



# The History of the Emergence and Development of Waqf Symbols in the Quran Manuscripts (based on Al-Muqaddimah al-Jazariyyah)

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**Abstract:** Ancient mushas were devoid of special symbols. The reason is that the righteous predecessors did not feel the need for such signs in order to read the Holy Qur'an. Later, the scribes were allowed to use such symbols to facilitate the students. And this practice was carried out step by step (gradually). We will describe this history in this article.

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## Introduction

When reciting the Holy Quran, it is essential to adhere to the rules of Tajwid to ensure that the meanings are correct and complete. In particular, it is important to have a good understanding of where to pause (waqf) and how to begin (ibtida). A person who does not understand or observe waqf and ibtida will inevitably make mistakes and shortcomings in their recitation of the Quran. Indeed, waqf and ibtida are considered a vital part of the science of Tajwid (Gallop 2022a). Some scholars have classified them as necessary knowledge and have written numerous books on the subject. For instance, Imam Jazari (may Allah be pleased with him) cites the following lines in his book "Al-Muqaddimah al-Jazariyyah":

"When you pronounce the letters, ensure they are pronounced beautifully, Then it is necessary to know waqf and ibtida."

Waqf is an Arabic word that means "to stop," "to pause," or "to rest." In the terminology of recitation, waqf refers to pausing at the end of a word for the purpose of taking a breath before continuing the recitation. According to most scholars, waqf can be measured in two movements. It is classified into several types: Intizori (anticipatory), Ikhtibari (optional), Iztirori (urgent), and Ikhtiyari (voluntary) (Mutia, 2023a).

Intizori waqf can be performed by a reader who wants to combine several variant readings. In this case, the reader pauses at a word and then reads its form in another method of recitation. Such waqf is permissible even if the meaning is not complete, as it is done for educational purposes (Witkam, 2023).

Ikhtibari waqf is required to test how well a student has mastered the methods and etiquette of stopping at the ends of words in verses, or to teach these aspects during a lesson or exam. Ikhtibari waqf may be requested in places where stopping is grammatically not permissible or is typically not done, in order to assess the student's pronunciation and stopping technique (Sudrajat, 2023).

Iztirori waqf occurs due to necessity, such as running out of breath, coughing, sneezing, or forgetting. In this case, if the meaning is correct, the recitation continues from the point where the pause was made. If the meaning is not correct, the reading continues from earlier in the text (Antonio, 2021).

Ikhtiyari waqf is a voluntary pause that the reciter can make at any time, and it can be classified as either permissible or impermissible. Permissible waqf is further divided into types such as Tom, Kofiy, and Hasan.

Tom waqf is made in places that are neither meaningfully nor grammatically connected to the following verse, typically at the end of verses or when concluding stories.

Kofiy waqf is made in places that are meaningfully connected but not linguistically connected to the following sentence (Dahlan, 2022).

Hasan waqf occurs when the meaning is complete but there is a connection, both linguistically and meaningfully, to the following verse. In this case, if the paused point is not at the beginning of the verse, it is better to continue from earlier rather than starting from that point.

Impermissible waqf is classified into two types: Qabih (disgraceful) and Utqah (extremely disgraceful). Qabih waqf is a pause that does not complete the meaning. For example, separating the subject from the predicate, the actor from the action, or the qualifier from the quality. Utqah waqf is a pause that changes the meaning to the opposite. Such a pause is absolutely impermissible, and deliberately doing so is considered disbelief (Mutia, 2023b).

Additionally, scholars have mentioned another type of waqf called Lazim. Lazim waqf is a mandatory pause. Otherwise, the likelihood of misunderstanding the meaning increases significantly. As mentioned above, if we correctly apply the waqf rules, we can also properly implement the ibtida. As a result, we will be adhering to the command of the Quran (Ikramov, 2018).

## Methodology

Ancient Quran manuscripts were devoid of diacritics, verse markers, and the signs indicating divisions into parts, just as they were without waqf (pause) symbols. Later, there was a need to add dots to letters (sukun) and marks for vowels (vowel sounds). From the fact that these symbols were not included in the Quran manuscript written by Ibn Bawwab in Baghdad in the year 1000, we can conclude that the last symbols used in manuscripts were the waqf (pause) symbols.

Scholars before him did not pay attention to waqf symbols. This can be inferred from the works of Abu Bakr Anbari (938), Abu Ja'far Nahhas (949), and Abu Amr Doniy (1052). However, later scholars took notice of this and laid the foundation for expressing waqf in manuscripts with various symbols. The most famous among the early scholars who demonstrated this was Abu Abdullah Muhammad Tayfur Sajawandi (1164). He classified the types of waqf into five parts:

1. **Lazim waqf:** When both sides are connected, the meaning becomes incomplete.
2. **Mutlaq waqf:** It is preferable to stop and start with the next part; the meaning also comes out nicely.
3. **Jo'iz waqf:** Stopping is allowed, but connecting is also possible.
4. **Mujawwiz waqf:** Stopping is permissible, but connecting is preferable.
5. **Murakhkhas waqf:** This is connected to the previous sentence.

However, due to the length of the sentence, stopping is permitted if breath runs out. In this case, returning is not necessary, as the meaning remains clear. In all other cases, waqf is not permissible (Jaziri, 2014).

Sajawandi mentioned in the introduction of his work that he developed symbols for the aforementioned waqf positions: "Now we will begin to explain waqf according to the arrangement of the chapters in the Quran. Thus, we place the لا (la) symbol where waqf is not permissible. For each verse that is to be paused at, we will move on without lingering to ensure ease at the end of each verse. In some opinions, it is said that waqf is not permissible; however, we place the ق symbol for verses where waqf is correct, to be cautious. The need to stop is indicated with م. We denote mutlaq waqf with ط, jo'iz waqf with ج, mujawwiz with ز, and murakhkhas with ص." As a result, he identified seven symbols (Sajawandi).

During research, we see that Abul Aloo Attar (1173) used well-known types of waqf prior to Sajawandi in his work titled "Al-Hadi fi-l-Maqati'i wa-l-Mabadi'." For instance, he used م for tom waqf, ك for kofiy waqf, and ح for hasan waqf (Manuscript No. 69).

Ibn Hajar Asqalani (1517) also divided waqf into five parts in his book "Lata'if al-Isharat," stating: "I marked the complete, tom, kofiy, hasan, and naqqis waqfs with the letters ن, ح, ك, م, ت" (Asqalani).

Sajawandi's waqf symbols became well-known and widely adopted, as seen in manuscripts. Muhammad ibn Mahmud Samarqandi mentioned that "this book became very famous in its time," referring to Sajawandi's work (Hamadani).

Even while studying manuscripts from that era, it is possible to find information that corroborates Samarqandi's statement. For example, a manuscript written in 1237 contains Sajawandi's waqf symbols (Moritz Calligraphy). The complete waqf symbols from Sajawandi are presented in a manuscript written in 1591. Taking the Fatiha chapter as an example, in Sajawandi's book "Waqf and Ibtida," it is noted that: *الدِّينِ لَا اَ الرَّحِيمِ , لَا اَ الْعَالَمِينَ اَ اَنَعَمْتَ عَلَيْهِمْ , لَا اَ الْمُسْتَقِيمِ اَ نَسْتَعِينُ اَ اَ* [4:125]. These same symbols can be seen in exactly those places in the previously mentioned manuscript (Kurdi).

Additionally, Sajawandi's waqf symbols also appear in the manuscript of Hafiz Usman (1698), one of the skilled Turkish calligraphers of the Ottomans, as well as in the manuscript of Hafiz Muhammad Amin Rushdi written in 1820. That is, by comparing the pages of both manuscripts with Sajawandi's book, such a conclusion can be drawn (Kurdi).

## Result and Discussion

Ancient Quran manuscripts were devoid of diacritics, verse markers, and the signs indicating divisions into parts, just as they were without waqf (pause) symbols. Later, there was a need to add dots to letters (sukun) and marks for vowels (vowel sounds).

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## Conclusion

In conclusion, the importance we give to the science of waqf and ibtida reflects the significance we attach to the Holy Quran. It is no secret that until recent years, the manuals on tajwid written in our region did not include information about waqf and ibtida. Throughout the process of learning the Quran, emphasis was placed on adhering to the waqf symbols indicated in the manuscripts. In summary, Quran readers should be eager to follow the waqf symbols provided in the manuscripts. These symbols were established by scholars of waqf after deeply analyzing the meanings of the verses. This is especially true if the manuscript was published by a recognized, qualified, and scholarly committee. The reader should avoid stopping before completing a sentence, as meaning is connected to this. If one must pause before reaching the end of a verse or sentence, they should continue from an earlier point where the meaning is clear to the listener. This way, the true purpose of recitation—reflection—can be achieved. Allah Almighty said: **"(O Muhammad, this Quran is) a blessed Book that We have revealed to you so that people may reflect on its verses and so that those endowed with understanding may take heed"** (Quran al-Karim).

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