

## CHAPTER IV

### WAQF SIGNS ON SURAH YÂSÎN IN YASIN BURDAH BOOK AND INDONESIAN STANDARD MUSHAF

#### A. Similarities and Differences of *Waqf* Sign on Surah Yâsîn in Yasin Burdah's Book and Indonesian Standard Mushaf

Based on the results of the study, it can be seen that the recapitulation of the number of *waqf* signs contained in Q.S. *Yâsîn* in Indonesian Standard Mushaf which is amounted to 53, with detailed 2 signs of *waqf lâzim* (م), 17 signs of 'adam al-*waqf* (لا), 10 signs of *waqf jâ`iz* (ج), 20 signs of *al-waqf aulâ* (قلى) and 4 signs of *al-washal aulâ* (صلى). Meanwhile the recapitulation of the number of *waqf* signs contained in Q.S. *Yâsîn* There are 30 in Yasin Burdah's book, with detailed 2 signs of *waqf lâzim* (م), 3 signs of 'adam al-*waqf* (لا), 6 signs of *waqf jâ`iz* (ج), 12 signs of *al-waqf aulâ* (قلى), 5 signs of *waqf muthlaq* (ط), 1 sign of *qîla alaih al-waqf* (ق) and 1 sign of *waqf mustahab* (قف). The *waqf* sign is then divided into two categories based on its entire placement, the category is in the middle of the verse and the category is at the end of the verse.

First, the category of placing the *waqf* signs in the middle of the verse. In the Indonesian Standard Mushaf there are 32 *waqf* signs in the middle of the verse, while in Yasin Burdah's book, there are only 25 *waqf* signs. After being examined, both of them have 16 similarities and 16 differences in the placement of the *waqf* sign in the middle of this verse.

Second, the category of placing the *waqf* signs at the end of the verse. In the Indonesian Standard Mushaf there are 21 *waqf* signs at the end of the verse, while

in Yasin Burdah's book, there are only 5 *waqf* signs. So between them, there are only 4 similarities and 17 differences in the placement of the *waqf* sign at the end of this verse.

As for the details above, whether the placement is located in the middle or at the end of the verse, if it has accumulated as a whole, there are 20 similarities to the sign of the *waqf* Q.S. *Yâsîn* in the Indonesian Standard Mushaf and Yasin Burdah's book.

TABLE 4. 1 THE SIMILARITIES BETWEEN *WAQF* SIGN ON Q.S. *YÂSÎN* IN YASIN BURDAH'S BOOK AND INDONESIAN STANDARD MUSHAF

No.	Q.S. <i>Yâsîn</i>		The Same of <i>Waqf</i> Sign <sup>1</sup>	Info.	
	Verse	Line			
<i>Waqf Lâzim (م)</i>					
1.	13	9	وَاصْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ	In The Middle of Verse	
2.	76	1	فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ		
<i>Waqf Jâ'iz (ج)</i>					
3.	11	5	إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْعَلِيمَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ		
4.	18	9	قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ		
5.	30	9	يُحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ		

<sup>1</sup> Qur'anKemenagInMsWord.32-bit, 2013.

Sequel of Table 4. 1

No.	Q.S. Yâsîn		The Same of Waqf Sign <sup>2</sup>	Info.	
	Verse	Line			
<i>Waqf Jâ'iz (ج)</i>					
	60	4	أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَى آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ	In The Middle of Verse	
<i>al-Waqf Aulâ (فلى)</i>					
7.	19	2	قَالُوا طَائِرُكُمْ مَعَكُمْ أَإِنِّ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ		
8.	26	3	قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ		
9.	35	9	لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ		
10.	38	6	وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ		
11.	61	5	وَإِنِ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ		
12.	68	8	وَمَنْ نَعَّمْهُ نَنَّكَسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ		
13.	69	9	وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ		
14.	78	4	وَصَرَ بَلْنَا مَثَلًا وَنَسِي خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ		
15.	79	6	قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ		
16.	81	2	أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى وَهُوَ الْخَلْقُ الْعَلِيمُ		
<i>'Adam al-Waqf (لا)</i>					
17.	2	3	وَالْقُرْآنِ الْحَكِيمِ		At The End of Verse
18.	3	4	إِنَّكَ لَمِنَ الْمُرْسَلِينَ		
19.	5	5	تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ		

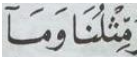
<sup>2</sup> Qur'anKemenagInMsWord.32-bit, 2013.

Sequel of Table 4. 1

No.	Q.S. Yâsîn		The Same of Waqf Sign <sup>3</sup>	Info.
	Verse	Line		
<i>Waqf Jâ`iz (ج)</i>				
20.	1	3	ج ي س	


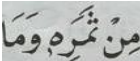
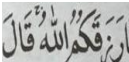
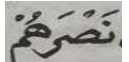
In the table above, it can be seen that of the 20 similarities of *waqf* signs, there are 16 signs in the middle of the verse and 4 signs at the end of the verse, with details of 2 signs for *waqf lâzim* (م), 3 signs for ‘*adam al-waqf*’ (لا), 5 signs for *waqf jâ`iz* (ج), and 10 signs for *al-waqf aulâ* (قلى). Meanwhile, the entire differences are containing 33 signs of *waqf* on Q.S. Yâsîn in the Indonesian Standard Mushaf and Yasin Burdah’s book.

TABLE 4. 2 THE DIFFERENCES BETWEEN WAQF SIGN ON Q.S. YÂSÎN IN YASIN BURDAH’S BOOK AND INDONESIA STANDARD MUSHAF


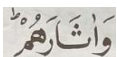
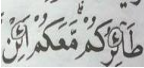
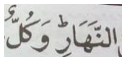
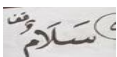
No.	Q.S. Yâsîn		Yasin Burdah’s Book	Indonesian Standard Mushaf	Information
	Verse	Line			
<b>In The Middle of Verse</b>					
1.	15	4		مِثْلُنَا وَمَا	In YaBu’s book, after the word of مِثْلُنَا there is no <i>waqf</i> sign, meanwhile in MSI is written ‘ <i>adam al-waqf</i> ’ (لا)

<sup>3</sup> Qur’anKemenagInMsWord.32-bit, 2013.

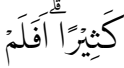
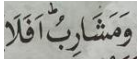
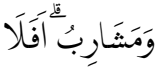
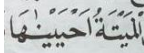
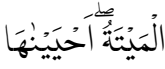
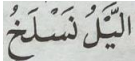
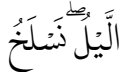
Sequel of Table 4. 2

No.	Q.S. Yâsîn		Yasin Burdah's Book	Indonesian Standard Mushaf	Information
	Verse	Line			
<b>In The Middle of Verse</b>					
2.	15	5		شَيْءٍ اِنْ	In YaBu's book, after the word of شَيْءٍ there is no <i>waqf</i> sign, meanwhile in MSI is written ' <i>adam al-waqf</i> (لا)
3.	35	9		مِنْ ثَمَرِهِ وَمَا	In YaBu's book, after the word of ثَمَرِهِ there is no <i>waqf</i> sign, meanwhile in MSI is written ' <i>adam al-waqf</i> (لا)
4.	47	2		رَزَقَكُمْ اَللّٰهُ قَال	In YaBu's book, after the word of رَزَقَكُمْ اَللّٰهُ there is a sign of <i>waqf</i> <i>jâ`iz</i> (ج) meanwhile in MSI is written ' <i>adam al-waqf</i> (لا)
5.	75	8		نَصْرَهُمْ وَهُمْ	In YaBu's book after the word of نَصْرَهُمْ there is no <i>waqf</i> sign, meanwhile in MSI is written ' <i>adam al-waqf</i> (لا)

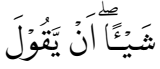

Sequel of Table 4. 2

No.	Q.S. Yâsîn		Yasin Burdah's Book	Indonesian Standard Mushaf	Information
	Verse	Line			
<b>In The Middle of Verse</b>					
6.	80	8		نَارًا فَإِنَّا	In YaBu's book after the word of نَارًا there is no <i>waqf</i> sign, meanwhile in MSI is written 'adam <i>al-waqf</i> (لا)
7.	12	7		وَأَثَارُهُمْ وَكُلُّ	In YaBu's book after the word of وَأَثَارُهُمْ is written with the sign of <i>waqf muthlaq</i> (ط) meanwhile in MSI is written <i>al-waqf aulâ</i> (قلی)
8.	19	2		طَائِرِكُمْ مَعَكُمْ أَيْنَ	In YaBu's book after the word of مَعَكُمْ there is no <i>waqf</i> sign meanwhile in MSI is written <i>al-waqf aulâ</i> (قلی)
9.	40	1		النَّهَارِ وَكُلِّ	In YaBu's book after the word النَّهَارِ is written <i>waqf muthlaq</i> (ط) meanwhile in MSI is written <i>al-waqf aulâ</i> (قلی)
10.	58	1		سَلَامٌ قَوْلًا	In YaBu's book after the

Sequel of Table 4. 2


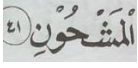
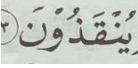
No.	Q.S. Yâsîn		Yasin Burdah's Book	Indonesian Standard Mushaf	Information
	Verse	Line			
<b>In The Middle of Verse</b>					
					word of <b>سَلَّمَ</b> is written <i>waqf mustahab</i> (قف) meanwhile in MSI is written <i>al-waqf aulâ</i> (قلی)
11.	62	7			In YaBu's book after the word of <b>كَثِيرًا</b> is written <i>waqf muthlaq</i> (ط) meanwhile in MSI is written <i>al-waqf aulâ</i> (قلی)
12.	73	6			In YaBu's book after the word of <b>مَشَارِبٌ</b> is written <i>waqf muthlaq</i> (ط) meanwhile in MSI is written <i>al-waqf aulâ</i> (قلی)
13.	33	5			In YaBu's book after the word of <b>الْمَيِّتَةُ</b> there is no <i>waqf</i> sign, meanwhile in MSI is written <i>al-washal aulâ</i> (صلى)
14.	37	4			In YaBu's book after the word of <b>الْيَلُّ</b> there is no

Sequel of Table 4. 2

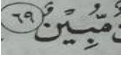

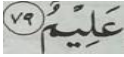


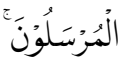
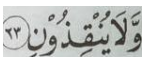
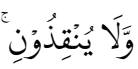
No.	Q.S. Yâsîn		Yasin Burdah's Book	Indonesian Standard Mushaf	Information
	Verse	Line			
<b>In The Middle of Verse</b>					
					<i>waqf</i> sign, meanwhile in MSI is written <i>al-washal aulâ</i> (صلى)
15.	47	3			In YaBu's book after the word of <i>أَطْعِمَهُ</i> is written <i>qîla Alaih al-waqf</i> (ق) meanwhile in MSI is written <i>al-washal aulâ</i> (صلى)
16.	82	3			In YaBu's book after the word <i>شَيْئًا</i> is written <i>al-waqf aulâ</i> (قلى) meanwhile in MSI is written <i>al-washal aulâ</i> (صلى)
<b>At The End of Verse</b>					
17.	20	5			In YaBu's book after the word of <i>الرُّسُلِينَ</i> there is no <i>waqf</i> sign, meanwhile in MSI is written ' <i>adam al-waqf</i> (لا)
18.	26	4			In YaBu's book after the word of <i>يَعْلَمُونَ</i> there is



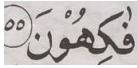
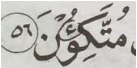
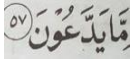
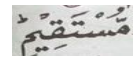
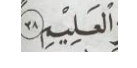
Sequel of Table 4. 2

No.	Q.S. Yâsîn		Yasin Burdah's Book	Indonesian Standard Mushaf	Information
	Verse	Line			
<b>At The End of Verse</b>					
					no <i>waqf</i> sign, meanwhile in MSI is written ' <i>adam al-waqf</i> (لا)
19.	34	8		مِنَ الْعِيُونَ <sup>لا</sup>	In YaBu's book after the word of الْعِيُونَ there is no <i>waqf</i> sign, meanwhile in MSI is written ' <i>adam al-waqf</i> (لا)
20.	37	5		مُظْلِمُونَ <sup>لا</sup>	In YaBu's book after the word of مُظْلِمُونَ there is no <i>waqf</i> sign, meanwhile in MSI is written ' <i>adam al-waqf</i> (لا)
21.	41	3		الْمَشْحُونِ <sup>لا</sup>	In YaBu's book after the word of الْمَشْحُونِ there is no <i>waqf</i> sign, meanwhile in MSI is written ' <i>adam al-waqf</i> (لا)
22.	43	5		يُنْقَدُونَ <sup>لا</sup>	In YaBu's book after the word of يُنْقَدُونَ there is

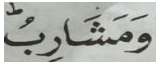
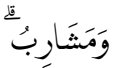
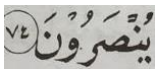
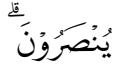
Sequel of Table 4. 2

No.	Q.S. Yâsîn		Yasin Burdah's Book	Indonesian Standard Mushaf	Information
	Verse	Line			
<b>At The End of Verse</b>					
					no <i>waqf</i> sign, meanwhile in MSI is written ' <i>adam al-waqf</i> (لا)
23.	69	1			In YaBu's book after the word of <b>مُيِّنٌ</b> There is no <i>waqf</i> sign, meanwhile in MSI is written ' <i>adam al-waqf</i> (لا)
24.	79	7			In YaBu's book after the word of <b>عَلِيمٌ</b> there is no <i>waqf</i> sign, meanwhile in MSI is written ' <i>adam al-waqf</i> (لا)
25.	13	1			In YaBu's book after the word of <b>الْمُرْسَلُونَ</b> there is no <i>waqf</i> sign, meanwhile in MSI is written <i>waqf jâ`iz</i> (ج)
26.	23	1			In YaBu's book after the word of <b>يُنْقِدُونَ</b> there is no <i>waqf</i> sign, meanwhile in MSI is written <i>waqf jâ`iz</i> (ج)

Sequel of Table 4. 2

No.	Q.S. Yâsîn		Yasin Burdah's Book	Indonesian Standard Mushaf	Information
	Verse	Line			
<b>At The End of Verse</b>					
27.	55	8		فَكِهُونَ <sup>ج</sup>	In YaBu's book after the word of فَكِهُونَ there is no <i>waqf</i> sign, meanwhile in MSI is written <i>waqf jâ`iz</i> (ج)
28.	56	9		مُتَكُونٌ <sup>ج</sup>	In YaBu's book after the word of مُتَكُونٌ there is no <i>waqf</i> sign, meanwhile in MSI is written <i>waqf jâ`iz</i> (ج)
29.	57	1		مَا يَدْعُونَ <sup>ج</sup>	In YaBu's book after the word of يَدْعُونَ there is no <i>waqf</i> sign, meanwhile in MSI is written <i>waqf jâ`iz</i> (ج)
30.	4	4		مُسْتَقِيمٌ <sup>ط</sup>	In YaBu's book after the word of مُسْتَقِيمٌ is written <i>waqf muthlaq</i> (ط) meanwhile in MSI is written <i>al-waqf aulâ</i> (قلى)
31.	38	6		الْعَلِيمِ <sup>ق</sup>	In YaBu's book after the word of الْعَلِيمِ there is no <i>waqf</i> sign,

Sequel of Table 4. 2

No.	Q.S. Yâsîn		Yasin Burdah's Book	Indonesian Standard Mushaf	Information
	Verse	Line			
<b>At The End of Verse</b>					
					meanwhile in MSI is written <i>al-waqf aulâ</i> (قلى)
32.	73	6			In YaBu's book after the word of وَمَشَارِبُ is written <i>waqf muthlaq</i> (ط) meanwhile in MSI is written <i>al-waqf aulâ</i> (قلى)
33.	74	8			In YaBu's book after the word of يُنْصَرُونَ there is no <i>waqf</i> sign, meanwhile in MSI is written <i>al-waqf aulâ</i> (قلى)

After examining the 33 differences above, amount 15.15% still use *waqf muthlaq* (ط) in writing of *waqf* sign on the surah Yâsîn in Yasin Burdah's book. In addition, there is also 3.03% for the use of *qîla alaih al-waqf* (ق) and *waqf mustahab* (قف). Meanwhile, in the Indonesian Standard Mushaf, the three *waqf* signs are no longer used as stated in the 1980 Muker VI decision on simplification of the 12 types of *waqf* signs to only 7 types.<sup>4</sup> The sign of *waqf muthlaq* (ط) and

<sup>4</sup> Zaenal Arifin et al, *Sejarah Penulisan Mushaf Al-Qur'an Standar Indonesia*, 94.

*waqf mustahab* (قف) are changed to *al-waqf aulâ* (قلبي) because they have the same purpose. Meanwhile, the sign of *qîla alaih al-waqf* (ق) is eliminated, because not *mu'tamad* (dha'if) according to popular scholars of qira'at.<sup>5</sup>

The recapitulation of the comparison of the *waqf* signs of surah Yâsîn in Yasin Burdah's book and the Indonesian Standard Mushaf is as follows:

TABLE 4. 3 RECAPITULATION OF COMPARISON OF WAQF SIGN ON Q.S. YÂSÎN IN THE BOOK OF YASIN BURDAH AND THE INDONESIAN STANDARD MUSHAF

No.	Review	Comparison		Info.
		MSI	YABU	
1.	Number of waqf signs	53	30	= 83
	a. <i>Waqf Lâzim</i> (م)	2	2	
	b. <i>'Adam al-Waqf</i> (لا)	17	3	
	c. <i>Waqf Jâ`iz</i> (ج)	10	6	
	d. <i>al-Waqf Aulâ</i> (قلبي)	20	12	
	e. <i>al-Washal Aulâ</i> (صلي)	4	0	
	f. <i>Waqf Muthlaq</i> (ط)	0	5	
	g. <i>Qîla Alaih al-Waqf</i> (ق)	0	1	
	h. <i>Waqf Mustahab</i> (قف)	0	1	
2.	The Differences between Waqf Sign	33		
	a. The Details of Middle Verse	16		
	b. The Details of the End Verse	17		
3.	The Similarities of Waqf Sign	20		
	a. The Details of Middle Verse	16		
	b. The Details of the End Verse	4		

<sup>5</sup> Zaenal Arifin et al, *Sejarah Penulisan Mushaf Al-Qur'an Standar Indonesia*, 95.

## B. Factor Analysis of The Occurrence of Differences in *Waqf* Sign

Based on the previous discussion, it was found that there were 33 differences in the *waqf* sign of surah Yâsîn between Yasin Burdah's book and the Indonesian Standard Mushaf. These differences can be said to be quite a lot because it is almost 62.26% of the total number of *waqf* signs in surah Yâsîn. Then the question is why this can happen, or what factors cause it to happen.

Answering this problem there is at least one significant factor that might produce these differences, that is internal factor. The internal factor in question is the internal influence, which cannot be separated when placing the *waqf*,<sup>6</sup> which means the reference source.

Discussing the knowledge of *al-waqf wa al-Ibtidâ'*, here are several primary books that are often used as guidelines by al-Qur'an mushaf in the world in determining the type, place, and *waqf* sign. Those are *Idhâh al-Waqf wa al-Ibtidâ'* by Abu Bakar Muhammad ibn Qasim ibn Basysyar al-Anbari (w. 328 H), *al-Muktafâ fî Bayân al-Waqf wa al-Ibtidâ'* by Abu 'Amr 'Usman ibn Sa'id al-Dani (w. 444 H), *Ilal al-Wuqûf* and the book of *al-Waqf wa al-Ibtidâ'* by Muhammad ibn Taifur al-Sajawandi (w. 560 H), *al-Muqsid li Takhlîs ma fî al-Mursyîd fî al-Waqf wa al-Ibtidâ'* by Abu Yahya Zakariyya bin Muhammad al-Ansari (w. 926 H), *Manâir al-Hudâ fî Bayân al-Waqf wa al-Ibtidâ'* by Ahmad ibn Muhammad ibn 'Abd al-Karim al-Asymuni (w. Abad 12 H), *al-Qat' wa al-I'tinâf* by Abu Ja'far Ahmad

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<sup>6</sup> Najib Irsyadi, "Waqf Lazim Mushaf al-Qur'an Standar Indonesia dan Mushaf Madinah: Analisis Jumlah, Pola Penempatan dan Pengaruhnya Terhadap Penafsiran Ayat", *Ushuluddin Science*, Vol. 20, No. 2, July-December 2021, 112.

ibn Muhammad ibn Isma‘il al-Nahhas (w. 338 H), *Washf al-Ibtidâ’ fî al-Waqf wa al-Ibtidâ’* karya Ibrahim bin ‘Umar al-Ja‘bari (w. 732 H), and any other.<sup>7</sup>

From all the main books above, in determining the *waqf* sign, the Indonesian Standard Mushaf decides to focus on the book *Ilal al-Wuqûf* by Muhammad ibn Taifur al-Sajawandi. This is because *first*, the creation by al-Sajawandi is including six books of classical literature by *farsy* method which is successful being *tahqiq*; *second*, in the context of the sequential discussion methodology his creation got the third rank after *al-Muktafâ* by al-Dani (w. 444 H) and *al-Waqf wa al-Ibtidâ’* by Ibn al-Ghazzal (w. 516 H); *third*, in the context of producing *waqf* sign (*al-rumûz ai-dâllah ‘alâ anwâ’ al-waqf*) the theorem of al-Sajawandi is occupied in the second rank after Ibn al-Ghazzal; *fourth*, in the context of the many *nahwu* arguments and aspects of *balagh*, the creation of al-Sajawandi got the first rank in the aspect of naming each *waqf* sign (magazine version of *Adab al-Rafidin* in 1397 H/1976 AD and *al-Mu’jam al-Ilmi al-Iraqi* which is published in 1400 H/1979 AD); and the *fifth* the creation of al-Sajawandi also greatly influenced three influential figures afterward, they are al-Qasthalani, Ibn al-Jazari, dan al-Asymuni.<sup>8</sup>

Syaiful Rachman<sup>9</sup> launched Yasin Burdah’s book by requesting his friend Baihaki to write down his ideas in handwriting. However, the source of the reference used by Baihaki in writing is unknown. Syaiful Rachman gave examples

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<sup>7</sup> Najib Irsyadi, “*Waqf Lazim* Mushaf al-Qur’an Standar Indonesia dan Mushaf Madinah: Analisis Jumlah, Pola Penempatan dan Pengaruhnya Terhadap Penafsiran Ayat”, 121-122.

<sup>8</sup> Mustakim, “Mengapa MSI menggunakan Qaidah Waqaf as-Sijawandi?” <https://lajnah.kemenag.go.id/berita/mengapa-msi-menggunakan-kaidah-waqaf-as-sijawandi>, accessed on 27<sup>th</sup> May 2023.

<sup>9</sup> Founder of ALBABA shop Banjarmasin.

of amaliah books that were available at the time. After completing the writing, the book is produced and distributed to the general. However, there were several literary problems in the book, both of which are recognized by the authors or through consumer complaints, therefore Syaiful Rachman personally conducted revisions. As for the references used during the revision of the selected surah, especially the Yâsîn surah has several sources. *First*, *al-Imdâd fî Aurâdi Ahli al-Widâd* which is published PT. AL ZAHRA Sekumpul Martapura; *second*, *Risâlah ‘Amaliyah* from Inayah bookstore; *third*, *Sûrah Yâsîn wa al-Wâqi’ah wa al-Mulk* Sekumpul published by Nurul Hidayah; and *fourth*, the internet.<sup>10</sup>

### **C. The Differences Effect in *Waqf* Signs of Surah Yâsîn on Understanding of the Meaning of the Verse**

After previously describing the comparison of the number of *waqf* signs on surah Yâsîn in Yasin Burdah’s book and the Indonesian Standard Mushaf along with the similarities and differences between the two, this discussion will present the implications of these differences for the grammar and interpretation of the al-Qur’an Verse. If the *waqf* sign has been determined or written in a mushaf and is different from other mushafs or books. Then it can be said that comparatively, the difference in the placement of the *waqf* sign will have implications for differences in understanding the meaning and interpretation of a verse for its readers.<sup>11</sup>

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<sup>10</sup> Syaiful Rachman, Personal Interview, Marabahan, 26<sup>th</sup> May 2023.

<sup>11</sup> Najib Irsyadi, “*Waqf Lazim* Mushaf al-Qur’an Standar Indonesia dan Mushaf Madinah: Analisis Jumlah, Pola Penempatan dan Pengaruhnya Terhadap Penafsiran Ayat”, 112.



The extent to which these influences and implications will be proven in the case of the verse below. It no longer describes what is the same between the Indonesian Standard Mushaf and Yasin Burda's book, but will discuss the differences between the two.

1. Q.S. Yâsîn/36: 19

قَالُوا طَآئِرُكُمْ مَعَكُمْ أَيَّنْ ذِكْرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

The *waqf* on lafaz *thâ'irukum ma'akum* is *waqaf hasan*<sup>12</sup> for the reading *أَيَّنْ ذِكْرْتُمْ* (whether reading with *tahqîq*<sup>13</sup>*hamzah* or *tashîl*<sup>14</sup>), for being *istifhâm taubîkh*<sup>15</sup> and the place of *istifhâm* exist on the first sentence. As for Syu'bah, Nâfi', and Abû 'Amr, they read *آن ذكركم* by one of the long *hamzah*. Meanwhile 'Âshim, Yahyâ, Hamzah and Kisâ'i, they read *إن ذكركم*. From these two opinions, the *waqf* is in the lafaz *thâ'irukum ma'akum* is *waqf hasan* because *istifhâm* is included to the terms which the answer is discarded, the fact of *آن ذكركم* (by the long *hamzah*) *tathayyartum* and *an* which is '*âmil nashab*, that is *atathayyartum li an dzukkirtum*.

<sup>12</sup> *Waqaf hasan* is a stop sign on a word that is considered good for stopping but not considered good for *ibtida'* (starting) with the word after it because there is still a relation between the meaning and the lafaz.

<sup>13</sup> Clearly read.

<sup>14</sup> Read between *hamzah* and *alif*.

<sup>15</sup> *Istifham* which serves to denounce, the example of QS. Al-Mulk/67: 25 which means "And they say when will the threat come if you are truthful?" The question contained in surah al-Mulk Verse 25 is usually asked by people who deny it to mock. Because they already know that even the Prophets did not know of the time of arrival of the Day of Judgment. Therefore, the *istifham* that is used is not meant to ask for answers so that they know when the Day of Judgment will come that has been promised by God, but more than that. *Istifham* here serves as a mockery and reproach to the messengers of God. Look Ade Nurdiyanto, "Istifham dalam al-Qur'an: Studi Analisa Balaghah", *El-Wasathiya: Journal of Religious Studies*, Vol. 4, No. 1, June 2016, 50.

Not in *waqf* in qirâ'at Dzar bin Hubais lafaz **أَنْ ذُكِرْتُمْ** with two *hamzah* fathah, and the fact *a li an dzukkirtum*.<sup>16</sup>

2. Q.S. Yâsîn/36: 33

وَإِنَّ لَهُمُ الْأَرْضَ الْمَيْتَةَ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

Indonesian Standard Mushaf of the Qur'an determined *waqf al-washl al-ula* after the word of *al-maitatu*, and restarting on *ahyainâhâ*. As for Yasin Burdah did not place any *waqf* sign on the verse. The determination and placement of the *waqf* sign in this context are certainly influenced by and influences the resulting interpretation. Based on the author's search, the word *ahyainâhâ* on QS. Yasin/36: 33 has placed in the third position. *First*, as *isti'nâf bayânî*<sup>17</sup>, the position seems to be an explanation of the question "How is the state of the dead earth?"<sup>18</sup> *Second*, the position of the word *ahyainâhâ* as *hal*<sup>19</sup> which described how Allah SWT gives life to something dead.<sup>20</sup> *Third*, *ahyainâhâ* is *khavar* from *al-ardhu* which work as an explanation of the sentence "a sign (of power) for them is" (*wa âyah lahum al-ardhu*).<sup>21</sup>

The determination of the *waqf al-washl al-ula* sign on Indonesia Standard could be due to the belief that the word *ahyainâhâ* is *isti'nâf bayânî*. In Grammatical

<sup>16</sup> al-Asymuni, *Manâr al-Hudâ fî Bayân al-Waqf wa al-Ibtidâ'*, 638.

<sup>17</sup> Muhammad bin Husein al-Naisâbûrî, *Tafsîr Gharâ'ib al-Qur'ân wa Raghâ'ib al-Furqân*, vol. 5 (Beirut: Dar al-Kutub al-'Ilmiyyah, 1996), 531–532.

<sup>18</sup> Muhammad Thâhir Ibn 'Âsyûr, *Tafsîr al-Tahrîr wa al-Tanwîr*, vol. 23 (Tunis: al-Dar al-Tunisiyyah li al-Nasyr, 1984), 12.

<sup>19</sup> Muhammad bin Thaufûr al-Sajâwandî, *'Ilâl al-Wuqûf*, vol. 1 (Beirut: Maktabah al-Rusyid, 2006), 845–846.

<sup>20</sup> Ibn 'Âsyûr, *Tafsîr al-Tahrîr wa al-Tanwîr*, vol. 23, 12.

<sup>21</sup> Wahbah al-Zuhailî, *Tafsîr al-Munîr fî al-'Aqîdah wa al-Syarî'ah wa al-Manhaj*, vol. 12 (Damaskus: Dar al-Fikr, 2009), 11.

Arabic, *isti'naf* signifies a new beginning sentence. In the context QS. Yasin/36: 33, if the word *ahyainâhâ* is positioned as *isti'naf bayani*, so the result meaning such as, “A sign (His power) for them is a **dead earth, then we revive it** by removing the grains from it then from (grains) that they eat.” There is a sort of separation between the sentences *wa âyah lahum al-ardhu* and the word *ahyainâhâ* and so on. Meanwhile, Yasin Burdah that do not include the *waqf* sign at all, could be believed in positioning the word *ahyainâhâ* as *hal*, so that it does not require the need to stop as *isti'naf* does. If so, that is mean the explanation could be understood as, “A sign (His power) for them is **the dead earth that We give life to** by removing grain from it, then from that (grain) they eat.”

### 3. Q.S. Yâsîn/36: 35

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ

The *waqf* on the lafaz *min tsamari hî* is *waqf hasan* if *mâ* is being *nâfî*. Cannot be *waqf* if *mâ* is being *isim maushûl* that mean *alladzî* which occupies the law of *jar/khafadh* because it is being *athaf* to *tsamari hî*. As if God said *li ya'kulû min tsamarihî wa mâ 'amilat hu aydî him*.<sup>22</sup>

The word of *mâ* on Q.S. Yasin/36: 35 can be interpreted at least in two ways. *First*, as of *ma maushulah ma'thufah* means “what”. This type of meaning is considered by the context of the verse, which contains an acknowledgment of Allah

<sup>22</sup> al-Asymuni, *Manâr al-Hudâ fî Bayân al-Waqf wa al-Ibtidâ'*, 639.

SWT power.<sup>23</sup> If so, the result meaning is “We (also) made for him (the earth) gardens of dates and grapes and We sent him springs of water so that they may eat from their fruits, **and the results of their hand’s effort**”. Second, the letter *mâ* is *nâfi* which means “not”. This *mâ nâfiyah* means returning to the previous verse which states that Allah SWT made in the earth there are gardens of dates and grapes. If the letter *mâ* on that verse is positioned as *nâfiyah*, then its existence confirms that the date palm gardens that Allah SWT made on earth are not the result of the creations of human hands.<sup>24</sup> Thus, the resulting meaning is “We (also) made them (the earth) gardens of dates and grapes and We sent them springs of water so that they can eat from their fruits, **all of that is not the result of the hand’s effort**”.

#### 4. Q.S. Yâsîn/36: 57

لَهُمْ فِيهَا فَاكِهَةٌ وَاللَّهُمَّ مَا يَدْعُونَ<sup>ع</sup>

The *waqf* on lafaz *yadda’ûn* is *waqf tâm*<sup>25</sup> if *mâ* after it is being a new sentence and being *khâbar mubtada’ mahdzûf*<sup>26</sup>, that is *wa dzâlika salâm*. And it is not a *waqf* if it is made *badal* from *mâ* on the sentence *mâ yadda’ûn*, that is *wa lahum mâ yadda’ûn wa lahum fihâ salâmun kadzâlik*. If it’s being *badal* so the sentence is special. And by *zhâhir*, the sentence is general. And if the sentence is general, so it could not be *badal*. And if the lafaz *qaulan* is *nashab* and then *maf’ul*

<sup>23</sup> Zuhailî, *Tafsîr al-Munîr Fî al-‘Aqîdah Wa al-Syarî‘ah Wa al-Manhaj*, vol. 12, 13; M. Quraish Shihab, *Tafsîr al-Mishbah* (Jakarta: Lentera Hati, 2005), vol. 11, 537. Fakhr al-Dîn al-Râzî, *Mafâtîh al-Ghaib* (Beirut: Dar al-Fikr, 1981), vol. 26, 68.

<sup>24</sup> Ibn ‘Âsyûr, *Tafsîr al-Tahrîr wa al-Tanwîr*, vol 23, 14. Maḥmûd bin ‘Umar al-Zamakhsyarî, *Tafsîr al-Kasysyâf*, vol. 5 (Riyadh: Maktabah al-Ubaikan, 1998), 177.

<sup>25</sup> *Waqaf tâm* is to stop at a word that is perfect and has no connection with the word after it either in terms of lafaz or in terms of meaning.

<sup>26</sup> Banished *khâbar mubtada’*.

*muthlaq*<sup>27</sup> with predetermined fi'il then it is allowed to *waqf* on lafaz *salâm*, they are *qâlû qaulan* or *yasma 'ûna qaulan min rabb*. And cannot be *waqf* if *qaulan* being *nashab* with pre-existing fi'il with predetermine *wa lahum mâ yadda 'ûna qaulan min rabbin 'iddatun min allâh*.<sup>28</sup>

The word *salâm* is *badal* (alternate) from the sentence *min mâ yadda 'ûn* at the end Q.S. Yasin/36: 57. The arrangement of sentences like this gives an understanding that the greetings given by Allah SWT to the inhabitants of heaven **are something that they want**.<sup>29</sup> This type of meaning implies that there is still a correlation between the meaning and the meaning of the previous verse. If connected with the previous paragraph, the meaning obtained, "*In (Heaven) they will get fruits and whatever they desire. What they want is greetings from Allah conveyed to them to glorify them*".<sup>30</sup> Meanwhile, the position of *salâm* as *isti'nâf* will disconnect the relation of this verse and the information of the previous verse. Greetings given to the inhabitants of heaven mentioned in the verse of Q.S. *Yâsîn*/36: 58 not directly related to verse 57 as if *salâm* is positioned as *badal* (alternate) from sentence *min mâ yadda 'ûn*. *Salâm* as *isti'nâf* show **glory and concern for the inhabitants of heaven by His side**.<sup>31</sup> Thus, the understanding

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<sup>27</sup> *Maf'ul mutlaq* is the *mashdar* that is read by *nashab* that are after the *fi'il* pronunciation because of a specific purpose. *Maf'ul mutlaq* is divided into four, namely: *li ta'kid al-ma'nâ* (strengthening), *li bayn al-'adâd* (explaining the number/count), *li bayan Nau'* (explaining the types), and *badal min al-talaffudz bi fi'lihi* (substitute for fi'il). See Bahasa Surga, at <https://nahwu.id/maf-ful-mutlaq/>.

<sup>28</sup> al-Asymuni, *Manâr al-Hudâ fî Bayân al-Waqf wa al-Ibtidâ'*, 642.

<sup>29</sup> al-Zamakhsharî, *Tafsîr al-Kasysyâf*, vol. 5, 184. Zuhailî, *Tafsîr al-Munîr Fî al-'Aqîdah Wa al-Syarî'ah Wa al-Manhaj*, vol. 12, 36–38.

<sup>30</sup> Departemen Agama RI, *Al-Qur'an Dan Tafsirnya*, vol. 8 (Jakarta: Departemen Agama, 2011), 240.

<sup>31</sup> Ibn 'Âsyûr, *Tafsîr al-Tahrîr wa al-Tanwir*, vol 23, 44.

obtained is, “*In (Heaven) they will get fruits and whatever they desire. ‘Salamun’ as a greeting from God the Most Merciful*”.<sup>32</sup>

The sign of *waqf jā'iz* in the end of Q.S. *Yâsîn/36: 57* on Indonesian Standard Mushaf may follow the opinion which states that the word *salâm* is *badal* (alternate) from the sentence *min mâ yadda'ûn*. Stop at the end of Q.S. *Yâsîn/36: 57* is considered enough, it's just that the sentence after that still has a meaningful relation so that the reader is given the choice to continue or not. As for Yasin Burdah that did not include the *waqf* sign at the end of Q.S. *Yâsîn/36: 57*, indicates the verse has been completed and has no direct meaning relation with the next verse so that the reader is allowed to finish reading that verse.

From the several examples of the verse cases above, the author did not find a very significant difference in the interpretation. The author only found differences in terms of grammatical and qira'at, both of which did affect the interpretation of the verse but are not too significant.

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<sup>32</sup> Quraish Shihab, *Tafsir Al-Mishbah*, vol. 11, 560.