

Waqaf Jibril According to Qurra's Perspective: A Qualitative Study

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Abstract

Waqaf Jibril is one of the names of waqf that is not unfamiliar to students and lovers of the knowledge of reciting the Qur'an, some say there are 10 places and some also say 17 waqaf places called Waqaf Jibril. But its status and position in the recitation of the Quran there is a debate on the side of the Qurra', among which some suggest that prevent the practice of waqf in it. The objective of this study is to know the validity of Waqaf Jibril which is said to be waqaf sunnah. The study was conducted with a review and research on the views of the Qurra' on Waqaf Jibril in general and then continued with an in-depth study of each place of Waqaf Jibril found in the Quran. The method used in this research is a method of library research aimed at collecting data based on scientific backgrounds. The findings reveal that Waqaf Jibril generally does not have a clear chain of sanad which allows it to be backed up to the Prophet PBUH unless it is more of personal knowledge. In addition, it is also possible to identify its validity by studying each of the places that Waqaf Jibril claims according to the Qurra' perspective.

Keywords: Waqaf Jibril, Waqaf Sunnah, Library Research, Sanad, Qurra' Perspective

Introduction

In achieving accuracy in the recitation of the Qur'an apart from correcting the pronunciation of each letter of the Qur'an, stopping the recitation or waqf in the correct place is also a demand. This point was affirmed by Ali ibn Abi Talib (r.a.) when asked about the meaning of reading the Quran with *Tartil* (الترتيل), he replied:-

“هُوَ تَجْوِيدُ الْحُرُوفِ وَمَعْرِفَةُ الْوُقُوفِ”

“pronounce each letter well and know where to stop” (al-Jazari, 2006). The previous scholars are very concerned about this knowledge because the waqf and ibtida' in a verse are very important ones to be taken care of by the Prophet s.a.w. and the companions of r.a. This is because waqf and ibtida' in the right place will lead to a clear meaning and conform to the

verse. Ibnu 'Umar r.a. likens those who ignore the recitation of the Quran by letting his recitation be full of errors and not perfecting the proper place of waqf such as: "People choose to eat a good tamar with a little taste when it is found that tamar is not good, then he spits it out" (i.e. only according to the taste in the recitation) (Al-Jazari, 2004).

One condition of the previous Qurra' in teaching recitation to their students is their skills in waqf and ibtida'. They will command their disciples to waqf in certain scriptures and show them the places of stop with their fingers. Such is the sunnah that they inherited from their previous teachers in learning this knowledge (Al-Jazari, 1998). Ibn al-Jazari who got the nickname Shaykh al-Qurra' also stipulated that in the recitation of the Quran, it is not enough just to learn the Science of Tajweed, it is even necessary to include the Science of Waqaf and Ibtida':

“وَبَعْدَ تَجْوِيدِكَ لِلْحُرُوفِ # لَا بُدَّ مِنْ مَعْرِفَةِ الْوُقُوفِ”

“And after improving the letters # inevitably from the knowledge of the places of waqf” (al-Jazari, 2004). Therefore, the knowledge of Waqaf and Ibtida' becomes important knowledge in the recitation of the holy verse of al-Quran al-Karim. Sometimes scholars put this knowledge chapter from the chapters of Tajwid knowledge because of its relevance to the recitation skills of the Quran and the obligation of Tajwid knowledge to lead to the obligation of the knowledge of Waqaf and Ibtida'. But some scholars discuss it at length by touching each place from the types of waqf found in the Quran as well as bringing new ijthihad in completing this knowledge making it a separate knowledge. Knowledge of it from the place of waqf and ibtida' is a decoration of the reading, to the desired meaning, understanding the person who listens to the recitation, the pride of the skilled, knowing the difference of words that have two meanings.

Definition of Waqf

Waqaf (الوقف) according to language: stop or hold. According to the Term: Stopping the reading by cutting off the sound at the end of the instant by breathing on it normally and the intention of continuing the reading again (Al-Murshofiy, 1980).

Distribution of Waqf

Waqaf is divided into four types as follows

- 1) Waqf Ikhtibari (الوقف الإختباري): It is waqf on a word because it wants to explain the ruling of the word from the point of view of its convention on Mashaf whether severed or connected, written with Ta' Marbutoh or Ta' Maftuhah, etc (Al-Murshofiy, 1980). For example: Can waqf in the words في written separately with ما in verse:

﴿إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ﴾ [الزمر: 3]

 But it is impermissible to waqaf in the phrase في which is connected to the phrase ما in verse:

﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْغَالِبِينَ ظَالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ﴾ [النساء: 97]

This is because Rasm Uthmani's writing is a tauqifi that needs to be adhered to.

Waqf Ikhtibari Law: It is permissible to reiterate the words which he said or the previous words to perfect the meaning of the verse if it does not correspond to ibtida' with the word after it.

- 2) Waqf Idhtirari (الوقف الاضطراري): waqf that comes to the reader with desperate reasons to stop reading such as lack of breath, sneezing, stuttering, forgetting, etc.

Waqf Idhtirari Law: It should be for waqf readers everywhere because they are desperate even if they are not perfect in meaning. When the desperate is lost, it must revert to the words he said or the previous words to complete the meaning of his recitation if it does not correspond to ibtida' with the words after it.

- 3) Waqf Intizari (الوقف الانتظاري): waqf on a word to repeat/compensate the faces of qiraat in the word or the cut of the verse during the recitation of the jama' qiraat (al-Qari, 2013). It is only done by students of knowledge in the field of Qiraat. They recite a verse with various faces of qiraat until the end of the khilaf qiraat which is in the verse with observation and guidance from their teacher in talaqqi and musyafahah. If the verse is too long, it requires the skill to waqaf at the appropriate word, then repeated with another qiraat face until it is completed. Then it will be connected with the remaining pieces of the verse. For example, waqf in the first عليهم, while there are scholars who forbid it:

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ / غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ [الفاتحة: 7]

Then repeat the verse until the completion of the qiraat recitation method, then it is continued to read the verse after it in the same way. The law is allowed like Waqaf Ikhtibari.

- 4) Waqf Ikhtiyari (الوقف الاختياري): waqf that can be made a choice by the reader with no previously mentioned reasons.

Scholars have divided this waqf into several parts, but khilaf in number. At least some divide it into two only: waqf tam & waqf qabih. And the most divided it into eight: tam, hasan, kafi, soleh, mafhum, jaiz, bayan and qabih (al-Ansari, 2006).

Most scholars adhere to the opinion of ad-Dani & Ibn al-Jazari which says Waqaf Ikhtiyari is divided into four (4) parts: tam, kafi, hasan, and qabih. The details are as follows:

- i. Waqf Tam (الوقف التام): by language means stop perfectly. According to the term, it is a waqf that occurs in a sentence that is already perfect in meaning (story) and the sentence has nothing to do with the sentence after it (i'rab). for example: [البقرة: 5] ﴿وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾
his law: Must waqf and should ibtida' in the next word.
- ii. Waqf Kafi (الوقف الكافي): According to the language that means enough stops. According to the term, it is a waqf that occurs in a sentence that is not yet perfect in meaning (story) but the sentence has nothing to do with the sentence after it (i'rab). for example: [النساء: 41] ﴿وَجِئْنَا بِكَ عَلَى هَتُولَةٍ شَهِيدًا﴾ [النساء: 41]
his law: Must waqf and should ibtida' in the next word.
- iii. Waqf Hasan (الوقف الحسن): According to the language that means a good stop. According to the term, it is a waqf that occurs in a sentence that is not yet perfect in meaning (story) and the sentence still has to do with the sentence after it (i'rab). For example: [الفاتحة: 2] ﴿الْحَمْدُ لِلَّهِ﴾
his law: Must be waqf but must repeat for ibtida' in the previous work, unless it is ra's ul-Ayah (end of a sentence).
- iv. Waqf Qabih (الوقف القبيح): According to language that means a bad stop. According to the term, it is a waqf that occurs in a sentence that is not yet perfect in meaning (story) and the sentence still has to do with the sentence after it (i'rab) and does not understand. as-Sakhawi defines waqf qabih with the words: "waqf who does not understand a word or is understood from another will" (Al-Sakhawi, 2010). For example: [الفاتحة: 2] ﴿الْحَمْدُ﴾ because it

is incomprehensible. Therefore, it is impermissible to waqf unless it comes from a desperate reason but it is necessary to repeat the previous work (Al-Dani, 1987).

Waqf Jibril

Waqf Jibril is a waqf that is often learned by students of al-Quran al-Karim, and it is included in many essays of past and present scholars that show its fame. Waqf Jibril is a waqf that is backed up to the Gabriel (pbuh) when he recites the Quran to the Prophet s.a.w. It is also known as "waqf nabawi, waqf sunnah, waqf itba". While the places of Waqf Jibril are in the Quran, there are differences in the citations of scholars, some say it is 10 places and some say 17 places. The following are listed places of Waqf Jibril based on the three main books of reference in this chapter

- 1) *Manar al-Huda fi Bayan al-Waqfi wa libtida*. The author of this book, al-Asymuni (1973) lists the places of Waqf Jibril as follows:

1	﴿قُلْ صَدَقَ اللَّهُ﴾ [آل عمران: 95]
2	﴿وَلَكِنْ وَجْهَهُ هُوَ مَوْلِيهَا فَاسْتَبِقُوا الْخَيْرَاتِ﴾ [البقرة: 148]
3	﴿وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ﴾ [المائدة: 48]
4	﴿قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ﴾ [المائدة: 116]
5	﴿قُلْ هُنَالِكَ سَبِيلٌ أَدْعُو إِلَى اللَّهِ﴾ [يوسف: 108]
6	﴿كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ﴾ [الرعد: 17]
7	﴿وَالَّذِينَ خَلَقْنَا﴾ [النحل: 5]
8	﴿أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا﴾ [السجدة: 18]
9	﴿ثُمَّ أَذْبَرَ يَسْعَى ۚ فَحَشَرَ﴾ [النازعات: 22-23]
10	﴿لَيْلَةَ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ﴾ [القدر: 3]

According to him, the Prophet s.a.w is always waqf in these places of waqf (Waqaf Jibril) and most of them are not ra's ul-Ayah (the end of the sentence), this knowledge is based on the knowledge of Ladunni which is given knowledge to a person by Allah SWT, so following it is sunnah on all conversations and deeds" (al-Asymuni, 1973).

- 2) *Insyirah al-Sudur* authored in 1311 Hijrah. The author of this book, al-Mahalli, added seven more places making it 17 places of Waqf Jibril

11	﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ﴾ [يونس: 2]
12	﴿وَلَا يَحْزُنكَ قَوْلُهُمْ﴾ [يونس: 65]
13	﴿وَلَقَدْ نَعَلْنَا أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ﴾ [النحل: 103]
14	﴿وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ﴾ [غافر: 6]
15	﴿وَإِذْ قَالَ لُقْمَانُ لِأَبْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ﴾ [لقمان: 13]
16	﴿تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ﴾ [القدر: 4]
17	﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ﴾ [النصر: 3]

- 3) *al-Rihlah al-I'yasyiyah*. The author of this book al-I'yasyi listed 17 places where Waqf Jibril is different from the one mentioned, he replaced the following four places:

	Discarded	Replaced
1	﴿قُلْ صَدَقَ اللَّهُ﴾ [آل عمران: 95]	﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ﴾ [البقرة: 197]
2	﴿أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ﴾ [المائدة: 116]	﴿وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ﴾ [آل عمران: 7]
3	﴿أَقَمْنَا كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا﴾ [السجدة: 18]	﴿مِنْ أَجْلِ ذَلِكَ﴾ [المائدة: 32]
4	﴿وَلَا يَحْزُنكَ قَوْلُهُمْ﴾ [يونس: 65]	﴿قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ﴾ [يونس: 53]

The Qurra's view on Waqf Jibril

Qurra' is a plural word from Qari which means reader. What is required here is a master in the recitation of al-Quran al-Karim among scholars who understand the Arabic language as well as the ins and outs of Waqf and Ibtida'. In this chapter, the opinion of the Qurra' is presented in their book for each of the places of waqf which is said to be Waqf Jibril. This study only limits the four most famous books in the knowledge of Waqf and Ibtida':

- 1) *I'lal al-Wuquf* by Muhammad ibn Toifur al-Sajawandy
- 2) *Al-Muktafa fi al-Waqf wa al-Ibtida'* by Usman ibn Said al-Daniy
- 3) *Manar al-Huda* by Ahmad ibn Abd al-Karim al-Asymuniy
- 4) *Al-Maqsad li Talqis ma fi al-Mursyid* by Zakaria ibn Muhammad al-Ansariy

The following is a summary of their research and collection of views on the places that Waqf Jibril said

No.	Tempat Waqaf Jibril	Al-Sajawandy	Al-Daniy	Al-Asymuniy	Al-Ansariy
1	﴿قُلْ صَدَقَ اللَّهُ﴾ [آل عمران: 95]	-	Kafi	Hasan	Kafi
2	﴿وَلَكِنْ وَجْهَهُ هُوَ مُوَلِّيَهَا فَاسْتَبِقُوا الْخَيْرَاتِ﴾ [البقرة: 148]	Mutlak	Kafi	Hasan	Hasan
3	﴿وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ﴾ [المائدة: 48]	Mutlak	Akfa	Hasan	Hasan
4	﴿قَالَ سُبْحٰنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ﴾ [المائدة: 116]	Mutlak	Kafi	Hasan	Kafi
5	﴿قُلْ هٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ﴾ [يوسف: 108]	-	Kafi	Hasan	Hasan
6	﴿كَذٰلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ۝١٧﴾ [الرعد: 17]	Mutlak	Tam	Tam	Tam
7	﴿وَالْأَنْعٰمَ خَلَقَهَا﴾ [النحل: 5]	Jaiz	Kafi	Kafi	Hasan

8	﴿أَقْمِنَ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِيْفًا﴾ [السجدة: 18]	Mutlak	-	Jaiz	-
9	﴿ثُمَّ أَذْبَرَ يَسْعَى ۚ فَحَسْرَةً﴾ [النازعات: 22-23]	-	-	Jaiz	-
10	﴿لَيْلَهُ الْقَدَرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ﴾ [القدر: 3]	Mutlak	Kafi	Kafi	Hasan
11	﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ﴾ [يونس: 2]	-	-	Hasan	-
12	﴿وَلَا يَحْزَنكَ قَوْلُهُمْ﴾ [يونس: 65]	Lazim	Kafi	Tam	Tam
13	﴿وَلَقَدْ نَعَلْنَا أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ﴾ [النحل: 103]	Mutlak	Kafi	Tam	Tam
14	﴿وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ﴾ [غافر: 6]	Lazim	Tam	Tam	Tam
15	﴿وَإِذْ قَالَ لُقْمَنُ لِبَنِيهِ ۖ وَهُوَ يَعِظُهُ وَيَبْيُحَىٰ لَا تُشْرِكْ بِاللَّهِ﴾ [لقمان: 13]	Mutlak	-	Kafi	-
16	﴿تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ﴾ [القدر: 4]	Jaiz	Kafi	Kafi	Kafi
17	﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ﴾ [النصر: 3]	Mutlak	Kafi	Kafi	Kafi
18	﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ﴾ [البقرة: 197]	Mutlak	Tam	Tam	Tam
19	﴿وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ﴾ [آل عمران: 7]	Lazim	Tam (khilaf)	Khilaf salaf & khalaf	Tam (khilaf)
20	﴿مِنْ أَجْلِ ذَلِكَ﴾ [المائدة: 32]	Jaiz	Tamam	Jaiz	Tam (khilaf)
21	﴿قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ﴾ [يونس: 53]	-	Tam	Tam	Tam

Based on the above table, it can be concluded that there are places where the ruling of waqf is not specified in some of the works studied. Only al-Asymuniy in his book Manar al-Huda states the ruling on the entire places of Waqf Jibril because he was the first to cite Waqf Jibril. There are four (4) places from the places where Waqf Jibril is ra's ul-ayah which means the end of the verse, which is in surah ar-Ra'd: 17, Ghafir: 6, al-Qadr: 3 & 4. Some scholars say the waqf on ra's ul-ayah is sunnah. Al-Baihaqi chose waqf on ra's ul-ayah and Abu Amr al-Basri said: "It is more I like" based on the hadith narrated by At-Tarmizi (1998); Ahmad (1999) in Musnad

عَنْ أُمِّ سَلَمَةَ، قَالَتْ: "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَطِّعُ قِرَاءَتَهُ يَقْرَأُ: (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) ثُمَّ يَقِفُ، (الرَّحْمَنِ الرَّحِيمِ) ثُمَّ يَقِفُ."

"From um Salamah r.a: Indeed, the Prophet s.a.w decided on his recitation, he recited (اَلْحَمْدُ) (لِلّٰهِ رَبِّ الْعَالَمِيْنَ) then stopped, (الرَّحْمٰنِ الرَّحِيْمِ) then stopped". There are also three (3) places stated by al-Sajawandy in his book I'lal al-Wuquf as Lazim, namely in ﴿ وَمَا يَعْلَمُ تَأْوِيْلَهُ اِلَّا اللّٰهُ ﴾ Ali Imran: 7, ﴿ وَلَا يَحْزَنُكَ قَوْلُهُمْ ﴾ Yunus a.s: 65 dan ﴿ اَنْهُمْ اَصْحٰبُ النَّارِ ﴾ Ghafir: 6 (*ra's ul-ayah*). Waqaf Lazim is a place where it is permissible and customary for the readers of the Quran to stop reciting because they avoid misunderstanding of the meaning when recited in a connected manner.

Fifteen (15) places were stated as Mutlak or Tam/perfect or Atam by the Qurra' based on the above findings. Mutlak Waqf on the side of as- Sajawandy is the same as waqf Tam which is waqf in the perfect number of verses meaning i'rab. This waqf is the best waqf place for the reader's choice as it is safe from the element of doubt that can lead to a misconception of the Quran to the listener who hears the recitation.

Only waqf on ﴿ اَنْ اَنْذِرَ النَّاسَ ﴾ surah Yunus a.s: 2, the ruling is Hasan and waqf on ﴿ ثُمَّ اَذْبَرَ يَسْعٰى ۙ ۲۲ ﴾ surah an-Naziat: 23, the ruling of Jaiz is stated by al-Asymuniy in his book Manar al-Huda. While other books do not mention these two places as places of waqf. Although both places are quite weak in terms of the strength of their waqf no scholars have prevented the waqf in it. And the rest of the waqf Kafi is a place of words and i'rab on the number of verses although not yet a perfect story. The ruling of waqf in him should and should not repeat the previous pronouncement.

Conclusion

Indeed, the knowledge of Waqf and Ibtida' is a broad knowledge necessary to the diversity of knowledge especially the knowledge of Arabic and Tafsir because khilaf in these two sciences will make a difference in the determination of the ruling of waqf. We find that in this brief study, there is khilaf among the Qurra' in the places of Waqf Jibril.

In summary, there is no barrier for the reader to recite the Quranic verse in the places of Waqf Jibril cited in the three books above, since all the places of Waqf Jibril are good enough if it is qafized. Four (4) places of it are Ra's ul-Ayah/end of a sentence, three (3) places of waqf Lazim, fifteen (15) places of waqf Mutlak or Tam/perfect. Only one (1) place is waqf hasan, and the rest are waqf Kafi and Jaiz.

Only from the point of view of penal to the Prophet s.a.w by saying it is 'Waqaf Sunnah' or the ratio to the angel Gabriel a.s. can be disputed. This is because, people cite it not only does not bring the connected sanad, but even the as-Sakhawi that Waqf Jibril has backed up to him is a vague and unknown person. Is it Alim ud-Din as-Sakhawi (w: 643H) or Syams ud-Din as-Sakhawi (w: 902H)? When referring to the books of these two famous figures, there is no identical information. Or the other as-Sakhawi? Wallahu A'lam.

In our opinion, it is okay to keep the name 'Waqf Jibril' in the places cited in the three books above because of the kind to Imam al-Asymuniy who claims that this is the knowledge of Ladunni the gift of Allah s.w.t to his desired slave. But beware of saying it is 'Waqf Nabi s.a.w', it is feared that we lie in the name of the Prophet s.a.w.

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