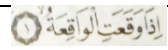
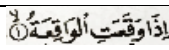
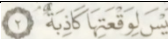
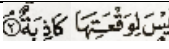


CHAPTER IV

**THE ANALYSIS OF COMPARISON OF WRITING SURAH AL-
WÂQI'AH ON RISALAH AMALIYAH AND MSI**

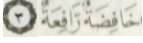
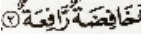
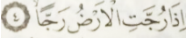
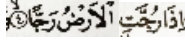
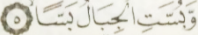
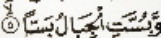
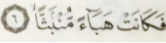
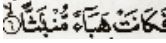
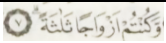

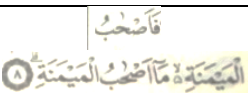

A. The Rules of Writing Risalah Amaliyah and MSI

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. |  |  | Word <i>الواقعة</i> in terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ'î</i> . In the word <i>إِذَا</i> ⁸⁰ including the <i>hamzah</i> rule that is located at the beginning of the word. ⁸¹ |
| 2. |  |  | The word <i>كاذبة</i> in verse two includes a special rule or <i>farsh</i> and <i>ikhtilâf ulâma`</i> occurs in its writing. This word is also found in surah <i>al-'Alaq</i> verse sixteen. According to al-Balansi (narrator <i>rasm utsmânî</i>), there was <i>hadzf alîf</i> in surah <i>al-Wâqi'ah</i> verse two and <i>al-'Alaq</i> verse sixteen. |

⁸⁰ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*, ...76.

⁸¹ This word including the first rule of *hamzah*. See Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*, ...121.

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| | | | Meanwhile, Imam Abu Dâud eliminated <i>alîf</i> in surah <i>al-'Alaq</i> only. ⁸² In writing, the Indonesian Mushaf and Risalah Amaliyah are written using <i>itsbât</i> . |
| 3. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |
| 4. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . In the 4th verse, two words have <i>hamzah</i> principles, namely the words إِذَا and الْأَرْضُ. ⁸³ |
| 5. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |
| 6. |  |  | 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 that is located at the end of the word, namely the word هَبَاءً. ⁸⁴ |
| 7. |  |  | <i>Rasm imlâ`î</i> written ثلاثة, and <i>rasm utsmânî</i> written ثَلَاثَةً. In verse seven it is written by removing the <i>alîf</i> after <i>lâm</i> . According to Imam ad-Dâni, the word ثَلَاثَةً includes the rules of <i>hadzf alîf</i> in twenty-three places. ⁸⁵ In the word أَزْوَاجًا is a form of <i>hamzah</i> rule written at the beginning of the word. ⁸⁶ |
| 8. |  |  | <i>Rasm imlâ`î</i> written اصحاب, and <i>rasm utsmânî</i> written اصحب. With the derivation or addition of accompanying words such as م, و, ل, and ف it is found in verses 8, 9, 27, 38, 41, 90, and 91 by removing the <i>alîf</i> after the letter ح. The form of the word is <i>jama` taksir</i> and the word اصحب is <i>farsh</i> , according to Abu Dâud and |

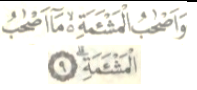
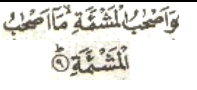
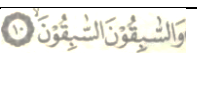
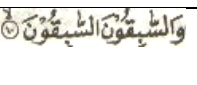
⁸² Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,...198.

⁸³ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,...76.

⁸⁴ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,...88.

⁸⁵ Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,...92.

⁸⁶ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,...76.

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| | | | ad-Dâni, in the word اصحاب it is included in the rules of <i>hadzf alif</i> . ⁸⁷ In this verse, there is a <i>hamzah</i> rule in the words فَأَصْحَابُ and أَصْحَابُ. ⁸⁸ |
| 9. |  |  | <i>Rasm imlâ`î</i> written اصحاب, and <i>rasm utsmânî</i> written اصحب. With the derivation or addition of accompanying words such as م, و, ل, and ف, it is found in verses 8, 9, 27, 38, 41, 90, and 91 by removing the <i>alif</i> after the letter ح. The word form is <i>jama` taksir</i> and the word اصحب is <i>farsh</i> . According to Abu Dâud and ad-Dâni, this includes the rules of <i>hadzf alif</i> in every place. ⁸⁹ In this verse, there is the word وَأَصْحَابُ الْمَشْأَمَةِ with the derivation repeated twice. In the first word, including the <i>hamzah</i> rule at the beginning of the word, ⁹⁰ Meanwhile, the second word is in the form of <i>hamzah</i> which is located in the letter ya`. ⁹¹ |
| 10. |  |  | <i>Rasm imlâ`î</i> written السابقون, and <i>rasm utsmânî</i> written السبقون. In verse 10 it is written by removing the <i>alif</i> after <i>sîn</i> . The rules of the word السابقون include <i>hadzf alif</i> in the form of the word <i>jama` mudzakkar salim</i> . ⁹² |

⁸⁷ 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.

⁸⁸ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,...76.

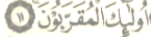
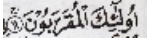
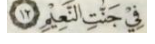
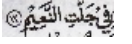
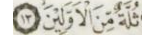
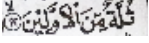
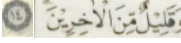
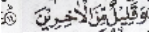
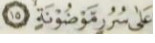
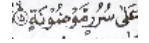
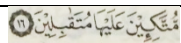
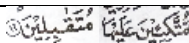
⁸⁹ Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur`an*,...118. See also Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,...351.

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.

⁹⁰ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

⁹¹ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76-83.

⁹² Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.

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| 11. |  |  | <i>Rasm imlâ`î</i> written اولئك, and <i>rasm utsmânî</i> written اولئك. In verse 11 it is written to throw <i>alîf</i> after <i>lâm</i> and the word form اولئك is <i>ism isyârah</i> . The rule states, <i>alîf</i> which accompanies the <i>lâm</i> in the middle of the <i>lafaz</i> , then it is removed. ⁹³ The <i>hamz</i> rule in this verse is found at the beginning of the word and the middle of the word, and the <i>ziyâdah wâw</i> rule is there in <i>lafz</i> اولئك. |
| 12. |  |  | <i>Rasm imlâ`î</i> written as جنات, and <i>rasm utsmânî</i> written as جنات. In verse 12 it is written by removing the <i>alîf</i> after <i>nûn</i> . The form of the word جنات is <i>jama` muannas salim</i> . ⁹⁴ This is following the rules of <i>hadzf alîf</i> . |
| 13. |  |  | 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. |  |  | <i>Rasm imlâ`î</i> says الاخرين, and <i>rasm utsmânî</i> is written الاخرين. In verses 14, 40, and 49 it is written removing the <i>alîf</i> . The word الاخرين includes the rules of <i>hadzf alîf</i> in the form of the word <i>jama` mudzakkar salim</i> . ⁹⁵ In this verse, there is a <i>hamzah</i> at the beginning of the word, which is the word الأخرين. ⁹⁶ |
| 15. |  |  | The word علي includes the rules of <i>badal alîf majhulah al-asl</i> . ⁹⁷ |
| 16. |  |  | <i>Rasm imlâ`î</i> says متقابلين, and <i>rasm utsmânî</i> is written متقابلين. In |

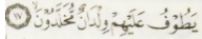
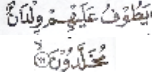
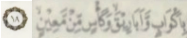
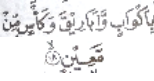
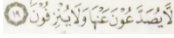
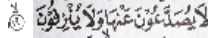
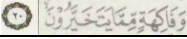
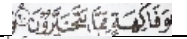
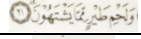
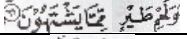


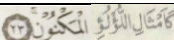
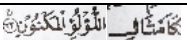
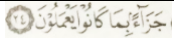
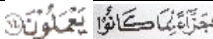
⁹³ Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur`an*,...93, and Ibn Watsîq Al-Andalusî, *Risâlah fî Rasm Al-Mushaf*, ...76.

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.

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| | | | verse 16 it is written to throw <i>alîf</i> after <i>qâf</i> . The rule of <i>hadzf alîf</i> in the word متقبلين is <i>jama` mudzakkar salim</i> . In the word مُتَكِّين, is there <i>hamzah bi duni sûrah</i> . ⁹⁸ |
| 17. |  |  | In the word ولدان, including a special rule. In this word, Imam Abu Dâud uses <i>hadzf alîf</i> . The word ولدان in MSI and Risalah Amaliyah is written using <i>itsbât</i> . In his rule, Imam Abu Dâud uses <i>hadzf alîf</i> . ⁹⁹ |
| 18. |  |  | 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 that is located at the beginning and in the middle of the word, namely وَكَأْسٌ ¹⁰¹ and يَا كُؤَابُ وَيَا بَارِقُ ¹⁰⁰ |
| 19. |  |  | No difference between <i>rasm utsmânî</i> and <i>imlâ`î</i> . |
| 20. |  |  | Is there a <i>fashl</i> rule in lafz مما. |
| 21. |  |  | Is there a <i>fashl</i> rule in lafz مما. |
| 22. |  |  | No difference between <i>rasm utsmânî</i> and <i>imlâ`î</i> . |
| 23. |  |  | 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 two words, namely اللَّوْثُ ¹⁰² and كَأَمْثَالِ ¹⁰³ |
| 24. |  |  | 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 which is located at the end of the word, namely جَزَاءُ ¹⁰⁴ and in the |

⁹⁸ 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.

¹⁰⁴ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 88.

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| | | | word كَانُوا, there is a rule of ziyâdah alîf. ¹⁰⁵ |
| 25. | لَا يَسْمَعُونَ فِيهَا لِقَاءً وَلَا تَأْتِيَهُمْ | لَا يَسْمَعُونَ فِيهَا لِقَاءً وَلَا تَأْتِيَهُمْ | 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 تَأْتِيَهُمْ. ¹⁰⁶ |
| 26. | الْأَقْبَابُ سَلَامًا | الْأَقْبَابُ سَلَامًا | In verse 26 it is written by removing <i>alîf</i> after <i>lâm</i> . According to Imam ad-Dâni, the word سلم is included in the rules of <i>hadzf alîf</i> , that is, if there is a form of <i>alîf</i> that accompanies <i>lâm</i> in the middle of lafaz it is discarded. ¹⁰⁷ The word إِلَّا is included in the rules of <i>hamzah</i> . ¹⁰⁸ |
| 27. | وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ | وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ | <i>Rasm imlâ`î</i> written اصحاب, and <i>rasm utsmânî</i> written اصحب. With the accompanying word derivations such as و, م, ل, and ف, it is found in verses 8, 9, 27, 38, 41, 90, and 91 by removing the <i>alîf</i> after the ح. The word form is <i>jama` taksir</i> and the word اصحب is <i>farsh</i> . According to Abu Dâud and ad-Dâni, this includes the rules of <i>hadzf alîf</i> . ¹⁰⁹ And there is a <i>hamzah</i> rule to the word أَصْحَابُ which was repeated twice. ¹¹⁰ |
| 28. | فِي سِنِّ مَنْصُورٍ | فِي سِنِّ مَنْصُورٍ | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |
| 29. | وَأَطْلَحَ مَنْصُورٍ | وَأَطْلَحَ مَنْصُورٍ | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |

¹⁰⁵ 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 الزبر في فعلوه في QS *ar-Rahman* verse 52. See Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 59.

¹⁰⁶ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 83.

¹⁰⁷ Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur`an*,...95.

¹⁰⁸ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

¹⁰⁹ 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 Tajwid 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.

¹¹⁰ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

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| 30. | | | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |
| 31. | | | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . In the word وَمَاءٌ, there is a <i>hamzah</i> rule at the end of the word. ¹¹¹ |
| 32. | | | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |
| 33. | | | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |
| 34. | | | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |
| 35. | | | <i>Rasm imlâ`î</i> written انشاناهن, and <i>rasm utsmânî</i> 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 <i>hadzf alîf</i> in the form of <i>domir rofa 'muttasil</i> . ¹¹² In verse, إِنَّا أَنْشَأْنَاهُنَّ إِنشَاءً here is a form of <i>hamzah</i> which is at the beginning and end of the word. ¹¹³ |
| 36. | | | <i>Rasm imlâ`î</i> written as فجعلناهن, and <i>rasm utsmânî</i> written as فجعلنهن. In verse 36 it is written by removing the <i>alîf</i> after <i>nûn</i> . The form of the word فجعلنهن includes the rules of <i>hadzf alîf</i> with the form of <i>domir rofa 'muttasil</i> . ¹¹⁴ In this verse, there is a <i>hamzah</i> at the beginning of the word, namely in the sentence أَبْكَارًا. ¹¹⁵ |
| 37. | | | 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> at the beginning of the word, namely in the sentence أَدْرَاكًا. ¹¹⁶ |

¹¹¹ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 88.

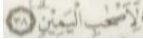
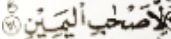

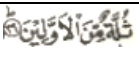
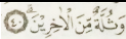

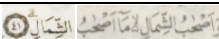
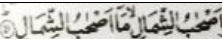
¹¹² Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.

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.

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| 38. |  |  | <i>Rasm imlâ`î</i> written اصحاب, and <i>rasm utsmânî</i> written اصحب. The derivation or addition of accompanying words such as و, م, ل, and ف it is found in verses 8, 9, 27, 38, 41, 90, and 91 by removing the <i>alîf</i> after the letter ح. The word form is <i>jama` taksir</i> and the word اصحب is <i>farsh</i> . According to Abu Dâud and ad-Dâni, this includes the rules of <i>hadzf alîf</i> . ¹¹⁷ In this verse, there is a <i>hamzah</i> form which is at the beginning of the word, namely the word لأصحب. ¹¹⁸ |
| 39. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . In the word الْأَوْلِيْنَ, there is a <i>hamzah</i> rule that takes place at the beginning of the word. ¹¹⁹ |
| 40. |  |  | <i>Rasm imlâ`î</i> says الاخرين, and <i>rasm utsmânî</i> is written الاخرين. In verses 14, 40, and 49 it is written by removing <i>alîf</i> after <i>alîf</i> . This word is included in the rules of <i>hadzf alîf</i> in the form of the word <i>jama` mudzakkar salim</i> . ¹²⁰ In the word الْأَخْرِيْنَ, there is a <i>hamzah</i> rule that comes at the beginning of the word. ¹²¹ |
| 41. |  |  | <i>Rasm imlâ`î</i> written اصحاب, and <i>rasm utsmânî</i> written اصحب. With the derivation or addition of accompanying words such as و, م, ل, and ف it is found in verses 8, 9, 27, 38, 41, 90, and 91 by |

¹¹⁷Ismail 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.

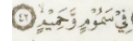
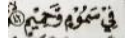
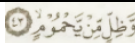
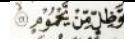
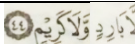
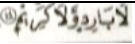
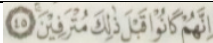
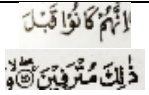

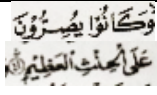


In the book *Hilyah at-Tilawah* it is explained that in one part there are several parts, in this word it is found in *qism as-sani*, namely in the second part of the rule.

¹¹⁸ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

¹¹⁹ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76-83.

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

¹²¹ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76-83.

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| | | | removing the <i>alif</i> after the letter ح. The word form is <i>jama` taksir</i> and the word <i>اصحب</i> is included in the <i>farsh</i> rule. According to Abu Dâud and ad-Dâni, this includes the rules of <i>hadzf alif</i> . ¹²² In this verse there is a <i>hamzah</i> rule, namely the word <i>أَصْحَبُ</i> which is repeated twice. ¹²³ |
| 42. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |
| 43. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |
| 44. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |
| 45. |  |  | <i>Rasm imlâ`î</i> says <i>ذالك</i> , and <i>rasm utsmânî</i> is written <i>ذلك</i> . In verse 45 it is written by removing <i>alif</i> after <i>dzâl</i> . The word <i>ذلك</i> includes <i>farsh</i> and all Mushaf are written as <i>ذلك</i> . ¹²⁴ In this verse, there is a <i>hamzah</i> rule in the word <i>إِنَّهُمْ</i> , ¹²⁵ and the word <i>كَانُوا</i> is found <i>alif ziyâdah</i> rule. ¹²⁶ |
| 46. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . on the word <i>كَانُوا</i> there is a <i>ziyâdah alif</i> rule, ¹²⁷ and there is <i>badal</i> rule in <i>على</i> . |
| 47. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . In the word <i>كَانُوا</i> there is a rule of <i>ziadah</i> |

¹²²Ismail 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.

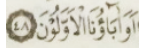
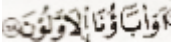
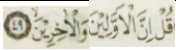
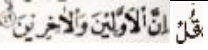
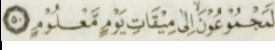
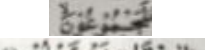
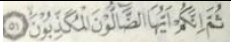
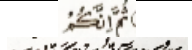
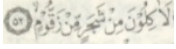
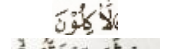
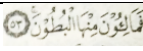
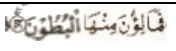
¹²³ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

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

¹²⁵ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

¹²⁶ In Arabic rules, it is impossible to meet two dead letters. In this word *alif* 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.

¹²⁷ In Arabic rules, it is impossible to meet two dead letters. In this word *alif* 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.

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| | | | <i>alif</i> . ¹²⁸ In this verse, there is a rule <i>hamzah</i> in the word أَبَاءَنَا which is repeated twice in one verse. ¹²⁹ |
| 48. |  |  | In the word أَوْ أَبَاؤُنَا الْأَوَّلُونَ , the <i>hamzah</i> rule is found which is located at the beginning of the word and in the middle of the word. ¹³⁰ |
| 49. |  |  | <i>Rasm imlâ`î</i> says الآخِرِينَ , and <i>rasm utsmânî</i> is written الآخِرِينَ . In verses 14, 40, and 49 it is written by removing <i>alîf</i> after <i>alîf</i> . This word includes the rules of <i>hadzf alîf</i> with the form of the word <i>jama` mudzakkar salim</i> . ¹³¹ In the word وَالْآخِرِينَ , there is a <i>hamzah</i> rule that is at the beginning of the word. ¹³² |
| 50. |  |  | The word إِلَىٰ includes the rules of <i>badal alîf majhûlah al-asl</i> . ¹³³ In this verse, there is a <i>hamzah</i> rule in the word إِلَىٰ . ¹³⁴ |
| 51. |  |  | 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 إِنَّكُمْ . ¹³⁵ |
| 52. |  |  | In this verse there is a <i>hamzah</i> rule on the word لَا يَكُونُ . ¹³⁶ |
| 53. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . In the word فَمَالٍ وَن , there is a <i>hamzah</i> rule that is located in the letter <i>ya`</i> . ¹³⁷ |

¹²⁸ 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.

¹²⁹ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

¹³⁰ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

¹³¹ Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.

¹³² Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

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

¹³⁴ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

¹³⁵ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

¹³⁶ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

¹³⁷ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 83.

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| 54. | | | In terms of <i>rasm</i> according to <i>rasm utsmâni</i> and <i>imlâ`î</i> . |
| 55. | | | In terms of <i>rasm</i> according to <i>rasm utsmâni</i> and <i>imlâ`î</i> . |
| 56. | | | <i>Rasm imlâ`î</i> written هذا, and <i>rasm utsmâni</i> written هذا. In verses 56 and 95 it is written removing the <i>alif</i> after <i>ha</i> . The word هذا includes a special rule in <i>rasm science</i> . ¹³⁸ |
| 57. | | | <i>Rasm imlâ`î</i> says خَلَقْنَاكُمْ, and <i>rasm utsmâni</i> has خَلَقْنَاكُمْ. In verse 57 it is written to throw <i>alif</i> after <i>nûn</i> . The word خَلَقْنَاكُمْ is included in the rules of <i>hadzif alif</i> with the form of <i>domir rofa` muttasil</i> . ¹³⁹ |
| 58. | | | In terms of <i>rasm</i> according to <i>rasm utsmâni</i> and <i>imlâ`î</i> . In this verse, there is a <i>hamzah</i> rule on the word أَفَرَأَيْتُمْ. ¹⁴⁰ |
| 59. | | | In terms of <i>rasm</i> according to <i>rasm utsmâni</i> and <i>imlâ`î</i> . In this verse, there are <i>hamzah</i> rules in two places, namely the word ءَأَنْتُمْ and أَمْ. ¹⁴¹ |
| 60. | | | In terms of <i>rasm</i> according to <i>rasm utsmâni</i> and <i>imlâ`î</i> . |
| 61. | | | In the words علي, including <i>badal</i> rules, and this verse there is the rule of <i>al-qat` wa al-washl</i> in the words في and ما, namely by dividing the writing and not connecting. ¹⁴² In this verse, there is a <i>hamzah</i> rule on the word أن, وَأَنْتُمْ and أَمْ. ¹⁴³ |
| 62. | | | In the word الاولى there is a <i>badal</i> rule in the form of <i>alif</i> in a <i>ya`</i> state, namely replacing <i>alif</i> with |

¹³⁸ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,...31.

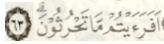
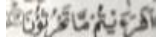
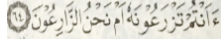
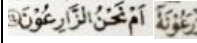
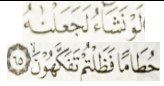
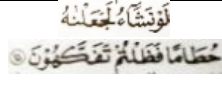
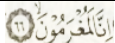
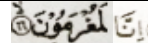
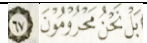
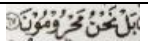
¹³⁹ Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.

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.

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| | | | <i>ya</i> . ¹⁴⁴ In this verse, there is a <i>ḥamzah</i> rule in the word النَّشَاءَ <i>al-nashāʾa</i> . ¹⁴⁵ |
| 63. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . In this verse, there is a <i>ḥamzah</i> rule in the word أَفْرَاءَ . ¹⁴⁶ |
| 64. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . In this verse there is a <i>ḥamzah</i> rule in the words أَمْ and أَنْتُمْ . ¹⁴⁷ |
| 65. |  |  | In this verse, the <i>rasm imlâ`î</i> is written as جعلناه , and the <i>rasm utsmânî</i> is written as جعلنه . With the derivation of <i>lâm</i> and <i>domir</i> that follow like <i>ha</i> , there are in verses 65, 70, and 73 by removing <i>alîf</i> after <i>nûn</i> . The word جعلنه is included in the rules of <i>ḥadzf alîf</i> with the <i>domir rofa` muttasil</i> . ¹⁴⁸ Writing the word حطاما in MSI and Risalah Amaliyah using <i>itsbât</i> . Apart from surah <i>al-Wâqi`ah</i> , there is also the word حطاما in surah <i>az-Zumar</i> , and the opinion of Imam Abu Dâud uses the <i>ḥadzf alîf</i> as in surah <i>az-Zumar</i> . ¹⁴⁹ In this verse there is a <i>ḥamzah</i> rule in the word لَوْ نَشَاءَ . ¹⁵⁰ |
| 66. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . In this verse, there is a <i>ḥamzah</i> rule in the word إِنَّا . ¹⁵¹ |
| 67. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |

¹⁴⁴ Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*, ... 360.

¹⁴⁵ In this word include the *ḥamzah* 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.

¹⁵¹ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,...76.

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| 68. | | | In terms of <i>rasm</i> according to <i>rasm utsmâni</i> and <i>imlâ`î</i> . In this verse, there is a <i>hamzah</i> rule in the word أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ. ¹⁵² |
| 69. | | | In terms of <i>rasm</i> according to <i>rasm utsmâni</i> and <i>imlâ`î</i> . In this verse, there is a <i>hamzah</i> rule in the words وَأَنْتُمْ أَنْزَلْتُمُوهُ and أَمْ نَحْنُ الْمُنزِلُونَ. ¹⁵³ |
| 70. | | | <i>Rasm imlâ`î</i> written جَعَلْنَاهُ, and <i>rasm utsmâni</i> written جَعَلْنَاهُ. 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 جَعَلْنَاهُ is included in the rules of <i>hadzf alîf</i> with the <i>domir rofa' muttasil</i> . ¹⁵⁴ In this verse there is a <i>hamzah</i> rule in the words لَوْ نَشَاءُ and أُجَاجًا. ¹⁵⁵ |
| 71. | | | In terms of <i>rasm</i> according to <i>rasm utsmâni</i> and <i>imlâ`î</i> . In this verse there is a <i>hamzah</i> rule in the word أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ. ¹⁵⁶ |
| 72. | | | In terms of <i>rasm</i> according to <i>rasm utsmâni</i> and <i>imlâ`î</i> . In this verse there is a <i>hamzah</i> rule in the word أَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ. ¹⁵⁷ |
| 73. | | | <i>Rasm imlâ`î</i> written جَعَلْنَاهَا, and <i>rasm utsmâni</i> written جَعَلْنَاهَا. 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 <i>nûn</i> . The word جَعَلْنَاهَا is included in the rules of <i>hadzf alîf</i> with the <i>domir rofa' muttasil</i> . ¹⁵⁸ |

¹⁵² Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

¹⁵³ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

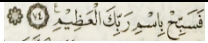
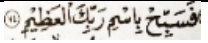
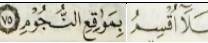
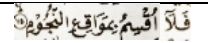
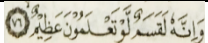
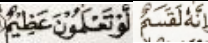
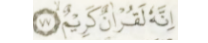
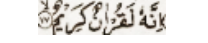
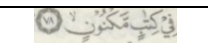
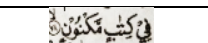
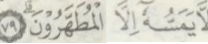
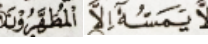
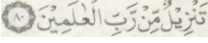
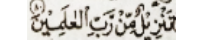
¹⁵⁴ Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.

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.

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| 74. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |
| 75. |  |  | <i>Rasm imlâ`î</i> written بمواقع, and <i>rasm utsmânî</i> written بموقع. In verse 75 it is written by removing <i>alîf</i> after <i>wâw</i> . The word بموقع includes a specific form of <i>hadzf alîf</i> rules. According to the <i>shaykhâni</i> , there is an <i>ikhtilâf</i> about <i>itsbât</i> or <i>hadzf</i> and what applies is <i>hadzf alîf</i> . ¹⁵⁹ In addition, there are <i>qirâah</i> rules in this verse. ¹⁶⁰ In this verse, there is a <i>hamzah</i> rule in the word أقسم. ¹⁶¹ |
| 76. |  |  | 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 وإنه. |
| 77. |  |  | In this verse, there is a <i>hamzah</i> rule in the word إنه لقرآن. ¹⁶² |
| 78. |  |  | <i>Rasm imlâ`î</i> written as كتاب, and <i>rasm utsmânî</i> written as كتب. In verse 78 it is written by removing <i>alîf</i> after <i>ta`</i> . Opinion Abu Dâud in this word is <i>hadzf alîf</i> except in 4 places. ¹⁶³ |
| 79. |  |  | 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 إلا. ¹⁶⁴ |
| 80. |  |  | <i>Rasm imlâ`î</i> written as العالمين, and <i>rasm utsmânî</i> written as العلمين. In verse 80 it is written by removing the <i>alîf</i> after the <i>ain</i> . The rules in this word include the rules of <i>hadzf alîf</i> with the form |

¹⁵⁹ Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur'an*,...198. See Abu `Amr ad-Dâni, *al-Muqni` fî Rasm Mashâhifi Ahl al-Amsôr*, (www.al-mustafa.com, n.d.), 662.

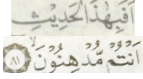
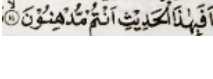
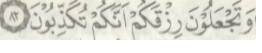
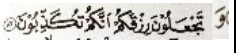
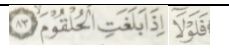
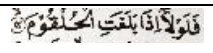
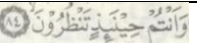
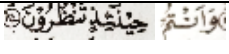
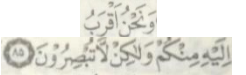
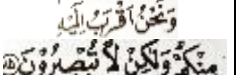
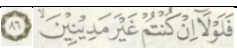
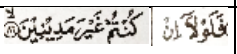

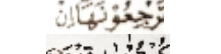
¹⁶⁰ Look at the book of *qirâah*.

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.

¹⁶⁴ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

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| | | | of the word <i>jama` mudzakkar salim</i> . ¹⁶⁵ |
| 81. |  |  | <i>Rasm imlâ`î</i> written <i>afihadha</i> , and <i>rasm utsmânî</i> written <i>afihada</i> . In verse 81 it is written to discard <i>alîf</i> after <i>ha</i> . In the word (<i>ism Isyarah</i>) <i>هذا</i> is a special rule in the science of <i>rasm</i> . ¹⁶⁶ In this verse, there is a <i>hamzah</i> rule in the word <i>أَفِيهَذَا</i> and <i>أَنْتُمْ</i> . ¹⁶⁷ |
| 82. |  |  | 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 <i>أَنْتُمْ</i> . ¹⁶⁸ |
| 83. |  |  | 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 <i>إِذَا</i> . ¹⁶⁹ |
| 84. |  |  | 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 <i>وَأَنْتُمْ حِينَئِذٍ</i> . ¹⁷⁰ |
| 85. |  |  | <i>Rasm imlâ`î</i> says <i>ولاكن</i> , and <i>rasm utsmânî</i> is written <i>ولكن</i> . 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. ¹⁷¹ In this verse, there is a <i>hamzah</i> rule in the word <i>أَقْرَبُ إِلَيْهِ</i> . ¹⁷² |
| 86. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |
| 87. |  |  | <i>Rasm imlâ`î</i> written as <i>صادقين</i> , and <i>rasm utsmânî</i> written as <i>صدقين</i> . In verse 87 it is written by removing <i>alîf</i> after <i>shâd</i> . This |

¹⁶⁵ Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.

¹⁶⁶ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,...31.

¹⁶⁷ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

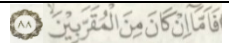
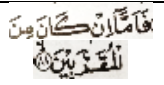
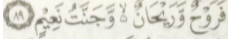
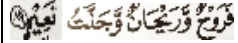
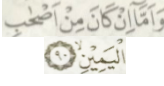
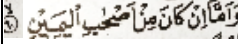
¹⁶⁸ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

¹⁶⁹ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

¹⁷⁰ 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.

¹⁷² Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

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| | | | includes the rules of <i>hadzf alîf</i> in the form of the word <i>jama` mudzakkar salim</i> . ¹⁷³ In this verse, there is a <i>hamzah</i> rule in the word إن. ¹⁷⁴ |
| 88. |  |  | 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 <i>فَأَمَّا إِنْ</i> . ¹⁷⁵ |
| 89. |  |  | In the word رِيحَان, according to Imam Abu Dâud what applies is <i>itsbât</i> . Meanwhile, the word رِيحَان in surah <i>ar-Rahman</i> is written using <i>alîf</i> . In this verse, there is also the rule of <i>ha</i> or <i>ta` marbûtah</i> which is written as <i>ta` mabsûtah</i> in the word <i>جنة</i> . ¹⁷⁶ In verse 89, the rule of the word رِيحَان occurs <i>ikhtilâf</i> . Imam Abu Dâud uses <i>itsbât</i> , while the word رِيحَان in surah <i>ar-Rahmân</i> uses <i>hadzf</i> . ¹⁷⁷ |
| 90. |  |  | <i>Rasm imlâ`î</i> written اصحاب, and <i>rasm utsmânî</i> written اصحب. With the derivation or addition of accompanying words such as م, و, ل, and ف, it is found in verses 8, 9, 27, 38, 41, 90, and 91 by removing the <i>alîf</i> after the letter ح. The form of the words in the form of <i>jama` taksir</i> and the word اصحب is not included in the original rule or it is called <i>farsh</i> . According to Abu Dâud and ad-Dâni, this includes the rules of <i>hadzf alîf</i> in every place. ¹⁷⁸ In this |

¹⁷³ Rihab Muhammad Mufid Syaqaqî, *Hilyah at-Tilawah fî Tajwîd al-Qur`an*,... 350.

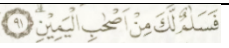
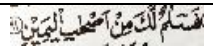

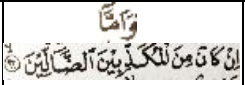
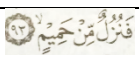
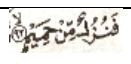
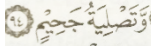
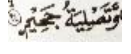
¹⁷⁴ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

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 <i>hamzah</i> rule in the word وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابٍ ¹⁷⁹ |
| 91. |  |  | <i>Rasm imlâ`î</i> says <i>فسلام</i> , and <i>rasm utsmânî</i> is written as <i>فسلم</i> . In verse 91 it is written to throw <i>alîf</i> after <i>lâm</i> . According to Imam ad-Dâni, the word <i>سلم</i> is included in 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 discarded. ¹⁸⁰ The word <i>اصحاب</i> is a form of <i>rasm imlâ`î</i> in verse 91, while <i>rasm utsmânî</i> is written as <i>اصحب</i> . With the derivation or addition of accompanying words such as <i>و</i> , <i>ل</i> , <i>م</i> , and <i>ف</i> , it is found in verses 8, 9, 27, 38, 41, 90, and 91 by removing the <i>alîf</i> after the letter <i>ح</i> . The word form is <i>jama` taksir</i> and the word <i>اصحب</i> is included in the <i>farsh</i> rule. According to Abu Dâud and ad-Dâni, this includes the rules of <i>hadzf alîf</i> . ¹⁸¹ In this verse, there is a <i>hamzah</i> rule in the word <i>أَصْحَابٍ</i> . ¹⁸² |
| 92. |  |  | 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 <i>إِنْ</i> . ¹⁸³ |
| 93. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |
| 94. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |

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.

¹⁷⁹ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

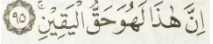
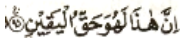
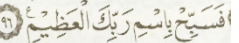
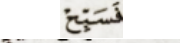
¹⁸⁰ Ismail as-Sayyid Handâwî, *Jâmi` al-Bayan Fî Ma`rifati Rasm al-Qur`an*,...95.

¹⁸¹ 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 Tajwid 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.

¹⁸² Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

¹⁸³ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

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| 95. |  |  | The rule of <i>rasm</i> uses the <i>hadzf alîf</i> in the word هذا. <i>Rasm imlâ`î</i> is written هاذا, and <i>rasm utsmânî</i> 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. ¹⁸⁴ In this verse there is a <i>hamzah</i> rule in the word إِنَّ. ¹⁸⁵ |
| 96. |  |  | In terms of <i>rasm</i> according to <i>rasm utsmânî</i> and <i>imlâ`î</i> . |

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 <i>Kaidah</i> | Information |
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| 1. | <i>Al-Hadzf</i> | In the <i>hadzf</i> principle, there are 22 forms of <i>hadzf alîf</i> in the form of <i>jama` mudzakkar salim</i> , <i>ism isyârah</i> , <i>jama` muannas salim</i> , and <i>domir rofa` muttasil</i> . While the <i>farsh</i> form is in 13 places, namely the <i>hadzf</i> principle. |
| 2. | <i>Az-Ziyâdah</i> | For the <i>ziyâdah</i> principle, it was found in 5 places. |
| 3. | <i>Al-Hamz</i> | The results of the analysis show the equation that 84 <i>hamz</i> are found at the beginning of the word, 7 <i>hamz</i> at the end of the word, and 14 <i>hamz</i> in the middle of the word with the form <i>alîf</i> , <i>ya`</i> , <i>wâw</i> , or without form. |
| 4. | <i>Al-Badal</i> | 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> . |

¹⁸⁴ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,...31.

¹⁸⁵ Ibn Watsîq Al-Andalusî, *Risâlah Fî Rasm Al-Mushaf*,... 76.

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

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*.¹⁸⁶

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 *بموقع*. In this section, the Risalah Amaliyah uses *alîf* while in the rules of the *shaykhâni* agrees to use the rules of *hadzif al-alîf* based on the history of Imam Nafi`, while in other of Imam Nafi uses *isbat al-alif*. 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 *tarjîh riwâyah* before. Interview with Muallim Zainal Arifin Madzkur on January 4, 2021 via WhatsApp.

information from Imam Abu Dâud, some scholars (*ulama*) use *alîf* in *harf* after *wâw* and before *qâf*.¹⁸⁷

In terms of *qirâah*, the word *بموقع* in surah *al-Wâqi`ah* has two ways of reading, namely by using *wâw* with *fathah* 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*,¹⁸⁸ 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,¹⁸⁹ the history of the Khalaf and Khallad with the *qirâah* narrative from Hamzah az-Zayat,¹⁹⁰ *riwâyah* ad-Duri and Laits with the *qirâah riwâyah* from al-Kisa`i,¹⁹¹ as well as the Ishaq and Idris narrations with the *qirâah* narrations from Khalaf al-Banar.¹⁹²

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

¹⁸⁷ ad-Dani, Abu `Amr Usmân bin Saîd, *al-Muqni` fi Marsûm Mashâhifi Ahl al-Amsôr*, (Riyad: Dar Tadmoria, 2010), 212.

¹⁸⁸The 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-Syahbiyyah, *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* Hamzah from the Khalaf and Kholad *thariq* 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.

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

¹⁹⁰ 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.

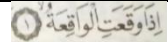
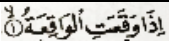
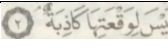
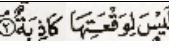
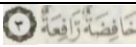
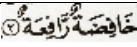
¹⁹¹ Taufiq Ibrahim Damrah, *Ghayati Ridhât fî qirâath al-Kisa`i biriw riwâyah al-Durî Wa al-Laits*: Volume 10 (Dar El Maher Bel Quran: Cairo, 2016), 257.

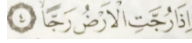
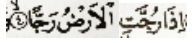
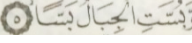
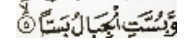
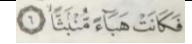
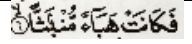
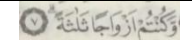
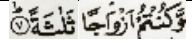
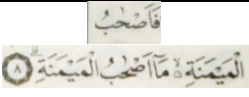
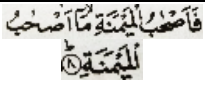
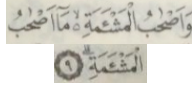
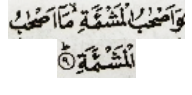
¹⁹² Taufiq Ibrahim Damrah, *Farahah al-Ibrâr fî qirâath Khalaf al-Banar biri zamanî ishâq wa idrîs*: Volume 13 (Dar El Maher Bel Quran: Cairo, 2016), 155.

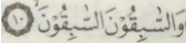
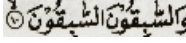
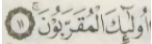
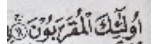
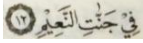
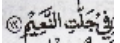
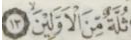
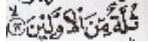
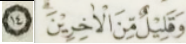
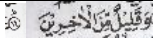
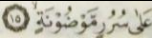
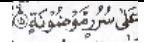
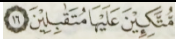
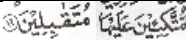
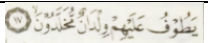
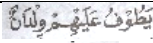
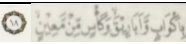
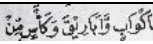
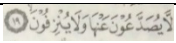
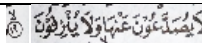
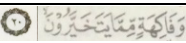
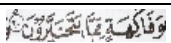
there are 22 forms of *hadzf alîf* in the form of *jama` mudzakkar salim*, *ism isyârah*, *jama` muannas salim*, and *domir rofa` muttasil*. While the *farsh* form is in 13 places, namely the *hadzf* principle. The form of *badal* rules is found in 5 places, namely in the words *alâ*, and *alîf* which 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 *hamzah*. 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.

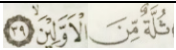
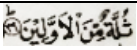
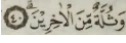

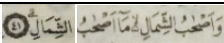
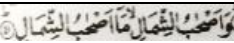
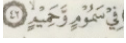
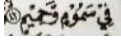
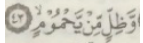
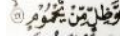
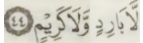
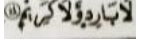
| No. | Verse in MSI | Verse in RA | Information |
|-----|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|
| 1. |  |  | There is <i>waqaf</i> after ٮ the end of the verse in the Risalah Amaliyah following the <i>waqaf sign-on</i> MSI. |
| 2. |  |  | There is a <i>waqaf</i> م after the end of the verse in the Risalah Amaliyah following the <i>waqaf sign-on</i> MSI. |
| 3. |  |  | There is no <i>waqaf</i> after the end of the verse in the Risalah Amaliyah |

| | | | |
|----|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | | | following the <i>waqaf sign-on</i> MSI. |
| 4. |  |  | There is <i>waqaf</i> after لا the end of the verse in the Risalah Amaliyah following the <i>waqaf sign-on</i> MSI. |
| 5. |  |  | There is <i>waqaf</i> after لا the end of the verse in the Risalah Amaliyah following the <i>waqaf sign-on</i> MSI. |
| 6. |  |  | There is <i>waqaf</i> after لا the end of the verse in the Risalah Amaliyah following the <i>Waqaf sign-on</i> MSI. |
| 7. |  |  | There is a sign of <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while in MSI the sign is <i>waqaf</i> قلى. |
| 8. |  |  | There is <i>waqaf</i> لا 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 <i>qirâah asim</i> does not include a place to stop. In this verse there is a sign of <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while in MSI the sign is <i>waqaf</i> قلى . |
| 9. |  |  | There is <i>waqaf</i> لا 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 <i>qirâah</i> which <i>waqaf</i> 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 a sign of <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while in MSI the sign is <i>waqaf</i> قلى. |

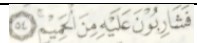
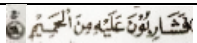
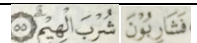
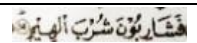
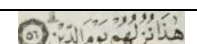
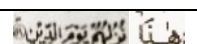
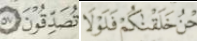
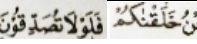
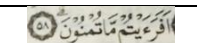
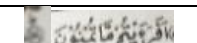
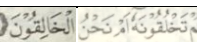
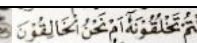
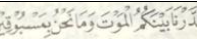
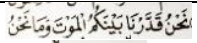
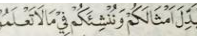
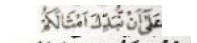
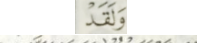

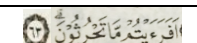
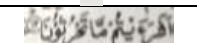
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|-----|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 10. |  |  | There is <i>waqaf</i> after ﻻ the end of the verse in the Risalah Amaliyah, this is following the <i>Waqaf sign-on</i> MSI. |
| 11. |  |  | The way of writing <i>hamzah</i> in MSI puts the <i>hamzah</i> below while in the Risalah Amaliyah it is above. There is a <i>waqaf</i> ح after the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 12. |  |  | There is no <i>waqaf</i> sign after the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 13. |  |  | There is <i>waqaf</i> after ﻻ the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 14. |  |  | There is a sign of <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while in MSI the sign is <i>waqaf</i> قلى. |
| 15. |  |  | There is <i>waqaf</i> after ﻻ the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 16. |  |  | There is no <i>waqaf</i> sign after the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 17. |  |  | There is <i>waqaf</i> after ﻻ the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 18. |  |  | There is <i>waqaf</i> after ﻻ the word <i>abâriq</i> in MSI, while in the Risalah Amaliyah there is no <i>waqaf</i> after ﻻ the word <i>abâriq</i> . |
| 19. |  |  | There is <i>waqaf</i> after ﻻ the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 20. |  |  | There is <i>waqaf</i> after ﻻ the end of the verse in the Risalah |

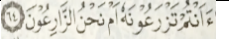
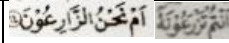
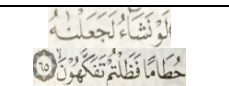
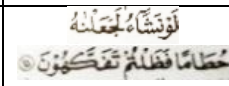
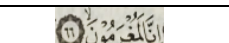
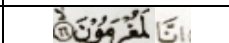
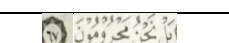
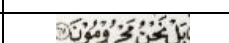
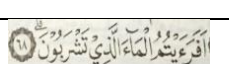
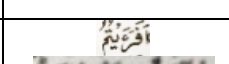
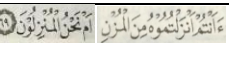
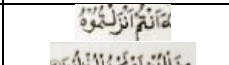
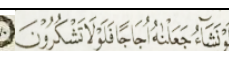
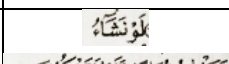
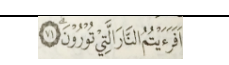
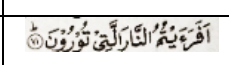
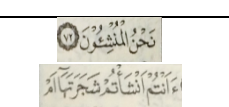
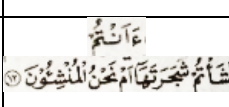
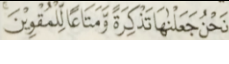
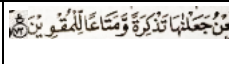
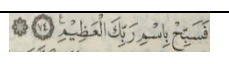
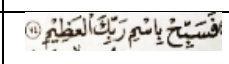
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| | | | Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 21. | | | There is a sign of <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while in MSI the sign is <i>waqaf</i> قلى. |
| 22. | | | There is <i>waqaf</i> after ﻻ the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 23. | | | There is a <i>waqaf</i> ج after the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 24. | | | The shape of the flag between MSI and Risalah Amaliyah has a slightly different form. |
| 25. | | | There is <i>waqaf</i> after ﻻ the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 26. | | | There is no <i>waqaf</i> sign after the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 27. | | | There is <i>waqaf</i> ﻻ 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 <i>qirâah asim</i> does not include a place to stop. In this verse there is a sign of <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while in MSI the sign is <i>waqaf</i> قلى. |
| 28. | | | There is <i>waqaf</i> after ﻻ the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 29. | | | There is <i>waqaf</i> after ﻻ the end of the verse in the Risalah |

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| | | | Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 30. |  |  | There is <i>waqaf</i> after \surd the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 31. |  |  | There is <i>waqaf</i> after \surd the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 32. |  |  | There is <i>waqaf</i> after \surd the end of the verse in the Risalah Amaliyah, this is following the <i>Waqaf sign-on</i> MSI. |
| 33. |  |  | There is no <i>waqaf</i> after \surd the end of the verse in the Risalah Amaliyah, this is not following the <i>waqaf sign-on</i> MSI, because in MSI there is <i>Waqaf</i> after \surd the end of the verse. |
| 34. |  |  | At the beginning of <i>wāw</i> there is a difference, in MSI there is <i>syiddah</i> , while in the Risalah Amaliyah there is no. In the Risalah Amaliyah there is a sign <i>waqaf</i> ط after the end of the verse, while on MSI the sign is <i>waqaf</i> قلى. |
| 35. |  |  | The shape of the flag between MSI and Risalah Amaliyah has a slight difference in form, and there is a <i>waqaf</i> after \surd the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 36. |  |  | There is <i>waqaf</i> after \surd the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 37. |  |  | There is <i>waqaf</i> after \surd the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 38. |  |  | There is a <i>waqaf</i> after the end of the verse in the Risalah Amaliyah, this is not following |

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| | | | the <i>waqaf sign-on</i> MSI because on MSI the sign is قلى. Meanwhile, the ع sign-on MSI and Risalah Amaliyah are both owned. |
| 39. |  |  | There is a sign of <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while in MSI the sign is <i>waqaf</i> after لا at the end of the verse. |
| 40. |  |  | There is a sign of <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while in MSI the sign is <i>waqaf</i> after لا at the end of the verse. |
| 41. |  |  | There is <i>waqaf</i> لا 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 <i>qirâah asim</i> does not include a place to stop. In this verse, there is a sign <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while in MSI the sign is <i>waqaf</i> قلى. Meanwhile, the shape of the flag between MSI and Risalah Amaliyah has a slightly different form. |
| 42. |  |  | There is <i>waqaf</i> after لا the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 43. |  |  | There is <i>waqaf</i> after لا the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 44. |  |  | At the beginning of the word, Risalah Amaliyah is not found the <i>syiddah</i> , while in MSI there is <i>syiddah</i> in <i>lâm</i> at the beginning of the word. |

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| 45. | | | In this verse, MSI only uses the ج sign, while the Risalah Amaliyah uses 3 signs namely ج, صلي, and لا. |
| 46. | | | There is a <i>waqaf</i> ج after the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 47. | | | There is <i>waqaf</i> لا 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 <i>qirâah asim</i> does not include a place to stop. In this verse, there is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |
| 48. | | | The shape of the flag between MSI and Risalah Amaliyah has a slightly different form. |
| 49. | | | In MSI and Risalah Amaliyah the writing is the same. There is <i>waqaf</i> لا at the end of this verse in the Risalah Amaliyah and this is following MSI. |
| 50. | | | There is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |
| 51. | | | There is no <i>waqaf</i> لا in this part of the verse in the Risalah Amaliyah and this is not following MSI, because on MSI there is a <i>waqaf</i> لا in this part of the verse. |
| 52. | | | There is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |
| 53. | | | The writing on this word MSI uses the <i>dammah</i> , while the Risalah Amaliyah uses the <i>dammah</i> . In this verse there is a <i>waqaf</i> ج until after the end of the verse in the Risalah Amaliyah, |

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| | | | this is following the <i>waqaf sign-on</i> MSI. |
| 54. |  |  | The writing on this word for both MSI and Risalah Amaliyah is the same. There is a <i>waqaf</i> ج after the end of the verse in the Risalah Amaliyah, this is following the <i>waqaf sign-on</i> MSI. |
| 55. |  |  | The writing on this word both uses a small <i>alif</i> , while the Risalah Amaliyah uses <i>alif zhâhir</i> , and there is a <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while on MSI the sign <i>waqaf</i> قلى. |
| 56. |  |  | There is a sign of <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while in MSI the sign is <i>waqaf</i> قلى. |
| 57. |  |  | In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked. |
| 58. |  |  | There is a sign of <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while in MSI the sign is <i>waqaf</i> قلى. |
| 59. |  |  | The <i>waqaf</i> sign in this verse is both MSI and the Risalah Amaliyah. |
| 60. |  |  | The <i>waqaf</i> sign in this verse is both MSI and the Risalah Amaliyah. |
| 61. |  |  | 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. |  |  | In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked. |
| 63. |  |  | There is a sign of <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while in MSI the sign is <i>waqaf</i> قلى. |

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| 64. |  |  | The shape of the flag between MSI and Risalah Amaliyah has a slightly different form. |
| 65. |  |  | The shape of the flag between MSI and Risalah Amaliyah has a slightly different form. There is no <i>waqaf</i> لا in this part of the verse in the Risalah Amaliyah and this is not following MSI, because in MSI there is a <i>waqaf</i> لا in this part of the verse. |
| 66. |  |  | There is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |
| 67. |  |  | In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked. |
| 68. |  |  | The shape of the flag between MSI and Risalah Amaliyah has a slightly different form. There is a sign of <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while in MSI the sign is <i>waqaf</i> قلى. |
| 69. |  |  | In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked. |
| 70. |  |  | The shape of the flag between MSI and Risalah Amaliyah has a slightly different form. |
| 71. |  |  | There is a sign of <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while in MSI the sign is <i>waqaf</i> قلى. |
| 72. |  |  | In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked. |
| 73. |  |  | There is no sign of <i>waqaf</i> ج after the end of the verse in the Risalah Amaliyah, while on MSI the sign is <i>waqaf</i> ج, after that in RA is marked as ع, while MSI is marked as ع in the next verse. |
| 74. |  |  | In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked. |

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| 75. | | | The shape of the flag between MSI and Risalah Amaliyah has a slightly different form. There is <i>waqaf</i> لا 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 <i>bimawâqî`</i> . |
| 76. | | | There is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |
| 77. | | | There is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |
| 78. | | | There is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |
| 79. | | | There is a sign of <i>waqaf</i> ط after the end of the verse in the Risalah Amaliyah, while in MSI the sign is <i>waqaf</i> قلى. |
| 80. | | | In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked. |
| 81. | | | There is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |
| 82. | | | In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked. |
| 83. | | | There is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |
| 84. | | | There is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |
| 85. | | | In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked. |
| 86. | | | There is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |

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| 87. | | | In writing <i>waqaf</i> , both MSI and Risalah Amaliyah are both unmarked. |
| 88. | | | There is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |
| 89. | | | There is <i>waqaf</i> لا 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 <i>qirâah</i> that <i>waqaf</i> in this verse and one verse has been counted in this verse, while at <i>qirâah asim</i> the verse does not include a place to stop. |
| 90. | | | There is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |
| 91. | | | There is no <i>waqaf</i> قلى in this section of the verse in the Risalah Amaliyah, while the <i>waqaf</i> sign is found in MSI. |
| 92. | | | There is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |
| 93. | | | There is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |
| 94. | | | There is <i>waqaf</i> لا in this section of the Risalah Amaliyah and this is following MSI. |
| 95. | | | There is <i>waqaf</i> ج in this section of the verse in the Risalah Amaliyah and this is following MSI. |
| 96. | | | Both MSI and Risalah Amaliyah contain the sign <i>waqaf</i> ع. |

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* ط in Risalah Amaliyah is found in 17 places, while in MSI there is not. *Waqaf* ج in MSI and Risalah Amaliyah have

the same number, namely in seven places. *Waqaf* م on MSI and Risalah Amaliyah have the same number, which are in one place. *Waqaf* ل 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

¹⁹³ Because of the author's limitations on the surah *al-Wâqi`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 *ḥarakah fathah* in the Risalah Amaliyah, there are 596 pieces. The symbol of *ḥarakah fathah qâimah* in the Risalah Amaliyah are 44 pieces. There are 22 signs of *ḥarakah fathatain* in the Risalah Amaliyah. The *saknah* sign in the Risalah Amaliyah contains 374 pieces. There are 211 *ḥarakah kasrah* signs in the Risalah Amaliyah. There are 37 *ḥarakah kasrotain* signs in the Risalah Amaliyah. There are 208 signs of *ḥarakah dommah* in the Risalah Amaliyah. There are 9 *ḥarakah dommatain* signs in the Risalah Amaliyah. The inverted *ḥarakah dommah* sign in the Risalah Amaliyah contains 6 pieces. In terms of *ḥarakah* marks on MSI, it has 10 kinds of *ḥarakah* 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.