

CONSIDERATING OF THE MUŞĤAF AL-UMMAH THE ĐABŤ ASIA-ANATOLIA IN COMPARED TO THE INDONESIAIAN STANDARD QUR'AN AND THE PAKISTANI MUSHAF

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Abstract

This article examines the use of *đabŤ Asia-Anatolia* in the *MuşĤaf al-Ummah* by comparing it with the Indonesian Standard Mushaf and the Pakistani Mushaf. The adoption of *đabŤ Asia-Anatolia* as an alternative regional system—similar to the *al-Masyāriqah* and *al-Mağāribah*—to accommodate both the Indonesian Standard Mushaf and the Pakistani Mushaf proves to be highly impractical. Through comparative and consistency-based methods, it has been demonstrated that the *đabŤ Asia-Anatolia* in the *MuşĤaf al-Ummah* still contains numerous inconsistent diacritical markings and tends to intermingle with the *đabŤ al-Masyāriqah*. This contrasts with the Indonesian Standard Mushaf and the Pakistani Mushaf, which have established consistent diacritical systems and have maintained broader readability and independence for decades. Consequently, efforts to unify the Indonesian Standard Mushaf and the Pakistani Mushaf under the *MuşĤaf al-Ummah* framework are deemed ineffective. Instead, it is recommended that the *MuşĤaf al-Ummah* develop distinct variants, namely the *Mushaf al-Indunisiy*, *MuşĤaf al-Ummah al-Pakistaniy*, and *MuşĤaf al-Ummah at-Turkiy*, to accommodate the specific needs of each region independently.

Keywords: *đabŤ Asia-Anatolia*, *MuşĤaf al-Ummah*, the Indonesian Standard

Mushaf, the Pakistani Mushaf

Mempertimbangkan Penggunaan Ğabt Asia-Anatolia Pada Muşhaf Al-Ummah Terhadap Muşhaf Standar Indonesia Dan Muşhaf Pakistan

Abstrak

Artikel ini meneliti tentang penggunaan Ğabt Asia-Anatolia pada Muşhaf al-Ummah dengan diperbandingkan dengan Mushaf Standar Indonesia dan Muşhaf Pakistan. Penggunaan Ğabt Asia-Anatolia sebagai alternatif kawasanebagaimana al-Masyāriqah dan al-Magāribahyang mengakomodir Muşhaf Standar Indonesia dan Muşhaf Pakistan sangat tidak memungkinkan. Dengan metode komparasi dan konsistensi, Ğabt Asia-Anatolia Muşhaf al-Ummah terbukti masih terdapat banyak diakritik yang tidak konsisten, dan cenderung mencampuradukkan dengan Ğabt al-Masyāriqah. Berbeda dengan Muşhaf Standar Indonesia dan Muşhaf Pakistan yang telah memiliki konsistensi dan keterbacaan yang lebih luas dan independen selama puluhan tahun. Karenanya upaya menyatukan Muşhaf Standar Indonesia dan Muşhaf Pakistan tidaklah efektif dan menyarankan bagi Muşhaf al-Ummah agar membuat varian lain dengan menyendirikan Muşhaf al-Ummah al-Indunisiy, Muşhaf al-Ummah al-Pakistaniy dan Muşhaf al-Ummah at-Turkiy.

Kata Kunci: Ğabt Asia-Anatolia, Muşhaf al-Ummah, Mushaf Standar Indonesia, Mushaf Pakistan

موازنة الضبط الآسيوي الأناضولي في مصحف الأمة مع المصحف الإندونيسي القياسي والمصحف
الباكستاني

ملخص

يتناول هذا البحث استخدام الضبط الآسيوي الأناضولي لمصحف الأمة من خلال مقارنته بالمصحف المعياري الإندونيسي والمصحف الباكستاني. إن استخدام الضبط الآسيوي الأناضولي كبديل إقليمي كما هو شأن ضبط المشاركة والمغارة - بما يستوعب المصحف الإندونيسي المعياري والمصحف الباكستاني ليس ممكنًا بالمرّة. وباستخدام أسلوب المقارنة والاطراد، ثبت أن الضبط الآسيوي الأناضولي لمصحف الأمة لا يزال يحتوي على الكثير من علامات الضبط غير المطردة، ويميل إلى الخلط مع ضبط المشاركة. وهذا يختلف عن المصحف المعياري الإندونيسي ومصحف باكستان اللذين تمتعا باطراد وقابلية أوسع للقراءة ومستقلين لعقود من الزمن. لذلك، لم تكن الجهود المبذولة لتوحيد المصحف المعياري الإندونيسي ومصحف باكستان فعالة. واقترح البحث أن يقوم مصحف الأمة بإنشاء نسخة أخرى من خلال أفراد مصحف الأمة الإندونيسي، ومصحف الأمة الباكستاني، مصحف الأمة التركي.

الكلمات المفتاحية: الضبط الآسيوي الأناضولي، مصحف الأمة، المصحف العياري الإندونيسي، مصحف باكستان

Introduction

On November 1-3, 2024, Jam'iyyah an-Nūr Turkey organized a conference on (Diacritical Sign in the Writing of the Qur'an), titled *aḍ-ḍabṭ fi Al-Qur'ān al-Karīm*, to discuss three important themes: (1) the differences in Qur'anic punctuation across three countries —Turkey, Indonesia, Pakistan— and other nations outside the *Masyāriqah* and *Maḡāribah*, (2) solutions to the issues of diacritical marks in *qirā'at*, and (3) finding common ground to unify the diacritical marks of the Qur'an. Several invited participants engaged in discussions during this conference, to be held at Marmara University, Turkey. Among the attendees are the *Muṣḥaf al-Ummah* Internal Team and representatives from various Lajnah Murāja'ah outside the *ḍabṭ al-Masyāriqah* and *al-Maḡāribah*, (Jam'iyyat Mushaf Al-Ummah n.d.)¹ including the Lajnah Murāja'ah al-Maṣāḥif of Turkey, Lajnah Murāja'ah al-Maṣāḥif of Pakistan, and the Lajnah Pentashihan Mushaf Al-Qur'an Indonesia.

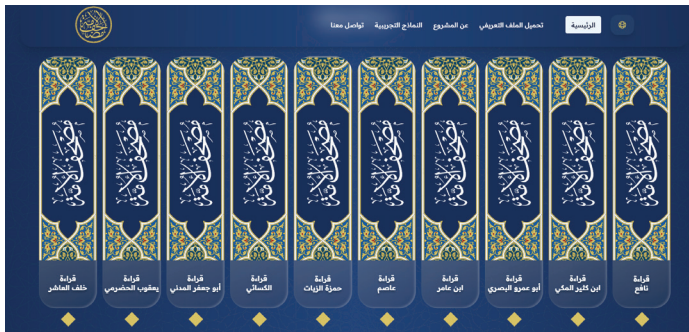


Figure 1 The Cover Design for Muṣḥaf al-Ummah Featuring the 10 Qirā'āt

This project, supervised by Sheikh Ahmad Isa al-Ma'sharawi, the former *Sheikh 'Umūm al-Maqāri' al-Miṣriyyah* (Chairman of the Egyptian Quranic Recitation Council), was officially launched in Istanbul, Turkey, on Saturday, November 26, 2022 (Redaktur 2022). For the first time in history, the Quran with its various *qirā'at* (recitations) and their transmission paths (*riwāyah*) will be compiled into a unified printed and electronic product known as the *Muṣḥaf al-Ummah*. The *Muṣḥaf al-Ummah* incorporates the Quran with 10 *qirā'at* variants, transmitted through 20 *riwāyat*, presented in three writing styles (*Masyāriqah*, *Maḡāribah*, and *Asia-Anatolia*).² It will be

1 The term *Masyāriqah* refers to the regions of Egypt, the Levant, the Arabian Peninsula, and East Africa. Conversely, *Maḡāribah* designates the regions of Morocco and West Africa.

2 Initially, this classification was named *ḍabṭ al-atrak*, later evolving into *ḍabṭ Mulla Ali al-Qāri*. Following the *Muktamar aḍ-ḍabṭ fi Al-Qur'ān al-Karīm* (Conference on the Classification of the Qur'an) held in Istanbul on November 1-2, 2024, the name was officially declared as *ḍabṭ Asia-Anatolia*.

published in 60 printed volumes, with each page featuring a QR code that provides access to an audio recitation of the page by Sheikh Isa al-Ma'sharawi.

On Tuesday, July 16, 2024, the Head of the *Lajnah Pentashihan Mushaf Al-Qur'an* (LPMQ), Abdul Aziz Sidqi, accompanied by the Principal Secretary of the National Amil Zakat Agency (BAZNAS), Muchlis M. Hanafi, welcomed a delegation from Jam'iyyah an-Nūr li Khidmah Al-Qur'an, Turkey, at the BQMI Building in East Jakarta. The delegation, led by Sheikh Usamah Awni, aimed to introduce the *Muṣḥaf al-Ummah* project to Indonesia (Purnomo 2024). During the meeting, representatives of the *Muṣḥaf al-Ummah* also held discussions regarding the potential integration of Indonesia's diacritical system (*ḍabṭ*) with *ḍabṭ Asia-Anatolia* alongside the Pakistani Mushaf.

According to an official release from the *Muṣḥaf al-Ummah* website, one of the primary objectives of compiling this mushaf is to incorporate all Quranic transmission paths (*al-Jāmi' limā Inzila*) that have been transmitted through *mutawatir* chains. It is hoped that the inclusion of 20 *riwāyat* for each region will provide a collective solution for the international Muslim community regarding the textual variations of the Quran. The issue, however, lies in the proposal to use *ḍabṭ Asia-Anatolia* as an overarching system for the Indonesian Standard Mushaf and the Pakistani Mushaf. Analysis reveals significant inconsistencies in the application of diacritical signs and even the *rasm 'Uṣmāniy* within *ḍabṭ Asia-Anatolia*. Is it feasible for the *ḍabṭ Asia-Anatolia* in *Muṣḥaf al-Ummah* to effectively reconcile the textual differences between the mushafs of Turkey, Pakistan, and Indonesia in today's era?

***Muṣḥaf al-Ummah*, the Indonesian Standard Mushaf, and the Pakistani Mushaf**

The *Muṣḥaf al-Ummah* is a Qur'anic manuscript written based on 20 narrations (*riwāyāt*), employing diacritical sign (*ḍabṭ*)³ derived from *ḍabṭ al-Masyāriqah*, *ḍabṭ al-Magāribah*, and *ḍabṭ al-Atrāk* (Turkey), encompassing India, East Asia, and Anatolia.⁴ This *muṣḥaf* is the result of

3 *Ḍabṭ* is often referred to as diacritical signs or *shakl*, including both dots and vowel marks. Meanwhile, *rasm* concerns only the body of the letters (*jism al-ḥarf*). The differences between the three regions—*Masyāriqah*, *Magāribah*, and Asia-Anatolia—are primarily related to punctuation. For instance, in the *Magāribah* *muṣḥaf*, the letter *qāf* is marked with two dots above the body of the letter, while in the *Masyāriqah* and Asia-Anatolia *muṣḥafs*, it is signed with two dots above the letter's body.

4 The mention of *Ḍabṭ al-Atrāk* in the definition above was made before the declaration of *Ḍabṭ Asia-Anatolia* (*Ḍabṭ Asia wa al-Anadhul*) on November 3, 2024, at the Muhammad al-Fatih Mosque in Istanbul.

international collaboration among experts in *qirā'āt*, *rasm*, *ḍabṭ*, *waqf-ibtidā'*, and vocal precision (recordings).⁵ True to its mission, the Muṣḥaf al-Ummah is intended to serve as a unifying manuscript for Muslims worldwide. It is envisioned as the third compilation (al-Jam'a al-Thālith) after the compilations by Abu Bakr and 'Uthmān, which are historically recognized as the first (al-Jam'a al-Awwal) and second (al-Jam'a al-Thānī) compilations. Uniquely, this muṣḥaf not only preserves the written text but also incorporates recorded recitations for each of the 20 narrations.

Ḍabṭ Asia-Anatolia represents the third diacritical system after *ḍabṭ al-Masyāriqah* and *ḍabṭ al-Maḡāribah*. Initially known as *ḍabṭ al-Atrāk*, it referred specifically to three countries: Turkey, Pakistan, and Indonesia. However, this designation faced significant opposition from Pakistan and Indonesia, leading to a temporary renaming as *ḍabṭ al-Mullā 'Alī al-Qārī*. Ultimately, the system was formally renamed *ḍabṭ* Asia-Anatolia through consensus among representatives of the three countries during a meeting held at the Al-Fatih Mosque in Istanbul.

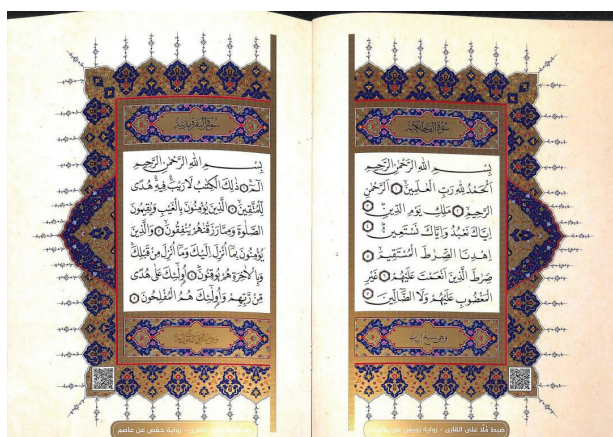


Figure 2 The Muṣḥaf al-Ummah *Ḍabṭ Mulla Ali al-Qari* Featuring the Riwayah of Ruwais in Fatihah & the Riwayat of Hafs in al-Baqarah

5 The 20 (twenty) recitations referred to are as follows, with each *qirā'ah* imam counted with their two transmitters: [1] Nāfi' al-Madaniy (d. 199 AH) with his two transmitters; Qālūn (d. 220 AH) and Warsy (d. 197 AH), [2] Ibn Kaṣīr (d. 120 AH) with his two transmitters; al-Bazziy (d. 250 AH) and Qunbul (d. 291 AH), [3] Abū 'Amr al-Baṣriy (d. 154 AH) with his two transmitters; ad-Durriy (d. 246 AH) and as-Sūsiy (d. 261 AH), [4] Ibn 'Amir asy-Syāmiy (d. 128 AH) with his two transmitters; Ḥisyām (d. 245 AH) and Ibn Żakwān (d. 242 AH), [5] 'Āṣim al-Kūfiy (d. 127 AH) with his two transmitters; Syu'bah (d. 193 AH) and Ḥafṣ (d. 180 AH), [6] Ḥamzah al-Kūfiy (d. 156 AH) with his two transmitters; Khalaf (d. 229 AH) and Khallād (d. 220 AH), [7] al-Kisā'iy al-Kūfiy (d. 189 AH) with his two transmitters; al-Laiṣ (d. 240 AH) and Ḥafṣ ad-Dūriy, [8] Abū Ja'far al-Madaniy (d. 130 AH) with his two transmitters; 'Isa bin Wardan (d. 160 AH) and Ibn Jammaz (d. 170 AH), [9] Ya'qūb al-Baṣriy (d. 205 AH) with his two transmitters; Ruwais (d. 238 AH) and Rauh (d. 235 AH), and [10] Khalaf al-'Asyr with his two transmitters; Iṣḥāq (d. 286 AH) and Idris (d. 292 AH).

As a new international standard Muṣḥaf, the Muṣḥaf al-Ummah has established the International Committee for the Verification of Muṣḥaf al-Ummah (*Lajnah Duwaliyyah li Murāja'at Muṣḥaf al-Ummah*), chaired by Prof. Dr. Isa al-Ma'sharawi from Egypt, with Sheikh Hafidz Usman Şahin from Turkey, Sheikh Muhammad Zainal Abidin from Mauritania, and Sheikh Hassan Boso from Senegal serving as vice-chairpersons. The verification team for *rasm* and *ḍabṭ* includes Prof. Dr. Ahmad Syukri (Jordan), Prof. Dr. Abdul Qadir at-Tufail (Mauritania), Prof. Dr. Ghanim Qadduri al-Hamd (Iraq), Sheikh Hamdi Izzat al-Mutawalli (Egypt), Dr. Muhammad Ali 'Athfai (Morocco), Dr. Abdul Qadir (Sudan), Dr. Abdul Hadi al-'Aqab (Algeria), Dr. Muchlis Hanafi (Indonesia), Dr. Mun'im al-Maqsabi (USA), Sheikh Hasan Faraj Abu Zaqyah (Libya), Dr. Ahmad Miyan al-Tahanawi (Pakistan), Dr. Abdullah bin Salim al-Hanai (Oman), Sheikh Abdullah Umar Ali (Libya), Dr. Ahmad Jadullah (Libya), Sheikh at-Tuhani az-Zaituni (Libya), Sheikh Yasar Juhadar (Turkey), Sheikh Usman Issyunyurk (Turkey), Dr. Samih Attaminah (Jordan), Dr. Muhammad al-Wa'ili (Bahrain), and Dr. Şalāḥ Salim Sulaiman (Libya). The verification team for *qirā'āt* consists of Dr. Muhammad Fuad Abdul Majid (Egypt), Dr. Ihab Fikri (Egypt), and Dr. Anas Abdullah al-Kandari (Kuwait). The verification team for *'Add al-Ay* (verse enumeration) includes Sheikh Abdurrashid Sufi (Egypt) and Dr. Khoirul Anwar (Malaysia). The verification team for *waqf* and *ibtidā'* includes Prof. Dr. Muhammad Abdul Fattah al-Khatib (Egypt), Prof. Dr. Muhammad as-Sa'di (Egypt), and Prof. Dr. Hisan al-Thayyan (Syria). Lastly, the verification team for audio precision (recordings) includes Sheikh Mahmud 'Akkawi (Lebanon), Sheikh Hisham Abdul Bari Rajih (Egypt), and Sheikh Samir Nassar (Egypt).

As for the Indonesian Standard Qur'an, since 1984, Indonesia has officially established the Standard Quran Mushaf as the reference for the verification and publication of Quranic manuscripts in the country. The Standard Quran Mushaf consists of four types: (1) the Usmani Standard Mushaf for general readers, (2) the Bahriyah Standard Mushaf for Quran memorizers, (3) the Braille Standard Mushaf for the visually impaired, and since 2022, (4) the Standard Sign Language Mushaf for individuals with hearing and speech disabilities (PDSRW). This designation is based on the Minister of Religious Affairs Decree (KMA) No. 25/1984, later updated through the Ministerial Regulation (PMA) No. 44/2016.

The Indonesian Standard Quran Mushaf (*al-Muṣḥaf al-Mīyari al-Indunisiy*) is a standardized Quranic manuscript with uniform writing conventions (*rasm*), diacritical marks (*ḥarakat*), punctuation marks, and *waqf* signs. These standards were established following the resolutions of

nine *Musyawah Kerja Ulama Ahli Al-Qur'an* (Working Conferences of Quranic Scholars) held between 1974 and 1983, serving as a guideline for all Quranic manuscripts published in Indonesia (Hanafi 2021).

This Mushaf, as outlined in its definition, is based on the reading narration (*riwāyah*) of Ḥafṣ from 'Āṣim, following the *rasm 'Uṣmānīy* according to *asy-Syaikhānī*, with prioritization (*tarjīh*) by ad-Dāniy (d. 444 AH) in cases of disagreement with Abū Dāwud (d. 496 AH). Its cover prominently states, *nusikha 'ala ar-rasm al-'Uṣmānīy* (transcribed according to the 'Uṣmānīy script). The diacritical marks primarily follow the system of al-Khalīl ibn Aḥmad (d. 170 AH), although modifications have been made to simplify the reading process for the Muslim community in Indonesia. This diacritical system is considered familiar to Indonesian Muslims and aligns with Quranic manuscripts traditionally used across generations. The *waqf* signs follow the system of Khalaf Ḥusaini while retaining the placement of *waqf* signs established by as-Sajawandiy.⁶

From the above description, it is evident that the *waqf* system in the Indonesian Standard Mushaf differentiates between the placement and the symbols of *waqf*. This distinction is crucial to clarify, as readers of the Mushaf often have varying perceptions regarding *waqf* choices and may not consider the rationale behind their compilation. These differences can lead to misunderstandings in interpreting the *waqf* signs. Efforts to simplify the system have been criticized for inadequately maintaining consistency in *waqf* placement and notation. The key point is that the placement and *waqf* symbols standardized in the Indonesian Standard Mushaf directly impact the tajwid rules associated with its recitation.⁷ Thus, any revisions must be undertaken meticulously, comprehensively, and with due consideration of the potential implications that such changes might have.

The Pakistan Muṣḥaf is a Qur'anic manuscript printed by the Muṣḥafal-Qur'an published in Pakistan, specifically by Taj Company, although it also has similarities with the Himayat al-Islam edition. As explained by Muhammad Akram, Pakistan has three main centers for Qur'anic printing: Lahore, Peshawar, and Karachi. However, the earliest Qur'anic printing began in Lahore, followed by Peshawar, and later expanded to Karachi (Akram 2014).

6 For further details, refer to *ta'rīf bi ḥāzā al-Muṣḥaf* in the Indonesian Standard Qur'an (Mushaf Al-Qur'an Standar Indonesia) of 2019: 607.

7 For further details, refer to *ta'rīf bi ḥāzā al-Muṣḥaf* in the Indonesian Standard Qur'an (Mushaf Al-Qur'an Standar Indonesia) of 2019: 607.

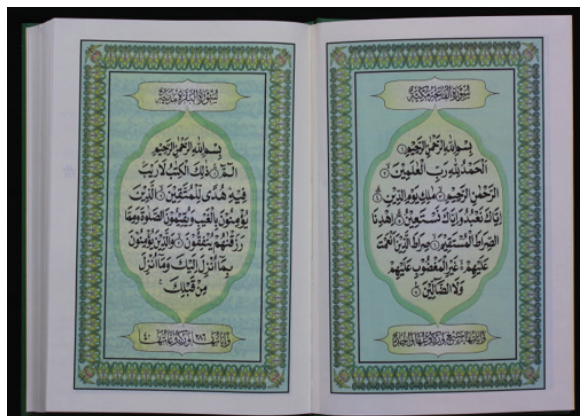


Figure 3 The Indonesian Standard Muṣḥaf Al-Qur'an Featuring the Riwayat of Ḥafṣ

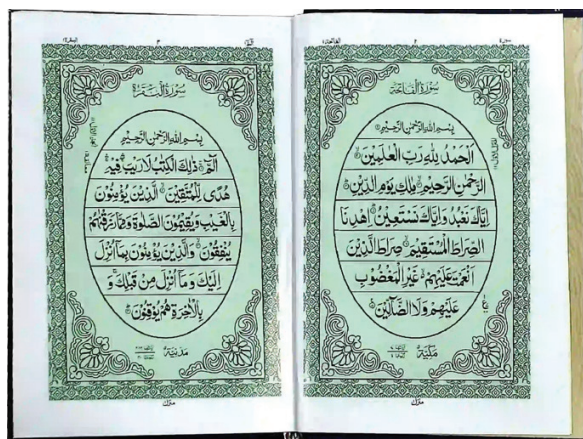


Figure 4 Mushaf of Taj Company featuring the Riwayat of Hafṣ

There are 50 Qur'anic printing presses in Pakistan, with the most famous being the edition published by Syirkah Taj (Taj Company). This press was established in 1929 CE ("Taj Co. Ltd," n.d.). One notable feature of this Muṣḥaf is its distinct calligraphy style, known as Naskhi India script, sometimes referred to as Naskhi Lahore. Pakistan became a central hub for Qur'anic printing after gaining independence from India on August 14, 1947 (Al-Kamsyiri 2014: 846).

This paper will not elaborate on all components of the Indonesian Standard Quran Mushaf. Instead, it will focus specifically on the aspects of *rasm 'Usmāniy*, *ḍabt*, and the consistency of *waqf* signs in the Indonesian Standard Quran Mushaf (Arifin 2015).

Rasm and Dabṭ Al-Quran Discourse in Indonesia

The study of *rasm ‘Uṣmānīy* in Indonesia was officially initiated in 1974, specifically during the *Musyawahar Kerja Ulama Al-Qur’an* (Quran Scholars’ Working Conference) held in Ciawi, Bogor, from February 5–9, 1974 CE (12–16 Muharram 1394 AH). At that time, scholars discussed a proposed draft of *rasm* to be standardized for compiling the official Quranic manuscript in Indonesia. The conference concluded with a unanimous agreement that the Quranic manuscript should be written using *rasm ‘Uṣmānīy*. However, the specific narration (*riwāyah*) to be standardized in Indonesia had not yet been determined (Hanafi 2021: 22).

Despite this, early Quranic manuscripts in Indonesia were found to have utilized *rasm ‘Uṣmānīy* based on ad-Dānīy (d. 444 AH) as outlined in his work *al-Muqni’*. Confirmed evidence shows that manuscripts were verified against *al-Muqni’* as early as 1936 by Afif Publishers in Cirebon and in 1956 by Salim Nabhan Publishers in Surabaya.

After its formal adoption in 1984, the *rasm ‘Uṣmānīy* of the Indonesian Standard Quran Mushaf faced significant criticism. Some questioned whether the chosen *rasm* was genuinely ‘Uṣmānīy, while others argued that it lacked originality in adhering to *rasm ‘Uṣmānīy*. Over time, academic studies on *rasm ‘Uṣmānīy* in Indonesia have become increasingly dynamic and progressive. Notably, the *Lajnah Pentashihan Mushaf Al-Qur’an* organized international seminars in 2016 and 2017 to address concerns regarding the chosen *rasm ‘Uṣmānīy* in the Indonesian Standard Quran Mushaf. The seminar findings contrasted with the criticisms of certain figures in Indonesia, revealing that the issue primarily revolved around the consistency of the chosen narration. The Indonesian Standard Quran Mushaf was found to require alignment with the narration of Abū ‘Amr ad-Dānīy.

Subsequently, during the *Mukernas Ulama Al-Qur’an* (National Working Conference of Quranic Scholars) in 2018, serious studies were conducted to further solidify the affiliation of the *rasm ‘Uṣmānīy* in the Indonesian Standard Quran Mushaf. These efforts culminated in its firm adoption based on the narration of *asy-Syaikhāni* with the *tarjih* methodology of ad-Dānīy.

In the context of the Indonesian Standard Quran Mushaf, the approach leans toward comparative studies and ease of readability. In the *Musyawahar Kerja Ulama Al-Qur’an* (Muker) document from 1976, 27 punctuation marks were identified from both domestic and international sources. These marks were compared, analyzed, and ultimately selected as the standard *dabṭ* for the Indonesian Standard Quran Mushaf (Balitbang 1976). As for the *waqf*

signs, the Indonesian Standard Mushaf initially referenced the placement and signs used by al-Sajawandiy. However, over time, these were simplified to resemble the signs of Khalaf al-Ḥusaini, referred to in the Muker document as the Hijazi *waqf* signs.

The study of diacritics and punctuation in the discourse of *‘ulūm al-Qur’ān* (Quranic sciences) typically falls under the domain of *ad-ḍabṭ* or *asy-syaki*. According to Muḥammad Sālim Muḥaisin’s research, the scope of *ḍabṭ* encompasses five key aspects: *ḥarakat* (vowel sign), *sukun* (vowelless sign), *syiddah* (doubling sign), *madd* (elongation sign), and *hamzah* (glottal stop) (Muḥaisin 1989: 1989). Within these five aspects, two areas are often misunderstood and prone to misinterpretation: The *sukun* mark, which is frequently classified as a type of *ḥarakat* but is, in fact, a distinct category of *ḍabṭ/syaki*. The *hamzah* notation, which has historically been a source of inconsistency.⁸

In the early stages, the form of writing known as *ad-ḍabṭ/asy-syaki* manifested in the form of dots (*an-naqt*). This form was later classified into two categories: (1) *naqt al-i’rāb*, which refers to dots used to indicate the vocalization marks of letters, and (2) *naqt al-i’jām*, which refers to dots used to indicate the type of letters (Qadduri n.d.: 22).

There are various accounts regarding the pioneers of these two disciplines. According to one source, the founder of *naqt al-i’rāb* was al-Khalīl bin Aḥmad al-Farāhīdiy (d. 170 AH). Other accounts attribute it to Naṣr bin ‘Āṣim al-Layṣiy (d. 90 AH), Yaḥyā bin Ya’mar al-‘Udwāniy (d. before 90 AH), or ‘Abdullāh bin Abī Ishāq al-Ḥadramiy. However, reliable sources such as Abū ‘Amr ad-Dāniy (d. 444 AH), Abū Dāwud (d. 496 AH), and Abū Ḥātim (d. 322 AH) assert that *naqt al-i’rāb* was established by Abū al-Aswad ad-Du’aliy (d. 62 AH) under the directive of Ziyād bin Abī Ziyād, Governor of Basra (45–53 AH) during the Caliphate of Mu’āwiyah bin Abī Sufyān (661–680 CE) (Al-Māraginiy 1974). Similar to *naqt al-i’rāb*, the origins of *naqt al-i’jām* are also debated. However, stronger evidence suggests that the discipline was pioneered by Naṣr bin ‘Āṣim and Yaḥyā bin Ya’mar under the instructions of al-Hajjāj bin Yūsuf aš-Šaqafiy, Governor of Iraq (75–95 AH) during the Caliphate of ‘Abd al-Malik bin Marwān (65–86 AH).

The significant contribution of al-Khalīl bin Aḥmad al-Farāhīdiy to the development of this discipline was his refinement of the *naqt* theory (the circular dots) initially introduced by Abū al-Aswad ad-Du’aliy into the form of smaller letters,⁹ which later became known as the *ḥarakat* system, as it is

8 In the discipline of *ilmu rasm ‘Uṣmāniy*, the use of *hamzah* constitutes a distinct rule. However, not all instances of *hamzah* are included within this discourse. Several patterns of *hamzah* writing fall outside the scope of *rasm*, yet are classified under the category of *ḍabṭ*.

9 According to ad-Du’aliy, *fathah* is the letter with a dot above it, *kasrah* is the letter with a dot

practiced today. Al-Khalil introduced innovative ideas in the science of *ḍabṭ/syakl*, such as formulating *syiddah* with a head of the letter *sin*, *sukun* with the head of the letter *kha'* (rather than a round shape), and others (Muḥaisin 1989: 7–42). While al-Khalil sought to perfect ad-Du'aliy's concept of *ḍabṭ/syakl* by converting it into the form of small letters—*fatḥah* with a slanted small *alif*, *ḍammah* with a small *waw*, and *kasrah* with a small *ya* without a dot—there were some scholars who attempted to maintain ad-Du'aliy's original concept of *ḍabṭ*. One such scholar was Abū 'Amr ad-Dāniy (d. 444 AH), who endeavored to preserve certain aspects of ad-Du'aliy's approach in his work *al-Muḥkam fī Naqt al-Maṣāḥif* (ad-Dāniy 1997).

All applications of *ḍabṭ/syakl* in the mushaf spread throughout the world today refer to the works of the figures above, whether they apply it consistently to the monumental work of al-Khalil bin Aḥmad, refer to the concept of ad-Du'aliy, or a combination of several theories in which is considered to make it easier to read the manuscripts of the Al-Qur'an. For example, the Mushaf of Medina/Egypt which traditionally refers to the school of Abū Dāwud Sulaimān bin Najāh (d. 496 H), but apparently in *ḍabṭ*, does not refer to the school of Abū Dāwud which wrote it in round circles (*sifrun ṣagīr*) (Najāh 1427, p. 45), but chooses the al-Khalil concept, namely with the shape of the head of the letter *kha'*.

Rasm 'Uṣmāniy, Ḍabṭ, and Waqf Marks in the Indonesian Standard Qur'an
 Rasm 'Uṣmāniy of the Indonesian Standard Qur'an

The *rasm 'Uṣmāniy MSI* based on the 2018 *Mukernas Ulama Al-Qur'an* refers to the *maḥab* of asy-Syaikhāni, with a preference for the narration of Abū 'Amr ad-Dāniy (d. 444 AH) over that of Abū Dāwud (d. 496 AH). Below, a comparison will be made between the writing patterns of *rasm 'Uṣmāniy* in MSI, *ḍabṭ Asia-Anatolia*, and Pakistan. The explanation in the table below applies solely to mushafs that do not follow the Ḥafṣ recitation (*baqi al-qirā'at*), whereas for mushafs that adopt the Ḥafṣ *riwāyat*, the application of *ḍabṭ* and *rasm* is subject to the policies of each respective country.

Table 1. Differences between *Rasm 'Uṣmāniy* of the Indonesian Standard Qur'an, *Ḍabṭ* Asia-Anatolia, and Pakistan

Indonesia Mushaf	Muṣḥaf al-Ummah	Pakistan Mushaf	Notes
الصِّرَاطِ	الصِّرَاطِ	الصِّرَاطِ	Al-Fātiḥah (1): 5

below it, and *tanwīn* or *gunnah* is represented by two dots.

غِشَاوَةٌ	غِشَاوَةٌ	غِشَاوَةٌ	Al-Baqarah (2): 7
إِبْرَاهِيمَ	إِبْرَاهِيمَ	إِبْرَاهِيمَ	Al-Baqarah (2): 125
إِبْرَاهِيمَ	إِبْرَاهِيمَ	إِبْرَاهِيمَ	Ibrāhīm (14): 35
وَأَنْ لَّوِ اسْتَقَامُوا	وَأَنْ لَّوِ اسْتَقَامُوا	وَأَنْ لَّوِ اسْتَقَامُوا	Al-Jinn (72): 16
مستهزءون	مستهزءون	مستهزءون	Al-Baqarah (2): 14

In Table 1, items 1 and 2 illustrate how the Indonesian and Pakistani Mushafs still adhere to the *rasm ‘Uṣmānīy* narration of ad-Dāniy in his work *al-Muḥḥi*. Meanwhile, *ḍabṭ Asia-Anatolia* follows the *rasm ‘Uṣmānīy* narration of Abū Dāwud Sulaimān. From this data, it can be concluded that the integration effort of *ḍabṭ Asia-Anatolia* aims to unify the *rasm* narrations, as there is a difference in preference between ad-Dāniy and Abū Dāwud in this regard. If a single word contains two identical letters in succession, one of the letters is omitted (*ḥaẓf*), as in the word *mustahziūn*. In items 2 and 3, the Mushaf of *ḍabṭ Asia-Anatolia* also shows a different tendency in the writing of *Ibrāhīm*, where it is written the same as the letter *ya*, both in surah al-Baqarah and other instances, although the narration in this case differs. Both MSI and Pakistan consistently distinguish between them: al-Baqarah does not use *ya*, while in other instances, the *ya* is added with its *isbāt*. The system of writing the word *Ibrāhīm* in the *ḍabṭ* region of Asia Anatolia does not distinguish between its mention in surah Al-Baqarah and in other surahs.

Ḍabṭ in the Indonesian Standard Qur’an

The general provisions for the writing patterns of *ḥarakat* and punctuation in the Indonesian Standard Qur’anic Mushaf involve the complete use of *ḥarakat* and punctuation marks, with the spirit of facilitating the reading of the Qur’an for the public. In addition to drawing from the long-standing tradition of the existing Mushaf (the Bombay Mushaf), the *Musyawahar Kerja Ulama Al-Qur’an* (MUKER), as the highest forum for the determination of the Indonesian Standard Qur’anic Mushaf, also conducted a study comparing *ḥarakat* and punctuation marks based on input from the scholars present. All punctuation systems applied in the Indonesian Standard Mushaf (MSI) are based on the rules of *waqf* (*mabniyun ‘ala al-waqf*), not the *waṣl* rule, as seen in Mushafs from the *Masyāriqah* tradition

(*mabniyun ‘ala al-waṣl*) (Salih 2013).

In line with this spirit, during the implementation of MUKER II in 1976, 27 categories related to the forms of *ḥarakat* and punctuation marks were identified from six sample Mushaf prints circulating at that time, both domestic and foreign. The 27 categories of *ḥarakat* and punctuation marks discussed in this study are as follows: *ḥarakat, saknah, tanwīn, madd ṭabi’iy*, non-functional letters, marks for ease of reading, *imālah, isyām, saktah, hamzah, tanwīn waṣl*, well-known readings, omitted letters, *sajdah* marks, *ḥizb, marka’*, verse numbers, *madd* (long vowel marks), *ḥarakat* for *lafẓ al-Jalālah, izhār, idgām, iqlāb, ikhfā’, idgām miṣlain, idgām mutaḳāribain, idgām mutajānisain*, and *madd ṣilah* (Balitbang 1976: 68).

From the above list, the MUKER proceeded to discuss and analyze the effectiveness of these marks, which were then agreed upon, selected, and standardized for usage. Ultimately, these choices were gradually implemented in the writing patterns of the Indonesian Standard Qur’anic Mushaf with its three variations (for clarification, see the appendix). Based on the research and inventory conducted during MUKER II in 1976, it was found that not all of the identified categories fall under the discipline of *ḍabṭ*. Rather, they pertain more to the standardization of the creative works and refinements in the development of Qur’anic prints during that period, specifically in the 1976–1980s. Based on the results of this inventory, the following is a brief explanation that serves as the rationale and provisions for the *ḥarakat* and punctuation marks, which were the result of the comparison during MUKER II/1976 and have been applied in the Indonesian Standard Qur’anic Mushaf up to the present. The explanation in the table only applies to mushafs other than the *riwāyah Ḥafṣ (baqi al-qirā’at)*, whereas for mushafs with the *riwāyah Ḥafṣ*, the application of *ḍabṭ* and *rasm* is subject to the policies of each respective country.

a. Diacritic (*Ḥarakat*)

The Indonesian Standard Quran Mushaf standardizes the diacritical signs of *fatḥah, kasrah, and ḍammah* in accordance with the concept introduced by al-Khalīl bin Aḥmad al-Farāhidīy.

Table 2. The differences in *ḥarakāt* between the Indonesian Muṣḥaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muṣḥaf

Indonesia <i>Ḍabṭ</i>	Asia-Anatolia <i>Ḍabṭ</i>	Pakistani <i>Ḍabṭ</i>
أَلْحَمْدُ	أَلْحَمْدُ	أَلْحَمْدُ

The first similarity, in the *fatḥah* row, shows no difference between the Turkish, Pakistani, and Indonesian Mushafs. All of them write the *fatḥah*

diacritic with a slanted alif and the ḍammah with a small waw. These diacritical signs are the result of the refinement made by al-Khalīl bin Aḥmad (d. 170 AH) on the system of *ḥarakat* originally introduced by Abū al-Aswad al-Du‘aliy (d. 69 AH) (Ṣya‘roni 2007: 130).s

b. *Saknah*

The Indonesian Standard Quran Muṣḥaf standardizes the sukun shape according to the concept of al-Khalīl bin Aḥmad al-Farāhīdiy, which is in the form of the head of the letter *kha'*, rather than the round shape like the sifr sign. For muṣḥafs with the *riwāyah* Ḥafṣ, the application is subject to the policies of each respective country. However, for muṣḥafs with *riwāyah* other than Ḥafṣ, the use of the *sifr mustadir* (round shape) is mandatory. This rule is not fully applied in the Bahriyah Standard Quran Muṣḥaf, as for *madd ṭabi‘iy*, the sukun shape is not used. A similar exception is also made in the Braille Standard Quran Muṣḥaf, which does not use the sukun shape on the letters *ya'* and *waw* in *madd*.

Table 3. The differences in *saknah* between the Indonesian Muṣḥaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muṣḥaf

Indonesia <i>Ḍabṭ</i>	Asia-Anatolia <i>Ḍabṭ</i>	Pakistani <i>Ḍabṭ</i>
يُؤْمِنُونَ	يُؤْمِنُونَ	يُؤْمِنُونَ

c. *Tanwīn*

The Indonesian Standard Quran Muṣḥaf, in general, also standardizes the alignment of the *tanwīn* marks, including *fathātain*, *kasratāin*, and *ḍammatain*, without considering the *tajwid* rules for the letters that follow them.

Table 4. The differences in *tanwīn* between the Indonesian Muṣḥaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muṣḥaf

Indonesia <i>Ḍabṭ</i>	Asia-Anatolia <i>Ḍabṭ</i>	Pakistani <i>Ḍabṭ</i>	Notes
هُدًى	هُدًى	هُدًى	Al-Baqarah (2): 5
سَوَاءً	سَوَاءً	سَوَاءً	Al-Baqarah (2): 6
جَنَّتِ	جَنَّتِ	جَنَّتِ	Al-Baqarah (2): 25

The second similarity lies in the writing of *tanwīn* *fathāh*, *kasrah*, or *ḍammah*. The three Muṣḥafs are identical in this regard. Although, in

theory, there are some differences in the application of the al-Khalil school of thought regarding the use of *ḥarakat*, particularly the form of *tanwīn*, whether fathatain, kasratain, or ḍammatain. In the science of *ḍabt*, the form of writing *tanwīn* is adjusted according to the letter following it. When the letter following the *tanwīn* is an *izhār* letter, the *tanwīn* is written uniformly (ـَـً) and is referred to as *tanwīn tarkīb*. If the following letter is an *iqḷāb* letter, the *tanwīn* is called *tanwīn mutatābi'* (ـَـً). There are two schools of thought regarding *tanwīn* after *iqḷāb*: (1) According to Abū Dāwud, *tanwīn* is directly replaced with a small mim, and (2) According to ad-Dāniy, *tanwīn* is written in alignment (without the small mim) (Muhaisin 1989). Meanwhile, in the Indonesian Standard Usmani Quran Mushaf, all forms of *tanwīn* fathatain and kasratain are written in stacked alignment, while dammatain is stacked in reverse order (not two in alignment), without considering the tajwid rules for the letters that follow (Sy'roni 2007).

d. *Madd ṭabi'iy*

The Indonesian Standard Quran Mushaf generally standardizes the complete *ḥarakat* and sukun shape in the madd ṭabi'iy reading. There is an additional note stating that for the riwāyah Ḥafṣ, the application is subject to the policies of each respective country. Meanwhile, for mushafs other than the riwāyah Ḥafṣ, the madd ṭabi'iy does not use the sukun.

Table 5. The differences in *madd ṭabi'iy sign* between the Indonesian Muṣḥaf, Ḍabt Asia-Anatolia, and the Pakistan Muṣḥaf

Indonesia <i>Ḍabt</i>	Asia-Anatolia <i>Ḍabt</i>	Pakistani <i>Ḍabt</i>	Notes
			Al-Baqarah (2): 6
			Al-Baqarah (2): 7
			Al-Falaq(113): 3

e. Non-functional letters

The Indonesian Standard Quran Mushaf generally standardizes two types of signings to indicate non-functional letters, using two methods: (1) by placing the *sifr mustadir* sign, and (2) by not applying any *ḥarakat/syaki*.

Table 6. The differences in Non-functional letters between the Indonesian Muşhaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muşhaf

Indonesia <i>Ḍabṭ</i>	Asia-Anatolia <i>Ḍabṭ</i>	Pakistani <i>Ḍabṭ</i>	Notes
أُولِيكَ	أُولِيكَ	أُولِيكَ	Al-Baqarah (2): 5
أَوْ لَا أَذْبَحْنَهُ	أَوْ لَا أَذْبَحْنَهُ	أَوْ لَا أَذْبَحْنَهُ	An-Naml (27): 21
سَأُورِيكُمْ	سَأُورِيكُمْ	سَأُورِيكُمْ	Al-A'raf (7): 145
لَكِنَّا	لَكِنَّا	لَكِنَّا	Al-Kahf (18): 38
قَوَارِيرًا ﴿١٥﴾ قَوَارِيرًا	قَوَارِيرًا ﴿١٥﴾ قَوَارِيرًا	قَوَارِيرًا ﴿١٥﴾ قَوَارِيرًا	Al-Insān (76): 15-16

f. Signs to Facilitate Recitation

The Indonesian Standard Quran Mushaf standardizes signings for the purpose of facilitating reading, without using specific codes such as black circles, rhomboid signs, or certain letters. Instead, the signings are written in accordance with the rules of pronunciation. For example, the imālah reading is indicated by writing the term ‘imālah’ beneath the relevant letter. The same applies to the readings of isymām and saktah. For mushafs with the riwāyah Ḥafṣ, the application is subject to the policies of each respective country, while mushafs with other qirā’ats use a rhomboid sign accompanied by an explanatory note on the margin.

Table 7. The differences in signs to facilitate recitation between the Indonesian Muşhaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muşhaf

Indonesia <i>Ḍabṭ</i>	Asia-Anatolia <i>Ḍabṭ</i>	Pakistani <i>Ḍabṭ</i>	Notes
مَرْقَدِنَا هَذَا	مِنْ مَرْقَدِنَا هَذَا	مَرْقَدِنَا هَذَا	Yāsīn (36): 52
مَجْرِيهَا	مَجْرِيهَا	مَجْرِيهَا	Hūd (11): 41
أَرْكَبْ مَعَنَا	أَرْكَبْ مَعَنَا	أَرْكَبْ مَعَنَا	Hūd (11): 42
تَأْمِنَّا	لَا تَأْمِنَّا	لَا تَأْمِنَّا	Yūsuf (12): 11
ءَأَعْجَبِي	ءَأَعْجَبِي	ءَأَعْجَبِي	Fuṣṣilat (41): 44

g. *Hamzah*

The Indonesian Standard Quran Mushaf standardizes by not distinguishing between hamzah qat’ and hamzah waṣl, unlike some foreign mushafs that sometimes place a shad head mark above the hamzah waṣl. In the Indonesian Standard Quran Mushaf, this mark is generally not used. Similarly, the head of ‘ain is not applied to hamzah qat’.

Table 8. The differences in hamzah between the Indonesian Muṣḥaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muṣḥaf

Indonesia Ḍabṭ	Asia-Anatolia Ḍabṭ	Pakistani Ḍabṭ	Notes
اَلْحَمْدُ	اَلْحَمْدُ	اَلْحَمْدُ	Al-Fātiḥah (1): 2
اَلْهَيْكُمُ	اَلْهَيْكُمُ	اَلْهَيْكُمُ	At-Takāsur (102): 1
اَلْمُرْسَلِيْنَ ۙ اَتَّبِعُوْا	اَلْمُرْسَلِيْنَ ۙ اَتَّبِعُوْا	اَلْمُرْسَلِيْنَ ۙ اَتَّبِعُوْا	Yāsīn (36): 20-21

h. *Tanwīn Waṣl*

The Indonesian Standard Quran Mushaf also standardizes readings containing nūn ṣilah. When tanwīn (fatḥatain, ḍammatain, and kasratain) appears in a word followed by hamzah waṣl and the word is read with waṣl, the tanwīn is written only with ḍammah and kasrah. Meanwhile, in words containing hamzah waṣl, a small nūn is placed beneath the hamzah to facilitate the reading.

Table 9. The differences in tanwin wasl between the Indonesian Muṣḥaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muṣḥaf

Indonesia Ḍabṭ	Asia-Anatolia Ḍabṭ	Pakistani Ḍabṭ	Notes
خَيْرًا ۙ الْوَصِيَّةَ	خَيْرًا ۙ الْوَصِيَّةَ	خَيْرًا ۙ الْوَصِيَّةَ	Al-Baqarah (2): 180
مُؤْمِنِيْنَ ۙ اِقْتُلُوْا	مُؤْمِنِيْنَ ۙ اِقْتُلُوْا	مُؤْمِنِيْنَ ۙ اِقْتُلُوْا	Yusuf (12): 8-9

i. *Masyhūr* Recitation

The Indonesian Standard Quran Mushaf also standardizes readings related to the masyhūr recitation by placing a small sīn sign above the relevant letter, rather than writing it out in full words.

Table 10. The differences in Masyhūr recitation between the Indonesian Muṣḥaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muṣḥaf







Indonesia Ḍabṭ	Asia-Anatolia Ḍabṭ	Pakistani Ḍabṭ	Notes
وَيَبْصُرُ	وَيَبْصُرُ	وَيَبْصُرُ	Al-Baqarah (2): 245
بَصْطَةً	بَصْطَةً	بَصْطَةً	Al-A'rāf (7): 69

j. *Sajdah* Sign

The Indonesian Standard Quran Mushaf standardizes the sajdah sign (سجدة) at the end of the verse by writing the word <sajdah> outside

of its frame. In the ḍabṭ region of Asia-Anatolia, the sajdah sign is placed only outside the frame (🕌).

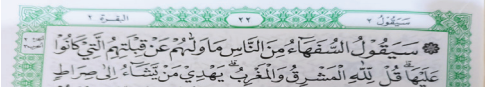
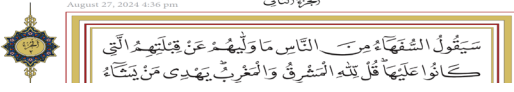
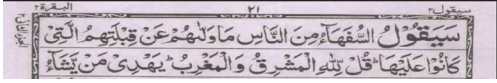
Table 11. The differences in Sajdah sign between the Indonesian Muṣḥaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muṣḥaf

Indonesia <i>Ḍabṭ</i>	Asia-Anatolia <i>Ḍabṭ</i>	Pakistani <i>Ḍabṭ</i>	Notes
 يَسْجُدُونَ	 يَسْجُدُونَ	 يَسْجُدُونَ	Al-A'rāf (7): 206
 يَسْجُدُونَ	 لَا يَسْجُدُونَ	 لَا يَسْجُدُونَ	Al-Insyiqāq (84): 21

k. *Juz' and Hizb*

The Tahzīb in the Indonesian Standard Quran Mushaf uses both juz' and hizb markings simultaneously. One juz' consists of two hizbs, and each hizb is further divided into four parts. The beginning of each hizb is marked with the symbol (🕌) at the start of the verse. In the ḍabṭ region of Asia-Anatolia, only the juz sign appears outside the illuminated frame (🕌).

Table 12. The differences in iuz and hizb between the Indonesian Muṣḥaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muṣḥaf

Mushaf	The Form of the Tahzib of Juz
Indonesia <i>Ḍabṭ</i>	
Asia-Anatolia <i>Ḍabṭ</i>	
Pakistani <i>Ḍabṭ</i>	

Indonesia <i>Ḍabṭ</i>	Asia-Anatolia <i>Ḍabṭ</i>	Pakistani <i>Ḍabṭ</i>	Notes
سَيَقُولُ 🕌	سَيَقُولُ	سَيَقُولُ	Al-Baqarah (2): 142 Juz 2, Hizib 3
إِنَّ الصَّافَا 🕌	إِنَّ الصَّافَا	إِنَّ الصَّافَا	Al-Baqarah (2): 158 ¼ Hizb 3
لَيْسَ الْبِرَّ 🕌	لَيْسَ الْبِرَّ	لَيْسَ الْبِرَّ	Al-Baqarah (2): 177 ½ Hizib 3
يَسْأَلُونَكَ 🕌	يَسْأَلُونَكَ	يَسْأَلُونَكَ	Al-Baqarah (2): 189 ¾ Hizib 3
وَاذْكُرُوا اللَّهَ 🕌	وَاذْكُرُوا	وَاذْكُرُوا	Al-Baqarah (2): 203 Juz 2, Hizib 4

يَسْأَلُونَكَ	يَسْأَلُونَكَ	يَسْأَلُونَكَ	Al-Baqarah (2): 219 ¼ Hizb 3
وَالْوَالِدَاتُ	وَالْوَالِدَاتُ	وَالْوَالِدَاتُ	Al-Baqarah (2): 233 ½ Hizib 4
أَلَمْ تَرَ	أَلَمْ تَرَ	أَلَمْ تَرَ	Al-Baqarah (2): 243 ¾ Hizib 4

l. *Marka'*

The Indonesian Standard Quran Mushaf has a standard for writing the marka', specifically by placing the ruku' sign with the letter 'ain outside the frame, and placing the letter 'ain at the end of the verse.

Table 13. The differences in marka' between the Indonesian Muṣḥaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muṣḥaf

Indonesia Ḍabṭ	Asia-Anatolia Ḍabṭ	Pakistani Ḍabṭ	Notes
عَظِيمٌ ﴿٧﴾	عَظِيمٌ ﴿٧﴾	عَظِيمٌ ﴿٧﴾	Al-Baqarah (2): 7
وَالنَّاسِ ﴿٦١﴾	وَالنَّاسِ ﴿٦١﴾	وَالنَّاسِ ﴿٦١﴾	An-Nās (114): 6

m. Number of Verses

The Indonesian Standard Quran Mushaf has a standard for verse numbering. The MSI writes the verse number inside a circular mark, referring to the total number of verses in the Quran according to al-Kuffiyūn, which is 6236 verses. However, it still provides an explanation for the end-of-verse mark, which is disputed with the Arabic numeral five.

Table 14. The differences in number of verses between the Indonesian Muṣḥaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muṣḥaf

Indonesia Ḍabṭ	Asia-Anatolia Ḍabṭ	Pakistani Ḍabṭ
عَلَيْهِمْ ٥	عَلَيْهِمْ ٥	عَلَيْهِمْ ٥
أَلَمْ ٥	أَلَمْ ٥	أَلَمْ ٥

n. *Madd* (Long Vowel Signs)

The Indonesian Standard Quran Mushaf has a standard for the madd signs. MSI differentiates between the signs for madd wājib and madd jā'iz, unlike the common practice in Middle Eastern mushafs, which generally treat both signs the same.

Table 15. The differences in madd between the Indonesian Muşhaf, *Ḍabṭ* Asia-Anatolia, and the Pakistan Muşhaf

Indonesia <i>Ḍabṭ</i>	Asia-Anatolia <i>Ḍabṭ</i>	Pakistani <i>Ḍabṭ</i>	Notes
السُّفَهَاءُ إِلَّا أَنَّهُمْ	السُّفَهَاءُ	السُّفَهَاءُ إِلَّا أَنَّهُمْ	Al-Baqarah (2): 13
هُؤُلَاءِ	هُؤُلَاءِ	هُؤُلَاءِ	An-Nisā' (4): 143

o. The Vowel Signs of the Word “*Lafẓ al-Jalālah*”

The Indonesian Standard Quran Mushaf standardizes the diacritical sign placed above the lam in every instance of the word ‘Jalalah.

Table 16. The differences in *Lafẓ al-Jalālah* between the Indonesian Muşhaf, *Ḍabṭ* Asia-Anatolia, and the Pakistan Muşhaf

Indonesia <i>Ḍabṭ</i>	Asia-Anatolia <i>Ḍabṭ</i>	Pakistani <i>Ḍabṭ</i>	Notes
لِلَّهِ	لِلَّهِ	لِلَّهِ	Al-Fātiḥah (1): 2
اللَّهُ	اللَّهُ	اللَّهُ	Al-Baqarah (2): 255

The third similarity among these three mushafs is the use of the standing *fatḥah*. This mark is not explicitly explained in some *Ḍabṭ* literature. However, in *Ḍabṭ al-Masyāriqah*, this mark is typically used to indicate the elongation of a reading in cases where it is omitted. For the example in the writing of the word *الْكِتَابُ* the standing *fatḥah* is placed on the letter *ta'* after it has the *fatḥah* diacritic.

p. *Iẓhār*

The Indonesian Standard Quran Mushaf standardizes the *izhār* reading by not adding the *nun izhār* in the *izhār* reading, unlike the mushafs commonly used in the 1960s.

Table 17. The differences in *izhār* between the Indonesian Muşhaf, *Ḍabṭ* Asia-Anatolia, and the Pakistan Muşhaf

Indonesia <i>Ḍabṭ</i>	Asia-Anatolia <i>Ḍabṭ</i>	Pakistani <i>Ḍabṭ</i>	Notes
كُنُوتًا أَحَدٌ	كُنُوتًا أَحَدٌ	كُنُوتًا أَحَدٌ	Al-Ikhlāṣ (112): 4
عَاسِقٍ إِذَا وَقَبٌ	عَاسِقٍ إِذَا	عَاسِقٍ إِذَا	Al-Falaq/113:3
نَارٍ حَامِيَةٍ	نَارٍ حَامِيَةٍ	نَارٍ حَامِيَةٍ	Al-Qariah/101: 11

q. *Idgām*

The Indonesian Standard Quran Mushaf standardizes every idgām reading, whether due to a nūn as-sākinah or tanwīn, by adding a syiddah sign to the idgām letter. The same rule applies to idgām bigunnah, idgām bilā gunnah, idgām miṣlain, idgām mutaḳāribain, and idgām mutajānisain. In contrast, in ḍabṭ Asia-Anatolia, when the idgām bigunnah reading meets the letters waw and ya, no syiddah is used; only the tanwīn is placed in conjunction with the letter.

Table 18. The differences in idgām between the Indonesian Muṣḥaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muṣḥaf

Indonesia <i>Ḍabṭ</i>	Asia-Anatolia <i>Ḍabṭ</i>	Pakistani <i>Ḍabṭ</i>	Notes
أَيْنَ لَهَبٍ وَتَبَّ	أَبَى لَهَبٍ وَتَبَّ	أَيْنَ لَهَبٍ وَتَبَّ	Al-Lahab (111): 1
حَبْلٌ مِّن مَّسَدٍ	حَبْلٌ مِّن	حَبْلٌ مِّن	Al-Lahab (111): 5
مِن لَّدُنكَ	مِن لَّدُنكَ	مِن لَّدُنكَ	Āli ‘Imrān (3): 8
مِن رَّبِّكُمْ	مِن رَّبِّكُمْ	مِن رَّبِّكُمْ	Āli ‘Imrān (3): 133
أَضْرِبْ بِعَصَاكَ	أَضْرِبْ بِعَصَاكَ	أَضْرِبْ بِعَصَاكَ	Al-Baqarah (2): 60
بَل لَّعَنَهُمُ اللَّهُ	بَل لَّعَنَهُمْ	بَل لَّعَنَهُمْ	Al-Baqarah (2): 88
إِذ ظَلَمُوا	إِذ ظَلَمُوا	إِذ ظَلَمُوا	An-Nisā’ (4): 64
لَئِن بَسَطْتَ	لَئِن بَسَطْتَ	لَئِن بَسَطْتَ	Al-Mā’idah (5): 28
اتَّخَذْتُمْ	اتَّخَذْتُمْ	اتَّخَذْتُمْ	Al-Baqarah (2): 92
عَلَيْهِمْ مُّوَصَّدَةٌ	عَلَيْهِمْ مُّوَصَّدَةٌ	عَلَيْهِمْ مُّوَصَّدَةٌ	Al-Humazah (104): 8
أَلَمْ تَخْلُقْكُمْ	أَلَمْ تَخْلُقْكُمْ	أَلَمْ تَخْلُقْكُمْ	Al-Mursalat (77): 20

r. *Iqlāb*

The Indonesian Standard Quran Mushaf standardizes the iqlāb sign after a nūn as-sākinah or tanwīn by adding a small mim as the marker for the iqlāb reading.

Table 19. The differences in iqlāb between the Indonesian Muṣḥaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muṣḥaf

Indonesia <i>Ḍabṭ</i>	Asia-Anatolia <i>Ḍabṭ</i>	Pakistani <i>Ḍabṭ</i>	Notes
كَلَّا لَيُنْبَذَنَّ	كَلَّا لَيُنْبَذَنَّ	كَلَّا لَيُنْبَذَنَّ	Al-Humazah (104): 4

s. *Ikhfā'*

The Indonesian Standard Quran Mushaf standardizes the ikhfā' sign by not adding any mark for the ikhfā' reading.

Table 20. The differences in ikhfā' between the Indonesian Muşhaf, Đabţ Asia-Anatolia, and the Pakistan Muşhaf

Indonesia Đabţ	Asia-Anatolia Đabţ	Pakistani Đabţ	Notes
وَمِنْ شَرِّ	وَمِنْ شَرِّ	وَمِنْ شَرِّ	Al-Falaq (113): 3

t. *Madd şilah*

The Indonesian Standard Quran Mushaf has a standard related to madd şilah, namely by writing it with a standing kasrah diacritic and an inverted đammah.

Table 21. The differences in madd şilah between the Indonesian Muşhaf, Đabţ Asia-Anatolia, and the Pakistan Muşhaf

Indonesia Đabţ	Asia-Anatolia Đabţ	Pakistani Đabţ	Notes
مَالَةٌ أَخْلَدَهُ	مَالَةٌ أَخْلَدَهُ	مَالَةٌ أَخْلَدَهُ	Al-Humazah (104): 3
فَأَمَّهُ هَاوِيَةً	فَأَمَّهُ هَاوِيَةً	فَأَمَّهُ	Al-Qāri'ah (101): 9
فَأَثَرُنَ بِهِ نَقْعًا	فَأَثَرُنَ بِهِ نَقْعًا	فَأَثَرُنَ بِهِ	Al-Ādiyāt (100): 4

The *Waqf* Sign in the Indonesian Standard Qur'an Mushaf

The *waqf* signs in the Indonesian Standard Qur'anic Mushaf follow the system of Khalaf al-Ĥusaini for the signs themselves, while maintaining the placement as per as-Sajāwandi. This approach was adopted because the *waqf* signs of as-Sajāwandi were considered less practical, as several signs with the same substance were indicated differently. Although, in reality, this system had its own rationale. As a result, the 12 signs of as-Sajāwandi were simplified and condensed into 6 signs for ease of use. The Following is a breakdown of the *waqf* sign:

Table 22. The differences in waqf signs between the Indonesian Muşhaf, Đabţ Asia-Anatolia, and the Pakistan Muşhaf

Mushaf al-Ummah Đabţ Asia-Anatolia ¹⁰	Pakistani Mushaf	Indonesian Mushaf
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¹⁰ Setelah tanggal 1-3 November 2024 semua tanda waqaf disederhanakan lagi menjadi hanya dua; tanda waqaf lazim () dan tanda waqaf jaiz ().

م-علامة الوقف لازم	م-علامة الوقف لازم	م-علامة الوقف لازم
لا-علامة الوقف الممنوع	لا-علامة الوقف الممنوع	لا-علامة الوقف الممنوع
ج-علامة الوقف الجائز الذي بستوي فيه الوقف والوصل	ج-علامة الوقف الجائز الذي بستوي فيه الوقف والوصل	ج-علامة الوقف الجائز الذي بستوي فيه الوقف والوصل
ص-علامة الوقف المرخص	ص-علامة الوقف المرخص	صلى-علامة الوقف الجائز مع كون والوصل اولى
ز-علامة الوقف المجوز لكن والوصل اولى	ز-علامة الوقف المجوز لكن والوصل اولى	
X	صلى-علامة الوقف الجائز لكن والوصل اولى	
ق - -علامة الوقف الذي لم يقل فيه أكثر العلماء	ق - -علامة الوقف الذي لم يقل فيه أكثر العلماء	قلى-علامة الوقف الجائز مع كون والوقف اولى
X	قف-علامة الوقف المستحب	
ط-علامة الوقف المطلق الذي هو اولى من الوصل	ط - -علامة الوقف المطلق الذي هو اولى من الوصل	
X	ك - كذلك مطابق لما قبله	
سكتة	سكتة	سكتة
* - تعانق الوقف على * .	* - تعانق الوقف * * .	* - تعانق * * .
احد الموضوعين	على احد الموضوعين	الوقف على احد الموضوعين

The simplified *waqf* signs have a strong influence on the tajwid punctuation. For instance, when the *waqf* sign is *mim*, the *tasydid idgām*

will not be applied (al-Baqarah [2]: 26). Similarly, the *waqf* sign *lam-alif* causes the *hamzah waşl ħarakat* to be omitted (Fuşşilat [41]: 6-7). The same rule applies to the *waqf* sign *jim* on a letter that should have the *idgām bigunnah* sign (al-Mā'idah [5]: 44). The *waqf* sign *qalā* will also eliminate the *madd jā'iz* sign in a word where *madd jā'iz* should occur when connected (al-An'ām [6]: 57). The *waqf* sign *şalā* will cause the application of *tasydid idgām bigunnah* (Maryam [19]: 58). Finally, the *waqf* sign *mu'anaqah* will remove the *madd jā'iz* sign (al-A'rāf [7]: 172).

Table 23. The differences in mim sign between the Indonesian Muşhaf, Dabţ Asia-Anatolia, and the Pakistan Muşhaf

The Waqf <i>Mim</i> Sign (Al-Baqarah [2]: 26)	
Indonesian Standard Mushaf	مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا
Mushaf al-Ummah Dhabt Asia-Anatolia	مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا
Pakistani Mushaf	مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

Table 24. The differences in Waqf Lam-Alif sign between the Indonesian Muşhaf, Dabţ Asia-Anatolia, and the Pakistan Muşhaf

The Waqf Lam-Alif Sign (Fuşşilat [41]: 6-7)	
Indonesian Standard Mushaf	وَوَيْلٌ لِّلْمُشْرِكِينَ ۗ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ
Mushaf al-Ummah Dhabt Asia-Anatolia	وَوَيْلٌ لِّلْمُشْرِكِينَ ۖ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ
Pakistani Mushaf	وَوَيْلٌ لِّلْمُشْرِكِينَ ۝ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ

Table 25. The differences in Waqf Jim sign between the Indonesian Muşhaf, Dabţ Asia-Anatolia, and the Pakistan Muşhaf

The Waqf <i>Jim</i> Sign (Al-Mā'idah [5]: 44)	
Indonesian Standard Mushaf	هُدًى وَنُورٌ يُحْكَمُ بِهَا النَّبِيُّونَ
Mushaf al-Ummah Dhabt Asia-Anatolia	هُدًى وَنُورٌ يُحْكَمُ بِهَا النَّبِيُّونَ
Pakistani Mushaf	هُدًى وَنُورٌ يُحْكَمُ بِهَا النَّبِيُّونَ

Table 26. The differences in Waqf Qalā sign between the Indonesian Muṣḥaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muṣḥaf

The Waqf Qalā Sign (Al-An‘ām [6]: 57)	
Indonesian Standard Mushaf	مَا تَسْتَعْجِلُونَ بِهِ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ
Mushaf al-Ummah Dhabt Asia-Anatolia	مَا تَسْتَعْجِلُونَ بِهِ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ
Pakistani Mushaf	مَا اسْتَعْجِلُونَ بِهِ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

Table 27. The differences in Waqf Ṣalā sign between the Indonesian Muṣḥaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muṣḥaf

The Waqf Ṣalā Sign (Maryam [19]: 58)	
Indonesian Standard Mushaf	وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ
Mushaf al-Ummah Dhabt Asia-Anatolia	وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ
Pakistani Mushaf	وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ

Table 28. The differences in Waqf Mu‘anaqah sign between the Indonesian Muṣḥaf, Ḍabṭ Asia-Anatolia, and the Pakistan Muṣḥaf

The Waqf Mu‘anaqah Sign (Al-A‘rāf [7]: 172)	
Indonesian Standard Mushaf	أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا
Mushaf al-Ummah Dhabt Asia-Anatolia	أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا
Pakistani Mushaf	أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا

Ḍabṭ Studies and The Waqf Signs in the Indonesian Standard Qur’an Mushaf

Based on the findings from MUKER II/1976, the comparison of *ḥarakat* and punctuation marks that can be examined from the perspective of *ḍabṭ* include *ḥarakat*, *sukun*, *syiddah*, and the marks for *madd*. Below is the application of these *ḥarakat* and punctuation marks in the Indonesian Standard Qur’anic Mushaf, including the Usmani, Bahriyah, and Braille versions.

Diacritic (Ḥarakat)

In general, based on the comparison of *ḥarakat* and punctuation marks during MUKER II/1976, the *ḥarakat* pattern in the Indonesian Standard Usmani Qur'anic Mushaf follows the concept of al-Khalīl bin Aḥmad al-Farāhīdiy (d. 170 AH). These patterns include, among others: the fathāh *ḥarakat* with a slanted alif, and the ḍammah *ḥarakat* with a small waw. Some differences from the al-Khalīl school in the use of *ḥarakat* concern the form of *tanwīn*, whether fathatain, kasratain, or ḍammatain. In *ḍabṭ* studies, the form of *tanwīn* writing is adjusted based on the following letter. If the letter following the *tanwīn* is one of the *izhār* letters, the *tanwīn* is written identically (=), and this is called *tanwīn tarkib*. If the following letter is one of the *iqḷāb* letters, the *tanwīn* is stacked but not exactly the same (see the attached comparison of punctuation marks). For *tanwīn* followed by an *iqḷāb* letter, there are two categories: (1) According to Abū Dāwud, *tanwīn* is immediately replaced by a small mim, and (2) According to ad-Dāniy, *tanwīn* is written double in parallel (without a small mim).¹¹

Meanwhile, in the Indonesian Standard Usmani Qur'anic Mushaf, all forms of *tanwīn*, whether fathatain or kasratain, are stacked in parallel, while for ḍammatain, they are stacked in reverse (not double in parallel), regardless of the tajwid rules that follow (Sya'roni 2007: 130). For the latter model, the researcher has yet to find a reference for this approach, other than from the comparison of the *tanwīn* forms taken during MUKER II/1976 from six sample forms of *tanwīn*. (For more details, see the table).

The forms of *tanwīn* writing, as explained in the various schools above, have actually been known since MUKER. However, for reasons of greater common usage and the support from the recitation method of the *Qaidah Bagdadiyah* which has become well-established, the choices for the *ḥarakat* forms as known have been adopted and remain in use until now. Apart from the *tanwīn* ḍammah form for which the researcher has yet to find a reference, it is only based on the comparison of several Mushafs during MUKER II/1976, specifically the form of the reversed ḍammah and the upright fathāh/kasrah. In the MUKER document, it is stated that the choice of this *ḥarakat* model was based on the Mushafs of Bahrul Ulum, Pakistan, and Bahriyah. Meanwhile, in the Bahriyah Mushaf, the *ḥarakat* and punctuation signs patterns are nearly identical to those in the Indonesian Standard Usmani Qur'anic Mushaf.

¹¹ For more details, refer to the work of Muḥammad Salim Muḥaisin titled *Irsyadut-Thalibin ila Ḍabṭil-Kitābil-Mubīn*, 1989: 11-14.



Sukun

The *sukun* in the Indonesian Standard Qur’anic Mushaf adopts a form resembling the “head of a kha”. However, the shape of the *sukun* is not explicitly described as the “head of a *jim*” or the “head of a *kha*” or “head of a *kho*”; instead, it is written and identified as it appears in several Mushafs, both domestic and international, compiled during the Musyawarah Ulama Al-Qur’an II/1976. In the research by Mazmur Sya’rani, the *sukun* is described not as a full circle, but with the term “half-circle symbol” (Sya’rani, 2007).¹² It is also important to note that the *sukun* rule is not fully applied in the Bahriyah Standard Qur’anic Mushaf, as the *sukun* shape is not used for the *madd ṭabi’iy* (natural elongation). A similar exception is applied in the Braille Standard Qur’anic Mushaf, where the *sukun* shape is not used for the *madd* letters *ya* and *waw*.

Syddah

The standardization of the syiddah sign in the Indonesian Standard Quran Mushaf refers to the head of the *sin*, as agreed upon in the science of *ḍabṭ* (Lihat juga Najah 1427: 50; Zaithar n.d.: 25).

Madd Sign

The *madd* sign in the Indonesian Standard Qur’anic Mushaf are differentiated into two categories: for *madd wājid* and *lāzim*, the *madd* sign () is used, while for *mad jā’iz*, the sign () is applied. However, in the Braille Standard Qur’anic Mushaf, the *mad jā’iz* sign is no longer used.

Conclusion

The *‘Usmāniy* script of the Indonesian Standard Qur’anic Mushaf follows the recitation tradition of asy-Syaikhāni with the preference for Abū ‘Amr ad-Dāniy (d. 444 AH) and has been in use for a long time. Therefore, it is highly unlikely that it could be changed to follow the recitation of Abū Dāwud (d. 496 AH), as suggested by the *Muṣḥaf al-Ummah* of *ḍabṭ* Asia-Anatolia, which leans toward Abū Dāwud’s version.

The *ḍabṭ* in the Indonesian Standard Qur’anic Mushaf generally refers

12 Theoretically, according to al-Khalil, the *syakl sukun* can take three forms: (1) *ra’sul jim*, derived from the term *al-jazmu* (cut off), (2) *ra’sul kha’*, derived from the term *istaraha* (rest), and (3) *ra’sul kho’*, derived from the term *khafif* (light). Meanwhile, according to Abū Dāwud (d. 496 AH), the form of *syakl sukun* is described as *daratun sagiratun* (small circle), which is derived from the symbol for zero (*sifr*) in the science of mathematics and astronomy. This interpretation is adopted by *Nuqatil al-Madinah*, some regions of *Magharibah*, and *al-Masyariqah*. In the study of Mazmur Sya’rani, *sukun* is classified as one of the *harakat*. However, in the researcher’s view, based on the existing data, it would be more accurate to refer to it as *dhabt/syakl sukun* rather than *harakat sukun*.

to the Masyāriqah system and al-Khalil bin Aḥmad. The application of these marks has also been simplified, as is typical in the non-Arab communities of the Indian Subcontinent, and has been in practice for a long time. Thus, it is unfeasible to alter this according to the *ḍabt* in al-Thirraz with some compromises from the *Muṣḥaf al-Ummah* of *ḍabt* Asia-Anatolia, which leans toward Masyāriqah.

The *waqf* system in the Indonesian Standard Qur'anic Mushaf generally refers to the Khalaf al-Ḥusayni/Hijazi marking system, although its placement consistently follows as-Sajāwandi's method. Therefore, it is not possible to revert it to the purely as-Sajāwandi system, as this would return the MSI to the Mushafs of the 1980s, which is not feasible. Considering the consistency of the *ḍabt* in MSI, which has been in place from 1984 to 2024, the *ḍabt* Asia-Anatolia system is the one that could more easily be adjusted to MSI, as it would have less of an impact on the society.

Recommendation

The *Muṣḥaf al-Ummah* is advised not to impose the *ḍabt* Asia-Anatolia on the Indonesian Standard Quran Mushaf, considering that Indonesia has had a Quran publishing standard since 1983, which includes the rasm, *ḍabt*, and *waqf* signs. The *Muṣḥaf al-Ummah* is also encouraged to consider the impact of mushaf standardization in the Islamic world, especially for countries that already have established publishing standards. Furthermore, the *Muṣḥaf al-Ummah* is advised to allow flexibility for Indonesia with its Indonesian Standard Quran Mushaf, given that the readability of this mushaf is well-established and has a larger readership, particularly in Indonesia.

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