <sup>137</sup>

<sup>128</sup> In Arabic rules, it is impossible to meet two dead letters. In this word *alîf* is not written in principle (rejected) after *wâw* which is continued with *domir jama*` and is not connected with *fi'il* which has *domir*. See Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 59.

<sup>&</sup>lt;sup>129</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

<sup>130</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

<sup>&</sup>lt;sup>131</sup> Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.

<sup>132</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

<sup>133</sup> Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*, ... 361.

<sup>&</sup>lt;sup>134</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

<sup>135</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

<sup>&</sup>lt;sup>136</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

<sup>&</sup>lt;sup>137</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 83.

54.	فَشَارِبُونَ عَلَيْهِ مِنَ أَعَيْدُ	المنشارية وَنَ عَلَيْهِ مِنَ ٱلْحَيِيمُ	In terms of rasm according to
			rasm utsmânî and imlâ`î.
55.	مَشَارِيُونَ شُرْبَ الْهِيمُ	فشكاريؤة شرب الهبيرة	In terms of rasm according to
			rasm utsmânî and imlâ`î.
56.	هَنَا نُزُلُهُمْ يَوْمَ الدِّينُ (١)	الهناك كزالم يوترالدين	Rasm imlâ`î written هاذا, and
			rasm utsmânî written هذا. In
			verses 56 and 95 it is written
			removing the alîf after ha. The
			word هذا includes a special rule in
			rasm science. 138
57.	نَحْنُ خَلَقُ اللَّهُ اللّ	غَنُ خَلَقْنَكُمُ فَلَوْلَاتُصَدِقُونَ	Rasm imlâ`îit says خلقناكم, and
			rasm utsmânî has خلقنكم. In verse
			57 it is written to throw <i>alîf</i> after
			is included خلقنكم nûn. The word
			in the rules of <u>h</u> adzf alîf with the
			form of <i>domir rofa 'muttasil</i> . <sup>139</sup>
58.	الْفُرَّ عَيْثُمُ مَّا أَيْمُ نُونَ فَى	القَرَةِ يُتُمْ مِثَا يُنتُونَ ﴿	In terms of rasm according to
			rasm utsmânî and imlâ`î. In this
			verse, there is a <u>h</u> amzah rule on
			the word أَفَرَ ءَيْتُم 140.
59.	عَانَتُهُ تَخُلُقُونَهُ أَمْ نَحُنُ الْخَالِقُونَ فَأَوْنَهُ	عَانَهُمُ تَخَلُقُونَهُ آمُ غَنَ أَخَالِفُونَ ﴿	In terms of rasm according to
			rasm utsmânî and imlâ`î. In this
			verse, there are <u>hamzah</u> rules in
			أنتم two places, namely the word
		· · · · · · · · · · · · · · · · · · ·	and اُمِّ اُ <sup>141</sup> .
60.	نَحْنُ قَدْ رَفَا بَيْنَكُمْ الْمُؤْتَ وَمَا نَحُنُ بِمَسْبُوقِينَ	المَعْنُ فَدَّرُنَا بَيْنَكُمُ الْمُوْتِ وَمَا غَنُ	In terms of rasm according to
	21 214 21 28 MI 1211 (2 20 C)	يمسنه بُوقين	rasm utsmânî and imlâ`î.
61.	عَلَىٰ أَنْ نَبُدُلُ الْمُفَالَكُمْ وَتُنْشِعُكُمْ فِي مَالَاتُفُ لَمُونَ	عَلَيْنَ ثَمَالِكُ أَمْثُوا لَهُ مُنْ اللَّهُ الْمُعَالِمُ اللَّهُ الْمُعَالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ	In the words علي, including badal
		وَنُنْشِتَكُمُ فِي مَالا تَعَنَلُوْنَ ۞	rules, and this verse there is the
			rule of al-qat 'wa al-washl in the
			words في and ما namely by
			dividing the writing and not
			connecting. 142 In this verse, there
			is a <u>hamzah</u> rule on the word ان,
			وَ نُنشِئكُم and أَمَثَلَكُم .
62.	وَلَقَادُ	اوَلَقَادُ	In the word الأولى there is a badal
	عَلِمْتُمُ النُّشُاةَ الأُولَىٰ فَلُولَا تَذَكَّرُونَ	عَلِيْتُمُ النَّشْأَةَ الْأُولَى فَلَوْلا تَذَكُّرُونَ	rule in the form of alîf in a ya`
		30	state, namely replacing alif with
	•		

<sup>138</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...*31.
139 Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an,...* 350.
140 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 76.
141 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 76.
142 Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*, ... 381.
143 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 76.

			$ya$ . $^{144}$ In this verse, there is a $\underline{hamzah}$ rule in the word ٱلنَّشَأَةَ $^{145}$
63.	الفَرَّ يَّتُدُمُ مَا تَعُرُثُونَ ۚ ﴿	القرية ينطم من القر وفوات القر	In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . In this verse, there is a <i>hamzah</i> rule in the word أَفَرَ عَلِيَّاتُم.  146
64.	٤ ٱنهُ تُرُورُ عُونَهُ أُم يَحُنُ الزَّارِ عُونَ الْ	المُمْ وَرَعُونَا لَمْ تَحْنُ الرَّارِ عُوْنَا	In terms of $rasm$ according to $rasm$ $utsm \hat{a}n \hat{i}$ and $iml \hat{a} \hat{i}$ . In this verse there is a $\underline{hamzah}$ rule in the words $\tilde{d}$ and $\tilde{d}$ $\tilde{d}$
65.	الوَّشَاءُ لَكِعَلَاءُ كَطَامًا ظَلَالُمُ تَتَكُمُ وَنَّكُو خَطَامًا ظَلَالُمُ تَتَكُمُ وَنَّكُو	لَوْتِشَاءُ لَمُعَلَّمُهُ عَمَامًا مَقَالُمُ تَعَكَّمُونَ ﴿	In this verse, the rasm imla is written as جعاناه, and the rasm utsmânî is written as جعانه. With the derivation of lâm and domir that follow like ha, there are in verses 65, 70, and 73 by removing alîf after nûn. The word خعانه is included in the rules of hadzf alîf with the domir rofa muttasil. Writing the word in MSI and Risalah Amaliyah using itsbât. Apart from surah al-Wâqi ah, there is also the word احطاما in surah az-Zumar, and the opinion of Imam Abu Dâud uses the hadzf alîf as in surah az-Zumar. In this verse there is a hamzah rule in the word
66.	الِتَلَكُفُرُمُونَ لِآنَ	اِنَّا <b>لَمُغْرَهُ وَنَ</b> َنَّهُ	In terms of $rasm$ according to $rasm$ $utsm \hat{a}n \hat{i}$ and $iml \hat{a} \hat{i}$ . In this verse, there is a $\underline{h}amzah$ rule in the word $\tilde{\mu}_{1}^{151}$
67.	اَبُلُ نَحُنُ مُحُرُومُونَ 🕜	اللُّحُنْ تَحْرُ وَيُولِنَا	In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> .

<sup>144</sup> Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*, ... 360.
145 In this word include the *hamzah* rule at middle and first word.
146 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.
147 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.
148 Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.
149 Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,... 198.
150 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 83-88.

<sup>151</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*, ... 76.

68.	الْفَرَءُيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ اللهِ	اَفَرَايْمُ	In terms of <i>rasm</i> according to rasm utsmânî and imlâ`î. In this
		الماء الذي تشر اون	verse, there is a hamzah rule in
			<sup>152</sup> أَفَرَ ءَيْتُمُ ٱلْمَآءَ ٱلَّذِي the word
69.	عَانْتُهُ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ آمْ تَحْنُ الْمُنْزِلُونَ ٥	المَّانَحُ ٱنْرَكْمُ وَا	In terms of rasm according to
		مِنَ الْمُزَانِ الْمُخْفُنُ الْمُنْزِلُونَ ٢	rasm utsmânî and imlâ`î. In this
			verse, there is a <u>hamzah</u> rule in
70	A 201/2017 1 100	155.5	the words أَنتُمُ أَنزَ لَتُمُوهُ and مَأنتُمُ أَنزَ لَتُمُوهُ
70.	لَوْنَشَاءُ جَعَالُناهُ أَجَاجًا فَلَوْلَا تَشْكُرُونَ ۖ	المؤنشاء	Rasm imlâ`î written جعلناه, and
		جَعَلْتُهُ الْجَاجَّا فَلَوْلاَتَشْكُرُوْنَ۞	rasm utsmânî written جعلنه. With
			the derivation of <i>lâm</i> and <i>domir</i>
			that follows, such as <i>ha</i> , verses 65, 70, and 73, it is written by
			removing <i>alîf</i> after <i>nûn</i> . The word
			is included in the rules of
			hadzf alîf with the domir rofa'
			muttasil. 154 In this verse there is a
			لُو نَشْنَاهُ <u>h</u> amzah rule in the words
			- and أُجَاجًا.
71.	ٱفْرَءَيْتُمُ النَّارَ الَّيْيُ تُوْرُونَا 🕜	ٱفْرَءَ يُثُمُ النَّارَالِّينَ تُؤُرُونَ ٥	In terms of rasm according to
			rasm utsmânî and imlâ`î. In this
			verse there is a <u>hamzah</u> rule in the
			<sup>156</sup> . أَفَرَ ءَيۡتُم word
72.	نَحْنُ الْمُنْشِئُونَ وَلَ	المَّانِينَ مِنْ المُنْ	In terms of <i>rasm</i> according to
	اء أنتم أنشأتُ مُشجرتها أمر	ٱنْشَأْتُمُ شَجَعَرَتَهَا آمْ نَحُنُ لَلُنْشِئُونَ ۞	
			verse there is a <u>h</u> amzah rule in the word وَأَنتُمُ أَنشُأَتُمُ شَجَرَتَهَا أَمْ نَحْنُ <sup>157</sup>
			~. '
72	A 12 23 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	The older diaments	المُنشُونَ الله الله الله الله الله الله الله الل
73.	نَحُنُ جَعَلُنْهَا تَذَكِرَةً وَّمَتَاعًا لِلْمُقْوِيْنَ 🕝	خَنُ جَعَلْهُمَا تَذْكِرَةً وَمَتَاعًا لِلْمُقُو بِيَنَ ﴿	Rasm imlâ`î written جعلناه, and
			rasm utsmânî written جعلنه. With
			the derivation of <i>lâm</i> and <i>domir</i>
			that follows like <i>ha</i> , as verses 65, 70, and 73 are written by
			removing <i>alîf</i> after nûn. The word
			is included in the rules of
			<u>h</u> adzf alîf with the domir rofa'
			muttasil. <sup>158</sup>
			muttasil. 130

<sup>152</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.
153 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.
154 Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.
155 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.
156 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.
157 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.
158 Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.

74.	فَسَتِحْ بِالسُّدِرَ بِكَ الْعَظِيدِ ٢	افسَيّة باسْمِ رَبِّكَ الْعَظِيمُ ﴿	In terms of rasm according to
		. 4	rasm utsmânî and imlâ`î.
75.	افَكُوْ اُقْسِدُ بِمَوْقِعِ السُّجُوْمِ	فَلَا ٱقْسِمُ مِكَاقِيَّ الْنَجُورُةِ	Rasm imlâ`î written بمواقع, and
			rasm utsmânî written بموقع. In
			verse 75 it is written by removing
			alîf after wâw. The word بموقع
			includes a specific form of <u>hadzf</u>
			alîf rules. According to the
			shaykhâni, there is an ikhtilâf
			about itsbât or <u>h</u> adzf and what
			applies is <u>h</u> adzf alîf. <sup>159</sup> In
			addition, there are <i>qirâah</i> rules in
			this verse. 160 In this verse, there is
76	632 11231 14 Que	280-5-11.53 8-516.	a <u>hamzah</u> rule in the word اُقُسِم. 161.
76.	وَإِنَّهُ لَقُسَدُ لَوْتَعُ لَمُونَ عَظِيرٌ ۖ ﴾	واله لفسم لوتعملون عظيم	In terms of <i>rasm</i> according to rasm utsmânî and imlâ`î. In this
			verse, there is a <i>hamzah</i> rule in
			the word وَ إِنَّاهُ the word وَ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ
77.	اِنَّهُ لَقُولًا كُونُ إِنَّ كُونُ اللَّهُ اللَّالِي اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّا	المِنَّةُ لَقُرُانُ كُيْرُاغُ كُلِيَ	In this verse, there is a hamzah
, , .	و معراق در چاری	وق عرن مربع	rule in the word إِنَّهُ لَقُرُ ءَانَ 162
78.	فِي كِيْتِ مَكْنُونِ اللهِ	في كِيثْ مَكْنُونِينَ	Rasm imlâ`î written as كتاب, and
			rasm utsmânî written as كتب. In
			verse 78 it is written by removing
			alîf after ta`. Opinion Abu Dâud
			in this word is $\underline{h}adzfalif$ except in
79.	2235638 ENT 20EN	لاً يَحْتُ فَالاً الْمُطَالِّةِ الْمُطَالِقِ الْمُطَالِّةِ الْمُطَالِيقِ الْمُطَالِّةِ الْمُطَالِّةِ الْمُطَالِّةِ الْمُطَالِّةِ الْمُطَالِّةِ الْمُطَالِّةِ الْمُعَلِّقِ الْمُطَالِّةِ الْمُعَلِّقِ الْمُطَالِقِ الْمُطَالِقِ الْمُطَالِقِ الْمُطَالِقِ الْمُطَالِقِ الْمُطَالِقِ الْمُطَالِقِ الْمُعَلِّقِ الْمُطَالِقِ الْمُطْلِقِ الْمُعْلِقِ الْمُطَالِقِ الْمُطَالِقِ الْمُطْلِقِ الْمُطْلِقِ الْمُعْلِقِ الْمُطَالِقِ الْمُطْلِقِ الْمُطْلِقِ الْمُعْلِقِ الْمُطْلِقِ الْمُطْلِقِ الْمُطْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِيلِقِ الْمُعْلِقِيلِقِ الْمُطْلِقِ الْمُعْلِقِيلِقِ الْمُعْلِقِيلِقِ الْمُعِلِقِيلِقِيلِقِ الْمُعْلِقِيلِقِيلِقِيلِقِ الْمُعْلِقِيلِقِيلِقِيلِقِيلِقِيلِقِيلِقِيلِقِ	4 places. 163
19.	الْأَيْمَتُ ۚ إِلَّا الْمُطَهِّرُونَ ۗ	لا يمسه إلا المطهرون	In terms of <i>rasm</i> according to rasm utsmânî and imlâ î. In this
			verse, there is a <i>hamzah</i> rule in
			the word $\sqrt[3]{}_{.}^{164}$
80.	تَنْزِيْلُ مِّنْ زَبِّ الْعَلَمِينَ	مَنْزِينُ مِنْ زَبِيا للهَدِينَ	Rasm imlâ`î written as العالمين,
	500,000	مرت کی اور کی میرون	and rasm utsmânî written as
			In verse 80 it is written by العلمين
			removing the $alif$ after the $ain$ .
			The rules in this word include the
			rules of <u>h</u> adzf alîf with the form

 $<sup>^{159}</sup>$ Ismail as-Sayyid Handâwî,  $\emph{Jâmi`}$ al-Bayan Fî $\emph{Ma`rifati Rasm al-Qur'an},...198$ . See Abu `Amr ad-Dâni, al-Muqni`fi Rasm Mashâhifi Ahl al-Amsôr, (www.al-mustafa.com, n.d.), 662.

160 Look at the book of qirâah.

161 Ibn Watsîq Al-Andalusî, Risâlah Fî Rasm Al-Mushaf,... 76.

162 Ibn Watsîq Al-Andalusî, Risâlah Fî Rasm Al-Mushaf,... 76.

163 Ismail as-Sayyid Handâwî, Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an,...115.

<sup>&</sup>lt;sup>164</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

			of the word <i>jama</i> ` <i>mudzakkar</i> salim. 165
81.	* 2 2 1 2 3	ٱڣٙؠڶٲڵؙڰٙڐؚڽؿؿؚٲٮ۫ٞؿؙؙؙؿؙڎؙۿڹٮؙٷؽ۞۫	
01.	مرود ود برد الم	افِهِ لا الحَدِيثِ المُ مَدَّقِينُونَ فَ	Rasm imlâ`î written افبهاذا, and
	انت مدهنون (۱		rasm utsmânî written افبهذا. In
			verse 81 it is written to discard
			alîf after ha. In the word (ism
			is a special rule in the
			science of <i>rasm</i> . <sup>166</sup> In this verse,
			there is a <u>hamzah</u> rule in the word
			167.أنثُم and أَفَبِهَٰذَا
82.	وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ٢	اوَ يَعْمَا لُونَ رِزَقُكُمُ الْكُونُ كُونَانَ	In terms of rasm according to
			rasm utsmânî and imlâ`î. In this
			verse, there is a <u>h</u> amzah rule on
			the word أُنَّكُمُ 168
83.	اللَّهُ اللَّالِي اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ ا	فَلَوْلِا إِذَا بَلَغَتِ الْحُمُلُعُونَ فَي	In terms of rasm according to
			rasm utsmânî and imlâ`î. In this
			verse, there is a <u>h</u> amzah rule in
			the word اِذَا !169
84.	وَٱنْتُهُ حِيْنَ إِنَّ تَنْظُرُونَ ٢	اوَاتْمُ حِينَةُ لِمُنْظُرُونَ۞	In terms of rasm according to
			rasm utsmânî and imlâ`î. In this
			verse, there is a <u>hamzah</u> rule in
			170 فِ أَنتُمْ حِينَئذ the word
85.	وَيَحُنُ الْوَرِبُ	وتغنئ أفررب إكيه	Rasm imlâ`î says و لاكن, and rasm
	اليومنكم والدكن لاتبكيرون	مِنْكُ وَالْكِنْ لَا تَبْضِرُونَ ﴿	utsmânî is written ولكن. In verse
			85 it is written by removing <i>alîf</i>
			after <i>lâm</i> . The rule states, the <i>alîf</i>
			that accompanies the <i>lâm</i> in the
			middle of the <i>lafaz</i> is removed. <sup>171</sup>
			In this verse, there is a <u>h</u> amzah
			rule in the word أَقْرَبُ إِلَيْهِ. 172
86.	فَلُوْلِا إِنْ كُنْتُمْ غَيْرَ مَدِيْنِينَ ۗ	فَلُوْلاَ إِنْ كُنْتُمْ غَيْرَمَدِيْنِيْنَ ﴿	In terms of rasm according to
			rasm utsmânî and imlâ`î.
87.	اترْجِعُوْنَهَآاِنْكُنْتُمْ صِدِقِيْنَ۞	<b>رْجِيعُوْنَهَ</b> ٓ اِنْ	Rasm imlâ`î written as صادقین,
		كُنْتُمُ مُمْدِقِيْنَ	and <i>rasm utsmânî</i> written as
			In verse 87 it is written by صدقین
			removing alîf after shâd. This

 $<sup>^{165}</sup>$ Rihab Muhammad Mufid Syaqaqî,  $Hilyah \ at\text{-}Tilawah \ fi \ Tajwîd \ al\text{-}Qur`an,... \ 350.$ 

<sup>166</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,...31.

<sup>167</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76. 168 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

<sup>&</sup>lt;sup>169</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

<sup>170</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 76.
171 Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an,...*93.

<sup>&</sup>lt;sup>172</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

88.	فَامِّلَانَكَانَ مِنَ الْمُقَرِّمِيْنُ فَ	هَامَّادِنْكِونَ نَلْ <b>عَدْر</b> َيْنِيَّةُ	includes the rules of <u>hadzf alîf</u> in the form of the word <u>jama</u> ' mudzakkar salim. <sup>173</sup> In this verse, there is a <u>hamzah</u> rule in the word $\dot{\cup}_{\underline{i}}^{1.74}$ In terms of rasm according to rasm utsmânî and imlâ î. In this verse, there is a <u>hamzah</u> rule on
89.	فَرَقَ ۗ وَرَيْحَانِ إِذَ وَجَنَّتُ نَعِيْمٍ	فَرَيْحٌ وَرَيْعَانُ وَّبَعَلَىٰ تَعِيْمٍ	the word الفَامِّا إِن , according to Imam Abu Dâud what applies is itsbât. Meanwhile, the word ريحان in surah ar-Rahman is written using alîf. In this verse, there is also the rule of ha or ta marbûtah which is written as ta mabsûtah in the word جنة. 176 In verse 89, the rule of the word
			ریحان occurs <i>ikhtilâf</i> . Imam Abu Dâud uses <i>itsbât</i> , while the word ریحان in surah <i>ar-Rahmân</i> uses <u>h</u> adzf. <sup>177</sup>
90.	وَامَّالُوْكَانَ مِنْ اَصْحَابِ الْمِينَيْنِ فَكَ	وَاَهُمُّ إِنْ كَانَ مِنْ اَصْحَابِ الْهِيَابِينِ الْهُ	

<sup>173</sup> Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.
174 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.
175 Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.
176 Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 363.
177 Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,... 198.
178 Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,... 118. See also Rihab Muhammad Mufid Syaqaqî, Hilyah at-Tilawah fî Tajwîd al-Qur`an, ... 351.

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			verse there is a <u>hamzah</u> rule in the
			179. وَأُمَّا إِن كَانَ مِنْ أَصْحُبِ word
91.	فَسَلْمُرْلُكَ مِنْ أَصْحِبِ الْيَمِيْنِ ٢	المستثلم لك من المتعلية ليمين	Rasm imlâ`î says فسلام, and rasm
			utsmânî is written as فسلم. In
			verse 91 it is written to throw alîf
			after <i>lâm</i> . According to Imam ad-
			is included in سلم Dâni, the word
			the rules of <i>hadzf alîf</i> , namely the
			form of <i>alîf</i> that accompanies the
			<i>lâm</i> in the middle of lafaz so it is
			is اصحاب discarded. <sup>180</sup> The word
			a form of <i>rasm imlâ`î</i> in verse 91,
			while rasm utsmânî is written as
			اصحب. With the derivation or
			addition of accompanying words
			such as ف, م, و, and ف, it is found
			in verses 8, 9, 27, 38, 41, 90, and
			91 by removing the <i>alîf</i> after the
			letter $\boldsymbol{z}$ . The word form is <i>jama</i> `
			taksir and the word is
			included in the farsh rule.
			According to Abu Dâud and ad-
			Dâni, this includes the rules of
			$\underline{h}$ adz $f$ alî $f$ . In this verse, there is
			a <u>h</u> amzah rule in the word
			182 أَصَحُبِ
92.	وَأَمَّا إِنْ كَانَ مِنَ	وَامَّنَّا	In terms of rasm according to
	الْمُكَدِّينَ الضَّالِيِّينَ الضَّالِيِّينَ	إِنْ كَا نَهِ مِنَ لَلْكُلَّةِ بِنِينَ ٱلصَّلَاكِينَ ﴿	rasm utsmânî and imlâ`î. In this
	//		verse, there is a <u>h</u> amzah rule in
			<sup>183</sup> .وَ أُمَّا إِن the word
93.	فَأُرُّلُ مِنْ حَمِيْمٍ لَ	فَسُرُكُ مِنْ حَيِيْهِ	In terms of rasm according to
	'8		rasm utsmânî and imlâ`î.
94.	اوَّتَصُلِيَةُ جَحِيمٍ	وتمفيليته بحجيه	In terms of rasm according to
			rasm utsmânî and imlâ`î.

In the book *Hilyah at-Tilawah*, it is explained that in one part there are several parts, in this word it is found in qism as-sani, namely in the second part of the rule.

<sup>179</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf,...* 76.
180 Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an,...*95.

<sup>181</sup> Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,...118. See also Rihab Muhammad Mufid Syaqaqî, Hilyah at-Tilawah fî Tajwîd al-Qur`an, ... 351.

In the book Hilyah at-Tilawah it is explained that in one part there are several parts, in this word it is found in *qism as-sani*, namely in the second part of the rule.

<sup>182</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

<sup>183</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

95.	اِنَّ هٰذَا لَهُوَحَقُّ الْيَقِينِ ١	انَّ هٰ نَا لَهُوَحَقَّ الْيَعَيْنِيُ	The rule of $rasm$ uses the $hadzf$
			alîf in the word هذا. Rasm imlâ`î
			is written هاذا, and rasm utsmânî
			is written as هذا. In verses 56 and
			95 it is written that removing <i>alîf</i>
			after ha. The word هذا includes a
			special rule in <i>rasm</i> science. <sup>184</sup> In
			this verse there is a <u>h</u> amzah rule
			in the word إِنَّ 185.
96.	افْسَيِّهُ بِالْسِعِ رَبِّكَ الْعَظِيْمُ الْ	فستيخ	In terms of rasm according to
		باشم رَتِكِ ٱلْعَظِيمِ ﴿	rasm utsmânî and imlâ`î.

From the six existing rules, the author found several rules in surah al-Wâqiah, namely, al-hadzf, al-badal, al-fashl wa al-washl, mâ fîhi qirâatan wa kutib alâ ihdâhumâ, ziadah, hamzah, and special as below:

No.	Name of Kaidah	Information
1.	Al- <u>H</u> adzf	In the <u>h</u> adzf principle, there are 22 forms of <u>h</u> adzf alîf in the form of <u>j</u> ama` mudzakkar salim, ism isyârah, jama` muannas salim, and domir rofa` muttasil. While the <u>f</u> arsh form is in 13 places, namely the <u>h</u> adzf principle.
2.	Az-Ziyâdah	For the <i>ziyâdah</i> principle, it was found in 5 places.
3.	Al- <u>H</u> amz	The results of the analysis show the equation that 84 <u>h</u> amz are found at the beginning of the word, 7 <u>h</u> amz at the end of the word, and 14 <u>h</u> amz in the middle of the word with the form alîf, ya`, wâw, or without form.
4.	Al-Badal	The form of <i>badal</i> rules is found in 5 places, namely in the words <i>alâ</i> , <i>fî</i> , and <i>alîf</i> which are in the form of <i>ya</i> `.

<sup>&</sup>lt;sup>184</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,...31.
<sup>185</sup> Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

5.	Al-Fashl wa al-washl	Al-Fashl wa al-washl or al-qat' wa al-
		washl was found in 3 places.
6.	Mâ fîhî qirâatan wa kutiba	found the differences in qirâah based on
	alâ i <u>h</u> dahimâ	writing that was different from the rules
		that are in one place. The difference is
		found in verse-75, namely the word
		bimawâqi.

The *ikhtilâf* that occurs in verse 75 because of differences of opinion of *shaykhâni*. Meanwhile, the determination of *ikhtilâf* based on the consistency of *tarjîh* imam ad-Dâni was perfected in the writing of MSI based on the 2018 Mukernas, while the *tarjîh riwâyah* did not apply in the previous year. Regarding the use of *alîf* in the verse of 75, is due to differences in the opinion of the scholars on the law of writing the Qur`an with the *rasm utsmânî* during Muker I in 1974, where the scholars preferred the middle way by still referring to *rasm utsmânî*. <sup>186</sup>

The fact of a characteristic of writing in surah *al-Wâqi`ah* also follows the rules of Imam ad-Dâni's history. This is a form of discrepancy in the writing of the Risalah Amaliyah which is also different from the writing in the Indonesian Standard Manuscripts. Here are the different words in writing, namely the word in this section, the Risalah Amaliyah uses *alîf* while in the rules of the *shaykhâni* agrees to use the rules of *hadzf al-alîf* based on the history of Imam Nafi`, while in other of Imam Nafi uses *isbat al-alîf*. This is explained by Abu Amr ad-Dâni in his book chapter *Mâ Ikhtalafat Fîhi Masâhif Ahl al-Amsor*. Additional

 $^{186}$  At that time no issue arose  $tarj\hat{\imath}\underline{h}$   $riw\hat{a}ya\underline{h}$  before. Interview with Muallim Zainal Arifin Madzkur on January 4, 2021 via WhatsApp.

information from Imam Abu Dâud, some scholars (ulama) use alif in  $\underline{h}arf$  after waw and before qaf. 187

In terms of *qirâah*, the word بموقع in surah *al-Wâqi`ah* has two ways of reading, namely by using *wâw* with *fat<u>h</u>ah* accompanied by a long sign. While the second way of reading is with the *saknah wâw*. This is confirmed based on of the 12 *qirâah*, there are four imams *riwâyah* who read without *alîf* or only *wâw* in *saknah*. The four imams are the *riwâyah* of Imam Abu Amr and Basri with the *qirâah riwâyah* from as-Susi, the history of the Khalaf and Khallad with the *qirâah* narrative from Hamzah az-Zayat, the Ishaq and Idris narrations with the *qirâah* narrations from Al-Kisa`i, the Ishaq and Idris narrations with the *qirâah* narrations from Khalaf al-Banar.

The results of the analysis show the equation that 84 <u>hamz</u> are found at the beginning of the word, 7 <u>hamz</u> at the end of the word, and 14 <u>hamz</u> in the middle of the word with the form *alîf*, *ya*, *wâw*, or without form. For the <u>hadzf</u> principle,

<sup>187</sup> ad-Dani, Abu `Amr Usmân bin Saîd, *al-Muqni`fi Marsûm Mashâ<u>h</u>ifi Ahl al-Amsôr*, (Riyad: Dar Tadmoria, 2010), 212.

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<sup>188</sup>The twelve *qirâah* here are *qirâah* Nafi *riwâyah* Qolun *thoriq* as-Syatibiyyah and at-Thoyyibah, *qirâah* Nafi narrated by Warsy *thoriq* as-Syatibiyyah and at-Thayyibah, *qirâah* Ibn Katsir *riwâyah* al Bazzi and Qunbul *thoriq* as-Syatibiyyah, *qirâah Thoriq thoriq* as-Syatibiyyah and at-Thayyibah, *qirâah* Abu Amr *riwâyah* as-Susi *thoriq* as-Syatibiyyah and at-Thayyibah, *qirâah* Ibn Amir *riwâyah* Hisham and Ibn Dzakwan *thoriq* as-Syatibiyyah and at-Thayyibah and *qirâah* Ashim`way Hafsh *thoriq* as-Syatibiyyah and at-Thayyibah, *qirâah* al-Kisa`i *riwâyah* al-Laits and ad-Duri *thariq* as-Syatibiyyah and at-Thayyibah, *qirâah* Ja`far *riwâyah* Ibn Jammaz and Ibn Wirdan Tariq ad-Durroh and at-Thayyibah, *qirâah* Ya`qub *riwayah* Ruwais and Rauh *thoriq* ad-Durrah and at-Thayyibah, *qirâah* Khalaf *riwayah* Ishaq and Idris *thoriq* ad-Durrah at-Thayyibah and the *riwâyah* Hafsh an Ashim.

<sup>&</sup>lt;sup>189</sup> Taufiq Ibrahim Damrah, *Ahlâ Durusî Fî Riwâyah al-Susi Min Qirâah Abî Amr Wa al-Basrî Min Qiaati Abî Amr Wa al-Basri*: Volume 5 (Dar El Maher Bel Quran: Cairo, 2016), 290.

<sup>&</sup>lt;sup>190</sup> Taufiq Ibrahim Damrah, *Rif`atu al-Darajât Fî Qirâah Hamzah al-Ziyat biri zamanî khalaf wa khallad:* Volume 9 (Dar El Maher Bel Quran: Cairo, 2016), 263.

<sup>&</sup>lt;sup>191</sup> Taufiq Ibrahim Damrah, *Ghayati Ridhâî fî qirâath al-Kisa`i biriw riwâyah al-Durî Wa al-Laits:* Volume 10 (Dar El Maher Bel Quran: Cairo, 2016), 257.

<sup>&</sup>lt;sup>192</sup> Taufiq Ibrahim Damrah, *Farahah al-Ibrâr fî qirâath Khalaf al-Banar biri zamanî ishâq wa idrîs:* Volume 13 (Dar El Maher Bel Quran: Cairo, 2016), 155.

there are 22 forms of <u>hadzf alîf</u> in the form of <u>jama` mudzakkar salim</u>, ism isyârah, jama` muannas salim, and domir rofa` muttasil. While the farsh form is in 13 places, namely the <u>hadzf</u> principle. The form of badal rules is found in 5 places, namely in the words alâ, and alîf which are in the form of ya`. For the ziyâdah principle, it was found in 5 places, al-qat 'wa al-washl was found in six places, and found the differences in qirâah based on writing that was different from the rules that are one place. In addition, for writing verses according to the rules of imlâ`î 49 verses, wherein one word there is writing by the rules of imlâ`î and the most commonly found in the rule of <u>hamzah</u>. Whereas in one word, usually not only one rule is contained, but several rules can be found in one word.

### B. An Analysis of Waqaf Signs of Surah al-Wâqi`ah

The differences that exist in the MSI waqaf sign with the Risalah Amaliyah and punctuation. The form of the flag between MSI and the Risalah Amaliyah has a slight difference in form. The author will display it in tabular form to make it easier to understand.

No.	Verse in MSI	Verse in RA	Information
1.	اِذَا وَقَعَتِ الْوَاقِعَةُ لَ	إِذَا وَقِتَتِ ٱلْوَاقِعَةُ أَنَّ	There is waqaf after Y the end of
			the verse in the Risalah Amaliyah
			following the waqaf sign-on
			MSI.
2.	اليُسَ لِوقَعَتِهَا كَاذِبَةً ٢٠	لَيْسُ لِوَقْعَتِهَا كَاذِ يَثَّالُا	There is a waqaf - after the end of
			the verse in the Risalah Amaliyah
			following the waqaf sign-on
			MSI.
3.	خَافِضَةٌ رَافِعَةٌ ۞	نَخَافِضَهُ كُرَّافِعَهُ كُر	There is no waqaf after the end of
	-		the verse in the Risalah Amaliyah

			following the waqaf sign-on MSI.
4.	[قَارُجَتِ الْارْضُ رَجًا 💽	ٳۮٙٵڔؙۣۼؖؾؚ <b>ٲڵٲۯۻٛڗۼؖٵ</b> ۿٚ	There is waqaf after \( \forall \) the end of the verse in the Risalah Amaliyah following the waqaf sign-on MSI.
5.	وَبُشَتِ الْجِبَالُ بَسُّالُ	وَيُسْتَكِ أَيُّهَا لُ بَسَتًا ۗ فَ	There is waqaf after Y the end of the verse in the Risalah Amaliyah following the waqaf sign-on MSI.
6.	٥ الْقَبْلَةُ وَلِهُ صَالَاتُهُ	فَكَاتَ مِنَاءً مُّنْبَئَةً أَنْ	There is waqaf after Y the end of the verse in the Risalah Amaliyah following the Waqaf sign-on MSI.
7.	وَكُنْتُمْ ازُواجًا فَلَقَةً * ﴿	وَّكُنْتُمُ الْوَاجَّا ثَلْثَةً الْ	There is a sign of waqaf $\bot$ after the end of the verse in the Risalah Amaliyah, while in MSI the sign is waqaf $\trianglerighteq$ .
8.	فَاصْحُبُ الْمَيْمَنَةِ فَ مَّا اَصْحِبُ الْمَيْمَنَةِ فَ مَّا اَصْحِبُ الْمَيْمَنَةِ فَ	فَأَصْفُ كِلْفَيْنَةِ ثَمَّا أَضْحُبُ لَلْفُمُنَّة قِيْ	There is waqaf \( \frac{1}{2} \) in this section of the Risalah Amaliyah and this is following MSI. Meanwhile, MSI also has an inverted 5 Arabic sign which indicates that there is another qirâah which waqaf in this verse and one verse has been counted in this verse, while the qirâah asim does not include a place to stop. In this verse there is a sign of waqaf \( \frac{1}{2} \) after the end of the verse in the Risalah Amaliyah, while in MSI the sign is waqaf \( \frac{2}{2} \).
9.	وَاصْحُبُ الْمُشْعَةِ فَمَّا اَصْحُبُ	قِ اَصْحَابُ الشَّهُ الْمَا اَعْمَابُ الشَّهُ الْمَادُ الْ	There is waqaf \( \forall \) in this section of the Risalah Amaliyah and this following MSI. Meanwhile, MSI also has an inverted 5 Arabic sign which indicates that there is another qirâah which waqaf in this verse and one verse has been counted in this verse, while the Qirâah asim does not include a place to stop. In this verse, there is a sign of waqaf \( \forall \) after the end of the verse in the Risalah Amaliyah, while in MSI the sign is waqaf \( \forall \).

10.	وَالسِّيِّةُونَ السِّيْقُونَ ﴿	وَالسَّيِقُونَ السَّيِقُونَ ٥	There is waqaf after Y the end of the verse in the Risalah Amaliyah, this is following the Waqaf sign-on MSI.
11.	اُولَيْكَ الْمُقَرِّبُوُنَ ۗ	اِوُلِيِّكَ ٱلْمُعَرِّبُونَ ثِنَّ الْمُعَرِّبُونَ ثَنَّ الْمُعَرِّبُونَ ثَنَّ الْمُعَرِّبُونَ ثَنَّ	The way of writing <u>hamzah</u> in MSI puts the <u>hamzah</u> below while in the Risalah Amaliyah it is above. There is a waqaf z after the end of the verse in the Risalah Amaliyah, this is following the waqaf sign-on MSI.
12.	فِي جَنْتِ النَّهِيْرِ ۞	بِغِيَّةِ النَّكِيمُ ﴿	There is no waqaf sign after the end of the verse in the Risalah Amaliyah, this is following the waqaf sign-on MSI.
13.	ڟؙؾٞ۠ؾؽؘڷۘڒٷٙڸؿ <u>ڐٚ</u> ٛٛ	ۗ كُلِّةُ مِنَ الْا وَلَيْنِيَ شَ	There is waqaf after \( \forall \) the end of the verse in the Risalah Amaliyah, this is following the waqaf sign-on MSI.
14.	وَقَلِيْكُتِنَ الْأَخِرِيْنَ ۗ	فَقَيْرُ فِيَالْاخِرِينَ أَنَّ	There is a sign of waqaf $\bot$ after the end of the verse in the Risalah Amaliyah, while in MSI the sign is waqaf $\trianglerighteq$ .
15.	عَلَى مُرُرِمَّوْضُوْنَةً 🔞	عَلِى سُرُرِيْمُوْمِنْدُوكَةٍ ﴾	There is waqaf after \( \forall \) the end of the verse in the Risalah Amaliyah, this is following the waqaf sign-on MSI.
16.	هُ يَكِي بِينَ عَلَيْهَا مُسَتَّعْ لِينَ ﴿	®َنَيْلِيمُ اللَّهُ ال	There is no waqaf sign after the end of the verse in the Risalah Amaliyah, this is following the waqaf sign-on MSI.
17.	يُطُونُ عَلَيْهِ ﴿ وَلَمَانَ نُخَلِّمُونَا ۗ	بَيُطُوْفُ عَلَيْهِ مِرْوِلِلاَنَّةُ مُخَلِّدُوْنَكَفَّ	There is waqaf after \( \forall \) the end of the verse in the Risalah Amaliyah, this is following the waqaf sign-on MSI.
18.	والكاب قال المؤلف المؤل	ۿٟٲۿٙڮٷڟٙ؉ڔؽٷۜٙٷڴؙؠڔۻ ڡۜٙڝڲ۬ؿڒۣۿٞ	There is waqaf after $\mathbb{Y}$ the word abâriq in MSI, while in the Risalah Amaliyah there is no waqaf after $\mathbb{Y}$ the word abâriq.
19.	لَّا يُصَدِّعُونَ عَلَى وَلَا يُنْزِ فَنَ كُلُ	لاَيُمَنَّ عُنْهَ وَلِا يُلْزِيُونَ عَنْهَ إِذِلِا يُلْزِيُونَ فَيَ	There is waqaf after \( \forall \) the end of the verse in the Risalah Amaliyah, this is following the waqaf sign-on MSI.
20.	وَفِالِهَا تِمِنَالِيَنَ خَيْرُ وَنَا 🕜	وَفَاكُهُ وَيَا الْعَدَارُ الْمُواكِدُ وَالْمُواكِدُ الْمُؤْكِدُ الْمُؤْكِدُ الْمُؤْكِدُ الْمُؤْكِدُ	There is waqaf after Y the end of the verse in the Risalah

	T		
			Amaliyah, this is following the waqaf sign-on MSI.
21.	وَلَحْمِ طَايْرِيِّنَا يَشْتَهُوْلُ۞	وَلَمْ مُطَيِّرٍ مِنَا يَشَنَّ مُوْنَ اللهِ	There is a sign of waqaf $\vdash$ after
	200 1 31 120	ريو حيو يعالم الم	the end of the verse in the Risalah
			Amaliyah, while in MSI the sign
22	4.6.	Se. 8-2-1	is waqaf قلی.
22.	وَحُوْرُعِيْنُ 🕜	ۅؘڂۅۯۼؽػٛڰ	There is waqaf after \( \frac{1}{2} \) the end of
			the verse in the Risalah
			Amaliyah, this is following the
	5 . 2 . 3 & 3 2 2		waqaf sign-on MSI.
23.	كَامُنَالِ الْلُؤُلُو الْمُكْنُونِ	كَامَتُكُ فِي اللَّوْلِوُ الْكَنْوُرُونَ	There is a waqaf z after the end
			of the verse in the Risalah
			Amaliyah, this is following the
			waqaf sign-on MSI.
24.	جَزَآءً بِمَا كَانُوْ آيَعْمَلُونَ	اجَزَّاءً لِمَاكَاثُوا يَعْمَلُونَ ١	The shape of the flag between
			MSI and Risalah Amaliyah has a
			slightly different form.
25.	الاَيْسَعُوْنَ فِيهَالْغُوَّا وَلَا تَأْشِيًّا	لاَيَسْمَعُوْنَ فِيهُالَغُوَّا وَّلَا	There is wagaf after \( \frac{1}{2} \) the end of
		تَأْثِثُ مُّالِثُ	the verse in the Risalah
		,	Amaliyah, this is following the
			waqaf sign-on MSI.
26.	الاقتار الماليات	وَلاَ قِيدُو سَلَا سَلُا اللَّهُ عِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ	There is no waqaf sign after the
20.	الاقيلاسلماسلمان	ولا رفي الرسم اسما ال	end of the verse in the Risalah
			Amaliyah, this is following the
27	- 8 2 8 12 1 2 12 3 12 1	****	waqaf sign-on MSI.
27.	واصحب اليميين أه ما اصحب اليميين	والمخب اليمين ماامغب اليمين	There is waqaf \( \frac{1}{2} \) in this section
			of the Risalah Amaliyah and this
			is following MSI. Meanwhile,
			MSI also has an inverted 5 Arabic
			sign which indicates that there is
			another <i>qirâah</i> which waqaf in
			this verse and one verse has been
			counted in this verse, while the
			qirâah asim does not include a
			place to stop. In this verse there is
			a sign of waqaf $\rightarrow$ after the end of
			the verse in the Risalah
			Amaliyah, while in MSI the sign
			is waqaf فلى.
28.	1 2 2 2 2 m	¥ 9,1,5 2 23	العن Is waqay العن There is waqaf after \( \frac{1}{2} \) the end of
۷٥.	فِي سِدُ رِيخُصُو دُو	في سيدر حصود(١)	
			Amaliyah, this is following the
200	2 3 2/ 2/2	9900 100	waqaf sign-on MSI.
29.	وطلح منضودون	الوطليح مَنْصَنُودٍ ﴿	There is waqaf after \( \frac{1}{2} \) the end of
			the verse in the Risalah

			Amaliyah, this is following the waqaf sign-on MSI.
30.	وَطْلِّ مِنْدُوْ لِا	وَّخِلْلِ مِّنْدُوْهِ ﴿	There is waqaf after \( \forall \) the end of the verse in the Risalah Amaliyah, this is following the waqaf sign-on MSI.
31.	وَمَاءٍ مَسْكُوبٍ ٢	قِيِّاءٍ مَّسْكُونِيَ	There is waqaf after \( \forall \) the end of the verse in the Risalah Amaliyah, this is following the waqaf sign-on MSI.
32.	وُفُوكِهُ وِ كَيْنِي أَوْ	وَقَاكِمَ إِن كَطِيزُ عِنْ	There is waqaf after \( \forall \) the end of the verse in the Risalah Amaliyah, this is following the Waqaf sign-on MSI.
33.	لاَمَقُطُوعَةِ وَلاَ مُمُنُوعَةٍ	لأمقطوعة وَلا مُنوُّعَةٍ@	There is no waqaf after $\forall$ the end of the verse in the Risalah Amaliyah, this is not following the waqaf sign-on MSI, because in MSI there is Waqaf after $\forall$ the end of the verse.
34.	ٷٷؙۺػۯٷؽٷ <i>ٙ</i>	ٷڡؙ <i>ؙ</i> ڒۺۣڡٞڒٷؙۣ <i>ڲ</i> ڐۣۿ	At the beginning of wâw there is a difference, in MSI there is syiddah, while in the Risalah Amaliyah there is no. In the Risalah Amaliyah there is a sign waqaf after the end of the verse, while on MSI the sign is waqaf sil.
35.	الْمُنْ الْمُن	اَ اَنْشَانُهُ اَنْشَاكُ اَنْشَاكُ اَلَّا اَلْهُ الْمُنْ الْنُشَاكُ الْمُ	The shape of the flag between MSI and Risalah Amaliyah has a slight difference in form, and there is a <i>waqaf</i> after ½ the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI.
36.	فَعَالَمُنَ ابْحَارُانِ	الله الله الله الله الله الله الله الله	There is waqaf after \( \forall \) the end of the verse in the Risalah Amaliyah, this is following the waqaf sign-on MSI.
37.	عُرُبُّا ٱقْرَاجُاْ	عُرُبًّا اَشْرَابًا اِلْ	There is waqaf after Y the end of the verse in the Risalah Amaliyah, this is following the waqaf sign-on MSI.
38.	آيسني أليكيني أ	<b>ۗ ۗڴؙؚۭٚٚڞؙڂ</b> ڝؚٲڶؽڝٙؽڹ۞	There is a <i>waqaf</i> after the end of the verse in the Risalah Amaliyah, this is not following

			the waqaf sign-on MSI because
			on MSI the sign is قلى.
			Meanwhile, the & sign-on MSI
			and Risalah Amaliyah are both
20	86.	h	owned.
39.	الْحُلَّةُ مِنَ الْأَوْلِينَ 🛈	خُلِّةُ مُنَا لَا وَّلِيْنَاهُ	There is a sign of waqaf $\stackrel{\bot}{=}$ after
			the end of the verse in the Risalah
			Amaliyah, while in MSI the sign
			is waqaf after \( \frac{1}{2} \) at the end of the
40	a. 12 . 951	b 1. 941.	verse.
40.	وَثُلَّةٌ يِّنَ الْأَخِرِيْنَ ۗ	وَكُلُّهُ يُونَ الْمُحْدِثِينَ ۞	There is a sign of waqaf $\rightarrow$ after
			the end of the verse in the Risalah
			Amaliyah, while in MSI the sign
			is waqaf after y at the end of the
41	2 . 1200	- with a cold with a cold	Verse.
41.	وَأَصْعُبُ الشِّمَالِ لَامَّا أَصْعُبُ الشِّمَالِ ١	واصحب ليتمال مااصحب ليتمال	There is waqaf \( \frac{1}{2} \) in this section of
			the Risalah Amaliyah and this is
			following MSI. Meanwhile, MSI
			also has an inverted 5 Arabic sign which indicates that there is
			another <i>qirâah</i> which <i>waqaf</i> in this verse and one verse has been
			counted in this verse, while the
			qirâah asim does not include a
			place to stop. In this verse, there
			is a sign waqaf $\bot$ after the end of
			the verse in the Risalah
			Amaliyah, while in MSI the sign
			is waqaf قلى. Meanwhile, the
			shape of the flag between MSI
			and Risalah Amaliyah has a
			slightly different form.
42.	افي سَمُوْمِ وَجَمِيْلِ الْ	في سَمَوْهِ وَجَهِينِهِ	There is $waqaf$ after $\forall$ the end of
	Survey E		the verse in the Risalah
			Amaliyah, this is following the
			waqaf sign-on MSI.
43.	وَظِلِّ مِّنْ يَنْ مُوْمُولِ	وَيَظِلَ مِنْ يَخْمُونُم اللهِ	There is <i>waqaf</i> after ½ the end of
	20,07	77 3	the verse in the Risalah
			Amaliyah, this is following the
			waqaf sign-on MSI.
44.	لَّا بَارِدٍ وَلَاكَرِيْمِ ١٤٠	لابتارد ولاكر، غ	At the beginning of the word,
	1/2 0 //		Risalah Amaliyah is not found
			the <i>syiddah</i> , while in MSI there is
			syiddah in lâm at the beginning of
			the word.

15	012,123 (1) 12,03,4,15	1-816 00294	In this years MCI and years the
45.	اِلَّهُمُ كَانُوا قَبْلَ ذَٰلِكَ مُتَّرِفِيْنَ ۞	النَّمُ كَانُوا قَبْلَ ذٰلِكَ مُثْرَعِيْنَ ﴿	In this verse, MSI only uses the ج sign, while the Risalah Amaliyah uses 3 signs namely ج ملی, and
			الا لا
46.	وَكَانُوْ الْصِيرُ وَ لَا عَلَمَ الْحَيْثُ الْحَيْثُ الْعَظِيمُ	فَكَالْمُا رَضُ الْمُعَالِينِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ	There is a wagaf $\tau$ after the end
	197 773 233003	عَدَ أَحِدُهُ وَالْعَمَامُ اللَّهِ	of the verse in the Risalah
		Store Grade	Amaliyah, this is following the
			waqaf sign-on MSI.
47.	وَعِظَامًا وَإِنَّا لَتُبْعُوثُونُ ۗ	وكالوايقولون	There is waqaf \( \forall \) in this section of
	وَكَانُوْ ا يَقُوْ لُوْنَ لِمُ آبِلًا مِسْنَا وَكُنَّا ثُرَابًا	أيشذا مِثْنَا وَكُنَّا ثُرُابًا وَعِظَامًا ءَ إِنَّا	the Risalah Amaliyah and this is
		لَبَعُوْتُوْنَاڤ	following MSI. Meanwhile, MSI
			also has an inverted 5 Arabic sign
			which indicates that there is
			another qirâah which waqaf in
			this verse and one verse has been
			counted in this verse, while the <i>qirâah asim</i> does not include a
			place to stop. In this verse, there
			is waqaf \( \frac{1}{2} \) in this section of the
			Risalah Amaliyah and this is
			following MSI.
48.	(A) (2) (1) (1) (1) (1)	٨٤٤ وَمَا إِلاَوْ لَا إِلاَوْ لَا يَا لَوْدَا لِا مَا لَا مَا	The shape of the flag between
	03311313	00034, 5.5	MSI and Risalah Amaliyah has a
			slightly different form.
49.	عُلُ إِنَّ الْاَوِّلِيْنَ وَالْأَخِرِينَ فَي	قُلُ لِنَّ أَلَامُ لِنِّي وَالْأَخِرِ نِينَافُ	In MSI and Risalah Amaliyah the
		•	writing is the same. There is
			waqaf \( \frac{1}{2} \) at the end of this verse in
			the Risalah Amaliyah and this is
50	A at at at a Value 25	1	following MSI.
50.	لمجمعوعون إلى مِيقَاتِ يَوْمِ مُعَالُومِ فِي	000000	There is waqaf \( \forall \) in this section of the Piceleh Ameliyah and this is
		الماميعات وورمعاوم ا	the Risalah Amaliyah and this is following MSI.
51.	عَمْ لِنَجُو آيُهُا الشِّالْوُنَ لَلْكَدِيْوَنُ وَ	المُعَ النَّكُمُ النَّكُمُ النَّكُمُ النَّكُمُ النَّكُمُ النَّكُمُ النَّالَةُ النَّالِةُ النَّالِيِّةُ النَّالِيلِيلِيلِيلِيلِيلِيلِيلِيلِيلِيلِيلِيل	There is no waqaf $\forall$ in this part of
31.	مراعد الماسون مردون	آيتُهُا الصَّنَّا لُوْنَ الْكُكَّذِ بُوْنَاكَ آيتُهُا الصَّنَّا لُوْنَ الْكُكَّذِ بُوْنَاكَ	the verse in the Risalah Amaliyah
		CONTRACT CONTRACT	and this is not following MSI,
			because on MSI there is a waqaf
			Y in this part of the verse.
52.	الأِكِلُونَ مِنْ شَجِيِّةِ فَنَ زَقُوهُ	١٤ كِلْوْنَ	There is waqaf \( \forall \) in this section of
		مِنْ مُجْمَعِيرُمِنْ زَقُوْمِ ﴿	the Risalah Amaliyah and this is
			following MSI.
53.	مَالِعُوْنَ مِنْهَا الْبُطُنُونَ فَيَ	هَا لِؤُنَ مِنْهَا أَلْبُطُونَ ثَا	The writing on this word MSI
			uses the dammah, while the
			Risalah Amaliyah uses the
			dammah. In this verse there is a
			waqaf z until after the end of the
			verse in the Risalah Amaliyah,

			this is following the waqaf signon MSI.
54.	فَشَارِبُونَ عَلَيْهِ مِنَ الْجَيْبِ فَ	هُ يُعَلِيهُ وَنَعَلِيْهِ وَنَ عَلَيْهِ وَنَ عَلَيْهِ وَنَ عَلَيْهِ وَنَ الْعَجَدِيمُ فَي الْعَلَيْ	The writing on this word for both MSI and Risalah Amaliyah is the same. There is a waqaf z after the end of the verse in the Risalah Amaliyah, this is following the waqaf sign-on MSI.
55.	عَمْرِ مُنْ فَرْبَ أَوْمَ مُنْ الْحَالَةِ مُنْ الْحَالَةِ مُنْ الْحَالَةِ مُنْ الْحَالَةِ مُنْ الْحَالَةِ فَا	هَ الْمُؤْنَ اللَّهُ إِنَّ الْهِيْرَةِ الْهِيْرَةِ الْهِيْرَةِ الْهِيْرَةِ الْهِيْرَةِ الْهِيْرَةِ ا	The writing on this word both uses a small alif, while the Risalah Amaliyah uses alif zhâhir, and there is a waqaf علم after the end of the verse in the Risalah Amaliyah, while on MSI the sign waqaf قالی.
56.	هَنَانُونُهُمُ يَوْمَالِدِينِ ٥	· 《 · · · · · · · · · · · · · · · · · ·	There is a sign of waqaf be after the end of the verse in the Risalah Amaliyah, while in MSI the sign is waqaf is.
57.	نَحُنُ عَلَقُنكُمْ فِلْوَلا يُصَدِّقُونَ فَكُولَا فُصَدِّقُونَ فَكَ	عَنَىٰ خَلَقُنَاكُمُ فَلَوْلا تُصَدِقُونِكَ	In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked.
58.	الْكُرُّيْتُ مُّ مَّتُمُنُونَ فَيَ	القرائيم ما يُنتون	There is a sign of waqaf $\rightarrow$ after the end of the verse in the Risalah Amaliyah, while in MSI the sign is waqaf $\stackrel{\text{il}}{=}$ .
59.	عَالَتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْمُقَالِقُونَ فَالْمُونَ	عَانَمُ عَلَقُوْلَهُ إِمْ غَنْ لَخَالِظُونَ فَ	The waqaf sign in this verse is both MSI and the Risalah Amaliyah.
60.	نَحُنُ قَدَّ رَاَّلَيْنَكُمُ الْوَت وَمَا تَحُنُ يِعَسَّبُو قِينًا	ڡؙۼٷڡڐڗ؆ؠۘؽۼڴڒٳڎۅٚؿۊڡۘٵۼۘؽ ڝۺڣٷ <b>ۊؽ</b> ؿڰ	The waqaf sign in this verse is both MSI and the Risalah Amaliyah.
61.	عَنَّانَ تُبَكِّلُ أَمْثَالُكُمْ وَكُشِيعُكُمْ فِي مَالاَتَفَالُكُونَ كُ	مَلِّنَ ثُنْدِ اَنْكَالَةُ وَنُلْفِئَكُرُفِي مَالاَتَنَكُرُنِي	The shape of the flag between MSI and Risalah Amaliyah has a slightly different form. The writing on this word for both MSI and Risalah Amaliyah is the same.
62.	وَلَقَدُ عَلِيْتُمُ النَّشُاءَ الْأُولِي فَنَوْلَاتِذَكَّرُونَ ۞	ٷڷڲڎ <b>ۼڽۼؙ؆ڵڂڷٙۊڵٳ۬ڗڮ</b> ۑٞڹۘۏڮٷڴڴٷؽ ڰ	In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked.
63.	الْوَرِيَّ يُتُدُمُ مَا تَعَرِّ ثُوْثًا ﴿	الكراة ينغم شاخر الأراث	There is a sign of waqaf $\perp$ after the end of the verse in the Risalah Amaliyah, while in MSI the sign is waqaf $\stackrel{\text{il}}{=}$ .

64.	ءَ ٱنْتُرْتُورُ رَغُونُهُ أُمْ يَحُنُ الزَّارِغُونَ ﴿	المُمْرَاطِينَا أَمْ تَحْنُ الزَّارِ عُوْنَا	The shape of the flag between MSI and Risalah Amaliyah has a slightly different form.
65.	112113111	لَوْنَشَّاهُ لِجَعَلْنَهُ	The shape of the flag between
05.	الولشاء لجعلت	مُطَامًا فَطَلَعُمْ تُفَكِّمُونَ © مُطَامًا فَطَلَعُمْ تُفَكِّمُونَ ©	· · · · · · · · · · · · · · · · · · ·
	حطامًا فظلتُم تفكهون ك	حطاما فطلم لفحظهون ا	MSI and Risalah Amaliyah has a
			slightly different form. There is
			no waqaf \( \frac{1}{2} \) in this part of the
			verse in the Risalah Amaliyah
			and this is not following MSI,
			because in MSI there is a waqaf \( \frac{1}{2} \)
			in this part of the verse.
66.	الِنَّالُمُغْرَمُونَ الْ	اِتَ لَمُغْرَمُونَتُ اللَّهُ	There is <i>waqaf</i> \( \forall \) in this section of
			the Risalah Amaliyah and this is
			following MSI.
67.	ابل نَحُن مَحْرُومُونَ	المل تحن تحر ومؤن	In writing waqaf, both MSI and
			Risalah Amaliyah are both
			unmarked.
68.	الفرَءَيْدُوالْمَاءَالَّذِي تَشُرَيُونَ اللَّهِ	ٱفَرَّ يُثُمُ	The shape of the flag between
	الروييس الرق الرواق	المُكَادَ اللَّذِي لَشَمْ يُونَا وَاللَّهُ	MSI and Risalah Amaliyah has a
		00 40	slightly different form. There is a
			sign of waqaf \( \sigma\) after the end of
			the verse in the Risalah
			Amaliyah, while in MSI the sign
			is waqaf قلَّي.
69.	عَائِيْهُ أَنْ أَنْ الْمُؤْنِ الْمُؤْنِ الْمُغَوِّدُ الْمُنْ لِكُونَ الْمُعْرِلُونَ الْمُغَوِّدُ الْمُنْ لُونَ	المَّانَعُ الْنُرَالِمُ وَالْ	In writing waqaf, both MSI and
	- 32 0 1 35 073 5	مِنَ الْمُزَانِ الْمُخَفِّنُ الْمُثَرِلُونَ	Risalah Amaliyah are both
		00,000	unmarked.
70.	الأنشاء معالمة أحاها فالأنشكرون	بلَوْ نَشَاءُ	The shape of the flag between
	ر در این	جَعَلْكُ أَجُلَجًا فَلَوْلاَتَشْكُرُوْنَ	MSI and Risalah Amaliyah has a
		30,1	slightly different form.
71.	اَفُوءَيْتُ النَّارَالَةِي تُورُونَ ۗ	ٱفَرَءَ يُتُمُ النَّارَالِّينَ تُورُونَ ﴿	There is a sign of waqaf \( \sigma \) after
	= - 1 = -		the end of the verse in the Risalah
			Amaliyah, while in MSI the sign
			is <i>waqaf ق</i> لّی.
72.	نَحْنُ الْمُنْشِئُونَ	ءَآنَةَ	In writing waqaf, both MSI and
	5 111 3 12 12 12321	اَنْشَأَتُمُ شِجَرَتَهَا آمْ نَحُنُ الْمُنْشِئُونَ ﴿	Risalah Amaliyah are both
	اء انت الشائد منجر م امر	3,0,0,0	unmarked.
73.	نَحْنُ جَعَلْنُهَا تَذَكَرُةً وَمَتَاعًا لِلْمُقُونِينَ ۞	خَنُ جَعَلْنُهَا تَذْكِرَةً وَّمَّتَاعًا لِّلْمُقُو بُنَهُم	There is no sign of waqaf z after
		30.10	the end of the verse in the Risalah
			Amaliyah, while on MSI the sign
			is waqaf z, after that in RA is
			marked as $\xi$ , while MSI is
			marked as $\varepsilon$ in the next verse.
74.	فَسَيْحُ بِالسُّمِ رَبِّكَ الْعَظِيمِ 🛈 😂	افسَيّة باسْمِ رَبِّكَ العَظِيمِ @	In writing waqaf, both MSI and
		. 77 0 77 1 305	Risalah Amaliyah are both
			unmarked.
L	l .	l .	W

75.	فَكُوْمُ الْفُرِيمُ الْمُتَاكِمُومِ الْمُتَاكِمُ وَالْمُتَاكِمُ وَالْمُعُمُومِ وَالْمُتَاكِمُ وَالْمُعَالِمُ الْمُتَاكِمُ وَالْمُتَاكِمُ وَالْمُتَاكِمُ وَالْمُتَاكِمُ وَالْمُتَاكِمُ وَالْمُتَاكِمُ وَالْمُعِلِمُ الْمُتَاكِمُ وَالْمُتَاكِمُ وَالْمُتَاكِمُ وَالْمُعِلِمُ الْمُتَاكِمُ وَالْمُتَاكِمُ وَالْمُعِلِمُ الْمُتَاكِمُ والْمُعِلِمُ الْمُتَاكِمُ وَالْمُعِلِمُ الْمُعِلِمُ الْمُتَاكِمُ وَالْمُعِلِمُ الْمُتَاكِمُ وَالْمُعِلِمُ الْمُعْلِمُ وَالْمُعِلِمُ الْمُعْلِمُ وَالْمُعِلِمُ الْمُتَاكِمُ وَالْمُعِلِمُ الْمُعْلِمُ وَالْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلَّمُ الْمُعِلِمُ وَالْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمِعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمِ الْمُعِلِمِ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمِ الْمُعِلِمُ الْمُعِلِمُ	فَلَا الْقُدِمُ عَوَاقِعَ الْنَجُوعِ الْمَ	The shape of the flag between MSI and Risalah Amaliyah has a slightly different form. There is waqaf \( \forall \) in this part of the verse in the Risalah Amaliyah, while this does not exist in MSI. In this verse, both MSI and Risalah Amaliyah there are differences in the way of writing the word
76.	وَإِنَّهُ لَقُسَدُ لَوْتَكُ مُونَ عَظِيمٌ اللَّهِ	وَانَّهُ لَقَسَمُ أُوتِتَمَكُونَ عَظِيمُ	bimawâqi`.  There is waqaf Y in this section of the Risalah Amaliyah and this is following MSI.
77.	۞ٛڋۼڴۯٲؽڟٚڟ <u>ٙ</u>	٧ِنَّهُ لَعُرُا <i>نُ كُن</i> ُمُ أَثُونُ	There is <i>waqaf</i> $\forall$ in this section of the Risalah Amaliyah and this is following MSI.
78.	فِيُ كِلْمِ مُعَكَّمُونِ ۗ	نِ كِتْ مَكْنُونِ ﴿	There is <i>waqaf</i> <sup>Y</sup> in this section of the Risalah Amaliyah and this is following MSI.
79.	اللَّيْتُ آلِاً الْفَطَهَرُونَ الْمُ	لاً يَتَمَسُّكُ اللَّهُ الْمُلَاقِّ يُوْتَكُانُ	There is a sign of waqaf $\perp$ after the end of the verse in the Risalah Amaliyah, while in MSI the sign is waqaf $\stackrel{\text{il}}{=}$ .
80.	تَنْزِيْلُ مِّنْ زَّتِ الْعَلَمِيْنَ ۗ	عَنْوِيْلُ مِنْ زَرَبِ اللهَ لِمِينِ مَنْوِيْلُ مِنْ زَرَبِ اللهَ لِمِينِ	In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked.
81.	أَفَيِهُذَا كَدِيْثِ ٱنْتُكُمُ مُذُهِنُوْنَ ﴿۞	ٱفَيَهِٰلَآ الْحَدِيْثِ ٱلْتُمُ مُنْدُهِدُ وَى اللَّهِ	There is <i>waqaf</i> \( \forall \) in this section of the Risalah Amaliyah and this is following MSI.
82.	وَتَجْعَلُونَ رِزُقَكُمُ آئِكُمُ مُكَذِّبُونَ	الا تَعْمَالِوْرُونِهُ الْكُوْرُاكُونُونَاكُونُونِاكُونُونَاكُونُونِاكُونُونَاكُونُونِاكُونُونِاكُونُونِاكُونُونِاكُونُونِاكُونُونِاكُونُونُونُونُونُونُونِاكُونُونُونُونُونُونُونُونُونُونُونُونُونُ	In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked.
83.	وَالْمُولِ الْمُعْتِ الْمُكْتُومُ الْمُكَاثِّعُومُ الْمُكَاثِّعُومُ الْمُكَاثِّعُومُ الْمُكَاثِّعُ الْمُكَاثِّ	فَلُولِا لِمَا بَلِنَكِ الْحُرِلَةِ فَوْمَ الْ	There is waqaf \( \frac{1}{2} \) in this section of the Risalah Amaliyah and this is following MSI.
84.	وَٱنْتُ حِيْنَ إِتَنْظُرُونَ	﴾وَانْـُمُ حِيْلَةُ إِشْظُرُوْنِ؟	There is <i>waqaf</i> <sup>Y</sup> in this section of the Risalah Amaliyah and this is following MSI.
85.	وَخَفُنُ أَقْرَبُ اِلْيُعِومِنْكُمْ وَالْجِنْ لَانْتُجِيرُ وْنَ۞	وَغَنَا قُرْبُ إِنَّهِ مِنْكُرُ وَلَكِنْ لاَ تُبْعِيمُ وُنَ؟	In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked.
86.	فَلُوُلِآلُ كُنْتُمْ غَيْرَ مَدِيْنِينَ ۗ	فَلَوْلَا إِنْ كُنتُمْ غَيْرَمَدِيْنِيْنَ أَنْ	There is <i>waqaf</i> <sup>Y</sup> in this section of the Risalah Amaliyah and this is following MSI.

87.	تَرْجِعُوْنَهَآلِ(نَكُنْتُهُ صَدِقِيْنَ۞	ڒڿٷڒؽۿٵڶ ػؙؽ۫ۿؙؙ <mark>ؙ</mark> ۻڶۮۣڡٙؿڒؘڰ	In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked.
88.	فَأَمُلُونَكُونَ مِنَ الْمُقَرِّئِينَ ﴿	ۿؙٲمَّارَنڪَانَ مِنَ ڶ <b>ڵڠٙڎٛؿؽ</b> ۞	There is <i>waqaf</i> <sup>y</sup> in this section of the Risalah Amaliyah and this is following MSI.
89.	فَرَقَ قَرَيْحَانُ إِذْ وَجَنَتُ نَعِيْمٍ	فَرْبَعُ وَرَجُهَانُ وَجَلَكُ تَعِيْمُ	There is waqaf \( \forall \) in this section of the Risalah Amaliyah and this is following MSI. While on MSI there is also a 5 inverted Arabic sign which indicates the existence of another qirâah that waqaf in this verse and one verse has been counted in this verse, while at qirâah asim the verse does not include a place to stop.
90.	وَٱمَّالَوْكَانَ مِنْ اَصْحَبِ الْبَيْنِيْنِ	<b>وَآمُّالُانُ كَانَ مِنْ اَصْحُلِي</b> اُلْمِيكِيْنِ الْمُ	
91.	فَسَلْمُلَكُ مِنْ اَصْحِبِ الْيُمِيْنِ ٥	هَنَهُ أَلْكِونَ الْمُعْلَى لِلْهِيَّةِ فِي	There is no waqaf قلى in this section of the verse in the Risalah Amaliyah, while the waqaf sign is found in MSI.
92.	وَأَمَّا لِنْكَانَ مِنَ الْكَاذِينِ الضَّالِيْنَ الْصَّالِيْنَ الْصَّالِيْنَ الْصَ	ۯٵڴ ٳؽٵؽؚڡؽؙڶڷڰڴؙڋؠۣؽؽٵڶڞڰٵۣؽؽؘ۞۠	There is <i>waqaf</i> \( \forall \) in this section of the Risalah Amaliyah and this is following MSI.
93.	فَنُزُلُّ مِنْ حَيْدٍ	فَسُرُكِ عِنْ <del>مَ</del> يَعْهِ	There is <i>waqaf</i> <sup>Y</sup> in this section of the Risalah Amaliyah and this is following MSI.
94.	وَتُصْلِيَّةُ جَحِيمٍ ٢	ٷ <i>ۺ</i> ؽڸؿڎؙڿؚڲؚؽڔڰ۫	There is <i>waqaf</i> <sup>Y</sup> in this section of the Risalah Amaliyah and this is following MSI.
95.	اِنَّ هٰذَا لَهُوَحُقُّ الْيَقِيْنِ ۞	ٳ <b>ڹٞۿ</b> ڶڵۿۊػڡٞٵٚؽٙێؿؽؚٷ	There is waqaf z in this section of the verse in the Risalah Amaliyah and this is following MSI.
96.	أَفْسَيِّحُ بِالسَّمِ رَبِّكَ الْعَظِيرَ	فَسَهَ بِن بِاسْمِ رَبِّكَ العَظِيْمِ ۞	Both MSI and Risalah Amaliyah contain the sign <i>waqaf</i> ξ.

In general, it can be concluded that Hizib in MSI has 2 places, while in the Risalah Amaliyah there is no. Signs of Makra in MSI and Risalah Amaliyah have the same number, namely in three places.  $Waqaf \succeq$  in Risalah Amaliyah is found in 17 places, while in MSI there is not.  $Waqaf \in$  in MSI and Risalah Amaliyah have

the same number, namely in seven places. Waqaf و on MSI and Risalah Amaliyah have the same number, which are in one place. Waqaf الله in MSI is in 51 places, while in the Risalah Amaliyah there are 44 places, which is a difference of six marks. Waqaf قلى MSI is in six places, while the Risalah Amaliyah is not found.

# C. An Analysis of the Punctuation MSI and Risalah Amaliyah of Surah *al-Wâqi`ah*

There are 10 punctuation marks in the Indonesian Standard Mushaf, namely sifr, tasdydid idghom, mim iqlab, mandatory or common mâd, mâd jaiz, saktah, imalah, isymam, tashil, and small sîn. 193 Whereas in the Risalah Amaliyah on surah al-Wâqi`ah There are only 4 discussions, namely tasdydid idghom, mim iqlab, mandatory or common mâd, and mâd jaiz. There are 131 tasydid punctuation marks in the Risalah Amaliyah. The punctuation of mim iqlâb in the Risalah Amaliyah has 2 pieces. There are 11 punctuation marks in the mandatory mâd in the Risalah Amaliyah. There are 17 punctuation marks of mâd jaiz in the Risalah Amaliyah.

Meanwhile, there are 135 *tasydid* punctuation marks on MSI. The punctuation of *mim iqlâb* in MSI is the same as in the Risalah Amaliyah, namely 2 pieces. There are 11 and 17 punctuation marks in the compulsory *mad wajib* and *mad jaiz*, which are the same as the punctuation in MSI. Apart from the four punctuation marks above, namely *sifr* (*mustadir/mustatil*), *saktah*, *imalah*, *isymam*, *tashil*, small *sîn*, the authors did not find it in the MSI or the Risalah Amaliyah

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 $<sup>^{193}</sup>$  Because of the author's limitations on the surah al- $W\hat{a}qi$ `ah, not all punctuation marks are found in this discussion.

because the special discussion other than the four initial discussions was a special subject in the special science of the Qur`an reading history which only exist in certain chapters.

For the sign of the <u>h</u>arakah fat<u>h</u>ah in the Risalah Amaliyah, there are 596 pieces. The symbol of <u>h</u>arakah fat<u>h</u>ah qâimah in the Risalah Amaliyah are 44 pieces. There are 22 signs of <u>h</u>arakah fat<u>h</u>atain in the Risalah Amaliyah. The saknah sign in the Risalah Amaliyah contains 374 pieces. There are 211 <u>h</u>arakah kasrah signs in the Risalah Amaliyah. There are 37 <u>h</u>arakah kasrotain signs in the Risalah Amaliyah. There are 208 signs of <u>h</u>arakah dommah in the Risalah Amaliyah. There are 9 <u>h</u>arakah dommatain signs in the Risalah Amaliyah. The inverted <u>h</u>arakah dommah sign in the Risalah Amaliyah contains 6 pieces. In terms of <u>h</u>arakah marks on MSI, it has 10 kinds of <u>h</u>arakah signs. It's just that in surah al-Wâqi`ah in the Risalah Amaliyah there is no kasrah qâimah. Meanwhile, other punctuation marks are following MSI.