

## **ANALYSIS OF DETERMINING METHODS OF *WAQF* AND *IBTIDA'***

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### **Abstract**

*The concepts of Waqf and Ibtida' in Quran recitation are crucial for Muslims to understand to avoid mistakes that could change the interpretation of verses. Therefore, the main objective of this study is to identify the definition of the concept of Waqf and Ibtida' in more depth. This study also analyzes the methods of determining Waqf and Ibtida' during the recitation of the Quran. This qualitative study focuses on tajwid books, modern tafsir studies, Ulum Quran studies, articles, scientific journals, and others. This study was conducted using two main methods which are data collection and data analysis. The researcher collected data through the experiences of scholars and facts based on scientific books, journals and written materials. The data analysis method employed both inductive and deductive approaches. As a result, this study found that the method of determining*

*Waqf and Ibtida' is continuous and essential in interpreting Quranic verses accurately. It is proven that the concept and method of determining Waqf and Ibtida' have an impact on the interpretation and meaning of the Quran verses. Hopefully, this study will help reciters improve their understanding of these concepts and serve as a valuable reference in the future.*

**Keywords:** *Determination, Waqf, Ibtida', recitation, Quran, method*

## 1.0 Introduction

The Quran was revealed by Allah to the final Prophet Muhammad SAW through the Gabriel and delivered to his ummah. The knowledge of *Waqf* and *Ibtida* is not a new because the companions also studied the Quran with *Waqf* and *Ibtida* during their period.<sup>1</sup> According to al-Jazari, Saidina Ali RA had explained that the meaning of the *tartil*<sup>2</sup> was to distort the pronunciation of letters and know the pace of the *waqf*.<sup>3</sup> The prophet Muhammad SAW always stopped his recitation at the end of the verse when reciting the Quran to show the beginning and end of the verse. This is truly embedded in the hearts and minds of the companions.

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<sup>1</sup> Najib Irsyadi(2020), *Pengaruh Ragam Qiraat Terhadap al-Waqf wa al-Ibtida dan Implikasinya dalam Penafsiran*. Kalimantan, Indonesia: Kampus UIN Antasari. pp. 150-153

<sup>2</sup> Al-Sayuti(2006), *al-Itqan fi 'Ulum al-Quran*, Tahqiq Ahmad b. 'Ali, Cairo: Dar al-Hadith, p.249

<sup>3</sup> Al-Jazari, Muhammad bin Muhammad bin Yusuf (1985), *Al-Tamhidi fi 'Ilm al-Tajwid, Riyad*, Saudi Arabia: Maktabah al-Ma'arif, p. 56.

After being noticed, the Prophet SAW not only stopped at the end of the verse but also stopped reciting a word that had perfect meaning even though it was in the middle of the verse. At other times, the Prophet SAW did not stop reciting in the usual place. Due to this, there is a difference of opinion among scholars regarding the place of *waqf* and the beginning of verse especially after the time of the death of the Prophet Muhammad SAW.<sup>4</sup>

## **2.0 The Definition of al-Waqf and al-Ibtida**

*Al-Waqf* comes from the Arabic language which is the name of the issue (مصدر) from the verb وقف . It has various meanings based on its purpose and the use of the sentence itself. In terms of language, *waqf* carries the meaning of stopping (السكن), forbidding (المنع) and holding (الحبس).<sup>5</sup> *Al-Waqf* from the point of view of the term tajweed means to stop the recitation by cutting off the sound at the end of the word to take a new breath to want to continue the recitation.<sup>6</sup>

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<sup>4</sup> Najib Irsyadi(2020), *Pengaruh Ragam Qiraat Terhadap al-Waqf wa al-Ibtida dan Implikasinya dalam Penafsira*, Op.Cit.

<sup>5</sup> Datuk Zukifli Al-Bakri. 2 December 2021. Muamalat Soal Jawab. ZulkifliAlbakri (150 Orang Kaya Terima Wakaf). Retrieved from <https://zulkifliAlbakri.com/150-orang-kaya-terima-wakaf/>

<sup>6</sup> Istiqomah(2020), *Waqf dan Ibtida' dalam Mushaf Al-Quran*, Jakarta. Institut Ilmu Al-Quran (IIQ). Vol. 3. No. 1. p. 95

*Al-Ibtida* comes from the word (ابتداء - يبتداء - ابتداء) which means starting.<sup>7</sup> According to the term of tajweed, *ibtida* is to continue the recitation after stopping to take a breath<sup>8</sup>. *Ibtida* refers to the beginning of the recitation, either after *Qat'u* (a long time to read) or after *waqf* (stop taking a breath).<sup>9</sup>

### 3.0 An Analysis of Determining Methods in *Waqf* and *Ibtida*

The determining method of the place of *waqf* and *ibtida* is the result of the ijthad of scholars. Thus, it was found that the books that discuss *waqf* and *ibtida* have different opinions regarding the point of placement. These differences can also be seen when we see the *waqf* symbol in the Quran. In their books, the scholars have set a basis for determining the place of *Waqf* and *Ibtida*. Among them is Ibn Mujahid, he said “*Not perfect waqf in the Quran but one who is expert in the science of nahwu, qiraat, tafsir and storytelling in the Qur'an and its relationship with each other and understanding the science of Arabic that the Quran revealed in that language.*”<sup>10</sup>

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<sup>7</sup>A(hmad Shahir Masdan(2014), 020 *Kemahiran Waqf dan Ibtida' Dalam Kalangan Pelajar Program Sarjana Muda al Quran dan al Qiraat (PSMAA) Di KUIS, Selangor, International Research Management and Innovation Conference.* p. 517

<sup>8</sup> Abdul Kadir Leong (1994), *Tajwid al-Quran Rasm Uthmani*, Kuala Lumpur: Litmus Print Sdn. Bhd. p. 83

<sup>9</sup> Ibid.

<sup>10</sup> Fikri Ihsan Khairuddin(2021), *Waqf dan Ibtida': Penelitian Terhadap Kaedah Asas Dalam Penentuan Tempat Waqaf dan Ibtida*, Melaka, Jurnal Maw'izzah, Fakulti Keilmuan Islam, Kolej Universiti Islam Melaka. p. 13

*Waqf* and *Ibtida* have a very important role in reciting and understanding the Quran. With this knowledge, the reciter will know the appropriate places they are allowed to stop reciting and the places that are forbidden, based on a review of interpretation, grammatical perfection of sentences and meanings, and the appropriateness of the *qiraat* read.<sup>11</sup> In this regard, Ibn Mujahid (w.324 H) asserts:

لا يقوم بالتمام في الوقف إلا نحوي عالم بالقراءات، عالم بالتفسير  
والقصص وتخليص بعضها من بعض، عالم باللغة التي نزل بها  
القرآن .

*“Cannot understand perfectly the science of al-waqf, except who expert in the science of nahwu, recitation (qiraat), interpretation, stories and separates some from other, knows the Arabic linguistic which is the language of the Quran”*<sup>12</sup>

This explains that someone needs to master additional knowledge such as interpretation, recitation and Arabic grammar (*nahwu*). The main purpose of studying it is the reciters and listeners can understand the meaning of the verses and *i'jaz* of the Quran correctly and not cause errors in grammar and interpretation.<sup>13</sup>

<sup>11</sup> Najib Irsyadi(2020), *Pengaruh Ragam Qiraat terhadap al-Waqf wa al-Ibtida 'Dan Implikasinya Dalam Penafsiran*, Kalimantan, Indonesia: Antasari Press, Kampus UIN Antasari. p. 168

<sup>12</sup> Jalaluddin Abdul Rahman bin Abi Bakar as-Suyuti(2023), *Al-Itqan fi Ulum al-Quran*, Al-Maktabah al-Islamiyyah. p. 286

<sup>13</sup> Ibid. p. 286

### 3.1. The Relevance in Terms of Arabic Grammar (Nahwu)

Allah has sent His apostles and prophets to their people in the same language. This shows how important the relationship between mastering one language and understanding its message. In the Quran:

وما أرسلنا من رسول إلا بلسان قومه ليبين لهم فيضل الله من  
يشاء ويهدي من يشاء وهو العزيز الحكيم ﴿٤﴾

*“We have not sent a messenger except in the language of his people to clarify the message for them. Then Allah leaves whoever He wills to stray and guides whoever He wills. And He is the Almighty, All-Wise.”*  
Ibrahim, 14:4

As we know, the Quran was also revealed in the Arabic language to be easily understood by the Arab’s people as mentioned by Allah:

إنا أنزلناه قرءنا عربيا لعلكم تعقلون ﴿٢﴾

*“Indeed, We have sent it down as an Arabic Quran so that you may understand.”*

Yusuf, 12:2

Thus, understanding the Arabic language together with the methods and knowing its (*uslub*) language style is one of the pathways to understanding a verse that is conveyed. The Quran verses can be understood when the reciter understands the use of the Arabic language.

Without knowing it, a reciter cannot understand what is told in the Quran.<sup>14</sup>

To understand the meaning of the Quran, the reciter needs expertise in Arabic language knowledge especially in *nahwu* knowledge. Likewise, in determining *waqf* and *ibtida* in the Quran. Many scholars of the Nahwu's science wrote books about *waqf* and *ibtida* in the Quran. Among them is Abu Ja'far al-Nahhas in his book "*al-Qat'u wa al-I'tinaf*" and Ibn al-Anbari in his book "*Iidah al-Waqf wa al-Waqf*". This proves that the relationship between the science of *waqf* and *ibtida* with the science of nahwu is very closely related to each other. A reciter cannot determine the place of *waqf* and *ibtida* unless he knows the science of nahwu.<sup>15</sup> Examples of Quran verses that are related to Nahwu knowledge:

يَأَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ  
عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزَىٰ  
اللَّهُ الَّذِينَ ءَامَنُوا مَعَهُ. نورهَم يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَأَبْأَمْنِهِمْ يَقُولُونَ

<sup>14</sup> Ahmad Bazli Ahmad Hilmi(2021), *Method of Comprehending the Meaning of al-Quran in Integrating Memorised Verses with Aqli Knowledge*, Nilai ; Universiti Sains Islam Malaysia (USIM). Pp. 178-179

<sup>15</sup> Fikri Ihsan Khairuddin, 14 April, 2021, *Waqaf dan Ibtida': Perkaitan Dengan Ilmu-Ilmu Lain Dalam Menentukan Tempat Waqaf dan Ibtida' di Dalam Al-Quran*, Melaka, Jurnal 'Ulwan, Isu II: Wanita dan Kesejahteraan Ummah. Jilid 6. Fakulti Keilmuan Islam, Kolej Universiti Islam Malaysia. pp. 250-251

ربنا أتمم لنا نورنا وأغفر لنا إنك على كل شيء قدير ﴿٨﴾

*“O believers! Turn to Allah in sincere repentance, so your Lord may absolve you of your sins and admit you into Gardens, under which rivers flow, on the Day Allah will not disgrace the Prophet or the believers with him. Their light will shine ahead of them and on their right. They will say, “Our Lord! Perfect our light for us, and forgive us. For You are truly Most Capable of everything.”*  
at-Tahrim, 66:8

Scholars have a different opinion in determining the place of *waqf* in this verse. The first opinion states that *waqf* is allowed on the word (النبى). The word (والذين) after that is *rafa' 'ala al-Ibtida* or subject and the predicate is (نورهم). The second opinion states that *waqf* is permissible in the word (معه) and no *waqf* in the word (النبى). The word (والذين) is *'ataf* to the word (النبى). The word (نورهم) after that is *rafa' 'ala al-Ibtida*. The difference of opinion in the Nahwu knowledge causes differences in determining the place of *waqf*. Therefore, *nahwu* is very important in determining the appropriate place of *waqf*.<sup>16</sup> In Arabic linguistics, a sentence would not be perfect if *waqf* were held in the wrong place.<sup>17</sup>

The perfection of recitation depends on the nature of letters and

<sup>16</sup> Ibid. pp. 250-251

<sup>17</sup> Muhammad Syafee Salihin Hasan (2017), *Methodologies of Waqf and Ibtida' According to Arabic Language Grammar Towards Perfection in Meanings*, Selangor: International Islamic University College Selangor. p. 39



*mahkraja*. The perfection of the meanings of the word is divided into two:<sup>18</sup>

- a. The perfectness of the basic word and independent word “*al-kitabu*”
- b. The perfectness of the word that pairs up with the dependent word such as (“*al-sirat al-mustaqim*”)

The perfection of a word’s meaning in the first part is to pronounce the syllable in full without separating the pronunciation of the letters found in the word. For example, the word *al-Kitabu* contains four syllables pieces:<sup>19</sup>

i. *al*    ii. *Ki*    iii. *ta*    iv. *Bu*

A reciter is not allowed to stop his recitation in the middle of the syllables. The reciter should recite the syllables of the word together without separating them. If the reciter separates the syllables of the word, the meaning will be affected and cannot be understood clearly.<sup>20</sup>

In the second part, words that are paired between two words syllables need to be mentioned completely without separating one of

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<sup>18</sup> Ibid. p. 39

<sup>19</sup> Ibid. p. 40

<sup>20</sup> Ibid. p. 41

them either when they want to start reciting or stop. For example, the word "*al-sirat al-mustaqim*". These two words cannot be separated either stopping on the first word or continue to recite from the second word. This is because, if the reciter continues to do so, it will damage the meaning of the verse and the whole verse will be difficult to understand clearly.<sup>21</sup>

The perfection of *waqf* and *ibtida* in the whole verse of the Quran largely depends on the perfection of the words found in Arabic sentences. The imperfection of reading will have two great implications for the sentences. These are namely the implications for the perfect meaning of reading in a word and the implications for the perfect meaning of the whole sentence.<sup>22</sup>

### **3.1.1. Perfection for the Meaning of Reading in One Sentence**

According to Arabic grammar, each word plays an important role in terms of giving meaning to a sentence. For example, in terms of the verse of the *jumlah ismiyyah*, the basic things that need to be there to build a sentence in the verse of *jumlah ismiyyah* are *al-mubtada'* and *al-khabar*. These two things cannot be separated at all and need each

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<sup>21</sup> Muhammad Syafee Salihin Hasan (2017), *Methodologies of Waqf and Ibtida' According to Arabic Language Grammar Towards Perfection in Meanings*, Selangor: International Islamic University College Selangor. pp. 39-40

<sup>22</sup> Muhammad Syafee Salihin Hasan (2017), *Methodologies of Waqf and Ibtida' According to Arabic Language Grammar Towards Perfection in Meanings*, Selangor: International Islamic University College Selangor. p. 40

other. This is because each word plays its role in forming a complete sentence.<sup>23</sup>

### **3.1.2. Perfection of the Overall Meaning of the Sentences**

*Fudhlah* plays an important role in perfecting the whole sentence as it helps the reader to understand the sentence better. *Fudhlah* is *mukammilat* which means the completion of a word due to its existence that can perfect the meaning.<sup>24</sup> It serves to explain the meaning more clearly of the two pillars found in *jumlah al-ismiyyah* or *jumlah al-fi'liyyah*.

Every reciter of the Quran should not stop reciting or start the recitation of the words that are interrelated from the point of view of Arabic grammar. The examples of Arabic grammar that cannot be separated when starting and stopping reading are:<sup>25</sup>

#### **i. *Al-fa'il* without *fi'il***

*Al-fa'il* is a word that indicates an action for the doer while *fi'il* is an action or work done either in the past, present or future.<sup>26</sup> For

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<sup>23</sup> Ibid. p. 40

<sup>24</sup> Millatus Zakayah, July 2021, *Contrastive analysis of caption functions in Arabic and Indonesian*, Tadris Al-Arabiyyat: Journal of Arabic Language Education Studies. p. 186

<sup>25</sup> Abd. Al-Latif Fayiz Daryan(1999), *al-Tabyin fi Ahkam Tilawah al-Kitab al-Mubin*, Beirut: Dar al-Ma'rifah. pp. 88-89

<sup>26</sup> Alifatun Ni'mah. 25 January, 2023, *Jumlah Ismiyyah dan Fi'liyah: Definisi, Perbedaan dan Contohnya*. Sekolah Islam Shafta, Surabaya.

example in the Quran:

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ

*“And remember when Moses said to his people,”*  
al-Baqarah 2:54

The word (قال) in this verse is *fi'il* and the word (موسى) is *fa'il*. Both of these words cannot be separated from each other because *fa'il* is the maker of the *fi'il*. Stop reciting without saying *fa'il* will cause the *fi'il* to not have a clear meaning.<sup>27</sup>

If the reciter stops reciting the word (قال) without saying the word (موسى), the verse cannot be understood as to who said it and indirectly this verse will become ambiguous without specifying who said it. On the other hand, this verse explains what the prophet Moses had said to his people. Therefore, the reciter is forbidden to stop reciting the word (قال). In fact, the reciter is not allowed to start reciting the word (موسى) because the structure and meaning of the sentence will be damaged.<sup>28</sup>

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<https://shafta.sch.id/jumlah-ismiyah-dan-filiyah-definisi-perbedaan-dan-contohnya/>  
<sup>27</sup> Muhammad Syafee Salihin Hasan (2017), *Methodologies of Waqf and Ibtida' According to Arabic Language Grammer Towards Perfection in Meanings*, Selangor: International Islamic University College Selangor. p. 46

<sup>28</sup> Ibid, pp. 45-46

## ii. *Al-Khabar without al-Mubtada*<sup>29</sup>

*Al-Khabar* is a story or predicate of a sentence while *al-mubtada* is a noun found at the beginning of a sentence or named as a subject. For example, a verse in the Quran:

وَأَلْسَمُوتٌ مَطْوِيَتٌ بِيَمِينِهِۦ

“*And the heavens will be folded in His Right Hand.*”  
al-Zumar 39:67

The word (وَأَلْسَمُوتٌ) in the verse is *al-Mubtada* and the word (مَطْوِيَتٌ) is *al-Khabar*. The reciter is prohibited from stopping between the two words because *al-Khabar* is an explanation or story that explains *mubtada*. In this verse, Allah makes it clear that He has the power to roll up the heavens at the end of the day. If the reciter stops the recitation between the two words, this sentence will be damaged and the intended meaning will be incomplete.

### 3.2. Relevance in terms of Qiraat

Among the things that need to be noted in determining the place of *Waqf* and *Ibtida* is the difference in *qiraat* at certain verses. It will also affect the pronunciation and the meaning of the verse. The difference in *qiraat* will cause differences in the meaning of the Quran verse. Therefore, the places of *waqf* that scholars placed in the *mushaf* by

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<sup>29</sup> Ibid, p. 48

*Hafs 'an 'Asim* are not necessarily the same as *mushaf* recited in other *qiraat*. For example, in the Quran:

لله ما في السموت وما في الأرض وإن تبدوا ما في أنفسكم أو  
تخفوه يحاسبكم به الله فيغفر لمن يشاء ويعذب من يشاء والله  
على كل شيء قدير ﴿٢٨٤﴾

“To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.”

al-Baqarah 2:284

According to Al-Jazari, there are two *qiraat* recitation in this verse:<sup>30</sup>

- i Nafi', Ibnu Kathir, Abu 'Amru, Hamzah and al-Kisaie recite with a *jazam* on two words *fi'il* (يغفر) and (يعذب).
- ii Ibnu 'Amir and 'Asim recite with *rafa'* at two words (يغفر) and (يعذب).

The difference in *qiraat* has caused a difference in the determination of *waqf* place. Qurra' who recites with *jazam* cannot stop

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<sup>30</sup> Fikri Ihsan Khairuddin(2021), *Waqaf dan Ibtida': Penelitian Terhadap Kaedah Asas Dalam Penentuan Tempat Waqaf dan Ibtida'*, Melaka, Jurnal Maw'izzah, Fakulti Keilmuan Islam, Kolej Universiti Islam Melaka. p. 15

at the word *al-Jalalah* (الله) because two words which are *fi'il* answer the conditions to (وإن تبدوا) and allowed *waqf* on the word (يشاء). While the *qurra'* which recites with *rafa'* is permissible to *waqf* on the word *al-Jalalah* (الله) because after that is the beginning of a new verse.<sup>31</sup> In this regard, we found that the difference in *qiraat* is also important to note in determining the place of *Waqf* and *Ibtida* in the Quran.

The difference in recitation version can affect the type of *waqf* law. There was a time when the *waqf* was a common *waqf* for one version of *qiraat*, but only became forbidden for other versions of *qiraat*. The distinction becomes interesting when it is linked to its implications for the imposition of the Quran verse. Therefore, the provisions of a reciter in determining the type of *waqf* law and understanding the verse correctly according to its interpretation depend on the version of *qiraat* that they recite.<sup>32</sup>

### **3.3. Relevance in terms of Interpretation (*Tafsir*)**

One of the basic methods that can be used in determining the place of *waqf* and *ibtida* is to understand the interpretation of the Quran verse.

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<sup>31</sup> Fikri Ihsan Khairuddin(2021), *Waqaf and Ibtida': Association With Other Knowledge in Determining the Place of Waqaf and Ibtida' in the Quran*, Melaka, Jurnal 'Ulwan, Isu II: Wanita dan Kesejahteraan Ummah. Jilid 6, Fakulti Keilmuan Islam, Kolej Universiti Islam Malaysia. p. 25

<sup>32</sup> Najib Irsyadi, Januari 2020, *Pengaruh Ragam Qiraat Terhadap al-Waqf wa al-Ibtida' dan Implikasinya Dalam Penafsiran*, Kalimantan, Indonesia. Kampus UIN Antasari. pp. 174-175

By understanding the interpretation of the verse, the reciter will have no problem stopping the recitation when reciting the Quran. Understanding is very relative that diversity and differences in understanding are common especially in understanding interpretations. It is an explanation on the meaning of Allah SWT according to human ability.<sup>33</sup> Therefore, this knowledge depends on a good understanding and comprehensive explanation. For example, in the Quran:

الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

*“Those who spend their wealth [in Allāh's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.”*

al-Baqarah, 2:274

This verse contains the praise of those who like to do charity day or night either quietly or openly. Allah SWT promises them a great reward, and they will not be sad or fearful.<sup>34</sup> Then in the next verse,

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<sup>33</sup> Luqman Tarmizi. April 18, 2019. *Al-Kafi 1226: The Difference Between Tafsir and Tadabbur Al Quran*. Kuala Lumpur. Federal Territory Mufti Office. <https://www.muftiwp.gov.my/ms/artikel/al-kafi-li-al-fatawi/3322-al-kafi-1226-perbezaan-antara-tafsir-dan-tadabbur-al-qur-an>

<sup>34</sup> Fikri Ihsan Khairuddin(2021), *Waqaf dan Ibtida': Perkaitan Dengan Ilmu-Ilmu Lain Dalam Menentukan Tempat Waqaf dan Ibtida' di Dalam al-Quran*, Melaka, Jurnal 'Ulwan, Isu II: Wanita dan Kesejahteraan Ummah, Jilid 6, Fakulti Keilmuan Islam, Kolej Universiti Islam Malaysia. pp. 252-253



Allah SWT said:

الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾ الَّذِينَ يَأْكُلُونَ أَرْبَاؤَ لَا  
يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ  
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ أَرْبَاؤَ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ أَرْبَاؤَ فَمَنْ جَاءَهُ  
مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ  
فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

*“Those who consume interest cannot stand [on the Day of Resurrection] except as one stand who is being beaten by Satan into insanity. That is because they say, “Trade is [just] like interest.” But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns [to dealing in interest or usury] those are the companions of the Fire; they will abide eternally therein.”*

al-Baqarah, 2: 274-275

This verse contains the reproach of Allah SWT to those who consume interest. The content of this verse is very opposite to the previous verse. The attributes mentioned in this verse are not the attributes of the person mentioned in the previous verse. Therefore, in this situation, the reciter is obliged to *waqf* at the end of the first verse and *ibtida* at the beginning of this verse. This is because the reciter does

not make any errors in understanding the meaning of the verse.<sup>35</sup>

In addition, the knowledge on the science of interpretation is important to determine *waqf* and *ibtida*. This is because the difference in the interpretation of a sentence will cause a difference in the place of determination of *waqf*. Scholars are very concerned about the determination of *waqf* in the Quran. They are aware that the wrong of *waqf* will cause a change in the meaning of the verse or the interpretation of a verse.

Some scholars include the debate of interpretation in their *Waqf* and *Ibtida* books such as the book “*al-Muktafa*” by al-Dani and “*Manar al-Huda*” by al-Asyuni. This proves that the meaning or interpretation of a verse should be understood in determining the place of *Waqf* and *Ibtida*.<sup>36</sup> From this verse, the difference of scholars in the interpretation of the Quran will make a difference in the determination of the place of *waqf* in the Quran.

### 3.4. Relevance in terms of Fiqh

One of the important in studying *Waqf* is to know the syariah laws that are found in the Quran which prove that *waqf* has a close relationship

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<sup>35</sup> Ibid.

<sup>36</sup> Fikri Ihsan Khairuddin(2021), *Waqf dan Ibtida': Penelitian Terhadap Kaedah Asas Dalam Penentuan Tempat Waqaf dan Ibtida*. Melaka, Jurnal Maw'izzah, Fakulti Keilmuan Islam, Kolej Universiti Islam Melaka. p. 14

with the knowledge of Fiqh.<sup>37</sup> The difference in the place of *waqf* in a certain verse is also due to differences in fiqh knowledge. The reciter of the Quran needs to know the difference between sects in fiqh knowledge because it will help in determining the place of *waqf* and *ibtida*. This is because some places are where *waqf* is allowed for some sects but prohibited for others.<sup>38</sup> For example in these verses:

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ  
جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾ إِلَّا  
الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

*“Those who accuse chaste women of adultery and fail to produce four witnesses, give them eighty lashes each. And do not ever accept any testimony from them for they are indeed rebellious (4) except those who repent afterward and mend their ways, then surely Allah is All-Forgiving, Most Merciful.”*

al-Nur, 24:4-5

Scholars have different opinions in determining the place of *waqf* in these verses. The first opinion states that *waqf* is allowed on the word (أبدا). The next word (وَأُولَئِكَ هُمُ الْفَاسِقُونَ) is an excluded word

<sup>37</sup> Arif Yulianto(2020), *Implementasi Waqaf Terhadap Makna Ayat*, Indonesia: Universitas Islam Negeri, Negeri Raden Intan Lampung. p. 61

<sup>38</sup> Fikri Ihsan Khairuddin(2021), *Waqaf dan Ibtida': Perkaitan Dengan Ilmu-Ilmu Lain Dalam Menentukan Tempat Waqaf dan Ibtida' di Dalam al-Quran*, Melaka, Jurnal 'Ulwan, Isu II: Wanita dan Kesejahteraan Ummah, Jilid 6, Fakulti Keilmuan Islam, Kolej Universiti Islam Malaysia. p. 253

(*istithna*) which means that the rebellious have fallen because they have repented and improved themselves. However, the statement from the accuser was still rejected forever. The scholars who argue this way include Abu Hanifah, Ibrahim al-Nakha'i, Sufyan al-Thauri, Hasan al-Basri and Syuraih al-Qadhi.<sup>39</sup>

The second opinion states that there is no *waqf* in the word (أبدا). Exemption (*istithna*) from not being accepted from the beginning of the fourth verse ... وَأَلَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ... The verse means “Do not ever accept any testimony from them for they are indeed rebellious (4) except those who repent afterward and mend their ways”. On the side of Jumhur sects say that the witness of the person who accuses is not accepted except after repentance. The sinner law against the accuser is also lifted because of this repentance.<sup>40</sup>

#### 4.0 The Influence of the Arabic Language on The *Waqf* Method

Skills in *waqf* knowledge are important to know when reciting the Quran so as not to damage the meaning of a verse. The knowledge of the Arabic language must be used as a complement because the

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<sup>39</sup> Syamsuddin Muhammad Bin Ahmad al-Ansari al-Qurtubi(2003), *Al-Jami' li Ahkam al-Quran*. Riyadh: Dar 'Alam al-Kutub. p. 178

<sup>40</sup> Fikri Ihsan Khairuddin(2021), *Waqaf dan Ibtida': Perkaitan Dengan Ilmu-Ilmu Lain Dalam Menentukan Tempat Waqaf dan Ibtida' di Dalam al-Quran*, Melaka, Jurnal 'Ulwan, Isu II: Wanita dan Kesejahteraan Ummah, Jilid 6, Fakulti Keilmuan Islam, Kolej Universiti Islam Malaysia. p. 254

completeness of meaning cannot be achieved without being associated with the *waqf* knowledge. In Arabic, sentences would not be perfect if the *waqf* was performed on *al-Mudhaf* without *al-Mudhaf ilayh*, *al-Rafa'* without *al-Marfu'*, *al-Mansub* without *al-Nasab*, *al Mu'akkad* without *al-Ta'kid*, *al-Ma'tuf* without *al-Ma'tuf ilayh*, *al-Fa'il* without *fi'il* and *al-Sifat* without *mawsuf*. Likewise, in the Quran, the science of Arabic is closely related to perfecting the meaning of a verse.

### **5.0 The Influence of *Waqf* and *Ibtida* on The Meaning and Interpretation<sup>41</sup>**

There is no denying that the knowledge of *waqf* is important when interpreting the verses of the Quran. As stated by the author in the previous discussion on the importance of *waqf*, both knowledge i.e., *waqf* and tafsir are very related to each other. By knowing the knowledge of *waqf*, one can interpret the Quran verse and by knowing the interpretation, the reciter can determine the correct place of *waqf* without damaging the meaning of the verse.

For example, verse one until five in surah al-Baqarah talk about the qualities of believers. Then verse six and seven are about the qualities of the unbelievers. Meanwhile in verse eight until twenty explain the qualities of unbelievers. The fifth and sixth verses are not

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<sup>41</sup> Arif Yulianto(2020), *Implementasi Waqaf Terhadap Makna Ayat*, Indonesia: Universitas Islam Negeri. Negeri Raden Intan Lampung. p. 63

related in meaning or pronunciation because the two verses are separated according to the storytelling of the attributes of the believers and the unbelievers. The same goes for verses seven and eight.

Some scholars include the discussion of *tafsir* in their books of *Waqf* and *Ibtida*. For example, the book of *al-Muktafa* essay of al-Dani and *Manar al-Huda* essay of al-Asymuni. This proves that the meaning or interpretation of a verse should be understood in determining the place of *waqf* and *ibtida*.

## **6.0 Conclusion**

Every Quran reciter needs to learn the knowledge of *Waqf* and *Ibtida* whether according to Arabic grammar, *Qiraat*, *Tafsir* or *Fiqh*. The knowledge of *waqf* is the science of how to know the perfect recitation by stopping the recitation of the Quran in any place that has been designated by the Quran scholars to achieve perfection on the true meaning of the verse. Understanding and mastery of concepts and disciplines in *Waqf* and *Ibtida* are very important to every reciter of the Quran so that it can be appreciated in every verse contained in the Quran. Without understanding the concepts of *Waqf* and *Ibtida*, it will have bad implications for the meanings of Quran verses and eventually lead to a distorted understanding of the meaning desired by Allah SWT.

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