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The Prohibition of *Ardhul Muqaddasah* on Jews based on the Interpretation of QS. Al-Maidah: 26; Study of the Implications of Waqaf and Ibtida.

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Abstract

The interpretation of surah Al-Maidah verse 26 is greatly influenced by the existence of waqaf signs, namely punctuation marks in the Qur'an, as well as how the reader chooses waqaf and ibtida which is the place to stop the reading of the Qur'an and how to start the reading of the Qur'an which is rarely studied in depth. The research in this case aims to analyze the implications of waqaf on the interpretation of the prohibition on the Children of Israel in the context of dominating, occupying, and entering the consecrated land of Palestine and its relevance to contemporary issues related to the right of the land based on the perspective of the Qur'an. This study uses a qualitative approach with a literature study method and historical analysis of waqaf signs in ten digital Qur'an applications based on the Madinah Mushaf and the Tahqiq Mushaf of the Ministry of Religion of the Republic of Indonesia. The results show that the placement of waqaf signs after the phrase "the land is forbidden" has strong implications for the interpretation of the permanent prohibition. These findings reinforce the argument that Jewish claims to the sanctified land of Palestine do not have legitimacy from the Qur'anic perspective, and affirm the importance of punctuation accuracy in understanding the Qur'an.

Keywords: *Waqaf and Ibtida; QS al-Maidah: 26; Interpretation; The Qur'an; Palestine.*

Introduction

The science of waqaf and ibtida is a very urgent science. Some experts include it in one of the chapters in Tajweed,[1] Others make it an independent field of science but still within the family of Qiraat and Arabic Science [2]. Among the illustrations of the urgency of this knowledge is the answer of Ali ibn Abi Talib (*may Allah be pleased with him*) when asked about the meaning of tartil,[3] He replied with "The intention is that you correct the pronunciation of the letters and know the places of rest (Waqaf)" [4]. And every reader of the Qur'an has been commanded to recite it with tartil (Al-Muzammil:4).

Nowadays, there are a lot of Qur'an studies that are only focused on Tajweed which is the scope of discussion: Correct pronunciation of letters, Makharijul Letters, and Their Properties. However, there is little attention to the learning of the Science of Waqaf and Ibtida, which are the rules and signs for the reader of the Qur'an where he must stop and start his reading to maintain the perfection and integrity of the meaning. Even though the two are one in the meaning of tartil. So that the Science of Waqaf and Ibtida is a treasure of knowledge that is no less important than the Science of Tajweed.

In a *narration* it is mentioned that Abdullah bin Umar (*may Allah be pleased with them*) said: "We generation of companions once lived at a time, some of us were granted faith first before knowing the Qur'an. If a surah of the Qur'an came down to the Prophet, We learned what is lawful and what is haram, on what verse we should stop, as you are learning the Qur'an now. However, today we see that many people have studied the Qur'an before faith is firmly planted in their hearts. He recites the Qur'an from beginning to end but does not know which verse contains the commandment and which contains the prohibition, in which part of the verse he should stop "[5]. Studying this knowledge means bringing to life a small part of the best generational learning methods, as well as maintaining the authenticity of the meaning contained in a verse based on the correct understanding according to experts so as to make it easier for readers to learn, adapt, and practice the Qur'an.

Al-Hudzali describes Waqaf: "Waqaf is something that decorates one's recitation, it is like jewelry worn by the reader. It is the depth of meaning that the reader understands and the teaching for those who hear it. Mastering it is a glory for an expert, by which he knows the difference between two specific meanings of a sentence. Some even assume that if a person does not know *waqf*, then he does not actually know the Qur'an [6].

To explore specific meanings in the science of Waqaf and Ibtida, linguistic studies in the field of semantics and syntax are commonly used [7]. The science of Waqaf and Ibtida has a strong attachment to the birth of the

multi-perspective of the *Mufasssir* in interpreting the Qur'an, as well as the influence of implications on a meaning in the verses of the Qur'an.

The urgency of the knowledge of *Waqaf* and *Ibtida* can be seen from the portion of the attention of the experts in writing the relevance of the work about them, for example: "*Idhohul Waqfi wal Ibtida fi Kitabillahi 'Azza wa Jalla*, belonging to Abu Bakr Muhammad bin Al-qasim Al-Anbary, w: 328 H" then "*Al-Qath'u wal I'tinafi*, belonging to Abu Ja'far An-Nuhhas, w: 338 H" then "*Al-Muktafa fil Waqfi wal Ibtida*, belonging to Abu 'Amr Ad-Dani, w: 444 AH" then "*Manarul Huda fil Waqfi wal Ibtida*, belonging to Ahmad bin Abdul Karin Al-Asymuni (an Egyptian Qur'an Scholar from the 11th century)" then "*Ilalul Wuquf*, belonging to Abu Abdillah Muhammad bin Abu Yazid Tayfour As-Sajawandi Al-Gaznawi (12th century Islamic scholar, a reciter and theologian)" and others [2]. Therefore, this discussion is very important from various aspects to be studied.

In surah Al-Maidah verse 26:

{ قَالَ فَإِنَّهَا مُّحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ }

المائدة: ٢٦

Meaning: "(Allah) said, "(If so), then it will be forbidden to them for forty years, (during which time) they will wander in confusion on the earth. So do not be grieved (thinking about the fate) of the wicked." (QS. Al-Maidah: 26)

In research related to this verse, there is a problem about the difference in the placement of *waqaf signs* and the cessation of readers which will affect the meaning in it. Some Mushaf put a *waqaf sign* on the sentence "مُحَرَّمَةٌ عَلَيْهِمْ"

(*Muharramatun 'alaihim*), others put it on "أَرْبَعِينَ سَنَةً" (*'Arba'ina sanah*), some put a sign on the sentence "فِي الْأَرْضِ" (*Fil 'Ardh*) and some do not put anything.

Then if a Reader stops at the sentence "مُحَرَّمَةٌ عَلَيْهِمْ" (*Muharramatun 'alaihim*) it will give birth to a significant difference in meaning from another Reader who stops at the sentence "أَرْبَعِينَ سَنَةً" (*'Arba'ina sanah*) which affects the interpretation. Therefore, comprehensive research is needed related to the *waqaf sign* in Surah Al-Maidah verse 26.

Method

This research is a library *research* that aims to analyze problems based on literature sources, both in the form of books, scientific articles, websites and digital documents that are relevant to the topic of study. This study uses a qualitative method, which is a research method that aims to understand phenomena in depth and holistically from the perspective of the subject or object of study, as well as examine the meaning behind non-numerical data. Data collection was carried out through document analysis of library sources that have relevance to the research object. The approach used in this study is a historical approach, which is used to examine the background of the use of *waqaf signs* in the Qur'an mushaf, as well as its implications for the interpretation of the Qur'an. The object of this study is *the waqaf sign* on the text of the Qur'an in Surah Al-Mā'idah verse 26 of ten digital Qur'an applications based on the mushaf of Medina and the mushaf that has been ordained by the Ministry of Religion which can be downloaded through the Play Store platform. This research focuses on the implications of the use of *waqaf signs* on the interpretation of the meaning of the verse, by examining how different placements or types of *waqaf* can affect the reader's understanding of the interpretation and meaning of the verse. The data collection technique is carried out through the study of digital documents, namely by accessing and observing the appearance of the Qur'an text in each application, especially in terms of placement and the type of *waqaf signs* used in the verses under review. The data analysis technique is by qualitative-descriptive means, examining and comparing the variations of *waqaf signs* in each application, then relating them to the rules of waqaf science and the interpretation of the meaning of verses according to Interpretation Experts. A historical approach is used to trace the background of the prohibition of the promised land on the Jews and its attachment to *waqaf signs*.

Result

1. Waqaf

Etymologically, the word "*Al-Waqfu*" in Arabic morphology studies is positioned as *mashdar*, consisting of three nodes of the verb "*Wa-qa-fa*" which has the meaning of stop. It has the synonym of the word "*Al-Kaffu*" whose verb is "*Kaffa*" which means to prevent; prevents the voice from continuing the recitation [8], and the word "*Al-Habsu*" whose verb is "*Habisa*" which means to hold; Hold the sound from continuing reading. As for terminology, it means cutting off the sound of the Qur'an at the end and middle of the verse, intending to continue reading, with a short grace period, breathing at that time.

The definition of the terminology explains the difference between *Waqaf*, *Qatha'*, and *Saktah*. Where *Al-Qath'u* means to cut off the sound of the Qur'an at the end of the verse, intending to finish the reading. While *As-Saktu* means to cut off the sound of the letters of the Qur'an in every verse that has a sign (س) above a word, intending to continue the recitation, with a short grace period, not breathing during that time.

Experts divide *the waqaf* into four parts:

- I. *Waqaf Idhthirariy*, which is the state in which a Qur'an Reader stops due to an emergency caused by unavoidable causes such as shortness of breath, sneezing, forgetting and the like that are beyond the reader's control.
- II. *Waqaf Ikhtibariy*, which is the state of a Qur'an Reader stopping at a certain place or sentence requested by his teacher as a test for the student. It usually happens in terms of learning.
- III. *Waqaf Intizhariy*, which is the state of a Qur'an Reader stopping at a certain place in a *maqtha' qira'at*, then repeating it with the narration of another *qira'at* until returning to that *maqtha'*. The sentence he stopped has no condition that it must have a meaning, except for certain meanings that are emergency. *This waqaf* is usually done by a person who recites *Qira'at* in the way of *Jama'* [9].
- IV. *Waqaf Ikhtiyari*, which is a stop at a place that is the choice of the reader of the Qur'an. And the discussion will center on this part [10].

Then the experts divided *the Ikhtiyari Waqaf* into four types:

- I. *Waqaf Tam*, which is stopping the reading of a perfect sentence where the sentence has no attachment of meaning or pronunciation ('*irab*: sentence construction) with the word or sentence after it, such as stopping at the end of the letter or the end of a verse with a certain theme. Included in this type of *waqaf* is *Ordinary Waqaf*, which is stopping the reading of a sentence so that it becomes perfect in its meaning, which if continued will actually have implications for confusion of meaning. When a reciter of the Qur'an stops at the *usual waqf*, he just continues his recitation and does not need to repeat a few words after the sentence he stops. *This waqaf* has a punctuation mark (؁) above the word of the Qur'an.
- II. *Waqaf Kafi*, which is stopping the reading quite perfectly in a sentence that still has an attachment to the meaning with the sentence after it. It is called *Waqaf Kafi*, because the reader suffices the reading of the sentence he chooses without a word after it. Although the word after it has an

attachment of meaning, the word has no attachment at all in terms of *lafaz* (word construction).

- III. **Waqaf Hasan**, which is to stop the reading properly of a sentence that still has an attachment of meaning and pronunciation ('*Irab*: sentence construction) with the sentence after it. When a reader of the *Qur'an* stops at this *waqaf*, he does not immediately continue his recitation, but has to repeat a few words after the sentence he stops. Unless he stops at the end of the verse.
- IV. **Waqaf Qabih**, i.e. stopping the reading of an imperfect sentence where the sentence has an attachment of meaning or pronunciation ('*irab*: sentence construction) with the word or sentence after it and if the reader stops at it it will produce new meanings that are not desired or bad meanings [11].

Although experts explain the foundation and then divide it into parts and types, there is no *waqaf* that is punished as obligatory or haram in reading the *Qur'an*. Unless there is a cause that leads to the law, such as a reader of the *Qur'an* who consciously and understands the meaning he reads stops at a place that has a bad meaning with the intention of deliberately removing the bad meaning, because his choice and awareness are not emergencies or ignorance and others [12].

2. Ibtida

Etymologically, the word "*Al-Ibtida*" in the study of Arabic morphology is positioned as the *mashdar* of the *wazan* "*If-ta-'a-la*", namely with the addition of two letters Alif and Ta which are derived from the origin of the verb "*Ba-Da-A*". Ibn 'Assyria said in his commentary; *At-tahrir wa At-Tanwir* relates to an Arabic rule: "*Ziyadatul Mabna tadullu 'ala ziyadatil Ma'na*" means: the addition in the construction of a word (Arabic) indicates an addition to its meaning. Thus, both the words "*Ib-ta-da-a*" and "*Ba-Da-A*" explicitly have the meaning of beginning. However, the implicit difference according to Ibrahim Anis in *Al-Mu'jam Al-Wasith*, Al-Fairuzabadi in *Al-Qamus Al-Muhith*, and Ibn Manzhar in *Oral Al-'Arab* is that the word "*Ib-ta-da-a*" indicates that a person starts or begins a work deliberately and consciously, as for the word "*Ba-Da-A*" indicates that someone started or did something like that from scratch. Then among the synonyms of this word is "*Assyar'u fii*" whose verb is "*Sha-Ra-'A*" which is then supplemented with "*Harful jar: Fii*" which means to enter into an act (to start an act). As for terminology, the choice (place) of starting the reading for the reader by saying the *Qur'an* sentence after stopping from the reading, which is a short pause that becomes a transition from the state of silence to the state of speaking.

Therefore, from this definition, it is known that *Ibtida* did not occur due to an emergency, but a choice of the reader of the Qur'an.

Then for this *ibtida*, experts divide it into two parts:

- I. ***Ibtida Haqiqi***, which is the beginning that is not preceded by any *ibtida* or if using the etymological meaning that this is *Al-Bad'ah* from "*Ba-Da-A*", that is, starting the process of recitation from the beginning of the beginning time without any previous reading bond (the beginning of the assembly). Because it was the last time he read to the other assembly, he had intended to finish his reading in the assembly and did not continue it. Like a person who starts reciting the Qur'an in the morning (Second Assembly), while the last time he stops reading is at night (First Assembly). So now (the present assembly) he is free from the meaning and intention that is tied to his past verses and readings (past assembly).
- II. ***Ibtida Idhafi***, which is a beginning that has been preceded by other beginnings (in the same assembly). Then the beginning of the reciting will be based on the previous reciting or the last sentence that he recited at the same time. And the Experts divide ***ibtida*** into four kinds that are the same as those in *waqf*: ***Tam, Kafi, Hasan, and Qabih***.^[13] It all depends on whether the meaning is perfect or not, and the attachment to the sentence after it in terms of pronunciation and meaning of the beginnings he recites.

Globally, the Science of Waqaf is a science related to the selection of the right place of stop for a Qur'an Reciter so that it can provide the perfect meaning. Then the Science of *Ibtida* is the science of choosing a good place to start reciting for a reciter of the Qur'an when he stops reciting [2]

3. Among the signs or signs of waqaf in the Qur'an

Table 1. waqaf in the Qur'an

Waqaf Signs in the Qur'an	Signage Name	Meaning of Signs
م	<i>Waqaf Lazim,</i> لزوم الوقف The letter Mim is taken from the end of the word <i>Lazim</i> or <i>Luzum</i> .	It must stop at this point, because it is <i>Waqaf Tam</i> . Stop at the perfect sentence.
قاف	<i>Waqaf Qiliy,</i> قف أولي The letters Qaf, Lam, and Ya are taken from the word <i>Qif Aula</i> .	Stopping at this point is preferable, rather than continuing with the next sentence.

صلے	<p><i>Waqaf Shily,</i> صل أولي</p> <p>The letters Shad, Lam, and Ya are taken from the word <i>Shil Hall</i>.</p>	Continuing with the next sentence is preferable, rather than stopping at this point.
ج	<p><i>Waqaf Jaiz,</i> جواز الوقف</p> <p>Huruf Jim, yang diambil dari awal kata <i>Jaiz</i> atau <i>Jawaz waqfi</i>.</p>	It is allowed to stop at this point, or continue with the next sentence.
لا	<p><i>Waqaf Mamnu',</i> لا تقف</p> <p>The letter Lam Nahiyy, which is taken from the word <i>La taqif</i></p>	It should not stop at this point, because it is <i>Waqaf Qabih</i> . Stop at imperfect sentences.
	<p><i>Waqaf Mu'anaqah</i> atau <i>Muraqabah,</i> المعانقة أو المراقبة</p> <p>The three stacked dots are two, like the dots in the letters Tsa or Syin.</p>	It is recommended to stop at one of these two <i>Mu'anaqahs</i> , but not stop at both.
س	<p><i>Saktah,</i> سكتة</p> <p>The letter Sin, taken from the beginning of the word <i>Saktah</i>.</p>	Pause at this point by holding your breath (without taking a breath), then continue reading.

4. Among the differences in signs or signs of *waqaf* in the Qur'an

From the results of research on *waqaf* signs in QS. Al-Maidah verse 26 after collecting data and comparing ten digital Qur'an Mushaf Applications that can be downloaded virtually through the *Play Store*, it was concluded that there are differences in *waqaf* signs, with details:

- I. The first group, of the six apps: Quran for Android, Al-Quran (Mushaf Al-Madinah), Ayat, El-Mohafez Quran, Quran 360, and Quran Pro found *mu'anaqah* signs throughout these apps, namely in the words "*muharromatun 'alaihim*" and "*Arba'ina sanah*".
- II. The second group, from three applications: Al-Qur'an Indonesia, MyQuran, and Quran Harian, found *jaiz* signs on the word "*Arba'ina sanah*" and *qiliy* signs on the word "*Yatihuna fil ardh*".
- III. Then in the last application: QuranBest Indonesia, several Mushafs are presented: for the Qur'an Madinah and Madinah Tajwid have *mu'anaqah* signs as the six applications from the first group. As for the Qur'an Per Kata, Per Kata Tajwid, Per Ayat, Indonesia, and Indonesia Tajwid have *jaiz* and *qiliy* signs as the three applications in the second group.

5. Interpretation of Surah Al-Maidah: 26

{ قَالَ فَإِنَّهَا مُّحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيمُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ
الْفَاسِقِينَ } [المائدة: ٢٦]

"(Allah) said, '(If so), then it is forbidden to them for forty years, (during which time) they will wander in confusion on the earth. So do not be grieved (thinking about the fate) of the wicked.'" (QS. Al-Maidah: 26)

In this verse there are several pronouns (*Dhomir*) that return to a place and a race or group:

- I. *Dhomir Ha ta'nits*, which in Arabic linguistics shows the pronoun *mufrad* (singular) for the feminine third person or *ghaib* (unseen). This *dhomir* returns to a word in the previous verse namely "*Ardhul Muqaddasah*" which literally means the land that is purified, Abul Fida Ismail bin Umar bin Katsir summarizes the interpretation of the land that is purified in his interpretation; *Tafsir of the Qur'an Al-Azhim*:

"O my people, enter *Ardhal Muqaddasah*; the holy land (Palestine)." (Al Maidah: 21)

Namely: *Mutahharah* is "the holy one". Sufyan Ats-Tsauri has narrated with a narration connected to Ibnu Abbas regarding the meaning of this holy land, that it refers to Tur Hill and the surrounding area. Another narration belongs to Sufyan Ats-Tsauri with another narration connected to Ibn Abbas (*may Allah be pleased with him*) that the holy land is Ariha. However, this opinion is still worth considering, considering that Ariha was not the city that was intended to be attacked, nor was it located in the middle of their journey to Jerusalem in Palestine, because they came from the land of Egypt when God had destroyed their enemy, King Pharaoh; unless what is meant by Ariha is Baitul Maqdis, as As-Suddi said according to what Ibn Jarir narrated from him.[14] Details of the opinions of the Experts regarding the limits of *ardhul muqaddasah*; the purified land has been summed up by Al-Baghawi in his *Tafsir, Ma'alimu Tanzil*[15]:

1. The city of Aelia, which is more familiar with Baitul Maqdis (Jerusalem City), the location of the establishment of the Aqsa Mosque and its surroundings, this opinion was expressed by Adh-Dhahhak, then it was relevant to become the State of Palestine by contemporary Commentators.
2. Wider than cities or countries, the opinion conveyed by Al-Kalbi is that the land covers most of the Land of Syria (Palestine, Damascus, Syria, and part of Jordan).

3. Almost identical to Al-Kalbi but more broadly is Qatadah's opinion that the land is the whole of the Land of Syria (Palestine, Syria, parts of Jordan and Lebanon).
4. Another opinion from Mujahid is that the land is the hill of Tursina (Thur) and the area around it.
5. The last opinion of Ikrimah and As-Suddi is that the land is Ariha.

II. *Dhomir Hum*, which in Arabic linguistics shows the pronoun *jama'* (plural) for the masculine third person or *ghaib* (unseen). This *dhomir* in the context goes back to the people of the Prophet Moses *'alaihissalam*, the Jews, the Children of Israel (descendants of the Prophet Jacob *'alaihissalam*).

In the next sentence, Ibn Jarir At-Thabari in his commentary; *Al-Jami' Al-Bayan li Ta'wil Ayi Al-Qur'an* explained, that in the sentence "*arba'ina sanah*" (forty years) the Experts have disagreed about what that period is the explanation for.

- I. Some mention: that the sentence is a description of "*muharromatun*" because looking at the context (*siyaq*) and the previous verse (*Sibaq*) where Allah alone forbids those people (the people of the Prophet Moses) who are immoral and disobey His commands, they are reluctant to fight against the inhabitants of the land. So forty years were the time for their prohibition from entering the land. Because after that time God won them and let them stay there. It happened after forty years of the prohibition of entering the land, during which time they were also confused on the face of the earth.
- II. Others say: that it is a description of "*yatihuna fil ardh*" (their confusion on earth). Thus, the period of prohibition to enter the land is forever, while forty years is their period of confusion. It is based on the fact that none of them said, "Until then, we will never enter it as long as the savages are in it. Go away you and your Lord, and then fight with the two of you. We are just here, we will not go (into the land of the strong and cruel)." And that is also what Allah has mentioned; Indeed, the land has been forbidden to them. As for those who entered the land from the people, Joshua son of Nun and Kilab who said: "Enter the gate of the land, if you enter it you will surely win." Until the generations after which Allah forbade the land and made it confusing. So none of them entered it." Then at the end of his elaboration Ibn Jarir won the opinion of the first group.[16]

Agreeing with Ibn Jarir's interpretation, in *Tafsir Jalalain* As-Suyuthi argues that "*arba'ina sanah* (forty years)" is a period of their confusion. Without discussing

the period of the prohibition on entering the land, whether it is forever or temporarily, if temporarily how long the prohibition period is.[17]

As for Al-Baghawi in his commentary, the sentence "*muharromatun 'alaihim* (forbidden to them)" that waqaf here is a perfect sentence, which means that the land is haram for them forever. He took the opinion of the second group conveyed by Ibn Jarir.[15]

At-Thanthawi in *Tafsir Al-Wasith* includes the opinion of Al-Alusi: the word "*arba'ina sanah* (forty years)" is bound by a prohibition. Therefore, the prohibition is only temporary and not permanent. Some argue that the word "*arba'ina sanah* (forty years)" is a time descript tied to the verb "*yatihuna fil 'ardh* (confusion on earth)" so that the confusion is only temporary and the prohibition (entry into the holy land) universally has a perpetual, or temporary, meaning.[18]

From the interpretation of the Mufasssirs on this verse mentioned earlier, it can be concluded from the perspective that:

- I. Some make forty years a period of temporary prohibition, and during that time they are confused.
- II. Some make forty years a period of confusion that is temporary, while the period of prohibition is eternal.
- III. Some make forty years a period of confusion that is temporary, while for the period of prohibition it is possible to make it permanent or temporary.
- IV. All agreed that their period of confusion was temporary.
- V. The prohibition period is a point of difference that opens up the space for discussion;

Discussion

6. Analysis of the types of Prohibitions

Al-Alusi's opinion: in the sentence "*muharromatun 'alaihim* (it is forbidden for them)" that they cannot enter it and cannot have it. Because the prohibition here is a prohibition of *man'i* (prohibition) not a prohibition that is *ta'abbudi* (worship). And it is permissible if it is used as a prohibition of worship, but the first one (the prohibition of *man'i*) is stronger.[19]

Al-Qurthubi argues in his commentary that the prohibition on them is a prohibition from entering the land, such as someone saying: "May Allah forbid your face from Hell" or "It is forbidden for you to enter the house" these are all

prohibitions of *man'i*, not prohibitions of *shari'a* as the majority of Mufasssirs think.[20]

As for Al-Baghawi, "*muharromatun 'alaihim* (forbidden to them)" is haram which is not *ta'abbudi*, but the prohibition of *man'i*. [15]

From the elaboration of the Interpreters regarding prohibition, two types of Haram will be born,[21] each of which has two characteristics:

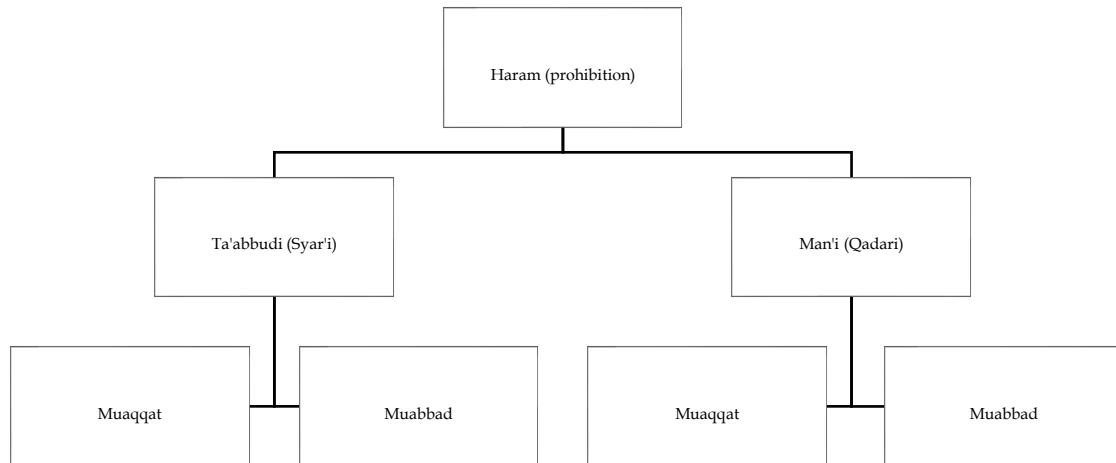


Figure 1. The division of Haram

The division of Haram into *Shari'i* and *Qadari* is a terminology quoted from the book Sholih Ibn Utsaimin, the difference between the two is that if *tahrim qadari* is related to the Creator's deeds, while *tahrim shari'i* is related to shari'a. Example of *tahrim qadari*: Allah forbade Prophet Moses (as a baby) to breastfeed other than his mother (Qs. Al-Qashas: 12) or Allah's prohibition for the inhabitants of a destroyed land to return (Qs. Al-Anbiya': 95). Examples of *tahrim syar'i*: the prohibition of eating carcasses, blood, pork, and so on (Qs. Al-Maidah: 3) or the prohibition of marrying mahram; biological parents, biological children, siblings and so on (An-Nisa: 23).[22]

1. Haram Ta'abbudi (syar'i) is Muabbad (forever)

According to Al-Alusi, this type of prohibition (ta'abbudi - muabbad) is valid even though the majority of Tafsir scholars do not choose it. But if this type of prohibition concept is chosen, then in theory it has consequences: "they and the generation after them (because they are forever) are forbidden to enter the land. And if they and the generation after them enter the land, it is a violation of *the Shari'ah*." The approach is similar to a Muslim violating something that is forbidden forever such as committing *shirk*, killing an unjustified soul, magic, abandoning *prayer* and others.[23] The prohibition with this type of narrative

can also be interpreted as verse 28 in surah At-Taubah. In this verse the words "let them (*the polytheists*) not approach the Grand Mosque" presented with the phrase *zhahir* (perspective of the Knowledge of Ushul) is a prohibition aimed at the polytheists, but what is meant in *nash* or pragmatically is an order for the believers to keep them away from it.[18]

2. Haram Ta'abbudi (syar'i) is Muaqqat (temporary)

According to Al-Alusi, this type of prohibition (ta'abbudi - muaqqat) is also valid but is not the choice of the majority of Tafsir. If this type of prohibition concept is chosen, then the consequence born in theory is that "those who existed at that time were forbidden to enter the land temporarily, that is, during a predetermined time; forty years. If they enter it within the period of forty years, they have violated the *Shari'ah*. However, after the prohibition period is over, they are allowed to *enter it by the Shari'ah*. This temporary prohibition is an approximation in Islam such as the pilgrimage to the grave which was initially prohibited,[24] but after some time became permissible.[25] Or the opposite is the opposite of a *mut'ah* (marriage permit) that is temporarily permissible, and becomes haram forever.[26]

3. Haram Man'i (qadari) is Muabbad (forever)

Based on research from the interpretation of experts, this type of prohibition is one that is widely taken by Mufassir even though it is not the most popular opinion by the majority (majority). Haram man'i muabbad is a concept of prohibition in *qadar kauni* which theoretically means: "They and the generations after them are forbidden from entering the land in any way. they will never be able to enter let alone occupy that land forever" although for the nature of "forever" it requires further review, as it would give birth to a lot of hanging speculation and ambiguous questions that swirl. Such as who are the Jews of the people of Moses mentioned, about their existence until now and where they are, about their connection with the Jews who have a lineage with the people of the former kingdom of David and Solomon in *Judea* and *Samaria*. However, if we use this type of prohibition concept, it can be ascertained that the colonizers in Palestine today are not descendants of the Prophet Moses. Then it opens up two theoretical assumptions: the generation of the Prophet Moses is extinct, or still exists and is in another place that until any time will never be possible to enter and occupy the land. If so, choosing this kind of ban has the consequence of nullifying their version of the promised land claim from all sides: First, they are not the people of Moses who were promised. Second, even if they were descended from the Prophet Moses, then the consequence of this kind of prohibition concept was that they would not be able to enter or occupy the land

forever. Third, even if they believe that the promised people are descended from the people of the former kingdom of David and Solomon in *Judea* and *Samaria*, in contrast to the people of Moses. So, the results of scientific data in 2013 stated that they were also not descendants of these descendants. Because the data validated by DNA research by Eran Elhaik (a scientist from their nation) in 2013 bitterly said the current Jewish Zionist occupiers who claim that they are a promised people who have lineages with the people of the former kingdom of the Prophet David and Prophet Solomon in *Judea* and *Samaria* are denied.[27] The study was published in the January 17, 2013 issue of the *Journal of Genome Biology and Evolution*. In the journal published by Oxford University Press, the results of the research were written under the title *The Missing Link of Jewish European Ancestry: Contrasting the Rhineland and the Khazarian Hypotheses*.

4. Haram Man'i (qadarii) is Muaqqat (temporary)

Prohibition with this type and nature is the most popular opinion taken by the majority of Mufassirs. That the concept of prohibition from entering the holy land is a prohibition of *the type of man'i qadari*, which consequently theoretically means: "during the time of the prohibition, those (the prophets of Moses) who lived at that time were prevented from entering and would not be able to enter in any way, let alone occupy the land. However, this prohibition is *muaqqat*, only temporarily. The majority say the period between the ban on entry and their period of confusion on earth is the same forty years. After that period had passed, they were allowed to enter and occupy the land. The reason for this popular and dominating opinion includes: consideration of another history which explains that after forty years had passed among the people of the Prophet Moses 'alaihissalam, i.e. Joshua son of Nun, defeated the savages in it and conquered the city.[15] Then as a bridge between verse 137 in Surah Al-'Araf which means: "And We bequeath to the oppressed the eastern and western parts of the earth which We have blessed (Sham). And the good word of your Lord has been fulfilled (as a promise) for the Children of Israel because of their patience. And We destroyed what Pharaoh and his people had made and what they had built." Although others say that it was a promise that had been fulfilled, in fulfillment Allah ordered to enter the promised land and surround the wicked who occupied the land, but they rejected it as described in Al-Maidah verses 20-24.[28] With this temporary concept of prohibition, there is no denying that after forty years they and the generations after them can enter, as mentioned in some histories, because basically the prohibition period is over and the land has returned to halal.

7. Analysis The difference in the signs in Surah Al-Maidah verse 26 of the ten virtual mushaf forms the conclusion:

- I. that the mushaf identified as the Madinah print [29] has a *mu'anaqah* sign while the mushaf that is identified as an Indonesian print has *jaiz and qiliy* signs.[30]
- II. That the giving of some *waqaf* signs is *taufiqi ijthadi*, which is something that is flexible and sustainable, and opens up space for discussion and differences as in this verse. This is also implicitly mentioned by Ibn Al-Jazari in the chapter *Al-waqfi wal Ibtida*, at the end of this verse he mentions "and there is no *waqf* in the Qur'an that is obligatory. (Similarly) there is nothing unlawful without a cause." [31]
- III. The determination of the usual signs and *mamnu'* is a matter of *taufiqi tsubuti* which is something that is fixed and final, does not accept space for difference.[32] As described by the Companion of Abdullah bin Umar (may Allah be pleased with him): "We (the generation of the Companions) once lived at a time, some of us were granted faith (first) before (knowing) the Qur'an. (If) a surah (from the Qur'an) comes down to the Prophet, we learn what is lawful, what is haram, on what verse we should stop, as you are studying the Qur'an today. However, today we see that many people have studied the Qur'an before (faith is firmly in their hearts. He recited the Qur'an from beginning to end. He does not know which verse contains the commandment and which verse contains the prohibition, in which part of the verse he should stop." [5]

8. Analysis of the implications of waqaf to the difference in interpretation of Al-Maidah verse 26:

} قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۖ أَرْبَعِينَ سَنَةً ۖ يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ
الْفَاسِقِينَ { [المائدة: ٢٦]

In this verse, there is a *ta'anuuq* sign.

Applicatively, the *ta'anuuq* sign is recommended for the reader to stop at one of these two signs of *mu'anaqah*, but not stop at both.[33] If a Reader stops at the word that has the initial *ta'anuuq* sign, at the word "*alaihim*" then based on the past data will come to the conclusion of interpretation: "The land is haram for them." Then about the prohibition here for those who need an answer from the time statement, some answer it "Forever" and others suffice the information of the prohibition without discussing the time statement. The next sentence "forty

years shall be their confusion on the face of the earth." Then if the reader stops at the word that has the *sign of ta'anuuq at the end*, on the word "*arba'ina sanah*" then the resulting conclusion will read: "The land was forbidden for them for forty years" The next sentence becomes "They are confused on the face of the earth" Then about confusion, for those who need an answer from the description of time will answer it "forty years" with the same time that is forbidden for them. Others suffice the confusion without discussing the information of the time.[34]

} قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً ۖ يَتِيمُونَ فِي الْأَرْضِ ۖ فَلَا تَأْسَ عَلَى الْقَوْمِ
الْفَاسِقِينَ } [المائدة: ٢٦]

As for this verse, a reader is motivated to stop at the word that has a *qili sign*. As for the function of this sign: stop at this point is preferable, rather than continuing the next sentence. i.e. "*Yatihuna fil' ardh*" The conclusion of the interpretation of *this waqaf* is: "The land was forbidden for them for forty years, and during that time they were in confusion on the face of the earth" However, the reader is also allowed to stop at a word that has a *Jim sign*; Jaiz's *waqaf* is "*Arba'ina Sanah*" and the resulting conclusion will be like the previous stop, the second *ta'anuuq*. [34]

Ahmad bin Abdul Karim Al-Asymuni in *Manarul Huda fil Waqfi wal Ibtida* mentioned that *waqaf* in the sentence "*alaihim*" or "*sanah*" by continuing the word "*arba'in sanah*". Because of the difference in interpretation for the Commentators regarding the word "*arba'in sanah*: forty years", whether it is a *zharaf zaman* (description of time) for their punishment in the form of confusion on earth (in the sentence after that) or the punishment of forbidding the purified land (in the previous sentence). Some Mufassirs who are of the opinion that the prohibition of the sacred land is a perpetual prohibition, they read it with *waqaf* in the sentence "*muharromatun alaihim*", then make the word "*arba'in sanah*" a time description for the punishment of confusion on the face of the earth. Others argue that the period of prohibition of the sacred land and the punishment of confusion was forty years. So it is necessary to use the words "*arba'in sanah*" and "*muharromah*" and then *waqaf* in the sentence "*yatihuna fil Ardh*" by making this sentence a thing (situation and condition). Opinion of Ibn 'Abbas (*may Allah be pleased with them*) and others: If you continue the reciting, it is permissible to *waqaf* on the word "*arba'in sanah*"

The opinion of Yahya bin Nashir An-Nahwi: "(Ibn Abbas's opinion) is that if they take their opinion (the Prophet Moses) after forty years have passed entering the Sacred Land, then it is permissible to *waqaf* on the word "*arba'in sanah*" because this opinion says that the land is lawful for them after forty years have passed. However, if they do not enter it after that period, then the *waqaf* is in the sentence "*Muharromatun 'Alaihim*" [35]

As for *Idhohul Waqfi wal Ibtida fi Kitabillahi 'Azza wa Jalla*, belonging to Abu Bakr Muhammad bin Al-qasim Al-Anbariy (328 AH) it is written: And the word "*arba'in sanah*" allows for a role in two perspectives: the first can be played with the sentence "*muharromatun 'alaihim*" then it does not become perfect *waqaf* in the word "*'alaihim*", and the second is played with the sentence "...*Yatihuna fil ardh*". For those who depart with this perspective, the *waqaf* on the word "*'alaihim*" becomes perfect (*waqaf tam*).[36]

Then in *'Ilalul Wuquf*, belonging to Abu Abdillah Muhammad bin Abu Yazid Tayfour As-Sajawandi Al-Gaznawi: The word "*arba'in sanah*" (forty years) in Surah Al-Maidah: 26, It may be *zharaf* (time description) for the sentence after it "التيه" (Confusion): "...*Yatihuna fil ardh*". Nor the caption for the previous sentence "التحريم" (Prohibition): "*Muharromatun 'alaihim*".[37]

Then in *Al-Qath'u wal I'tinafi*, belonging to Abu Ja'far An-Nuhhas, it is mentioned that Ya'qub, Al-Akhfash, Nafi', and Abu Hatim are of the opinion: "And the *waqaf* in the sentence: "*fainnaha muharromatun 'alaihim..*" This is a perfect stop (*waqaf tam*). Abu Hanifah argued: "In this case we return to the opinion of the Commentators whom we use as a reference in the Qur'an, if *waqaf* in this case is something that requires stopping, because the implications of the meanings in it are different. we find that the Commentators disagree on the matter. Among them is what Ali bin Husayn informed us, he said: Al-Hasan bin Muhammad informed us, he said: Yazid informed us, he said: Al-Zubair bin Harits informed us, from Ikrimah, he said: The sentence "*muharromatun 'alaihim* (Forbidden for them)," i.e. "It is forbidden for them to enter it forever. They were confused in the open earth for forty years or something like that." Qatadah said: And stopping at this point is a perfect stop (*waqaf tam*): "*muharromatun 'alaihim*." [38]

And finally in his book *Al-Muktafa fil Waqfi wal Ibtida*, Abu 'Amr Ad-Dani explained that in the verse "*fainnaha muharromatun 'alaihim arba'ina sanah....*" contains two perspectives: both from the interpretation review and the study of

the Arabic syntax. The interpretation of Ibn 'Abbas, Ar-Rabi', As-Suddi, is also the opinion of Ibn Abdir Rozzaq, and it is Ibn Jarir's alternative opinion that their period of prohibition and confusion was forty years by announcing the words "*arba'in*" and "*muharramah*", as an interpretation of the prohibition, thus they chose waqaf in the sentence "...*Yatihuna fil ardh*". Then some others waqaf in the sentence "...*Arba'ina Sanah*" and immediately continued in the sentence after "*Yatihuna fil ardh*". This second interpretation is conveyed by Ikrimah, Qatadah, An-Nafi', Ya'qub, Al-Akhfasy, Abu Hatim, and is an alternative opinion for some people who believe that the prohibition on them is eternal (forever). Thus, they make "*arba'ina sanah* (forty years)" a period of confusion. By making the sentence *arba'in* manshub with "*yatihun*", then *waqaf* on the sentence "*muharramatun 'alaihim*".[39]

9. The relevance of this verse to contemporary issues: The point of view of the interpretation of the Qur'an on the Jewish assumption regarding the promised land, being the people entitled to the holy land (Palestine)

The conflict that occurred in the 3rd holy land of Muslims, the Destination of *Isra'* Prophet Muhammad (*peace and blessings of Allaah be upon him*) which was also the point at which he *was mi'rajkan*. It is a conflict based on ideological background; a long theology that will continue until the Day of Resurrection is established. Because on that ground for Muslims the fragments of the end-time episodes that are said to take place will take place. Therefore, this issue will always be relevant in every generation, the discussion of the leadership of Al-Mahdi Al-Muntdzhar (which is awaited), the ideal leadership figure[40], the ideal system, justice, the descent of Jesus son of Mary, Dajjal (The Deceiver), tyranny, colonialism, genocide, boycott and the right of independence and sovereignty of Palestine will always take a show best on the world stage. Various points of view, and what is believed from religious teachings are very important components in looking at this issue. Just as the Jewish perspective believes that the land is the promised land, Islam also has a point of view about the land. Departing from the question of who is entitled to the land. So we find some answers from the Qur'an:

1. Quoting the words of the Prophet Moses 'alaihissalam to his people whom Allah has preserved:

{ قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَالْعَاقِبَةُ لِلْمُتَّقِينَ } [الأعراف: ١٢٨]

"Moses said to his people, "Ask Allah for help and be patient. **Indeed, the earth belongs to Allah; He has given it to whomever He wills among His servants.** And the end is for those who are righteous." (QS. Al-'Araf: 128)

In this verse, the word Al-Ardh (Earth) has several interpretations, some make *alif lam* in it '*ahdiyyah*, so it goes back to the previous discussion contextually: Egypt, others make it *alif lam istighrahiyyah*, so it has a general meaning: any earth. And that makes it common more meaningfully deeper. This is a general rule that God gives it to whom He wills.[28]

2. Then in Surah Al-Anbiya it is said that the criteria in general,

{ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ } [الأنبياء: ١٠٥]

"And indeed, We have written in the Zabur after (written) in *Adz-Dhikr*, **that this earth will be inherited by My righteous servants.**" (QS. Al-Anbiya: 105)

In this verse: Az-Zabur: the book given to the Prophet David (Al-Isra: 55), while *Adz-Dzikr*: has several interpretations such as the Qur'an (Al-Hijr: 9) but in this verse no one chooses this interpretation, the Torah (Al-Anbiya: 48), *Lauhul Mahfuzh* (mafhum in context: *siyaq*).[16] Al-Ardh: has several interpretations such as World, the Hereafter, the Land of Palestine.[20] The majority of *Mufasssir* say that My pious servants are those who are obedient, it is said that they perform *prayers* and fast in the month of *Ramadan*. [28] Similarly, it is mentioned in *Tanwir Al-Miqbas mintafsir Ibn Abbas* of Al-Fairuzabadi [41] "Allah has proclaimed in the Torah and Zabur and in His previous knowledge (azali) before the heavens and the earth existed, that the people of Muhammad will inherit the earth, and He will admit them to heaven if they are pious."

3. Then the criteria are more detailed in Surah An-Nur,

{وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ} [النور: ٥٥]

"Allah has promised those among you who believe and do righteous deeds, that **He will indeed make them rulers on earth as He made men before they ruled, and He will indeed establish for them the religion that He has approved.** And He has completely changed them, after being in fear to be safe. They worship Me by not associating Me with anything. But whoever disbelieves after that, they are the wicked." (QS. (55)

In this last verse, the estuary of rightfulness is described by very clear criteria: Faith, Righteous Conduct, and Tauhid, all of which lead to the Ummah of the Messenger of Allah (*peace and blessings of Allaah* be upon him),[18] to the Ummah of Wasithiyyah.[42][43] for they are the believers and righteous deeds, who serve Allah.[44] In Tafsir At-Tahrir wa At-Tanwir it is stated: "What is meant by this situation is a signal that the promise spoken of here is different from what Allah promised the Children of Israel through the Prophet Moses, about giving them the Holy Land. This promise is mentioned in the words of Allah SWT, narrated from the Prophet Moses: "O my people, enter the Holy Land that Allah has appointed for you." (QS. Al-Maidah: 21) Nor is it the inheritance that Allah gave to the Children of Israel in the form of kingdom and power, because it is a promise that existed before the Prophet David, because the kingdom of David is one of its manifestations. Rather, the meaning is meant to imply that the kingdom is a promise that Allah gave to the righteous after the Children of Israel, and they are none other than Muslims"[28].

Then this verse closes with a firm warning against the antithesis of the promised criteria (Faith and righteous deeds), namely kufr and wickedness [45]. This verse closes with the same description as the closing of the verse in Al-Maidah verse 26. The hidden gem that can be discerned from the munasabah ayat (reasonable) *compatibility* at the end of this verse is that the people who do wickedness are those who do a lot of damage on the earth (QS. Al-Isra: 4), denying the guidance and even killing his Prophet, out of obedience to the commands of Allah and His Messenger did not become entitled to the land[18].

Conclusion

In this study, it can be concluded that the *waqaf* in surah Al-Maidah: 26 has complex implications for the interpretation of the Qur'an; the meaning of the verses, especially in the type of prohibition of *ardhul muqaddasah* promised to the Children of Israel through a historical approach to the difference *between the waqaf signs* based on the ten applications of the digital Qur'an based on the Mushaf of Medina and the Mushaf that is ordained by the Ministry of Religion. Related to the influence on the type and nature of prohibition. The majority of interpreters are of the opinion that the type of prohibition in this verse is *man'i qadary* which is temporary. Opinions that are no less numerous state the same types of prohibition but differ in nature. The first opinion gathers more variables from the histories, the second opinion is more open to the rationality of the context related to the actions of the children of Israel with a pattern of variations of disobedience that reinforce the meaning that the prohibition is not merely temporary, but a long-term consequence of the rejection of God's commands. Then the derivative of the meaning of this verse is not only between ideological perspectives; theological, but far from the contemporary geopolitical discourse regarding the claim of Jewish sovereignty to the consecrated land (Palestine). This study emphasizes the importance of the accuracy of *waqaf* in reading the Qur'an because it can form interpretations that have an impact on law, theology, partisanship, and contemporary geopolitical perspectives.

This research shows that the understanding of the Qur'an cannot be separated from the attention to linguistic aspects, in this case the *sign of waqaf*. In the context of Surah Al-Māidah verse 26, *waqaf signs* do not only have a technical function to make it easier to read, but can also affect the taking of legal meaning and theological messages. The difference in the *waqaf signs* that are the focal point in this study contributes significantly to the interpretation of the prohibition on the Children of Israel to own, occupy, and even enter the Promised Land, which in *certain waqaf readings* can have a temporary meaning, but in other *waqaf readings* it shows a longer continuation of punishment, even forever.

Author Contributions

Moh Fauzi Rahman Ramdhani El M: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Ainur Rhain:** Conceptualization, Methodology, Writing – review & editing, Investigation. **Asrizal Mustofa :** Methodology, Writing – review & editing, Investigation.

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