Al-Dānī and the Codification of Qur'anic Waqf-Ibtidā'

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ABSTRACT

This study explores the concept of waqf and ibtidā' in the recitation of the Qur'an by analyzing al-Dānī's book al-Muktafā fī al-Waqf wa al-Ibtidā'. As a crucial instrument in maintaining the semantic and theological integrity of the sacred text, this discipline integrates grammatical analysis, qur'anic exegesis, and qirā'āt. Al-Dānī classified waqf into four categories: waqf tām, kāfī, ḥasan, and qabīḥ—based on a multidisciplinary synthesis of oral transmission (riwāyah) and literary understanding (dirāyah), with reference to 20 classical authorities, 150 exegetical issues, and 617 grammatical studies. This qualitative research, grounded in content analysis, reveals al-Dānī's influence on subsequent scientific codifications, such as the expansion of the waqf classification into eight types by Zakariyyā al-Anṣārī and the consolidation of 'Uthmānī's rasm criteria in Aḥmad al-Ashmūnī's Manār al-Hudā. The findings affirm the relevance of isnād-based methodology in preserving the authenticity of the Qur'an while highlighting the dialectic between technical precision and interpretive flexibility within the Islamic scholarly tradition.

Keywords: *Waqf-Ibtidā', al-Dānī, al-Muktafā, Isnād-based Methodology.*

ABSTRAK

Studi ini mengeksplorasi konsep waqf dan ibtidā' dalam pembacaan al-Qur'an dengan menganalisis kitab al-Muktafā fī al-Waqf wa al-Ibtidā' karya al-Dānī. Sebagai instrumen krusial dalam menjaga integritas semantik dan teologis teks suci, disiplin ilmu ini memadukan analisis gramatikal, tafsir, dan qirā'āt. Al-Dānī mengklasifikasikan waqf ke dalam empat kategori, yakni waqf tām, kāfī, ḥasan, dan qabīḥ—berbasis sintesis multidisiplin antara transmisi lisan (riwāyah) dan literer (dirāyah), dengan merujuk 20 otoritas klasik, 150 persoalan tafsir, serta 617 kajian gramatikal. Penelitian kualitatif berbasis analisis isi ini mengungkap pengaruh al-Dānī terhadap kodifikasi ilmiah pascanya, seperti ekspansi klasifikasi waqf menjadi delapan jenis oleh Zakariyyā al-Anṣārī (w. 926 H) dan konsolidasi kriteria rasm 'Uthmānī dalam Manār al-Hudā karya Aḥmad al-Ashmūnī (w. 1068 H). Temuan ini menegaskan relevansi metodologi isnād-based dalam menjaga otentisitas al-Qur'an, sekaligus menyoroti dialektika antara presisi teknis dan fleksibilitas interpretatif dalam tradisi keilmuan Islam.

Kata Kunci: : Waqf-Ibtidā', al-Dānī, al-Muktafā, Isnād-based Methodology.

INTRODUCTION

The Qur'an, as the sacred text of the Muslim community, is not only regarded as a divine revelation of great sanctity (Irsyadi, n.d.) but also as a text that requires a specialized approach to its pronunciation and comprehension (Hukmiah & Saad, 2020). Among the crucial aspects of its recitation are waqf and ibtidā', which play a significant role in preserving the integrity of the verses' meanings (Abdul Bakir, 2020). Practically, it is impossible for a reciter (qāri) to pronounce a long verse without pauses; however, arbitrary pauses—especially in the middle of a word or phrase—can obscure the meaning of the verse. Therefore, waqf and ibtidā' serve as essential tools to regulate the rhythm of recitation while maintaining semantic coherence. In the early Islamic period, this knowledge was transmitted orally (Istiqomah, 2020), but with the codification of the sciences, scholars specializing in qirā'āt and naḥwu began to document it systematically. This development led to the standardization of waqf symbols in the Mushaf, although variations in symbols among different Mushafs introduced their own complexities.

The efforts of islamic scholars to codify waqf and ibtidā' reflect the intellectual dynamism of Islam in preserving the authenticity of the Qur'an (Badrudin, 2015). Symbols such as mīm (م), ṭā' (ط), and jīm (ج) were established as visual guides; however, their application varies among Mushafs due to differing methodologies of ijtihād (Qattan, 2019). For instance, Mushafs from the Middle East may employ different symbols compared to those from Southeast Asia, both in form and placement (Aini, 2023). Nevertheless, the lack of specific signs for ibtidā' necessitates a thorough understanding of the verse's context and a mastery of Arabic grammar. These differences highlight that waqf is not merely a reading technique but also an interpretation of linguistic structure and theological meaning. This challenge underscores the necessity of a multidisciplinary approach—from 'ulūm al-Qur'ān to tafsīr—in comprehending the complexities of waqf and ibtidā'.

The significance of waqf and ibtidā' is inseparable from the concept of tartīl, the method of Qur'anic recitation outlined in Surah Al-Muzzammil (73:4). Therefore, understanding waqf and ibtidā' is crucial in the study of Qur'anic tajwīd, as it is deemed essential (Nanda Fitriana Lukya et al., 2023). The majority of scholars agree that mastery of these two disciplines is an absolute prerequisite for achieving perfect recitation (iḥkām al-tilāwah). Errors in determining where to pause (waqf) can distort the meaning and may even lead to theological misunderstandings (Omar et al., 2020). A clear example is found in Surah Al-Baqarah (2:2): pausing at the phrase dhālika al-kitāb without continuing to lā rayba fīh can create ambiguity regarding the status of the Qur'an. Thus, this knowledge is not only technical but also

philosophical, bridging the text with human understanding. The emphasis on the semantic aspect makes waqf and ibtidā' important tools for avoiding taḥrīf al-ma'nā (distortion of meaning) while preserving the sanctity of the text.

Although the waqf symbols in the Mushaf have been standardized, their nature remains interpretative (ijtihādī), meaning there is no definitive agreement on their optimal placement (Lilik & Ulfah, 2022). For example, scholarly disagreements regarding waqf in Surah Yusuf (12:82) illustrate variations in grammatical analysis (i'rāb) and historical context (asbāb al-nuzūl). This necessitates that readers consult authoritative texts, such as al-Itqān fī 'Ulūm al-Qur'ān by al-Suyūṭī, which provides a comprehensive discussion on the principles of waqf determination (Jalāl al-Dīn ʿAbd al-Raḥmān ibn Abī Bakr al- Suyūṭī, 2008). Furthermore, the absence of a universal consensus underscores the importance of comparative studies among different Mushafs to identify discrepancies and establish common ground. This methodology not only enriches the academic discourse but also reduces subjectivity in interpretation.

A practical analysis of waqf and ibtidā' can be observed in Surah al-Fātiḥah, which serves as the foundation of the prayer ritual. Errors in waqf at the verse ṣirāṭ al-lażīna an'amta 'alayhim (QS. Al-Baqarah [1]:7) can potentially disrupt the understanding of the concept of guidance in Islam. Comparative studies of five authoritative manuscripts—such as the Mushafs from Madinah, Cairo, and Istanbul—reveal variations in waqf symbols influenced by qirā'āt schools and local traditions. For instance, the Cairo Mushaf adopts the system of al-Dānī (d. 444 H), while the Istanbul Mushaf follows Ibn Mujāhid (d. 324 H). These differences affirm that the choice of waqf is determined not only by general rules but also by the socio-historical context of transmission.

The work of al-Dānī, al-Muktafā fī al-Waqf wa al-Ibtidā', occupies a central position in this study as a primary reference on waqf and ibtidā'. Utilizing a descriptive-analytical method, al-Dānī classifies types of waqf based on semantic and syntactic criteria, integrating the perspectives of earlier scholars such as Abū 'Ubayd al-Qāsim (d. 224 H). This research aims to examine al-Dānī's contributions to formulating waqf guidelines that align with the principles of 'ulūm al-Qur'ān while analyzing their relevance in contemporary contexts. By exploring the dialectic between classical theory and modern practice, this study is expected to strengthen the academic foundation for preserving the accuracy of Qur'anic recitation across generations.

METHOD

This study employs a literature review (Justan et al., 2024) utilizing a qualitative approach (Erna Kusumawati, 2024) to explore the concepts of waqf and ibtidā' as presented in *al-Dānī's Al-Muktafā fī al-Waqf wa al-Ibtidā' fī Kitāb Allāh 'Azza wa Jalla*. The methodology focuses on a critical analysis of both primary and secondary written sources, including books, articles, and scholarly works related to 'ulūm al-Qur'ān and qirā'āt sciences. The objective is to develop a comprehensive understanding of the mechanisms of waqf and ibtidā' from al-Dānī's perspective, while also identifying his theoretical contributions to the advancement of tajwīd sciences.

The approach employed in this article is content analysis(Justan et al., 2024), which systematically unravels the argument structure, concept classification, and linguistic patterns in al-Dānī's text. This process involves multiple readings of Al-Muktafā to capture both explicit and implicit meanings, as well as to identify keywords related to waqf and ibtidā' rules. Primary data is directly extracted from the book Al-Muktafā fī al-Waqf wa al-Ibtidā' fī Kitāb Allāh 'Azza wa Jalla by al-Dānī, while secondary data is obtained from relevant supporting literature related to this study.

DISCUSSION AND RESULTS

Intellectual History of Abu 'Amr Al-Dānī

Abu 'Amr Al-Dānī, whose full name is 'Usmān bin Saīd bin 'Usmān bin 'Amr Al-Dānī al-Umawi (d. 444 AH/1053 AD) (Abu 'Amr Al-Dāni, 1994), was a pivotal figure in the study of Qur'anic qirā'āt during the 4th and 5th centuries AH (Abd al-Qayyum bin abd al-Ghafur al-Sandi, 2001). He was born in al-Danniyyah, a region in Andalusia under the Umayyad dynasty of Cordoba, where the geographical and political context significantly influenced the trajectory of his scholarship(Muhammad bin Ahmad Adz-Zahabi, 1982). His life coincided with a period of political upheaval in the Umayyad dynasty of Andalusia, particularly during the reigns of Hisham II to Hisham III, which witnessed a rapid development of the Islamic intellectual tradition (Muḥammad Ibn-Muḥammad Gamāl-ad-Dīn Muḥammad Saraf, 2009). His reputation in the field of qirā'āt is often compared to the contributions of Imam Sibawaih in Arabic linguistics and Imam Bukhari in hadith studies, affirming his status as a principal authority in this domain. His expertise in memorization and mastery of the variant readings of the Qur'an garnered widespread recognition, including from his teacher, al-Hafizh Abdullah ibn Khalil, who asserted that no contemporary qirā'āt scholar matched his intellectual capacity. This

historical context illustrates how Al-Dānī emerged as both a product and a driving force of the scholarly tradition flourishing under the patronage of the Umayyad dynasty in Andalusia.

Al-Dānī's formal intellectual journey commenced in 386 AH (996 AD) and was followed by a significant scholarly expedition to the Middle East in 397 AH (1007 AD), which proved to be a critical phase in the development of his competencies (Muhammad Mukhtar Walad Abbāh, 2001). During his stay in Egypt in 399 AH (1009 AD), he studied the sanad of qirā'āt from local scholars before undertaking the pilgrimage to Mecca, a practice that enhanced the legitimacy of his scholarly sanad. Upon returning to Andalusia, he served as an imam and a teacher of qirā'āt for 45 years, establishing a substantial scholarly network in the region. According to Ibn al-Jazari in Thabaqah al-Qurra', Al-Dānī is recognized as a primary reference for qāri's and transmitters of qirā'āt, reflecting his undeniable academic integrity (Muḥammad Ibn-Muḥammad Gamāl-ad-Dīn Muḥammad Saraf, 2009). From the perspective of Islamic jurisprudence, he adhered to the Maliki school, which was consistent with the dominant scholarly tradition in Andalusia and influenced his methodological approach to the study of qirā'āt. He passed away in mid-Sha'bān 444 AH (February 1053 AD) in Daniyah, and his funeral was attended by thousands, underscoring his stature as a respected multidisciplinary scholar (Abd al-Qayyum bin abd al-Ghafur al- Sandi, 2001).

Al-Dānī's intellectual network was established through interactions with seventy to ninety prominent teachers, as documented in his work al-Arjuzah al-Munabbahah (Muhammad Mukhtar Walad Abbāh, 2001). Among his most influential instructors were Abu Marwan 'Ubaidillah ibn Salamah and Muhammad Yusuf al-Qurthubi (al-Najjad), who transmitted to him the qirā'āt sanad of Nāfi' and Ibn 'Amir, respectively. His earliest teacher, Abu Muslim Muhammad bin Ahmad al-Katib (d. 403 AH), provided the foundational mastery of his qirā'āt knowledge. Furthermore, he studied under scholars such as Abu al-Fath Faris ibn Ahmad al-Dlarir and Khalaf ibn Ibrahim al-Khaqani (d. 402 AH), reflecting his commitment to mastering the variant qirā'āt through the transmission of an authentic sanad(Abu 'Amr Al-Dāni, 2000). Additionally, Al-Dānī produced a generation of students who played significant roles in the Islamic scholarly tradition, including Abu Sulaiman ibn Najah—the author of al-Tanzil fī al-Rasm—as well as notable figures like Ibn al-Bayyaz and Ahmad Abd al-Malik ibn Abi Hamzah. The diversity of his students underscores his role as a pivotal transmitter of qirā'āt, connecting Andalusia with other Islamic intellectual centers.

Al-Dānī's oeuvre encompasses 26 treatises that explore various aspects of qirā'āt, rasm (scriptural orthography), and theology(Abu Muhammad 'Abdullah ibn Muhammad ibn al-

Qasim ibn al-Dāni, 2010). His work Al-Taysīr fī al-Qirā'āt al-Sab' has become the primary canon for the codification of the seven qirā'āt in the Islamic West(Al-Dāni, n.d.). Additionally, Al-Muqni' fī Ma'rifati Marsūm Mashāḥif Ahli al-Amṣār(Abu Muhammad 'Abdullah ibn Muhammad ibn al-Qasim ibn al-Dāni, 2010) and Idghām al-Kabīr have solidified his status as an authority in tajwīd (the science of Qur'anic recitation) (Abu Muhammad 'Abdullah ibn Muhammad ibn al-Qasim ibn al-Dāni, 2010). His phonetic works, such as al-Imalah and Jami'al-Bayan, delve into the linguistic intricacies of Qur'anic recitation, while al-Fitan al-Kainah and al-Arjuzah fi Ushul al-Diyanah address eschatology and theological principles. Beyond textual studies, works like Thabaqat al-Qurra' serve as critical references in the historiography of Qur'anic transmission. This literary productivity not only sustains classical traditions but also establishes a methodological framework that remains influential to the modern era. Through a synergy of intellectual mobility, teacher-student networks, and scholarly output, Al-Dānī epitomizes scholarly excellence in the Islamic intellectual tradition of Andalusia, affirming his enduring legacy as an iconic figure in Qur'anic studies.

Sources Referenced in the Book

Methodologically, Al-Dānī emphasizes the reference sources that form the foundation of his book. He acknowledges that the material within the book is a synthesis of the perspectives of mufassirūn (Qur'anic exegetes), qirā'āt experts, and linguists, highlighting the integrity of knowledge transmission through the inclusion of isnād (chains of transmission) from hadith, tafsir, qirā'āt, and grammatical studies. The primary sources he utilizes are categorized into two models: oral transmission and literary transmission. Oral transmission encompasses 27 teachers with whom he interacted directly during his intellectual journey, featuring a continuous sanad that traces back to the Prophet Muhammad (PBUH), his companions, the tabi'in, or renowned qirā'āt imams(Al-Dani, 1987). Literary sources refer to the works of scholars such as Nāfi', al-Farrā', Muhammad bin Isa al-Asbahāni, Ibn Hātim, al-Dainūri, and Ibn al-Anbari—whom he did not meet directly—thus citing them in written form. This approach reflects his commitment to preserving the authenticity and accuracy of knowledge through legitimate transmission channels.

Al-Dānī classifies the reference sources in his book into four main categories:

First, the book on al-waqf wa al-ibtidā. Al-Dānī compiled the views of twenty past scholars related to the concept of al-waqf wa al-ibtidāʾ within the discipline of qirāʾah. The majority of the referenced figures have produced written works on this theme, while others are cited through scholarly chains (riwāya) in their texts. Below are the scholars who serve as reference

sources for Al-Dānī's book: Abū Bakr ʿĀṣim ibn Bahdalah (d. 127 AH / 745 CE), Abū ʿAmr Zabbān ibn ʿAmmār al-Baṣrī (d. 154 AH / 770 CE), Ḥamzah ibn Ḥabīb al-Zayyāt (d. 156 AH / 772 CE), Nāfiʾ ibn ʿAbd al-Raḥmān al-Madanī (d. 169 AH / 785 CE), Al-Kisāʾī, ʿAlī ibn Ḥamzah (d. 189 AH / 804 CE), Yaʾqūb al-Ḥaḍramī ibn Isḥāq (d. 205 AH / 820 CE), Al-Farrāʾ, Yaḥyā ibn Ziyād al-Naḥwī (d. 207 AH / 822 CE), Abū ʿUbaydah Maʾmar ibn al-Muthannā (d. 209 AH / 824 CE), Al-Akhfash al-Awsaṭ, Saʾīd ibn Masʾadah (d. 211 AH / 826 CE), Abū al-Mundhir al-Rāzī (d. 254 AH / 868 CE), Sahl ibn Muḥammad al-Sijistānī (d. 255 AH / 868 CE), Muḥammad ibn ʿĪsā al-Iṣfahānī (d. 253 AH / 867 CE), Ibn Qutaybah, ʿAbdullāh ibn Muslim (d. 267 AH / 880 CE), Ibn Kaysān, Muḥammad ibn Aḥmad (d. 299 AH / 911 CE), Abū Isḥāq al-Zajjāj, Ibrāhīm ibn al-Sārī (d. 311 AH / 923 CE), Ibn Mujāhid, Aḥmad ibn Mūsā (d. 324 AH / 935 CE), and Ibn al-Anbārī, Muḥammad ibn al-Qāsim (d. 328 AH / 939 CE). This chain of scholarly transmission concludes with Ibrāhīm ibn ʿAbd al-Razzāq al-ʾAjalī al-Muqriʾ (d. 336 AH / 947 CE) as the final source(Al-Dani, 1987).

The second topic is the book on tafsir (Qurʾanic exegesis). This book addresses 150 tafsir issues, the majority of which are derived from Al-Dānī's transmission chain to primary sources, thereby reinforcing the validity of the documentation and its academic significance. The author selectively references mufassir scholars by citing seven tafsir works as follows: Tafsir Ibn ʿAbbās (d. 65 AH / 684 CE), from which Al-Dānī quotes 40 tafsir issues; Tafsir Mujāhid bin Jabr al-Makkī (d. 103 AH / 721 CE), with 33 tafsir issues referenced by Al-Dānī; Tafsir al-Ḥasan al-Baṣrī (d. 110 AH / 728 CE), from which 24 tafsir issues are quoted; Tafsir Qatādah bin Diʾāmah al-Sadūsī (d. 117 AH / 735 CE), with 18 tafsir issues cited; Tafsir Ibn Abī Najīḥ, ʿAbdullāh bin Yāsir al-Thaqafī (d. 131 AH / 748 CE), referenced for 8 tafsir issues; Tafsir Sufyān bin ʿUyaynah (d. 198 AH / 813 CE), with 33 tafsir issues quoted; and Tafsir Yaḥyā bin Salām (d. 200 AH / 815 CE), from which Al-Dānī cites 51 tafsir excerpts(Abu ʿAmr Al-Dāni, 1987).

Third, Qirāʾāt (Recitations). Al-Dānī discusses 144 issues related to variations in qirāʾāt that critically shape the foundational meanings of the rules of al-waqf wa al-ibtidāʾ rules. These variations suggest interpretative differences based on the principles of qirāʾāt divergence (ikhtilāf al-qirāʾāt). He tends to avoid explicitly naming all the imām qirāʾāt but selectively quotes the seven renowned and mutawatir qirāʾāt variants. The prominent imām qurrāʾ referenced include Ibn ʿĀmir ʿAbdullāh ibn ʿĀmir al-Yaḥṣabī, Ibn Kathīr ʿAbdullāh ibn Kathīr al-Makkī, ʿĀṣim ibn Bahdalah Abū Bakr al-Kūfī, Abū ʿAmr ibn al-ʾAlāʾ al-Baṣrī, Ḥamzah ibn

Ḥabīb al-Zayyāt al-Kūfī, Nāfi' ibn 'Abd al-Raḥmān al-Madanī, and Al-Kisā'ī 'Alī ibn Ḥamzah (Abu 'Amr Al-Dāni, 1987).

Fourth, the grammar and semantics of the Qur'an are explored in this book, which contains 617 discussions related to the grammatical and semantic rules of the text. This extensive coverage indicates a systematic correlation between grammatical principles and the discipline of al-waqf wa al-ibtidāʾ. In his work, Al-Dānī frequently cites the authority of several prominent linguists, including Sībawayh (d. 180 AH / 796 CE), 'Amr ibn 'Uthmān (d. 180 AH / 796 CE), al-Farrāʾ Yaḥyā ibn Ziyād (d. 207 AH / 822 CE), Abū 'Ubaydah Mu'ammar ibn al-Muthannā (d. 210 AH / 825 CE), al-Akhfash al-Awsaṭ Sa'īd ibn Mas'adah (d. 211 AH / 826 CE), al-Zajjāj Ibrāhīm ibn al-Sarrī (d. 316 AH / 928 CE), Ibn al-Anbārī Muḥammad ibn al-Qāsim (d. 328 AH / 939 CE), and Ibn al-Naḥḥās Aḥmad ibn Muḥammad (d. 338 AH / 949 CE)(Abu 'Amr Al-Dāni, 1987).

Although not all sources are cited directly, the citation patterns demonstrate a systematic integration of oral traditions and written texts. Isnad is employed as an epistemological foundation to validate knowledge transmission rather than merely serving as a formal procedure. This synthesis enhances the depth of analysis and academic authority of the work, striking a balance between originality and the transformation of knowledge. Al-Dānī's work evidences how dynamic interactions between verified oral transmissions and written literacy create a robust scholarly framework within the Islamic tradition, while affirming the relevance of classical methodologies in contemporary studies.

Relationship Between the Science of Al-Waqf Wa Ibtidā' and Other Knowledge Domains

To master this discipline, a multidisciplinary integration of related branches of knowledge is essential. As stated by Ibn Mujāhid: "One cannot fully master al-waqf wa al-ibtidā' unless one masters Arabic grammar (naḥw), the science of qirā'āt (qirā'āt), the science of tafsīr (tafsīr), historical narratives (qiṣaṣ), the ability to summarize and rearrange content (ikhtiṣār), a deep mastery of classical Arabic (lisān al-'Arab) as the medium of Qur'anic revelation, and competence in the science of fiqh (fiqh)." Based on this statement, al-waqf wa al-ibtidā' is an interdependent field of knowledge closely connected with various supporting disciplines.

First, Arabic grammar (Naḥw) stipulates that waqf is prohibited on a mudhaf (possessed noun) unless it is followed by a mudaf ilaih (possessor). Similarly, waqf is not permitted on nominative words unless they are followed by a predicate. The same rule applies to the accusative case, which must correspond with its object. These prohibitions also extend to

contexts such as ta'kid (emphasis), 'athaf (conjunction), and instances where waqf occurs on "inna" and its sisters without a subject, or on a subject without a predicate. This rule further encompasses dual structures, relative pronouns (maushul), interrogation particles, and other elements, emphasizing that waqf should not be applied to syntactically bound elements that have following constituents.

Second, the science of tafsir is essential for a qāri to master in order to fully comprehend the contextual meanings of the verses. An illustrative example of this application can be found in the analysis of the waqf in the verse of Allah: "fa innahā muḥarramatun 'alaihim arba'īna sanah" (Qur'an, Al-Māidah [5]: 26). According to tafsir studies, this phrase signifies a temporal prohibition lasting four decades, rather than an absolute prohibition. An incorrect placement of the waqf on the word "'alaihim" could lead to a distortion of meaning, suggesting that the prohibition is permanent. Moreover, this interpretation is closely tied to the historical context of the forty-year wandering of the Bani Israil as a consequence of their disobedience, as elucidated in classical exegesis. Such a comprehensive understanding underscores the necessity of integrating the science of qira'ah with contextual tafsir analysis to ensure accuracy in meaning.

Third, the science of qirāʾāt is a fundamental discipline for a qāri' to articulate the Qur'an accurately. For instance, in the Qur'an, Al-Furqān [25:22], the phrase "wa yaqūlūna ḥijram maḥjūrā" illustrates qirāʾāt variations regarding the pronunciation of the word ḥijran. If the qāri' pronounces the letter ḥā' (ح) with a fatḥah as ḥajran (حَجْرًا), the recitation is considered complete (tāmām). However, if the letter ḥā' (ح) is pronounced with a ḍammah as ḥujran (حُجْرًا), the waqf on that word is categorized as waqf ḥasan, without altering the substantive meaning of the verse. This distinction highlights the richness of qirāʾāt variation, which remains governed by tajwīd rules and the consistency of Qur'anic meaning

Classification of Waqf in Al-Muktafā Fī Al-Waqf Wa Al-Ibtidā' Fī Kitāb Allāhi 'Azza wa Jalla by Al-Dānī

Waqf, according to most Qurra' scholars, is categorized into four types: tām (complete), kāfī (sufficient), ḥasan (good), and qabīḥ (improper)(Jalāl al-Dīn ʿAbd al-Raḥmān ibn Abī Bakr al- Suyūṭī, 2008): Waqf Tām: A pause that does not connect to what follows. Waqf Kāfī: A pause that is severed from subsequent wording but still semantically connected; it is advisable to pause briefly before continuing. Waqf Ḥasan: A pause that can be delayed but is not suitable for restarting with the following phrase due to syntactic and semantic linkage. Waqf Qabīḥ: A

pause that leads to misunderstanding or loss of intended meaning(Badruddin, 2015; Istiqomah, 2020).

Islamic scholars hold differing opinions regarding the categorization of waqf (Abi Bakr Muhammad bin Qāsim bin Bassār al-Anbāry, 1971). Ibn Anbari classifies waqf into three types: waqf tām, kāfī, ḥasan, and qabīḥ. In contrast, Al-Sajawandi identifies five categories of waqf: lazim, mutlaq, jaiz, majuz liwajhih, and murakhkhas li dharurah. Some scholars also categorize waqf into three types—tām, ḥasan, and qabīḥ—while others recognize as many as eight distinct types. Ibn al-Jazary further divides waqf into two categories: waqf ikhtiyari and waqf idhthirari (Al-Dani, 1987). The author does not favor any particular classification among these perspectives, as contemporary Qur'anic manuscripts rely on the interpretations of these scholars. Each region adopts and adheres to the traditions and customs that have been passed down through generations within the fields of qira'ah and waqf.

In the studies of al-waqf wa al-ibtidā', beginning a recitation (ibtidā') is optional (ikhtiyārī), in contrast to waqf, which is imperative (darūrī). Ibtidā' is permissible only when the initiated phrase possesses an independent meaning (mustaqill al-ma'nā) that aligns with the intended semantic purpose. This classification of ibtidā' is integrated with the four-tier classification of waqf (tāmām, kāfī, ḥasan, qabīḥ), which depends on the completeness of linguistic structure, contextual accuracy, and the potential for meaning distortion. This dynamic introduces complexity, as a waqf may be deemed ideal (ḥasan) while its corresponding ibtidā' could be problematic (qabīḥ), or vice versa. The dialectical relationship between waqf and ibtidā' underscores the necessity of contextual analysis for achieving semantic coherence, a topic that will be further explored through comparative studies of examples from various Qur'anic surahs.

Waqf Tām in Al-Muktafā Fī Al-Waqf Wa Al-Ibtidā' Fī Kitāb Allāhi 'Azza wa Jalla by Al-Dānī

Waqf Tām refers to an absolute pause in recitation, where the reader stops without connecting the reading to the following sentence. This type of waqf generally appears at the end of stories in the Qur'an or at the beginning of new verses that do not have semantic connections with the preceding text (Al-Dani, 1987). Examples include: "Wa hum ulā'ika humu al-mufliḥūn" (And they are the successful ones) (Qs. al-Baqarah [2]: 5). This verse is followed by the beginning of a new discussion, "Inna alladhīna kafarū" (Indeed, those who disbelieve...) (Qs. al-Baqarah [2]: 6). Another example is during narrative transitions without semantic connection in the story of Adam, "Wa iż qāla rabbuka li al-malā'ikah" (And (remember) when

your Lord said to the angels...) (Qs. al-Baqarah [2]: 30). This verse is paused absolutely or waqf tām before the narrative moves on to the next: "wa huwa bikulli syai`in 'alīm" (And He is Knowing of all things) (Qs. al-Baqarah [2]: 31). Then there is the call (nidā') as a waqf boundary, such as the address to the Children of Israel, "Yā banī isrā'īl" (O Children of Israel!) (Qs. Al-Baqarah [2]: 40). Another instance is waqf in contexts where meaning is disconnected, as in the statement, "walau alqā ma'āżīrah" (Though he puts forth excuses) (Qs. al-Qiyamah [75]: 15), with the reading starting on the pattern of the next verse, "Wa lā tuḥarrik bihī lisānaka" (And do not move your tongue [to recite the Qur'an]) (Qs. al-Qiyāmah [75]: 16)(Al-Dani, 1987).

Based on the examples presented in the previous paragraph, it is evident that waqf Tām occurs at the conclusion of narratives, serving as a closure for the stories of the prophets or as a thematic transition. For instance, in Qs. al-Baqarah [2]:5, the phrase "Wa hum ulā'ika humu al-mufliḥūn" (And they are the successful ones) is followed by a new verse (Qs. al-Baqarah [2]:6) that addresses disbelief, lacking a direct semantic correlation. Additionally, in Qs. al-Baqarah [2]:30-31, the narrative of Adam's creation begins with "Wa iż qāla rabbuka li al-malā'ikah…" which includes a waqf before transitioning to the description of Divine attributes, "Wa huwa bikulli syai'in 'alīm." Another example can be found in the separation of the call (nidā'), such as "Yā banī isrā'īl" (Qs. al-Baqarah [2]:40), which acts as a waqf boundary before initiating a new discussion. Furthermore, in Qs. al-Qiyāmah [75]:15-16, the waqf on the phrase "walau alqā ma'āżīrah" precedes instructions on how to recite the verse "Wa lā tuḥarrik bihī lisānaka," indicating a shift to a different topic being addressed.

From this explanation, it can be inferred that waqf Tām functions as a marker of thematic transition in the Qur'an. Waqf Tām is categorized as a discretionary (ikhtiyārī) waqf, which is recommended to avoid distortion of meaning; however, its application depends on the context. For instance, in legal verses, this waqf is ideal for separating commands from prohibitions, while in historical narratives, it serves as a chronological marker. This principle underscores the perfection of the Qur'an as a divinely structured text (taḥkīm) and is pertinent to the rules of authentic Qur'anic recitation.

Waqf Kāfī in Al-Muktafā Fī Al-Waqf Wa Al-Ibtidā' Fī Kitāb Allāhi 'Azza wa Jalla by Al-Dānī

Waqf Kāfī refers to a pause at a verse that is grammatically complete yet semantically connected to the subsequent sentence, despite lacking lexical relation. The Waqf Kāfī marker is denoted by the symbol (ص). For example, in Surah An-Nisa' [4]:23, the verse states:

"ḥurrimat 'alaikum ummahātukum wa banatukum…" ("It is forbidden for you to marry your mothers and your daughters… reader may pause at this verse and then continue to the next without disrupting the coherence of meaning. Similarly, in Surah Al-Mā'idah [5]:5, it states: "al-yauma uḥilla lakumuṭ-ṭayyibāt." ("Today, good things are made lawful for you…"). Waqf Kāfī is also utilized as a separator between verses, as seen in Surahs At-Takwīr, Al-Infithār, Al-Insyiqāq, and Al-Jinn(Al-Dani, 1987).

Based on the examples presented in the previous paragraph, the following explanation can be provided: In the Qur'an, An-Nisā' [4:23], the waqf here separates the prohibitions of marriage (for instance, between a mother and daughter) from the subsequent prohibitions (such as those involving sisters, aunts, and so on). Although the phrases are separated by waqf, the overall meaning of prohibition remains continuous. In the Qur'an, Al-Mā'idah [5:5], the waqf on the phrase uḥilla lakumuṭ-ṭayyibāt" allows for a pause before the detailed explanation of what is lawful and unlawful; however, the theme of divine permissibility remains interconnected. Waqf Kāfī is also applied in certain surahs, such as At-Takwīr [81], Al-Infithār [82], Al-Insyiqāq [84], and Al-Jinn [72], which exhibit distinctive patterns of revelation. These surahs often utilize waqf Kāfī to emphasize thematic transitions while maintaining eschatological or monotheistic continuity.

From the explanation above, it can be concluded that waqf Kāfī is a type of waqf that emphasizes the separation of linguistic structure (lafaz) while maintaining a semantic connection (ma'na) with the subsequent verse. This indicates that the verse can stand alone syntactically, yet its thematic context persists. This concept reflects the complexity of the Qur'anic structure, which combines the independence of individual verses with the unity of themes across different sections. Furthermore, the use of the symbol (ص) or waqf Kāfī serves as a visual guide for the reader, indicating a pause at a point that does not disrupt the flow of meaning. The use of this symbol prevents misinterpretation caused by inappropriate segmentation and simultaneously allows for a breath without compromising conceptual coherence.

Waqf Ḥasan in Al-Muktafā Fī Al-Waqf Wa Al-Ibtidā' Fī Kitāb Allāhi 'Azza wa Jalla by Al-Dānī

Waqf ḥasan refers to a pause in recitation at a sentence that possesses a complete syntactic structure while still maintaining semantic and linguistic connections with the subsequent sentence(Al-Dani, 1987). Indicators of this type of waqf can be identified through the symbols waqf al-waṣlū awlā (صلى) and waqf murakhkhaṣ (ص). An example of its

application can be found in the verse: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالرَّحْمَنِ الرَّحِيمِ, which translates to "All praise is due to Allah, Lord of all worlds, the Most Compassionate, the Most Merciful." The pause at this phrase is considered appropriate because the meaning is complete, even though there remains a correlation with the following sentence. Conversely, beginning the recitation from رَبِّ الْعَالَمِينَ or وَالرَّحْمَنِ الرَّحِيمِ, which translates to "Lord of all worlds, the Most Compassionate and Merciful, or مَالِكِ يَوْمِ الدِّينِ, meaning "Master of the Day of Judgment," is grammatically less ideal because the phrase is in the majrūr (genitive) position, rendering it structurally unsuitable to commence reading from a genitive case-bound word(Al-Dani, 1987). Such waqf is termed ṣaḥīḥ (technically correct) only if the reader has no other option to continue breathing or to avoid semantic errors.

This principle is reinforced by the practice of Prophet Muhammad, as narrated in the hadith, which states that he always paused at the end of each verse. He would recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, pause, then continue with الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, pause again, and then read الرَّحْمَنِ الرَّحِيمِ, followed by another pause, and so on. This hadith emphasizes the importance of maintaining the integrity of sentence structure (waqf tāmm) and avoiding interruptions that obscure meaning (waqf qabīḥ).

Thus, waqf ḥasan reflects a balance between syntactic structural integrity and semantic coherence among verses. The use of the symbols ṣalā (صلى) and ṣād (ص) indicates the priority of pausing at grammatically complete phrases (tāmm), while preserving the semantic relationships with the subsequent sentence. The example of the verse Al-Ḥamdulillāhi rabbi al-ʾālamīn confirms that the proper placement of waqf prevents majrūr issues that could disrupt meaning. The Prophet's practice of pausing at the end of each verse, as conveyed in the hadith, not only normatively validates this rule but also emphasizes the importance of maintaining clarity in the Qur'anic message. Therefore, waqf ḥasan serves as a linguistic-theological mechanism that bridges linguistic precision and contextual understanding in recitation.

Waqf Qabīḥ in Al-Muktafā Fī Al-Waqf Wa Al-Ibtidā' Fī Kitāb Allāhi 'Azza wa Jalla by Al-Dānī

Waqf qabīḥ refers to the improper cessation at an incomplete sentence structure due to the relationship between the wording and meaning of the subsequent word or sentence(Al-Dani, 1987). The interpretation of waqf qabīḥ in Qur'anic recitation requires careful consideration. For instance, in Q.S. Al-Fatihah [1]: 2, a qāriʾ is prohibited from pausing at الْحَمْدُ in the phrase الْحَمْدُ لِلَّه. These two words form a grammatical structure consisting of mubtada (subject) and khabar (predicate). Consequently, stopping deliberately at this point is inappropriate, except in

emergencies such as breathlessness, sneezing, or other unavoidable circumstances. Furthermore, the reader must not resume (ibtidā') reading from the word following such a waqf, as this could alter the meaning or structure of the sentence.

Most qāri's and tajwīd experts prohibit and advise against waqf that violates established rules. They suggest that if a Qur'an reader runs out of breath, they should revert to the previous breath position that allows for proper continuation. If this is not feasible, no blame or error is attributed to the reader(Al-Dani, 1987).

Ali bin Qaisah asserted that stopping waqf on nouns (ism) without a complete conjunction (harf) violates syntactic (nahw) rules. An extreme example is found in Surah Al-Imran [3:3]: "Laqad sami'a Allāhu qawla alladhīna qālū..." (Indeed, Allah has heard the speech of those who say…)(Al-Dani, 1987). The waqf in this instance disrupts the sentence structure because the clause is a dependent clause (jumlah syartiyyah) that requires continuation. This illustrates that counterproductive waqf often occurs in dependent clauses or in the genitive case (majrūr), thereby compromising the integrity of the message. Although this practice is not considered a theological sin, it is generally avoided to maintain semantic precision and adhere to the principles of tartil. Therefore, the validity of waqf relies on preserving grammatical hierarchy and contextual unity among clauses.

This article critically affirms the primary hypothesis that Al-Muktafā Fī Al-Waqf Wa Al-Ibtidā' by Al-Dānī possesses a robust methodological foundation. Al-Dānī's credibility as a compiler of oral (riwāyah) and literary (dirāyah) sources enhances the internal validity of his work, particularly through the application of stringent isnād criteria. Cross-references to authorities such as Sibawaih and Ibn 'Abbās demonstrate an effort to synthesize existing knowledge with a discerning selection process. However, some methodological limitations are noted, including a reliance on indirect quotations from certain works, which may obscure accuracy if the isnād is not thoroughly documented.

Al-Dānī's quotation pattern prioritizes isnād from direct teachers over written references, emphasizing the importance of verified transmission. However, the lack of explicit mentions of qirā'āt imams complicates the task of tracing specific madhhab influences, which may be interpreted as a neutral scientific strategy. The four-level waqf classification he proposed is coherent in linguistic and semantic analysis. For example, the application of waqf tām in QS. Al-Baqarah (2:5) and waqf kāfī in QS. An-Nisā' (4:23) demonstrates structural separation while maintaining thematic unity. Nevertheless, generalizing this model requires caution due to variations in the classifications of other scholars, such as Al-Sajāwandī and Ibn Al-Jazarī. This

indicates that Al-Dānī's theory reflects the specific context of Andalusia in the 5th/11th century rather than a universal consensus.

These findings enhance the external validity of isnād and manuscript comparison methods (muqāranah al-makhṭūṭāt) in preserving the authenticity of classical texts. Theoretically, this research supports the paradigm that Qur'anic studies evolved gradually and measurably, rather than through revolutionary shifts, thereby challenging contemporary assumptions about medieval intellectual stagnation. Furthermore, Al-Muktafā's consistent transmission illustrates the resilience of the literary-manuscript tradition in mitigating historical distortions, serving as a pertinent model for digital archiving in the era of misinformation.

Influence of Al-Dānī on Subsequent Generations

The disciplines of waqf and ibtidā' in the Qur'anic qirā'āt have evolved alongside the revelation of Divine guidance. The Prophet Muhammad (PBUH) actively taught and encouraged these practices among his companions, in accordance with God's command in Surah Al-Muzzammil [73:4]: "Wa rattilil-Qur'āna tartīlā" ("And recite the Qur'an with measured recitation"). The generation of the Tabi'in inherited this knowledge orally from the companions, rigorously memorizing it until the era of codification. During this phase, scholars began to compose systematic works that formulated the fundamental principles of these disciplines and integrated the diverse, scattered approaches. The writing process occurred gradually, with contributions of thought, schools of thought, and ijtihad from each scholar, resulting in methodological diversity and differing perspectives within this body of knowledge.

A critical question to address is the extent of Al-Dānī's influence as a pioneer in the codification of the sciences of waqf and ibtidā' on subsequent generations of scholars, as well as their intellectual responses to his work. Did they accept, adopt, criticize, or reject his ideas? To explore this, the article analyzes two significant post-Al-Dānī works: first, Al-Muqtaṣid fīmā fī Kitāb al-Waqf wa al-Ibtidā' by Zakariyyā al-Anṣārī (d. 926 H), and second, Manār al-Hudā fī Bayān al-Waqf wa al-Ibtidā' by Aḥmad ibn Muḥammad al-Asymūnī (d. 1068 H). Through a comparative study of these two texts, the article identifies the resonance of Al-Dānī's theories in the development of the discipline and the epistemological stance of later scholars toward his legacy.

First, Zakariyyā al-Anṣārī and His Work, Al-Maqṣad. His full name is Zakariyyā ibn Muḥammad ibn Zakariyyā, known as Zayn al-Dīn Abū Yaḥyā al-Maṣrī al-Shāfi'ī (born in Sinika, Egypt, 823 H/1420 CE – died 926 H/1520 CE). He was a multidisciplinary figure in Islamic sciences, serving as a judge (qāḍī) and an expert in exegesis (tafsīr) and hadith, with

significant contributions in the fields of tafsīr, jurisprudence (fiqh), and hadith. His principal work, Al-Maqṣad fī al-Waqf wa al-Ibtidāʾ, received acclaim from Ibn al-Jazarī in Ghayat al-Nihāya as a methodological and substantive contribution, particularly for its classification of waqf into six categories: tām, ḥasan, kāfī, ṣāliḥ, mafhūm, following the opinion of Abū Ḥātim al-Sijistānī (Al-Dānī, 1987).

In the introduction, Al-Ansarī states that his work summarizes the treatise of Abū Muḥammad al-Ḥasan ibn ʿAlī al-'Umanī, who consolidated the views of scholars regarding waqf and ibtidā'. He also provides an analysis of the context of revelation (asbāb al-nuzūl) and incorporates commentary from Abū ʿUmar and ʿUthmān ibn Saʾīd al-Muqriʾ. Furthermore, Al-Ansarī expands the classification of waqf into eight categories: taf, ḥasan, kāfī, ṣāliḥ, mafhūm, jāʾiz, bayān, and qabīḥ. His methodological approach begins with Surah al-Fātiḥah and continues through the end of the Qur'an, accompanied by explanations of the historical contexts surrounding the revelation of each surah. His comparative approach, which critically evaluates the opinions of earlier scholars, demonstrates his academic rigor.

For instance, in his analysis of Surah al-Fātiḥah, Al-Ansarī asserts that it is classified as both a Makkiyah and Madaniyah surah due to its revelation on two separate occasions. He further elaborates on the significance of waqf following the recitation of isti'ādah, despite it not being part of the Qur'anic verses, in accordance with the recommended practice of qiraʾah.

Second, Aḥmad ibn Muḥammad al-Asymūnī (also known as Al-Ashmūnī) was a prominent scholar in jurisprudence (faqīh) and qira'at (qāri') during the 11th century AH. His full name is Aḥmad bin Muḥammad bin ʿAbd al-Karīm al-Shāfi'ī. Among his monumental works are Manār al-Hudā fī Bayān al-Waqf wa al-Ibtidā' and al-Qawl al-Matīn fī Bayān Amr al-Dīn. Manār al-Hudā gained widespread recognition among scholars as a primary reference in the study of waqf and ibtidā' in the Qur'an. This work has been extensively studied and reprinted multiple times, including a summarized version titled Awā'il al-Nadā al-Mukhtaṣar min Manār al-Hudā, compiled by ʿAbdullāh bin Mas'ūd al-Miṣrī.

In his introduction, Al-Ashmūnī emphasizes the importance of understanding waqf and ibtidā' and reviews the key figures who contributed to their development, including Nāfi', Abū ʿUmar, and ʿUthmān al-Dānī. Additionally, he provides definitions, explores the origins, and classifies waqf into five categories: tām, kāfī, ḥasan, jā'iz, and qabīḥ. This book underscores the significance of adhering to the Uthmanic rasm (the official Qur'anic script) and offers practical analyses of these rules as they apply to all surahs, from al-Fātiḥah to the final surah.

Al-Ashmūnī also addresses controversial issues, such as the differing views regarding the number of verses in Surah al-Fātiḥah. While there is a consensus that the surah consists of seven verses, opinions vary on whether the basmalah is counted as the first verse. He further details the word and letter counts in Surah al-Fātiḥah, highlighting differences that arise from qira'at variations, such as the readings versus His analysis supports the principle that letter counting is based on pronunciation (lafẓī) rather than written script (rasmī), citing the opinion of al-Asnawī.

Development of Waqf and Ibtidā' Literature Post-Imam al-Dānī More than twenty-five works on this topic emerged after Al-Dānī. Notable contributions include al-Murshid by al-'Umanī, al-Ibānah by Abū al-Faḍl al-Khuzā'ī, al-Īḍāḥ by al-Sajāwandī Muḥammad bin Ṭayfūr al-Ghaznawī, al-Iqtidāʾ by al-Nakzawī Mu'īn al-Dīn 'Abdullāh bin Jamāl al-Dīn, al-Maqṣid by al-Anṣārī Sheikh al-Islām Zakariyyā Abū Yaḥyā, and Manār al-Hudā by Al-Ashmūnī Aḥmad bin 'Abd al-Karīm. The last recorded scholar to write on this theme was Sheikh Ḥusayn al-Jawharī al-Miṣrī, a prominent 14th-century scholar, whose work is titled Tuḥfat Man Arād al-Ihtidāʾ.

CONCLUSION

This study confirms that the book al-Muktafā fī al-Waqf wa al-Ibtidāʾ by al-Dānī represents a rigorous methodological synthesis between oral transmission (riwāyah) and literary understanding (dirāyah). It integrates four primary classifications of waqf—tām, kāfī, ḥasan, and qabīḥ—supported by multidisciplinary analyses in the fields of grammar (naḥw), qur'anic exegesis (tafsīr), qirā'āt, and semantics. Al-Dānī's referencing of 20 waqf-ibtidā' authorities, 150 interpretive issues, and 617 grammatical studies affirms his commitment to the validity of the isnād (chain of transmission) and structural accuracy. His epistemological influence is evident in the works of subsequent scholars, such as Zakariyyā al-Anṣārī in al-Maqṣad, who expanded the classification of waqf into eight types, and Aḥmad al-Ashmūnī in Manār al-Hudā, who applied the criteria of the Uthmanic rasm. These findings not only affirm the continuity of the Islamic scholarly tradition after al-Dānī but also underscore the relevance of isnād-based methodology in preserving the authenticity of the Qur'anic text amidst interpretative diversity.

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