

Innovation on the Guidelines for Waqf and Ibtida' by the Ministry of Home Affairs Malaysia and its Impact on the Use of the Mushaf in Malaysia

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ABSTRACT

This study examines the innovation of the Guidelines on Waqaf and Ibtida' by the Ministry of Home Affairs (KDN) and its implications for the use of the mushaf in Malaysia. The study aims to analyze the rationale behind the reform of these guidelines, to state the purpose of alignment through the guidelines as a basic reference for the parties involved, and to examine its impact on the accuracy of Quranic recitation among the community. Using a qualitative design through the analysis of official documents, articles, and scholarly works, the study identifies that the innovation of the Ministry of Home Affairs (KDN) guidelines has strengthened alignment, particularly in terms of Waqaf and Ibtida' for mushafs published in Malaysia. The study concludes that the new guidelines of the Ministry of Home Affairs (KDN) not only enhance the quality of mushaf regulation but also contribute to the strengthening of Quranic literacy in Malaysia specifically. The implications of the study suggest the need for continuous training for publishers, policymakers, and Quran teachers to ensure the effectiveness of its implementation on an ongoing basis.

INTRODUCTION

The Qur'an is the Speech of Allah containing miracles, revealed to Prophet Muhammad (peace be upon him) in the Arabic language, and its recitation is rewarded (Mannā' al-Qaṭṭān, 2014). The recitation of the Qur'an is greatly encouraged for all Muslims. This is based on the hadith of the Messenger of Allah (peace be upon him):

اَقْرَءُوا الْقُرْآنَ؛ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعاً لِصَحَابِهِ

Translation: "Recite the Qur'an, for it will come on the Day of Resurrection as an intercessor for its companions." (Muslim: 804)

The Qur'an also commands all Muslims to recite it with *tartil*:

(أَوْ زِدْ عَلَيْهِ وَرَتِّ لِقُرْآنَ تَرْتِي لَ)

Translation: "Or add to it (a little), and recite the Qur'an with measured recitation."

[al-Muzzammil: 4]

'Alī ibn Abī Tālib (RA) interpreted the term *tartil* as pronouncing the letters with proper *tajwīd* and recognising the places of pause (*waqf*) (al-Hudhalī, 2014). Therefore, the science of Waqf and Ibtidā' is a very important branch of Qur'anic studies and is also included within the discussion of Tajwīd (Aiman Suwaid, 2022). Among the significances of Waqf and Ibtidā' is its role in preserving the meanings of the Qur'an, which undoubtedly affects Qur'anic interpretation (Markaz Tafsīr li al-Dirāsāt al-Qur'ānīyah, 2015).

The evidentiary basis for Waqf and Ibtidā' can also be seen in the hadith narrated by Umm Salamah (RA):

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَرَأَ يَقُ طُعُ قِرَاءَتُهُ آيَةً آيَةً بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ

Translation: “When the Messenger of Allah (peace be upon him) recited (the Qur’an), he would pause at the end of each verse: ‘Bismillāhi al-Raḥmāni al-Raḥīm’, ‘al-Ḥamdu lillāhi Rabbi al-‘Ālamīn’, ‘al-Raḥmāni al-Raḥīm’, ‘MālikiYawm al-Dīn’.” (Reported by al-Dāraquṭnī, no. 651)

The practical and applied aspects of Waqf and Ibtidā’ are extremely important because every human being, by Allah’s creation, must breathe at all times (Fikri Ihsan Khairuddin et al., 2021). Thus, Muslims are highly encouraged to study Waqf and Ibtidā’ in depth in order to preserve the meanings of the Qur’an in the best possible manner.

To achieve this objective, scholars throughout the ages have exerted great effort in producing works on this science. Among the earlier scholars involved were al-Anbārī, al-Naḥḥās, Ibn al-Ḍarīr, al-Dānī, Ibn al-Jazarī, al-Sajāwandī, al-Ashmūnī, al-Sakhāwī, Zakariyyā al-Anṣārī, and many others (al-Ṭayyār, 2011).

These efforts have also been supported by the Government of Malaysia through the Ministry of Home Affairs. This can be seen in the establishment of the *Lajnah Tashih al-Quran* in 1987, which was entrusted with reviewing and evaluating Qur’anic verses before they are printed (Shaharuddin Pangilun et al., 2020). Markings in the *mushaf* constitute a very important measure to assist society in learning and referencing the Qur’an. Moreover, adhering to the signs found in the *mushaf* is highly emphasised (Markaz Tafsīr li al-Dirāsāt al-Qur’ānīyah, 2015).

This initiative by the Ministry of Home Affairs helps Muslims, particularly in Malaysia, to read the Qur’an properly in accordance with the principles of Waqf and Ibtidā’. This is due to the concerning level of mastery among Qur’an readers in these areas (Muhammad Syafee Salihin Hasan et al., 2017). Consequently, many *mushafs* published by Malaysian publishers utilise colour-coding in the Qur’anic text for tajwīd rules, Waqf and Ibtidā’, specific topics, and others. This effort aims to facilitate and encourage the Muslim community to study the Qur’an (Ministry of Home Affairs, 2016).

However, certain issues may arise if the *mushaf* does not comply with the standardised guidelines, one of which is the potential confusion among Qur’an readers in Malaysia. More specifically, the growing and diverse landscape of *mushaf* publication in the country sometimes involves differing methods of Waqf and Ibtidā’ across various editions. This phenomenon may cause confusion among readers. Therefore, the Ministry of Home Affairs, in consultation with experts in Qur’anic studies, began formulating comprehensive and precise guidelines to harmonise and standardise matters related to Waqf and Ibtidā’ in the *mushaf*.

Introduction to Waqf and Ibtidā’

The science of *waqf* and *ibtidā’* is greatly emphasised because it involves the preservation of the meanings of the Qur’an (Markaz Tafsīr li al-Dirāsāt al-Qur’ānīyah, 2015). Thus, Muslim scholars from the era of the *al-Salaf al-Ṣāliḥ* were highly committed to safeguarding this knowledge. This can be observed in their interpretations of Qur’anic and prophetic evidences. Ibn Jarīr al-Ṭabarī (1994), when interpreting the phrase سَجَّحَ تِلْوَتِهِ in verse 121 of Surah al-Baqarah, stated that its meaning is to recite it as it was revealed by Allah SWT.

After the third century Hijri, written works by scholars began to emerge. Among the earliest texts specifically addressing *Waqf* and *Ibtidā’* is Kitāb al-Waqf wa-al-Ibtidā’ fī Kitāb Allāh by Ibn Sa’dān al-Ḍarīr. Following this, Idāḥ al-Waqf wa al-Ibtidā’ fī Kitāb Allāh by al-Anbārī and al-Qaṭ’ wa al-I’tināf by al-Naḥḥās appeared in the subsequent centuries, around 300–400 AH. Around 400 AH, al-Dānī produced his well-known work alMuktafā fī al-Waqf wa al-Ibtidā’. In the next centuries, other notable contributions were made by scholars such as al-‘Ummānī, al-Ghazzāl, al-Sajāwandī, al-Ṭaḥḥān and al-Hamdhānī al-‘Aṭṭār. Later on, further writings in this field continued with contributions from al-Nakzāwī, al-Ja’barī and al-Samarqandī.

The classification of *waqf* has been a matter of scholarly disagreement. Among the recognised categories are alIkhtibārī, al-Idṭirārī, and al-Ikhtiyārī (Aiman Rusydi Suwaid, 2022). Another category discussed is *waqf alIntizārī* (Aḥmad Khālid Shukrī et al., 2012). *Waqf al-Ikhtiyārī* is based on the reader’s choice.

Accordingly, this type of *waqf* is further divided into four: *Tām*, *Kāfī*, *Ḥasan*, and *Qabīḥ* (al-Dānī, 2006). However, al-Sajāwandī (2006) held that there are five subdivisions. Zakariyyā al-Anṣārī (2016) classified them

into eight, whereas al-Ashmūnī (2010) stated that *waqf* is divided into ten types. Ibn al-Jazarī (n.d.) presented a view consistent with al-Dānī. Nevertheless, there is a difference in the definition of *waqf Kāfī* and *waqf Ḥasan* between al-Anbārī and al-Dānī (al-Ṭayyār, 2011). The term *waqf Ḥasan* according to al-Anbārī may correspond to *waqf Kāfī* or *waqf Ḥasan* according to al-Dānī. This aligns with al-Anbārī's view that *waqf al-Ikhtiyārī* consists of only three divisions: *Tām*, *Kāfī*, and *Qabīḥ* (al-Anbārī, 1971).

Later scholars largely adopted the views of al-Dānī and Ibn al-Jazarī, accepting the classification of *Waqf al-Ikhtiyārī* into four categories (Muḥammad Makkī Naṣr al-Juraysī, 1999). Following this, the works of later scholars commonly utilised the same approach in classification and definition.

The categories of *waqf* within *al-Ikhtiyārī* are defined based on the degree of semantic connectedness. *Waqf Tām* is defined as stopping at a statement with a complete meaning. *Waqf Kāfī* is defined as stopping at a phrase with a sound meaning that is semantically related but not grammatically connected to what follows. *Waqf Ḥasan* is defined as stopping at a phrase with a sound meaning that is semantically and grammatically related to what follows. Lastly, *Waqf Qabīḥ* is defined as stopping at a phrase whose meaning is incomplete due to strong semantic and grammatical dependence on the following phrase. This category also includes stoppings that distort the intended meaning of the Qur'an or contradict matters of creed (Markaz Tafsīr li al-Dirāsāt al-Qur'ānīyah, 2015).

As for the classification of *ibtidā'*, scholars adopted the same divisions used for *Waqf al-Ikhtiyārī*, because the starting point of recitation is entirely dependent on the reader's choice (al-Suyūfī, 2004). Thus, scholars provided detailed definitions for the types of *Ibtidā'* using similar criteria. However, there is also a classification based on permissibility: *Jā'iz* and *Ghayr Jā'iz* (Markaz Tafsīr li al-Dirāsāt al-Qur'ānīyah, 2015).

Ibtidā' Tām refers to beginning at a segment whose meaning is complete, with no semantic or grammatical connection to what precedes it. *Ibtidā' Kāfī* refers to beginning at a segment that has semantic but not grammatical connection with the preceding phrase (Markaz Tafsīr li al-Dirāsāt al-Qur'ānīyah, 2015). Similarly, the definitions of other types of *Ibtidā'* correspond to their related categories under *Waqf al-Ikhtiyārī*, such as *Ḥasan* and *Qabīḥ* (Aḥmad Khālīd Shukrī et al., 2012).

Regarding *waqf* symbols in the *mushaf*, Syafee Salihin et al. (2017) stated that there are differences between earlier and contemporary *mushafs*. Earlier *mushafs*, such as the Mushaf Mukhallilati, had six types of *waqf* symbols: *Tām*, *Kāfī*, *Ḥasan*, *Ṣāliḥ*, *Jā'iz*, and *Maḥmūm*, as shown in the following table:

Number	Signs of Waqf	Types of Waqf
1.	ت	Tām
2.	ك	Kāfī
3.	ح	Ḥasan
4.	ص	Ṣāliḥ
5.	ج	Jā'iz
6.	م	Maḥmūm

Table 2.1: Classification of Waqf Signs from Mukhallilati Mushaf

It can then be observed that in Malaysia, greater emphasis is placed on the 13 *waqf* signs approved by the Lajnah Tashih al-Quran in 1988, as shown in the following table:

Number	Signs of Waqf	Types of Waqf
1.	م	Lāzim
2.	ت	Tām
3.	أت	Atamm
4.	ك	Kāfī
5.	أك	Akfā

6.	ح	Ḥasan
7.	أح	Aḥsan
8.	ج	Jā'iz
9.	أج	Ajwaz
10.	ص	Ṣālīḥ
11.	أص	Aṣḥaḥ
12.	وصل	Waṣal
13.	لا	Mamnū'

Table 2.2: Classification of Waqf Signs Approved by the Ministry of Home Affairs' Lajnah Tashih in 1988

The latest *mushaf* editions feature five types of *waqf* signs. This corresponds to what has been implemented in the *mushaf* published by the King Fahd Complex in Madinah. Additionally, the development of *Waqf* and *Ibtidā'* in the *mushaf* can also be seen through the introduction of colour-coding, which has begun to gain prominence in *mushaf* publications, including in Malaysia.

This indicates that matters related to *Waqf* and *Ibtidā'* constitute a field that continues to develop and evolve in terms of application. Therefore, although the field is broad, it requires sound and authentic guidance based on scholarly discipline to safeguard the sanctity of the Qur'an, both in recitation and in meaning.

RESEARCH METHODOLOGY

The methodology employed in this study is library-based (*maktabī*), focusing on the analysis and evaluation of written materials related to the innovations in the Ministry of Home Affairs' Guidelines on *Waqf* and *Ibtidā'* and their impact on the use of the *mushaf* in Malaysia. This study involves referring to sources such as the guidelines issued by the Ministry of Home Affairs, as well as works by scholars both classical and contemporary including books, articles, and other relevant writings discussing the standardisation of the Qur'anic *mushaf* in Malaysia.

Through this study, the collected data will be carefully analysed to produce research findings and to identify the effects of *mushaf* usage in Malaysia. This approach enables the researcher to develop a comprehensive understanding of the development of the *mushaf* in general, and the approaches to *Waqf* and *Ibtidā'* more specifically.

Research Findings

Based on sources from the Ministry of Home Affairs, these guidelines were issued as a reference for the publication of the Qur'an, aiming to standardise the colour-coding in the *mushaf* and to prevent confusion among the community. It is also stated that these guidelines serve as a reference for parties such as publishers, printers, importers, and other stakeholders involved with the aforementioned groups. Additionally, they act as a reference for agencies, including federal and state enforcement authorities, responsible for implementing the law under the Printing of the Qur'an Texts Act (APTQ) 1986.

Guidelines from the Ministry of Home Affairs Malaysia for the Publication of Coloured Mushafs

From the perspective of guidelines, which is the main focus of this study, it is outlined that:

1. These *Waqf* and *Ibtidā'* guidelines are only applied in locations where there are no existing *waqf* signs in the *mushaf*.
2. The determination of *Waqf* and *Ibtidā'* positions must be based on authentic and reliable sources.
 - 2.1. Colour for *waqf* (indicating that the reader may pause at the end of the word).
 - 2.2. Colour for *ibtidā'* (indicating that the reader may begin reading at the start of the word, including repetition).
3. The colouring method should be applied by highlighting the background of the word (*highlight*).
4. For non-coloured Qur'ans, the determination of *Waqf* and *Ibtidā'* can be indicated by underlining the guidelines in grey.

Regulations from the Ministry of Home Affairs for the Publication of Coloured Waqf and Ibtidā' Mushafs

From the regulatory perspective regarding the *mushaf*, the Ministry of Home Affairs outlines several points, including:

1. Pages of the Qur'anic text smaller than 6cm x 9cm (without translation) are not allowed to use the colouring method.
2. Colours other than those specified in the guidelines are not permitted, except for reasonable purposes and with approval from LPPPQ.
3. Colour explanations must be indicated at the bottom of each page outside the text area.
4. The primary colour for the Qur'anic text must be black.
5. Publishers may use all or part of the colours specified in these guidelines.

Methods for the Ministry of Home Affairs' Waqf and Ibtidā' Mushafs

One of the most important points highlighted in this innovation is the method applied in outlining the *Waqf* and *Ibtidā'* guidelines of the Ministry of Home Affairs Malaysia. This is because establishing a guideline must be based on scholarly discipline and authoritative references. Authorities in this context include recognised scholars and figures who have undergone proper scholarly training (*talaqqi*) and reading methods, and who are deeply immersed in the field of knowledge.

This approach has been implemented by the Ministry of Home Affairs Malaysia and can be referred to through the following methods:

- a. These *Waqf* and *Ibtidā'* guidelines are only applied in locations where there are no existing *waqf* symbols in the Madinah Mushaf published by the King Fahd Complex, Madinah al-Munawwarah, 1440H edition.
- b. *Waqf* marking is determined based on the suitability of breath length, typically between one to two lines of Qur'anic verses, depending on the number of *mad wajib*, *mad jaiz*, or *mad lazim*.
- c. *Waqf* and *Ibtidā'* markings are not placed on verses that have a complete semantic connection as a whole. For such verses, the method of *Waqf* and *Ibtidā'* should refer to guidance from a teacher through *talaqqi*.
- d. The colouring method should be applied by highlighting the background of the word (*highlight*) using light red and light green, as follows:

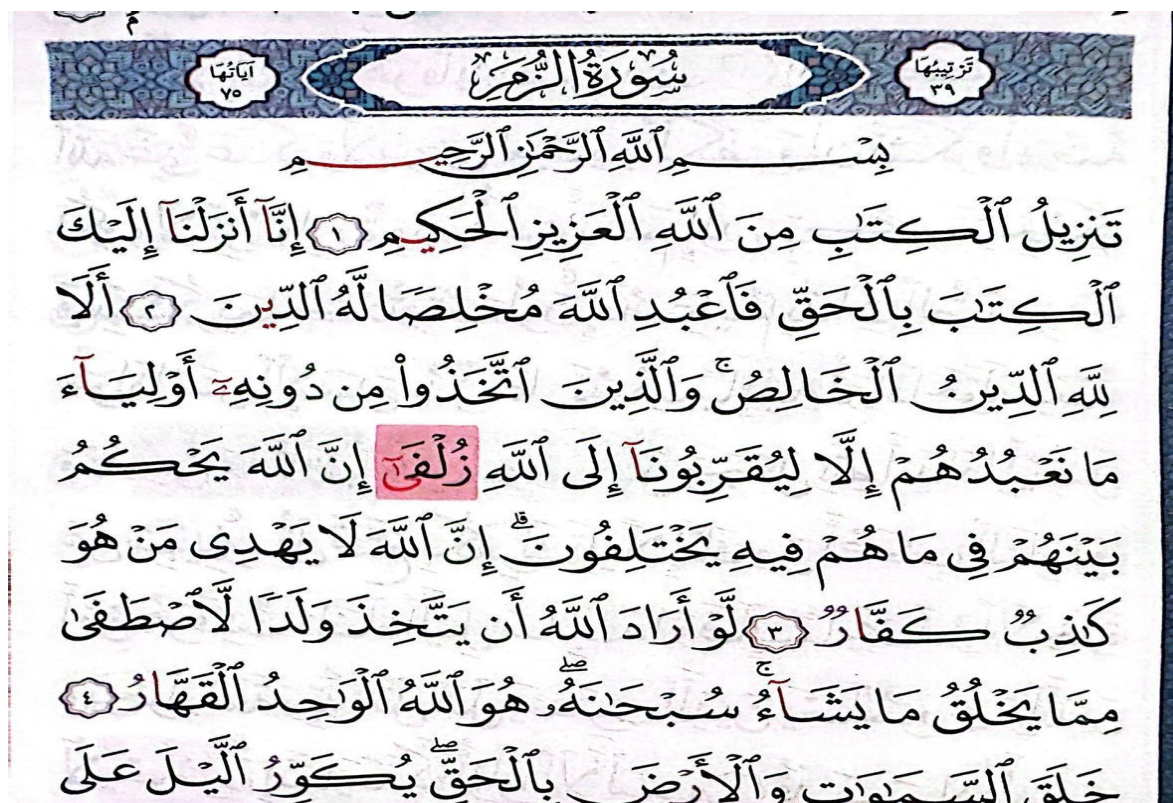


Figure 4.1: Example of Red Colouring in the Ministry of Home Affairs Mushaf

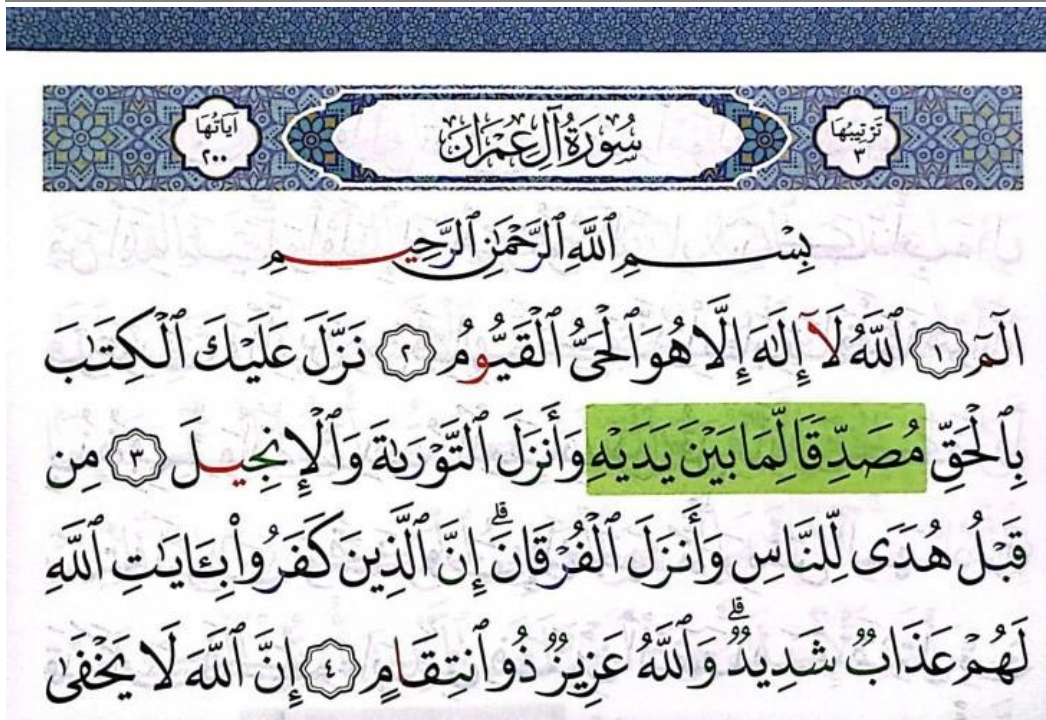


Figure 4.2: Example of Green Colouring in the Ministry of Home Affairs Mushaf

For words highlighted with a red background, it indicates that *Waqf* is permissible on that word and *Ibtidā'* begins with the following word. Meanwhile, words highlighted with a green background indicate that *Waqf* is permissible on the last word, and *Ibtidā'* resumes at the first word highlighted in green.

- e) The determination of *Waqf* positions highlighted in red must be based on authentic and reliable sources and cannot be highlighted without proper reference.
- f) For positions highlighted in green, the following considerations apply:
 1. Selecting the appropriate word for *Waqf* must follow the methods of *Waqf Tam*, *Kafi*, and *Hasan*, or according to the terminology presented by scholars of *Waqf* and *Ibtidā'*.
 2. Selecting the appropriate word for *Ibtidā'* must follow methods that do not distort the meaning, do not cause confusion, and ensure that the meaning flows coherently and is understood.
 3. If the meaning of the verse is complete and the grammar has no connection to the following words, it is termed *Jumlah Mafhūmah*. If there is a grammatical connection to the following verse, it is termed *Jumlah Mu'allaqah*.
 4. Green highlighting must not begin with words that may cause confusion in meaning, as illustrated below:

Number	Words	Surah	Ayat			
1.	مَا	Al-Isrā': 82	وَرَوْنُنْ زَلْ مِنْ مَا هُوَ شِفَاءٌ الْقُرْءَانِ حَمَّةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِي إِلَّا خ	ن	سَارَ ٨٢١ ﴿	
2.	أَنَّ	Al-Nisā': 140	وَإِذَا	أَنَّ	وَقَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ	فِي
					سَمِعْتُمْ ءَايَاتِ اللَّهِ يَكْفُرُ بِهَا وَيَسْتَهْزَأُ	

			بَهَا فَلْ تَقْعُدُوا مَعَهُ مَ حَتَّى يَخُوضُوا حَدِيثَ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ إِنَّ أَلَّ جَامِعُ الْمُنْفِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعاً (١٤٠)	
3.	أَنَّ	Al-Baqarah: 25	(وَبِشَرِّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ رَءٍ رَزَقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ وَأْتُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ (٢٥)	ثُمَّ قَبْلُ

Table 4.1: Example of words that should not be used to start (*Ibtidā'*) as they may cause confusion in meaning

DISCUSSION

One of the key aspects involved in the placement of *waqf* signs and colouring in the *mushaf* related to *Waqf* and *Ibtidā'* is the categorisation of *Waqf*. This is because the placement of symbols (*rumuz*) and colouring is guided by how scholars assess whether a verse is sufficient in meaning to be paused at (*waqf*) or otherwise.

The categorisation of *waqf* is debated among scholars. Among the classifications are *al-Ikhtibārī*, *al-Idṭirārī*, and *al-Ikhtiyārī* (Aiman Rusydi Suwaid, 2022). Another type of *waqf* discussed is *waqf al-Intizārī* (Aḥmad Khālīd Shukrī et al., 2012). *Waqf al-Ikhtiyārī* is based on the reader's personal choice.

Waqf in this category is further divided into four types: *Tām*, *Kāfī*, *Ḥasan*, and *Qabīḥ* (Al-Dānī, 2006). Al-

Sajāwandī (2006), however, proposed five divisions. Zakariyyā al-Anṣārī (2016) divided it into eight, while al-Ashmūnī (2010) suggested ten divisions. Ibn al-Jazarī (n.d.) presented a view in alignment with Al-Dānī.

Nevertheless, differences exist between al-Anbārī and al-Dānī in defining *waqf Kāfī* and *waqf Ḥasan* (Al-Ṭayyār, 2011). For al-Anbārī, *waqf Ḥasan* could correspond to either *Kāfī* or *Ḥasan* in Al-Dānī's view. This aligns with al-Anbārī's opinion that *waqf al-Ikhtiyārī* has three divisions: *Tām*, *Kāfī*, and *Qabīḥ* (al-Anbārī, 1971).

Later scholars mostly adopted the classification of Al-Dānī and Ibn al-Jazarī, dividing *al-Waqf al-Ikhtiyārī* into four categories (Muḥammad Makkī Naṣr al-Juraysī, 1999). Consequently, subsequent works by scholars largely followed the same approach in classification and definitions.

Waqf in the *al-Ikhtiyārī* category is defined based on semantic connectivity. *Waqf Tām* refers to pausing at a phrase that is complete in meaning. *Waqf Kāfī* refers to pausing at a phrase with a valid meaning even if it has a semantic connection, but not a verbal connection, to the following phrase. *Waqf Ḥasan* refers to pausing at a phrase with a valid meaning even if it has both semantic and verbal connections to the following phrase. Finally, *Waqf Qabīḥ* refers to pausing at a phrase whose meaning is incomplete due to a strong connection both semantically and verbally to the following phrase. This also applies when pausing could lead to misunderstanding the intended message of the Qur'an or contradict its teachings (Markaz Tafsīr lil-Dirāsāt al-Qur'ānīyah, 2015).

For *Ibtidā'*, scholars adopt the same categorisation as *al-Waqf al-Ikhtiyārī* since the start of reading depends on the reader's choice (al-Suyūṭī, 2004). Scholars also provide detailed definitions of *Ibtidā'* types using the same approach. However, there is also a division based on permissibility: *Jā'iz* (permissible) and *Ghayr Jā'iz* (not permissible) (Markaz Tafsīr lil-Dirāsāt al-Qur'ānīyah, 2015).

Ibtidā' Tām refers to beginning a reading at a segment with complete meaning, having no connection in words or meaning with the preceding text. Ibtidā' Kāfī is defined as beginning at a segment that has a connection in meaning only, not in wording (Markaz Tafsīr lil-Dirāsāt al-Qur'ānīyah, 2015). Similarly, definitions of *Ibtidā'* correspond with other types of *al-Waqf al-Ikhtiyārī* such as Ḥasan and Qabīḥ (Aḥmad Khālīd Shukrī et al., 2012).

To provide further clarity, the researcher presents several verses demonstrating how a verse is evaluated and highlighted as a *waqf* sign, either in green or red.

An example of *waqf* colouring is the word **سَمْحًا** from verse 4 of Surah al-Baqarah. This word is marked in red. Al-Anṣārī (2016) states that pausing at this word constitutes a *Waqf Ḥasan*. From another perspective, Al-Dānī (2006) mentions that pausing at **سَمْحًا** is considered a *Waqf Kāfī*. Referring to Al-Sajāwandī (2006), he states that pausing at **سَمْحًا** is a *Waqf Jā'iz*. From this, it can be seen that the red marking applied is very accurate, as there are scholarly opinions confirming that it is permissible to pause reading at this word.

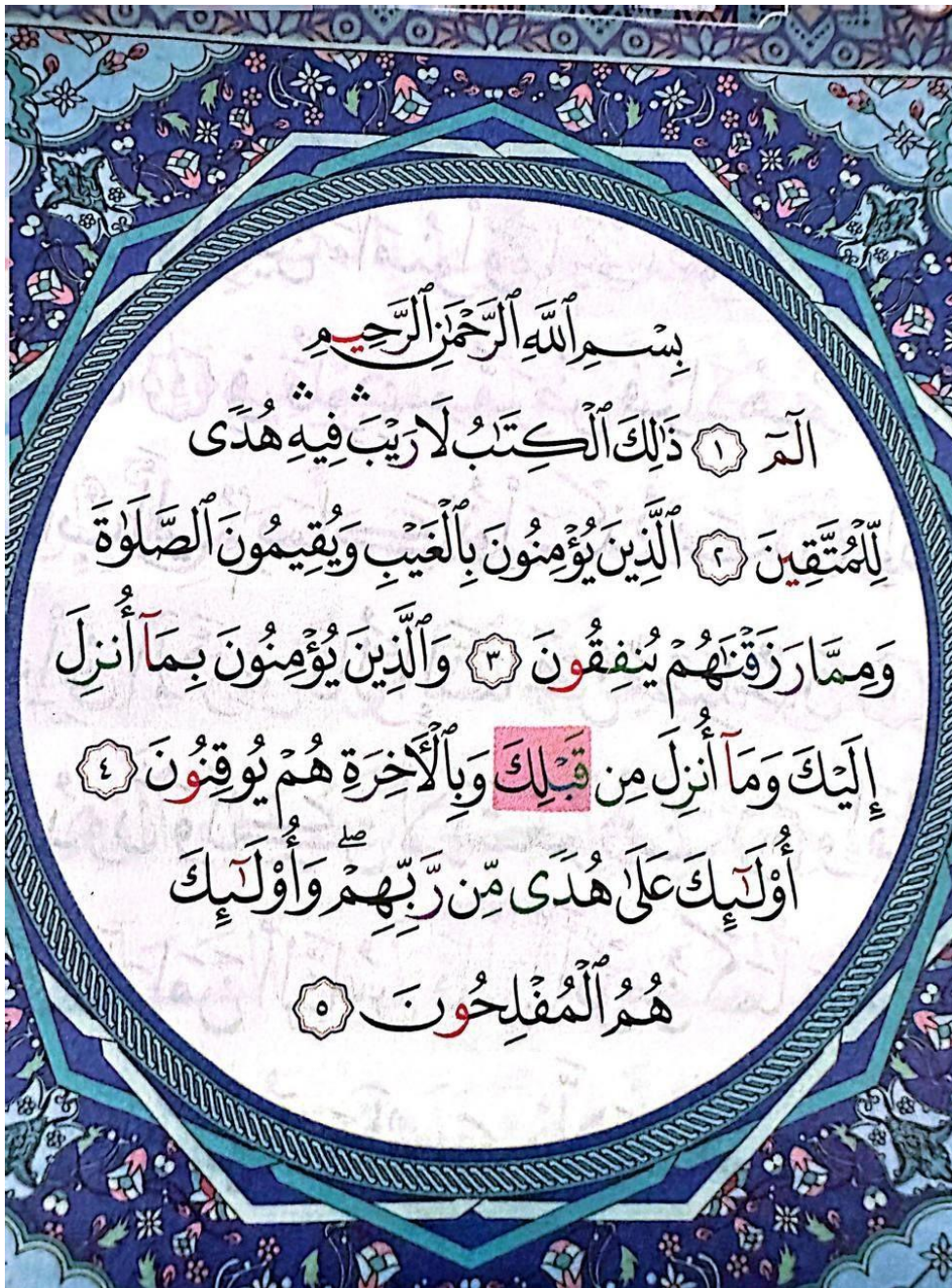


Figure 4.3: Example of Waqf marking in red in the Mushaf of the Malaysian Ministry of Home Affairs

Next, a word also highlighted in red is **سَمْحًا** from verse 9 of Surah al-Isrā'. Al-Naḥḥās (1992) did not provide specific commentary on this word. However, Al-Ashmūnī (2010) states that pausing at **سَمْحًا** is considered *Kāfī*, as the word that follows marks the beginning of a new segment.

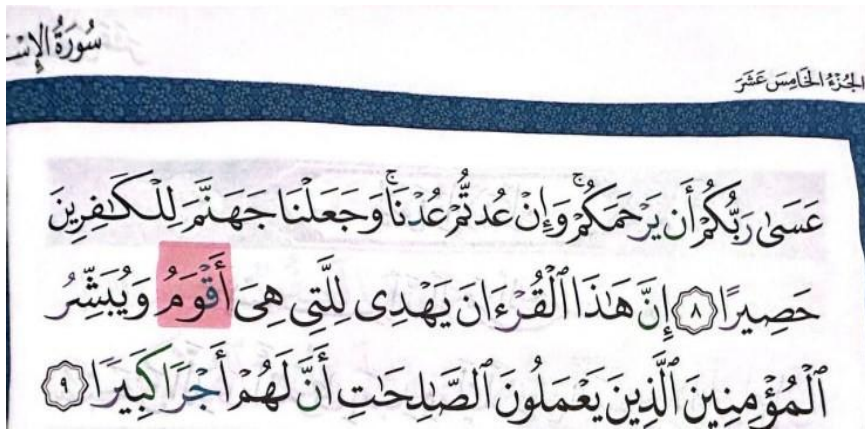


Figure 4.4: Example of Waqf marking in red in the Mushaf of the Malaysian Ministry of Home Affairs
Next, the word **نَسْمَحُ** from verse 3 of Surah al-Zumar is also an example of a *waqf* marked in red. Al-Nahhās (1992), when commenting on this verse, cites the view of Aḥmad bin Ja‘far, who states that a *Waqf Tām* occurs if the recitation is paused at **نَسْمَحُ**. For this verse, Al-Anbārī (1971) mentions that a *Waqf Tām* is appropriate if the pause occurs at **نَسْمَحُ**. Al-Dānī (2006) opines that pausing at **نَسْمَحُ** is considered a *Waqf Kāfi*. Al-Ashmūnī (2010) states that pausing at **نَسْمَحُ** is a *Waqf Jā‘iz*. Regarding this verse, Al-Sajāwandī (2006) comments that pausing at **نَسْمَحُ** is ruled as a *Waqf Muṭlaq*.



Figure 4.5: Example of Waqf marking in red in the Mushaf of the Malaysian Ministry of Home Affairs

Next, the word **نَسْمَحُ** from verse 17 of Surah al-Baqarah is also involved. Al-Nahhās (1992) states that the *waqf* on this word is a *Waqf Ṣāliḥ*. Al-Ashmūnī (2010), however, states that the *waqf* on this word

is a *Waqf Kāfī*, as the word that follows marks the beginning of a new segment. Darwīsh (1994) mentions that this word segment is a *Jumlah Musta'nafah*, which provides an understanding of the start of a new part of the verse.

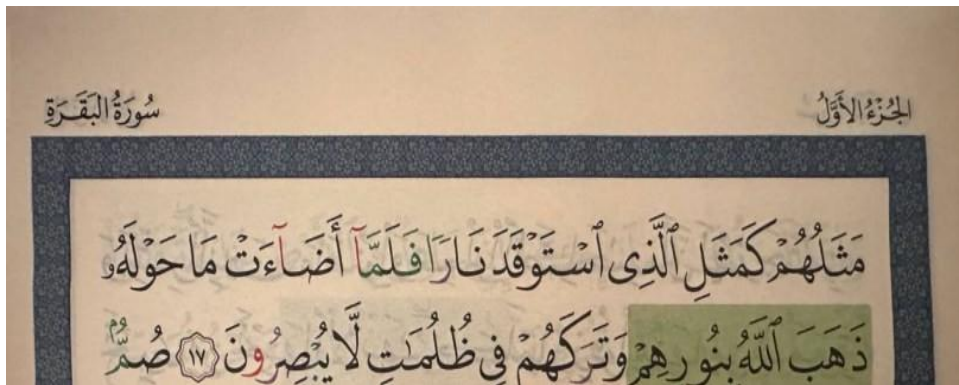


Figure 4.5: Example of Waqf marking in green in the Mushaf of the Malaysian Ministry of Home Affairs

Furthermore, the word *سمح مص دقاً ل ما بين يديهم* from verse 3 of Surah Āli-‘Imrān is an example of *ibtida’* in the context of *Waqf* and *Ibtida’* color coding. Al-Anbārī (1971), when discussing this verse, stated that pausing at this word is considered a *Waqf Hasan*. Meanwhile, al-Naḥḥās (1992) stated that this *waqf* is a *Waqf Kāfī*. Al-Ashmūnī (2010) later expressed the same opinion, agreeing with al-Naḥḥās. Al-Anṣārī (2016) also shares the same view as al-Naḥḥās and al-Ashmūnī. For this verse, Darwīsh (1994) explains that the word *سمح ماسح* functions as a *Harf Jarr* and *Isim Mawṣūl*, connected to *سمح مص دقاسم*, which is parsed as a *Hāl Mu’akkadah*. Therefore, the light green highlighting indicates the significance of *ibtida’* at the segment *سمح مص دقاسم*.

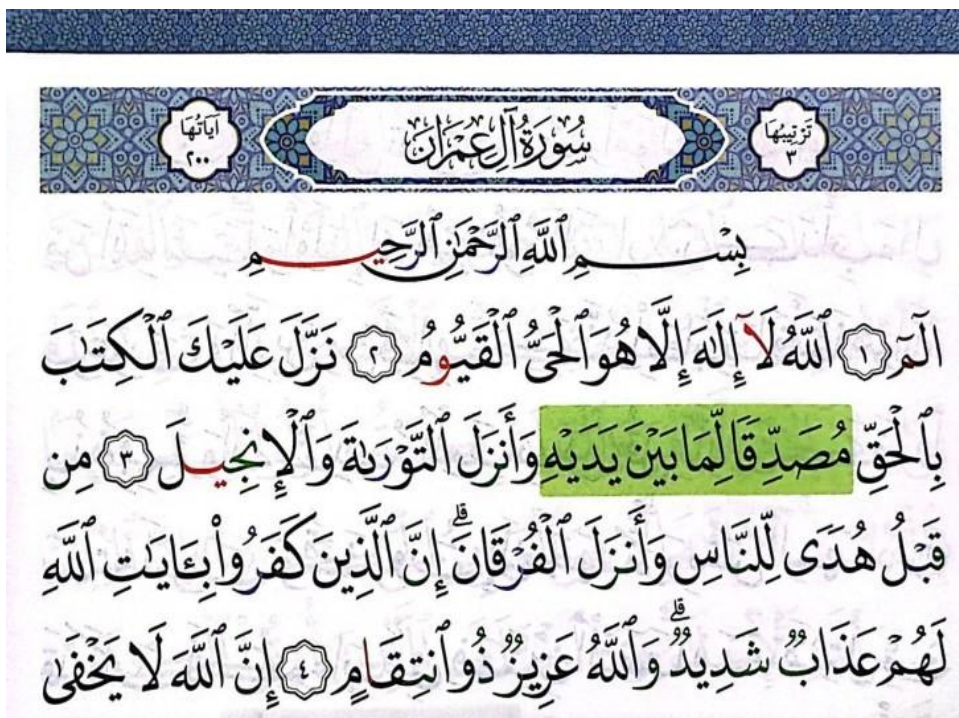


Figure 4.6: Example of Waqf marking in green in the Mushaf of the Malaysian Ministry of Home Affairs

Another example of *ibtida’* includes the word *سمح آ هلل سمح* from verse 68 of Surah al-Furqān. Regarding the *waqf* in this verse, al-Dānī (2006) stated that a *Waqf Kāfī* occurs if the recitation is paused at the word *سمح وليزن ونسمع*. Discussing this verse, al-Ashmūnī (2010) expressed a view consistent with al-Dānī. Al-Ashmūnī also explained that pausing at the word *سمح انما سمح* is considered a *Waqf Hasan* if the following word, *سمح ضغفسم*, is read with the rule of *Rafa’* according to the structure of *Isti’nāf*. Al-Sajāwandī (2006) stated that the *waqf* at the word *سمح يز ن ونسمع* is classified as *Waqf Jā’iz*. Darwīsh (1994) highlighted the *i’rāb* perspective, explaining that the phrase *سمح آ هلل سمح* is a syntactic unit connected to the verb *سمح سمحيت ل ونسمع*. At the same time, the word *هل*, functioning as *Adāt al-Ḥaṣr*, is also linked to the verb *سمح سمحيت ل ونسمع* based on its *i’rāb* as *Muta’allaq*.

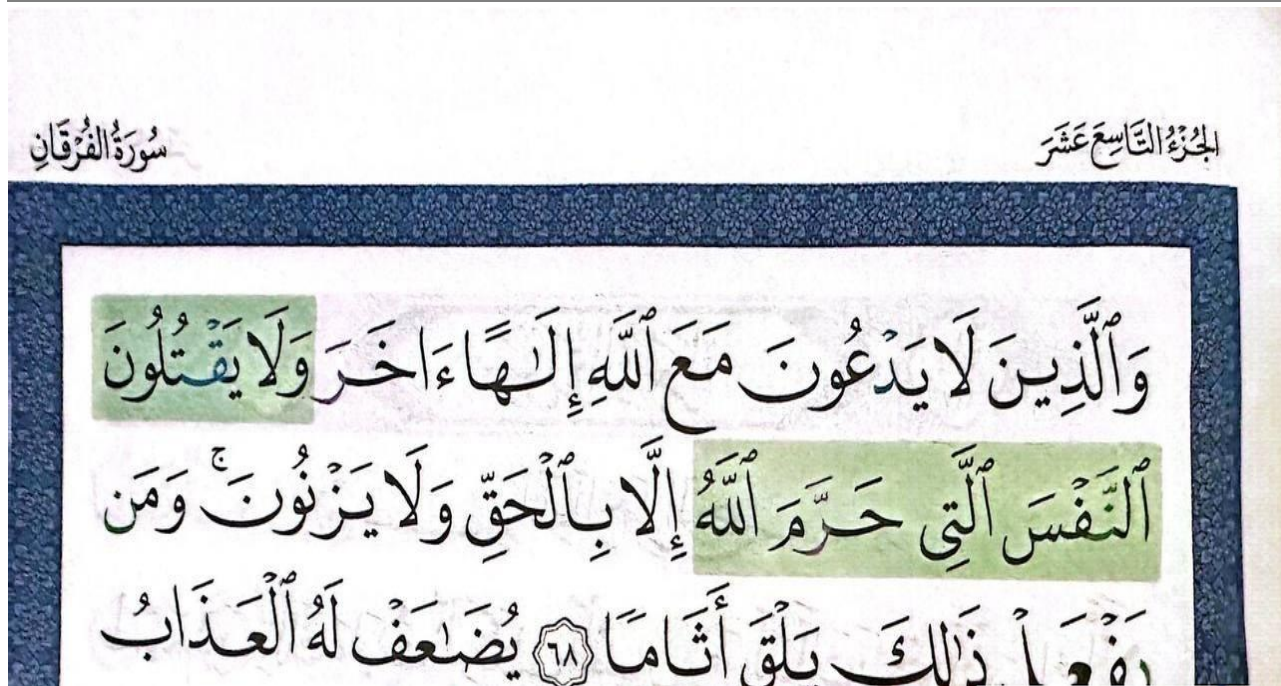


Figure 4.7: Example of Waqf marking in green in the Mushaf of the Malaysian Ministry of Home Affairs

Referring to the red and green markings on several words mentioned earlier, it can be understood that the marked words indicate that a *waqf* is permissible at that point. This is based on the views of scholars such as al-Anṣārī, al-Nahhās, al-Anbārī, al-Dānī, al-Sajāwandī, and al-Ashmūnī. This demonstrates that the guidelines produced have indeed been referenced from authoritative sources, drawing upon the works of scholars who are recognized authorities in the knowledge of *Waqaf* and *Ibtida'*. It can also be observed that these nuanced scholarly views have been harmonized effectively, accommodating considerations such as the reader's capability and the opinions of other scholars, even if these are individual views.

CONCLUSION

Based on the evaluation of the *Waqaf* and *Ibtida'* guidelines issued by the Ministry of Home Affairs, several key points can be concluded:

1. General Quran readers can refer directly to authoritative scholarly sources such as the Ministry of Home Affairs Mushaf. This provides clarity and alleviates confusion among the public when there are variations in scholarly opinions that laypeople, who may not have a background in Quranic studies or expertise, cannot resolve.
2. The field of *Waqaf* and *Ibtida'* is broad and open to scholarly *ijtihad*. This is evidenced by the diverse methodologies used by scholars, such as approaches in *Qiraat*, Arabic language, and the narrations referenced. Consequently, these different approaches produce varying results, adding diversity and possibilities in the application of *Waqaf* and *Ibtida'*. Therefore, these opinions can be applied harmoniously, but proper scholarly discipline is necessary in their evaluation.
3. Even individual opinions from scholars of *Waqaf* and *Ibtida'* can be applied in Quranic recitation by the general public to accommodate differences in breath length among readers. This is particularly relevant because *Waqaf* and *Ibtida'* allow certain leniencies, especially for beginners or those who may not have the capacity for long recitations due to age or in order to respect the rules of *mad* in a verse.

These points are considered important to observe carefully to foster better development in the field of *Waqaf* and *Ibtida'*. From this conclusion, the researcher suggests that parties involved such as Mushaf publishers, Quran teachers, and Quran students should continuously develop their recitation and referencing, particularly regarding *Waqaf* and *Ibtida'*, using authoritative sources and the works of classical scholars. Furthermore, recommendations are also directed to policy-makers, specifically the Lajnah Tashih of the Ministry of Home Affairs (KDN), to encourage the public to consistently follow authentic guidelines and recommendations. This will help prevent confusion and instill confidence in the community at large.

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