

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا﴾

Then we caused to Inherit the Book those We have chosen of Our servants

Tajweed Rules Of The Qur'an

أحكام تجويد القرآن

Part 3

الجزء الثالث



By
Kareema Czerepinski

إعداد الأستاذة
كريمة سربنسكي

أحكام تجويد القرآن

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الأستاذة كريمة سربنسكي

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Part Three

Kareema Czerepinski

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

All praises to Allah, who gave me the lifetime to finish this third of the three parts of Tajweed Rules of the Qur'an, and may the praises and blessings of Allah be on our beloved Messenger, Prophet, Muhammed ﷺ to whom the Qur'an was revealed and who taught us proper recitation of Allah's words. It seems this part was long in coming, but Allah is the best of planners and chooses the best time for everything. With the completion of this part, the Tajweed Rules of the Qur'an is completed and all the rules needed for proper recitation of the Qur'an have been explained. I pray that it is a useful guide for the student of the Qur'an. This part was finished after the Arabic was reviewed by his eminence Ash-Sheikh Dr. Ayman Swayd, may Allah grant him all khair in this world and the Hereafter.

I am very pleased that at the same time this series is finished, part one has been translated by some of my former students, now experienced teachers of the Qur'an into French and Urdu. I ask Allah to accept this from the sisters who labored over these translations and pray that these translations of the books will be of assistance to the French and Urdu speaking brothers and sisters in the world.

There are always many to thank, and without a doubt this whole series would never have taken place without Allah's grace, Will, and assistance. I ask Allah to accept this from me and to make it continuous charity for me in my lifetime and after my death.

One brother who helped a great deal after part two had been completed and then erroneously printed without the red coloring was and is brother Ismail Davids. He reviewed it before printing, reviewed it again after erroneous printing, and helped me find a new printer to reprint the whole book over again. He not only helped with the printing, but helped distribute the books both here in Saudi Arabia and in Australia. Brother Ismail also reviewed this final part (part three) more than once, and painstakingly looked over every aspect of formatting and found and pointed out many things not obvious to me. I ask Allah to grant him the highest level in Paradise and to keep him and his family safe from all harm.

My dear sister in Islam Ustadha Nazeeha Medani and her son Muwaafik Rajjoub reviewed in detail the content of the book in both English and Arabic, and pointed out errors and gave suggestions in what took a great deal of time and effort on their part. May Allah reward them for every second they spent doing this, and grant them continuous reward for assisting the students of the Qur'an in obtaining correct and useful knowledge.


I can never thank my beloved and treasured teacher, Ash-Sheikhah Dr. Rehab Shaqaqi enough for all she has done for me over the long spread of time that she has been my teacher. She has encouraged me at all times, given me great advice and guidance, been extremely patient, and most of all, taught me a vast majority of what I know regarding the Qur'an. Without Allah's will and then her guidance, the last chapter of this part on the writing of the Qur'an would not be part of this book. It is the part of the book that I feel the most compassionate about since part of it is new material for the non-Arabs and not even studied much by the Arab speaking students of the Qur'an. May Allah guide her always and keep her and her children safe from all harm and grant her Al-Firdaws.

I also want to express my gratitude to my family who has always supported me and give my special appreciation to both my brother John for the picture on the cover of part one and my sister Edie for the picture on part three. Both pictures were taken near Westfield Wisconsin in the United States.

As usual, I thank my husband Ahmed for all the encouragement, patience, and assistance that he has given me through this part and all the parts of this series and in all my endeavors in seeking knowledge of the Qur'an. May Allah grant him all goodness in this world and the highest place in Paradise in the Hereafter. Ameen.

Karcoma bint Kenny Czerepinaki

August 10, 2006

A decorative border with intricate floral and scrollwork patterns in a light gray color, framing the central text.

The Stop

الموقف

الوقف The Stop

Introduction

One of the most important areas in the science of tajweed is knowledge of الوقف والابتداء (the stop and the start). The understanding of Allah's words cannot be realized nor comprehension of His meaning be achieved without this knowledge. One scholar described الوقف as: "The stop is the ornament of tilaawah, beauty of the reciter, announcement of the succeeding, understanding for the listener, pride of the scholar, and through it one knows the difference between two different meanings...."

Our righteous predecessors were extremely careful in teaching the knowledge of the stop and the start and it is well documented in authentic chains that the sahabah and those that followed them paid great attention to this knowledge. Many of the imams of recitation would not give accreditation (ijazah) ¹ to a student of the Qur'an until they acquired knowledge of the stop and start.

تعريف الوقف في اللغة: هو الكفُّ والحبس

The linguistic definition of the stop: Halt and imprisonment.

تعريفه في الاصطلاح: هو قطع الصوت عند آخر الكلمة زمنًا يتنفس فيه عادةً بنية استئناف القراءة لا بنية الإعراض عنها

Its applied definition: Cutting of the sound at the end of a word, usually for the period of time of breathing, with the intention of return to the recitation, not with the intention of abandoning the recital.

- The basmalah is required after the stop when beginning a surah.
- The stop can be at the end of an aayah, or in the middle of an aayah.
- It can never be in the middle of the word, or in between two words that are joined in writing such as stopping on "أن" when written as a joined phrase "ألن" in the aayah:

﴿ أَحْسَبُ الْإِنْسَانَ أَلَّنْ نَجْمَعُ عِظَامَهُ ﴾

¹ Ijazah of the Qur'an is given to a student of the Qur'an who recites the complete Qur'an with mastered tajweed by memory to a sheikh (or sheikhah) who has an authentic chain of transmission to the Prophet, r, and the sheikh (or sheikhah) then accredits their recitation as completely correct in all aspects and authorizes the student to transmit the Qur'an to others.

أقسام الوقف Divisions of the Stop

There are three divisions:

1. الوقف الاختياري The Optional Stop: This is what was intended by the reciter by his own choice, without any outside reasons. This is the type of وقف that will be discussed in this section.

2. الوقف الاضطراري The Compelled Stop: This is what comes forth to the reader as a compelling reason for stopping such as shortness of breath, sneezing, coughing, disability, forgetfulness, and whatever is similar to these causes. In these cases it is allowed to stop on the end of the word the reciter was at, even if the meaning is not complete. After the compelling state has passed, the reader then starts with the word stopped on, and then joins it with what follows if it is a sound beginning; if not, the reader then should start with what is sound for a beginning.

3. الوقف الاختياري The Test Stop: This is what is required of the student when being examined or taught by a teacher.

Some scholars add a fourth division of stopping called الوقف الانتظاري (the waiting stop). This stop is when the reader stops at a word that has more than one way of recitation, with the intention of resuming with the other way, when reading by combining all of the ways of recitation while being taught by or presenting the reading to a sheikh.

الوقف الاختياري The Optional Stop

ينقسم الوقف الاختياري إلى أربعة أقسام The optional stop is divided into four categories:

1. تام Complete
2. كاف Sufficient
3. حسن Good
4. فبيح Repulsive

الوقف التام The Complete Stop

Its definition: هو الوقف على كلام تم معناه وليس متعلقاً بما بعده لا لفظاً ولا معنى تعريفه stop on an utterance complete in meaning and not attached to what follows it in grammatical expression or in meaning.

If something is attached in meaning, it means that the preceding and following words are attached in meaning, but not necessarily attached in grammatical structure.

Its rule: يحسن الوقوف عليه والابتداء بما بعده حكمه what follows it.

This category of وقف is usually found at the end of an ayah, the end of each surah, and at the completion of stories in the Glorious Qur'an. This is exemplified in stopping on the aayah:

﴿ مَلِكِ يَوْمِ الدِّينِ ﴾ [الفاتحة: 4]

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾ [الفاتحة: 5]

[It is You we worship and You we ask for help].

Another example of الوقف التام is when stopping on

﴿ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ [البقرة: 5]

﴿ إِنَّ الَّذِينَ كَفَرُوا ﴾ [Indeed, those

who disbelieve...]. This is because the word "الْمُفْلِحُونَ" is attached to what

preceded it as to the characteristics of the believers, and what follows is separate from it, attached to the state of the disbelievers.

Sometimes the scholars differ as to where in an aayah there is a وقف تام, depending on their varied opinions of the tafseer as well as grammar of the aayaat.

الوقف الكافي The Sufficient Stop

هُوَ الْوَقْفُ عَلَى كَلَامٍ تَمَّ مَعْنَاهُ وَتَعَلَّقَ بِمَا بَعْدَهُ مَعْنَى لَا لَفْظَاتٍ تَعْرِيفُهُ

Its definition: It is the stop on an utterance that is complete in meaning, and is attached to what follows it in meaning, but not in grammar. It can be at the end of an aayah, or in a middle of an aayah. It is called كافي or sufficient, due to its lack of attachment grammatically to what follows, even though it is attached in meaning.

Its rule: حُكْمُهُ يَحْسَنُ الْوَقْفُ عَلَيْهِ وَالْإِتِّدَاءُ بِمَا بَعْدَهُ كَالْوَقْفِ التَّامِ. It is advisable to stop on it, and start with that which follows, just as in the complete stop.

Examples of الوقف الكافي with the star symbol * showing in the English meaning of the aayah where stop would be, and the word or aayah marker in red showing the stop in the aayah itself:

➤ Stopping on the word ﴿يُنْفِقُونَ﴾ "they spend" is a وقف كافي.

﴿وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ ﴿ [البقرة: 4-3]

And from which we have given them in wealth, they spend. And those that believe in that which was revealed to you.*

➤ Stopping on the word ﴿يُوقِنُونَ﴾ "certain".

﴿وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾ أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ﴿ [البقرة: 4-5]

And in the Hereafter, they are certain. They are on guidance from their Lord.*

- Stopping on the word ﴿ خَلِيفَةً ﴾ :

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيفَةً ۗ قَالُوۡۤا اَتَجْعَلُ

فِيهَا مَنْ يُّفْسِدُ فِيهَا ﴾ [البقرة: 30]

*And [mention, O Muhammed], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." * They said, "Will You place upon it one who causes corruption therein....*

الوقف الحسن The Good Stop

تعريفه: هو الوقف على كلام ثم معناه وتعلق بما بعده لفظاً ومعنى. Its Definition: It is the stop on an utterance, complete in its meaning, but is attached to what follows it grammatically and in meaning.

It could be attached grammatically such as stopping on a word that has a subsequent adjective, therefore leaving out the adjective. It could be stopping on a conjunctive sentence without the statement that the conjunctive was joining to. Another possibility is stopping on an exceptional statement without the exception stated.

الوقف الحسن can be found at the end of an aayah, or in the middle of an aayah, just as the other stops.

Reason for its name: It is called حسن or good due to the fact that stopping on it leads to understanding of a meaning.

حكّمه: يحوز الوقف عليه، ولا يحوز الابتداء بما بعده لتعلقه به لفظاً ومعنى إلا إذا كان رأس آية، فيحوز الابتداء بما بعده لأن الوقف على رؤوس الآي سنة

Its rule: it is good to stop on it, but not good to start on what follows it, due to its attachment to what follows grammatically and in meaning. An exception to this would be the end of an aayah. Stopping on the end of an aayah is Sunnah.

Example:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ [الفاتحة: 2]

All the praises and thanks be to Allâh*, the Lord of the 'Alamîn.

﴿ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴾

Who believe in the unseen *and perform prayer, and spend out of what We have provided for them.

Note: Some scholars may consider a particular stop حسن (good), while others consider the same stop كافي (sufficient), and still others تام (complete). This difference of opinion stems from variances in conclusions as to the make-up of the grammatical sentence.

الوقف القبيح The Repulsive Stop

تعريفه: هُوَ الْوَقْفُ عَلَى مَا لَا يُؤَدِّي مَعْنَى صَّحِيحًا وَذَلِكَ لِشِدَّةِ تَعَلُّقِهِ بِمَا بَعْدَهُ لَفْظًا وَمَعْنَى
Its Definition: It is the stop on what does not give a correct meaning, and that is due to its strong attachment to what follows in grammar, and in meaning.

It would be قبيح (repulsive) if one stopped on the adjective without the noun, such as in:

﴿ ذِكْرٌ رَحْمَتِ رَبِّكَ ﴾ [مريم: 2]

(This is) a mention * of the mercy of your Lord

It would also be قبيح (repulsive) if one stopped on the verb without the subject, as in:

﴿ قَالَ اللَّهُ إِنِّي مُنزِلُهَا عَلَيْكُمْ ﴾ [المائدة: 115]

Said * Allâh: "I am going to send it down unto you."

There are many examples of these. الوقف القبيح is not limited to just these categories. Any time the phrase is incomplete in grammar and meaning it is قبيح (repulsive). Some other examples follow:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ [الفاتحة: 2]

All the praises * be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).

﴿ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ ﴾ [الأنبياء: 104]

And (remember) the Day when We shall roll up* the heavens like a scroll rolled up for books.

﴿ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ﴾ [البقرة: 51]

And (remember) when We appointed for Mûsâ (Moses) forty* nights

There are degrees of repulsiveness in وقف قبيح, where one stop can be more repulsive (أفح) than another place.

Stopping on a phrase with no meaning:

﴿ الْحَمْدُ ﴾ ﴿ بِسْمِ ﴾

1. Stopping on a word signifying a meaning other than what Allah, the Perfect wants:

﴿ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴾

[الأنعام: 36]

*It is only those who listen (to the Message) whom will respond (benefit from it), and the dead (disbelievers) *. Allâh will raise them up, then to Him they will be returned (for their recompense).*

2. Stopping on a word signifying the opposite of what Allah سبحانه, wants:

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى ﴾ [النساء: 43]

*O you who believe! Approach not As-Salât (the prayer) * when you are drunken*

﴿ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴾ [الشورى: 48]

*We have not sent you * (O Muhammad (peace and blessings of Allah upon him)) as a Hafîz (watcher, protector) over them (i.e. to take care of their deeds and to recompense them).*

These stops obviously corrupt the meaning. It is then necessary for those whose breath cuts off at these places to go back one or two words so that phrase is joined together into the intended meaning.

3. Stopping on a place that signifies that which is not a suitable description of The Exalted, or that which contradicts our creed (note the asterisks for places that it is not appropriate to stop):

﴿ إِنَّ اللَّهَ لَا يَسْتَحْيَىٰ ۖ أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً ﴾ [البقرة: 26]

*Verily, Allâh is not ashamed * to set forth a parable even of a mosquito*

﴿ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ [البقرة: 258] ﴿

*So the disbeliever was overwhelmed [by astonishment], And Allāh * guides not the wrongdoing people.*

﴿ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّءِ ۗ وَاللَّهُ أَكْبَرُ ۗ ﴾ [النحل: 60]

[

*For those who believe not in the Hereafter is an evil description, and for Allāh * is the highest description.*

4. Stopping on a negative and the exception to it follows:

﴿ فَاعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ﴾ [محمد: 19] ﴿

*So know (O Muhammad) there is no deity * but Allāh*

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ [الذاريات: 56] ﴿

*And I (Allāh) created not the jinn and mankind * except that they should worship Me (Alone).*

One must be very careful not to stop on these kinds of stops, especially the last two categories.

5. وقف فسيح (the arbitrary stop) follows the وقف التعسف. Some reciters stop on their own whims without following the meaning and grammatical make-up of the verse:

﴿ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ

الْكٰفِرِينَ ﴾ [البقرة: 286] ﴿

*Pardon us and grant us Forgiveness. Have mercy on us. You * are our Maulā (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."*

﴿ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيْ أَنْ أَقُولَ مَا لَيْسَ لِيْ بِحَقِّكَ ﴾ [المائدة: 116] ﴿

He will say: "Glory be to You! It was not for me to say what I had no right (to say).*

حُكْمُهُ: لا يَحُوزُ للقارئُ تَعَمُّدُ الْوَقْفِ عَلَى شَيْءٍ مِنْ هَذِهِ الْوَقُوفِ وَمَا شَاكَلَهَا إِلَّا لِضَرُورَةٍ كَضَيْقِ نَفْسٍ أَوْ عَطَاسٍ أَوْ نَسْيَانٍ

Its rule (الوقف القبيح): These stops and those similar to them are not allowed intentionally, except when compelled such as in shortness of breath, sneezing, or forgetting.

After the state that compelled the stop has elapsed, the reader then must repeat one, two, or more words, as necessary to convey the correct and sound meaning. Sheikh Ibn Al-Jazaree pointed this out in his work: منظومة: الْمُقَدِّمَةُ فِيمَا يَجِبُ عَلَى قَارِئِ الْقُرْآنِ أَنْ يَعْلَمَهُ:

وغيرُ ما تمَّ قَبِيحٌ وَلَهُ الْوَقْفُ مُضْطَرًا وَيَبْدَأُ قَبْلَهُ

الْوَقْفُ اللَّازِمُ The Required Stop²

هو الْوَقْفُ عَلَى كَلِمَةٍ تَبَيَّنُ الْمَعْنَى وَلَا يُفْهَمُ هَذَا الْمَعْنَى بِدُونِ هَذَا الْوَقْفِ. وَقَدْ يُسَمَّى بِالْوَقْفِ الْوَاجِبِ، وَيُلْحَقُ بِالْوَقْفِ الْكَافِي.


It is the stop on a word which explains the meaning, and this meaning would not be understood without this stop. It is also called the required stop and it follows the الوقف الكافي.

² Some modern tajweed books add a sub category to both the complete and sufficient stop called الوقف اللازم. Imam Al-Jazaree did not have these sub categories. We should try to stop all on تام or كاف stops.

Stop signs in the Medinah Complex printing of the Qur'an

There are different printings of the Qur'an and scholars of each different printing have determined when and where to put a sign for stopping, with different signs having different meanings. The following signs are found in the Medinah Printing Complex copy of the Qur'an:

Symbol	Meaning	Example
ج	This means it is allowed to stop on this word. The letter جيم stands for جائر.	﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾
ص	This stop indicator means it is allowed to stop, but continuing is better. The letters ص، ل، ي pronounced الوصل أولي mean صلي.	﴿ وَعَلَىٰ أَبْصَرِهِمْ غِشْوَةٌ ﴾
ق	In this case the indicator means that is allowed to stop, and that it is better to stop. The letters: ق ل ي are pronounced قلى and mean الوقف أولى.	﴿ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ﴾
◦	This indicator shows that that is required to stop and that not stopping on this word could change the intended meaning of Allah's words.	﴿ فَلَا تَخْزِنَكَ قَوْلُهُمْ ﴾
لا	The word لا is used as an indicator either not to stop, or not to stop on the marked word and start on the following word. Sometimes stopping on the word marked this way is allowed, but starting on the next word is not.	﴿ تَخْرُجُونَ الرُّسُولَ وَإِيَّاكُمْ ۚ أَنْ تُوْمِنُوا بِاللَّهِ رَبِّكُمْ ﴾

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The Start

الابتداء

الابتداء The Start

The start in the perception of scholars of recitation refers to resumption of recitation after cutting off recitation or stopping. The start is only by choice in contrast to the stop, which may be by choice or compulsion. For that reason it is demanded of the reader when beginning, that he/she start his/her recitation with an independent phrase that conveys the intended meaning, not attached to that which precedes it grammatically.

قاعدة: يَحُورُ الْإِبْتِدَاءُ بِمَا بَعْدَ الْوَقْفِ التَّامِ أَوْ الْكَافِي حَوَازًا مُطْلَقًا وَيَحُورُ الْإِبْتِدَاءُ بِمَا بَعْدَ الْوَقْفِ الْحَسَنِ إِنْ كَانَ رَأْسَ آيَةٍ فَقَطْ

Its rule: It is allowed to begin with what comes after a complete or sufficient stop under any circumstances, and allowed to start with that which comes after a good stop, only if it is the end of an aayah.

Note: This is only after a وقف and NOT after قطع (stopping and cutting off recitation).

The start can be divided into two types:

1. الابتداء الجائز The allowed start
2. (الابتداء القبيح) The start that is not allowed غير الجائز

الابتداء الجائز The Allowed Start

هُوَ الْإِبْتِدَاءُ بِكَلَامٍ مُسْتَقِلٍ الْمَعْنَى وَيُبَيِّنُ مَعْنَى أَرَادَهُ اللَّهُ تَعَالَى وَلَا يُخَالِفُهُ تَعْرِيفُهُ
Its Definition: It is starting with an independent meaningful phrase that makes clear the connotation that Allah desires, and does not contradict it.

All starts after a وقف تام (complete stop) or وقف كافي (sufficient stop) are allowed, but starts after قطع (cutting off recitation) should only be after a وقف تام. Starting after a وقف حسن is allowed only if the start is the beginning of an aayah and this ابتداء can only be after a وقف never after قطع.

Many scholars call الابتداء after a وقف تام, "ابتداء تام", (complete start) and الابتداء after a وقف كافي, "ابتداء كافي", (sufficient start), and الابتداء after a وقف حسن, "ابتداء حسن", (good start). We repeat the warning one more time, الابتداء الحسن is only allowed at the beginning of an aayah which follows الوقف الحسن that was at the end of the preceding ayaah.

الابتداء غير الجائز The Start that is not allowed

هُوَ الْإِبْتِدَاءُ الَّذِي يُلْغِي الْمَعْنَى الْمُرَادَ أَوْ يُفْسِدُهُ أَوْ يُغَيِّرُ تَعْرِيفَهُ

Its Definition: It is the start that cancels out the intended meaning, or corrupts it, or changes it.

الابتداء can in this case run from قبيح to أفسح. One type of ابتداء قبيح (repulsive start) is beginning with that which is attached to what preceded it grammatically and in meaning. An ابتداء أفسح would be when starting with a word that leads to a meaning other than that Allah, The Exalted, wants, or a meaning that is in disagreement with our creed. Purposely starting in one of these places is sinful. Examples of this are as follows:

﴿ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴾ [البقرة: 116]

And they say: *Allâh* has begotten a son

﴿ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ﴾

[آل عمران: 181]

Indeed, *Allâh* has heard the statement of those (Jews) who say: "*Truly, Allâh is poor and we are rich!*"


﴿ وَقَالَتِ الْيَهُودُ وَالنَّصْرَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُرُ ﴾ [المائدة: 18]

And (both) the Jews and the Christians say: "*We are the children of Allâh and His loved ones.*"

A stop may be حسن and starting on what follows قبيح or repulsive, if it ruins the intended meaning. An example of this is found in *سورة الممتحنة* 1 of


﴿ تَخْرُجُونَ الرِّسُولَ * وَإِيَّاكُمْ أَنْ تَتُومِنُوا بِاللَّهِ رَبِّكُمْ ﴾ [الممتحنة: 1]

A reader stopping on the word الرَّسُولُ, would be stopping on a وَقْفٌ حَسَنٌ; but starting with what follows وَإِيَّاكُمْ أَنْ تُؤْمِنُوا is a اِبْتِدَاءٌ قَبِيحٌ (repulsive start). The meaning would then be that of a warning, stating be careful **not** to believe in Allah. Obviously this is a very bad start indeed.



The Cut Off

القطع



القطع The Cut Off

الإزالة والإبادة لغته: تعريفه لغة: Its linguistic definition: The separation, to put an end to something.

القطع الاصطلاحاً: تعريفه اصطلاحاً: Its applied definition: Cutting off the recitation and ending it.

With the cut off, the reader changes to a different state outside the state of recitation. The قطع can only be at the end of an aayah, in difference to the وقف which can be at the end of an aayah, or in the middle of an aayah. If the reader returns to reciting the Qur'an after cutting off, then he/she should start with الاستعاذة , and if starting a surah, the basmalah also. If the reader is starting in the middle of a surah, he/she has the choice of adding the basmalah after the استعاذة or not. Care should be given when cutting off the recitation so that the cut off is on an aayah giving full correct meaning. The reader should not tie himself/herself down to stopping on the end of a رُبع or at a حِزْب (half juz' mark), or at the end of a juz', nor that he/she start his recitation at the beginning of one of these sections. Many times the end of these sections is very much attached to what follows it, and it is inappropriate to cut off the recitation at these points. A few examples follow of the ends of أجزاء (plural of juz') that are very connected to the first aayah of the subsequent new juz'. This is not a complete listing and there are many times that the end of a juz' is tied in meaning and in grammar to the beginning of the next juz'.

﴿ ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ ﴿٥٢﴾

﴿ وَمَا أُبْرِيُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي

غَفُورٌ رَّحِيمٌ ﴿٥٣﴾ [يوسف: 52-53]

[Then said: "I asked for this inquiry] in order that he may know that I betrayed him not in (his) absence. And, verily! Allâh guides not the plot of the betrayers." * "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."

﴿ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾ ﴾
 ﴿ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ ﴾ [التوبة: 92-93]

Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihād). The ground (of complaint) is only against those who are rich, and yet ask exemption.*

﴿ أَيُنْكُمُ اللَّاتُونَ الرَّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٦﴾ ﴾
 ﴿ فَمَا كَانَ جَوَابَ قَوْمِهِ ۖ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٥٥﴾ ﴾ [النمل: 55-56]

*"Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly." * There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!"*

It is therefore not appropriate to cut off the reading at these points, or to begin the subsequent reading with what follows. The division of the Qur'an into ajzaa' and other sections is not part of the revelation, rather it was done by independent judgment.

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The Breathless Pause

السكوت

السكوت The Breathless pause

اللغة : Its language definition: Forbiddance

تعريفه في الاصطلاح : قَطْعُ الصَّوْتِ عَلَى حَرْفٍ قُرْآنِيٍّ بِزَمَنِ لَا يُتَنَفَّسُ فِيهِ عَادَةً بِنِيَّةِ اسْتِثْنَاءِ الْقِرَاءَةِ. تعريفه في الاصطلاح

Its applied definition: Cutting off the sound on a Qur'anic letter for a time without taking a breath, usually with the intent of returning to the recitation.

Places that حفص عن عاصم من طريق الشاطبية has a سكت

It has been related that حَفْصٌ عَنْ عَاصِمٍ مِنَ الشَّاطِبِيَّةِ would stop gently without breathing while in the state of continuing his recitation in four places of the revelation.

حكمه: **Its rule:** It is required to read these four places with a سَكْتٌ when continuing reading in the recitation of Hafs 'an 'Aasim by the way of Ash-Shatibiyyah.

1. Imam حفص read with a سَكْتٌ on the أَلِفٌ substituted in place of the tanween in the word

﴿ عَوَجَا ﴾, at the beginning of surah الكهف, when joining the first aayah with the next

one, then would read ﴿ قَيِّمًا ﴾. This doesn't mean that it is not allowed to stop on the

word ﴿ عَوَجَا ﴾ since it is the end of an aayah:

﴿ وَلَمْ تَجْعَلْ لَهُ عَوَجًا ﴿١﴾ قَيِّمًا لِيُنذِرَ بَأْسًا شَدِيدًا ﴾ [الكهف: 2-1]

2. There is also a سكت after the word ﴿مَرَقِدِنَا﴾, in surah يس aayah 52, then the reading continues with the next phrase: ﴿هَذَا مَا وَعَدَ الرَّحْمَنُ﴾. It is allowed to stop on the word ﴿مَرَقِدِنَا﴾, then there obviously would be no سكت:

﴿قَالُوا يَنْوِيلَنَا مِنْ بَعَثْنَا مِنْ مَرَقِدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ
الْمُرْسَلُونَ﴾ [يس: 52]

The recitation of حفص من طريق الشاطبية also reads the word ﴿مَنْ﴾, with a سكت in aayah 27 of surah القيامة, then he continues with the word ﴿رَاقٍ﴾. There is إظهار of the إدغام since the سكت prevents إدغام:

﴿وَقِيلَ مَنْ رَاقٍ﴾ [القيامة: 27]

3. حفص also has a سكت on the لام of the word ﴿بَلَّ﴾ with إظهار of the لام because the سكت prevents the إدغام in aayah 14 of surah المطففين. He then recites the next word ﴿رَانَ﴾:

﴿كَلَّا بَلَّ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾ [المطففين: 14]

NOTE: These four سكتات are required when reading these words in continuum with what follows, when reciting by the Shatabiyyah way of Hafsa.

There are also *سكّات جائزة* (allowed breathless pauses) in two different places in the Qur'an. This means there is more than one allowed way of reading in these places.

1. The first allowed *سكت* is between the end of surah الأنفال, and the beginning of surah التوبة.

﴿ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾ بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ ﴾

The allowed *سكت* is on the letter *ميم* of the word ﴿ عَلِيمٌ ﴾ then the recitation continues

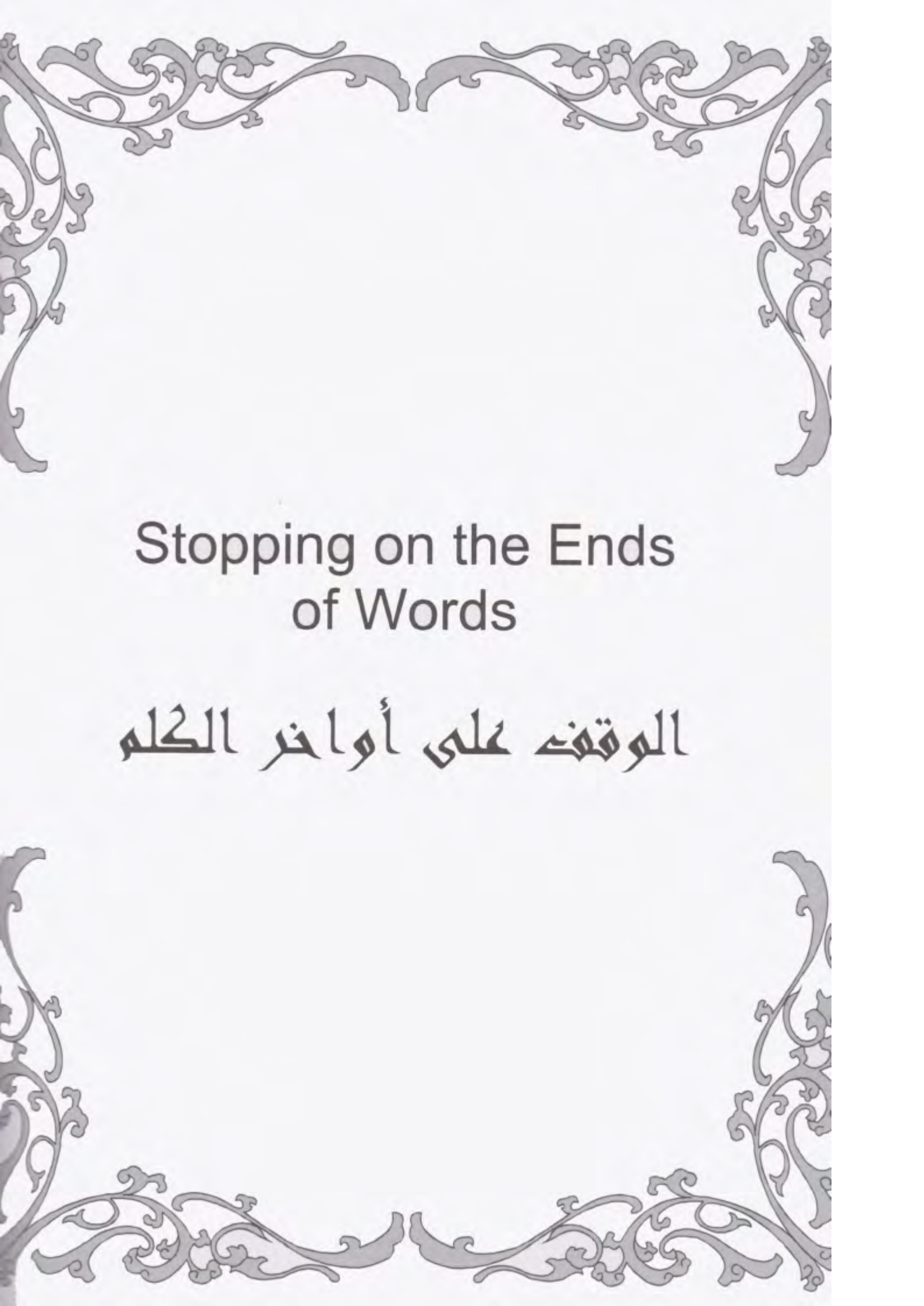
with ﴿ بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ ﴾.

2. The second allowed *سكت* is on the word ﴿ مَالِيَهُ ﴾, in aayah 28 of surah الحاقة when reading in continuation with the next aayah.

﴿ مَا أَغْنَىٰ عَنِّي مَالِيَهُ ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِيَهُ ﴿٢٩﴾ [الحاقة: 28-29]

We previously studied that there is another allowed way of reading, when joining these two aayaat, that is: *عدم السكت مع إدغام الهاء في الهاء*. Both of these two ways of joining these two aayaat are allowable.

NOTE: There is a small *سين* above the words indicating the place of *سكت* in the Glorious Qur'an.

A decorative border with intricate floral and scrollwork patterns in a light gray color, framing the central text.

Stopping on the Ends
of Words

الموقف على أواخر الكلم

Stopping on the Ends of Words

The ends of words are classified as صحيح (strong) or مُعْتَل (weak). When the end of a word is classified as صحيح (strong), this means the last letter is not an ألف or واو or a ياء. The last letter of this word can have a سُكُونٌ فِي حَالِي الْوَصْلِ وَالْوَقْفِ (sukoon when continuing or stopping), such as in stopping on the last word in this aayah:

﴿ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴾, or can be متحرك وعرض عليه السكون في الوقف في الوقف (voweled and the sukoon is incidental or temporary when stopping, as in)

﴿ يَوْمَ تُبَلَى السَّرَائِرُ ﴾. When the end of a word can be classified as مُعْتَل (weak),

it means the last letter is an ألف or واو or a ياء. This is exemplified in the second two words of the aayah: ﴿ ثُمَّ دَنَا فَتَدَلَّى ﴾.

The Stop on a Word With a Strong Ending.

It was stated in the previous paragraph that a word الصَّحِيحَةُ الْآخِرُ (strong ending) can either have a sukoon in both states of وَقْفٌ وَوَصْلٌ, or can have a sukoon when stopping and voweled when continuing. If the end of the word has a sukoon, the stop can only be with a sukoon, as in

﴿ وَرَبِّكَ فَكَبِّرْ ﴾. If the end of the word was voweled and a sukoon was put on the

letter for stopping, (مُتَحَرِّكٌ وَعَرَضَ عَلَيْهِ السُّكُونُ لِلْوَقْفِ), then there are five possible ways of stopping on it.

1. السكون المَحْضُ (the pure, unmixed sukoon)
2. الرُّومُ (giving only 1/3 of a vowel count)-to be discussed shortly
3. الإِشْمَامُ (a dhammah of the two lips, with no sound)-to be discussed shortly
4. الحَذْفُ (deletion)
5. الإِبْدَالُ (substitution)

Stopping with the rōom and What is Allowed With it **الوقف بالرّوم وما يجوز فيه**

The linguistic definition of the rōom: The request الطلب تعريف الروم لغة:

هو ضعفُ الصّوتِ عند الوقفِ على الضّمة أو الكسرة بحيثُ يذهبُ مُعظَمُ صَوْتِهَا تعريفه في اصطلاحاً:

Its applied definition: It is weakening of the sound when stopping on a dhammah or a kasrah so that most of its sound disappears.

The scholars have determined that the weakening of the sound with a vowel in **الرّوم**, is such that it diminishes until it reaches only **one third** of a full vowel count. More is removed from the vowel than remains when reciting with the **روم**. The sound is weakened due to the shortening of its time and the lowering of the volume of the recitation. The listener close by can hear it, even if blind.

Stopping with **الرّوم** can be on the **مرفوع** and **منجّور** of conjugated words; and on the **مضموم** and **مكسور** of non-conjugated words. It does not matter if the letter stopped on is **مُخفّف** (without a shaddah), or **مهموز مُشدد** (a hamzah) or not, **مُنون** (has a tanween) or not. If there is a tanween it **must not be:**

1. **مَنصوب** (must not have a fathah- **فَتْحَة**).
2. **هَدَى** (a word with a tanween ending with alif maqsoora, as in **هَدَى**). The tanween in both of these cases is changed into an alif when stopping.

The rōom cannot be in a word ending with a fathah (فَتْحَة), regardless whether it is a conjugated word ending with a fathah (فَتْحَة) or a fixed fathah (فَتْحَة).

The reason for this is due to the lightness of the fathah (فَتْحَة) as well as its covertness. If some of it were emitted with a روم, all of it would be emitted. The فَتْحَة does not accept division; and this is in contrast to the كسرة and ضمة. Imam Ash-Shatibee in his prose: جرز الأمانى ووجه التهانى, described the روم in the following way.

بصوتٍ خفيٍّ كلُّ ذانٍ تنولاً

And your "rawm" is listening to
the vowel when stopping

ورومك إسماعٍ المَحْرُوكِ وأقفاً

With a hidden sound every close
one {can hear}

الروم when stopping with

The rules for the letters and lengthenings are the same as when continuing reading.

1. **مد اللين The soft lengthening**

When stopping on the end of a word with a روم that is preceded with a حرف لين, the مد اللين is dropped. The حرف اللين is recited with a "مداً ما", just as when continuing the recitation.

2. **الراء أحكام الراء من حيث التفخيم والترقيق The rules of tafkheem and tarqeeq of the ra**

When stopping on a راء at the end of a word with a روم, there is observance of تفخيم وترقيق as would be observed when continuing the recitation. If there is a كسرة on the راء, there would be ترقيق, and if there was a فتح or a ضمة on the راء, there would be تفخيم.

Examples:

﴿عُقْبَى الدَّارِ﴾ ﴿وَالْفَجْرِ﴾ These words have ترقيق of the راء when stopping with روم, because they have a كسرة when continuing.

﴿مُسْتَمِرٌّ﴾ ﴿سِحْرٌ﴾

These words have تفخيم of the راء when stopping with روم, due to the ضمة pronounced when continuing.

3. القلقة The Qalqalah

If the last letter of the word that is to be stopped on with رَوْمٌ is a قلقة letter, the قلقة would not be apparent.

4. المَدّ العارض للسُّكُونِ The conditional sukoon lengthening

When stopping with a رَوْمٌ only two counts can be used, exactly like when continuing (المَدّ الطَّبِيعِي).

Stopping with the إشمَام and What is Allowed With It

تعريف الإشمَام: هُوَ عِبَارَةٌ عَنِ ضَمِّ الشَّفَتَيْنِ كَهَيْئَتِهِمَا عِنْدَ التُّطْقِ بِالضَّمَّةِ مِنْ غَيْرِ صَوْتٍ بُعِيدَ تَسْكِينِ الْحَرْفِ الْمَضْمُومِ، إِشَارَةٌ إِلَى أَنَّ أَصْلَهُ الضَّمُّ.

The definition of the إشمَام: It is an expression of circling the two lips as they are shaped when pronouncing a dhammah, with no sound, a little bit after putting a sukoon on the letter that has a dhammah, indicating that its original vowel is a dhamm.

It is necessary that there be a space left between the two lips when executing the إشمَام . It is important that the إشمَام be after making a sukoon on the last letter, without relaxation. If relaxation occurs then there is سكون محض only and no إشمَام . الإشمَام is seen visually and not heard audibly, which is why only one endowed with eyesight can perceive it. This is the opposite of الرَّوْمُ which is heard, but has nothing to do with vision. The إشمَام is allowed after a مرفوع of a conjugated word, and a مضموم of a non-conjugated word, excluding all other vowels. It is only suitable for words that end in a ضمة, since it consists of making a ضمة of the two lips. Imam Ash-Shaatibee, may Allah be Merciful to him, described the إشمَام in his prose, commingly known as مثنى الشَّاطِيبِيَّة, as:

يُسَكَّنُ لَا صَوْتَ هُنَاكَ فَيَصْحَلَا

And the ishmam is closing the lip shortly after

وَالْإِشْمَامُ إِطْبَاقُ الشَّفَاهِ بُعِيدَ مَا

Making sukoon without a sound here even weak

Imam ibn Al-Jazaree explained the روم and إشماء as follows in his prose: المقدمة

وَخَازِرِ الْوَقْفِ بِكُلِّ الْحَرَكَةِ إِلَّا إِذَا رُمْتَ قَبْضُ الْحَرَكَةِ

إِلَّا بِفَتْحٍ أَوْ بِنَصْبٍ وَأَشْمٍ إِشَارَةً بِالضَّمِّ فِي رَفْعٍ وَضَمِّ

And beware (خاذر) of stopping
with a vowel

Except if you made a روم then
part of a vowel

Except with a فتحة or a nasb¹ and
make إشماء

By indicating a ضمة with raf'a
and ضم

Stopping with a pure sukoon, and what is allowed with it

The sukoon is tantamount to removing the vowel on the letter that is being stopped on. مخض can be defined as: الخالي المحرّد أو الخالص من الروم والإشمام, meaning: clearly void or free from الروم and الإشمام.

السكون المخض can be on all مرفوع ومنصوب ومخزور of المعرب (conjugated words), and on the مبي of مبني (non-conjugated words). It can be on a word that ends with a شدة or without, and ends with a tanween, or not, but cannot be on a word that ends

with تنوين منصوب (a tanween that has a fath), as in ﴿حُوبًا كَبِيرًا﴾.

As previously stated السكون المخض is not allowed when the word stops with an alif, a wow, or a ya'. These are not ساكن صحيح.

¹ Note: The word nasb generally but not always refers to a conjugated word ending with a fathah. The word raf'a, also generally, but not always refers to conjugated a word ending with a dhammah.

That which can be stopped only on with a pure sukoon, and **رُوم** and **إِشْمَام** are not permitted

1. That which has a sukoon on the end of the word when continuing and when stopping, as in:

﴿ وَرَبِّكَ فَكَبِّرْ ﴾ ﴿ قُمْ فَأَنْذِرْ ﴾

2. Conditional vowelization. That which is voweled when continuing with a presented vowel to eliminate the meeting of two non-voweled letters, as in:

﴿ أَنْ أَنْذِرِ النَّاسَ ﴾
﴿ وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ ﴾

Included in **عارض الشكل** (conditional or incidental vowels) are the words ﴿ حِينِيذٍ ﴾ and ﴿ يَوْمِيذٍ ﴾, because the kasrah on the **ذال** is presented. The **رُوم** and **إِشْمَام** are forbidden from the presented vowel in general because its origin was a sukoon.

3. That which has a fathah (فَتْحَة) on it a congugated or permanent (not incidental) fathah (فَتْحَة), but not with a tanween. Examples:

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾ This is a conjugated fathah (فَتْحَة)

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴾ This is a permanent or fixed fathah (فَتْحَة)

﴿ الَّذِي تُخْرِجُ الْخَبَاءَ ﴾ This is a conjugated fathah (فَتْحَة)

4. هاء التانيث وهي قسمان The female هاء which has two divisions:

a. هاء مربوطة A division that was written with هاء مربوطة This is exemplified

in: ﴿ مَغْفِرَةً ﴾ ﴿ أَلْجَنَّةَ ﴾. All agree that these words have سكون مخض when

stopping, and no إشماء أو روم are allowed. This is due to that fact that الروم والإشماء make clear the vowel of the letter that is being stopped on (when the word is read continuing), here being the letter هاء which has no vowel when continuing because it is exchanged for تاء. This تاء is not present when stopping, instead these words are stopped on with the letter هاء. الروم والإشماء are not used in a letter whose vowel is not on it but on a different, exchanged letter.

b. تاء رسم بالتاء الميسوطة A division that was written with an open تاء.

This division, according to حفص, can be stopped on three possible ways: السكون المخض, depending on the vowel of the تاء when continuing. If it has a ضمة, it can be

stopped on all three ways, as in: ﴿ وَجَنَّتْ نَعِيمٍ ﴾. If it has a kasrah on it, stopping

with a سكون مخض and روم are allowed, as in:

﴿ وَبِنِعْمَتِ اللَّهِ ﴾. If it has a fathah (فحة), it can only be stopped on with السكون

as in: ﴿ رَحِمْتَ رَبِّكَ ﴾. It is to be noted that the هاء التانيث is always conjugated, and never fixed in vowel.

5. هاء الضمير (The pronoun or possessive pronoun هاء)

The pronoun هاء which is found only at the end of words can be stopped with an absolute sukoon, and all are agreement with this. There is a difference of opinion as to whether it can be stopped with الروم and الإشماء. There are three schools of thought concerning this:

a. المذهب الأول The first school of thought: منع الروم والإشماء فيها مطلقاً Complete forbiddance of there being روم and إشماء on the هاء, using the هاء التانيث as a gauge because of the similarity between it and the هاء الضمير when stopping.

b. المذهب الثاني The second school of thought: جواز الروم والإشماء تبعاً لحركة الهاء عند جواز الروم والإشماء تبعاً لحركة الهاء عند جواز الروم and إشماء depending on the vowel of the هاء when continuing.

c. المذهب الثالث The third school of thought: It is divided into sections, and according

to Imam ابن الجسري, it is the most correct school of thought. This school of thought is called مذهب التفصيل. There is forbiddance of روم and إثمam in four states, and allowance of them in all other states, which in Arabic is: مَنَعَ الرُّومَ وَالإِثْمَامَ فِيهَا فِي أَرْبَعِ صُورٍ وَحَوَازِهَا فِيمَا عَدَاهَا.

These four states that forbid الروم والإثمam in this school of thought are:

- 1) هاء أن يَقَعُ قَبْلَ الْهَاءِ يَاءٌ سَاكِنَةٌ سِوَاءَ كَانَتْ مَدِّيَّةً أَوْ لَيْنِيَّةً When a ياء saakinah occurs before a هاء, whether it is a ياء مدّية or ياء لينية, such as in: ﴿وَلَأَبْوَيْهِ﴾ ﴿أَنْ أَرْضِعِيهِ﴾.
- 2) هاء أن يَقَعُ قَبْلَهَا وَاوٌ سَاكِنَةٌ وَيَسْتَوِي فِي ذَلِكَ الْوَاوُ الْمُدِّيَّةُ أَوْ اللَّيْنِيَّةُ When a واو saakinah occurs before the هاء, with no difference being made to whether the واو saakinah is a واو مدّية or واو لينية as in: ﴿فَلَمَّا رَأَوْهُ﴾ ﴿حَرَّقُوهُ﴾.
- 3) ﴿حَقَّ قَدْرِهِ﴾ When a kasrah precedes it: ﴿حَقَّ قَدْرِهِ﴾.
- 4) ﴿إِنْ كُنْتُ قُلْتُهُ﴾ When a dhammah precedes it: ﴿إِنْ كُنْتُ قُلْتُهُ﴾.

There then remains in this school of thought after the four previous forbidding states, **three states that permit in them stopping on the هاء الضمير with روم and إثمam**, in addition to the complete sukoon. They are:

- 1) هاء أن يَكُونَ قَبْلَ الْهَاءِ أَلِفٌ مَدِّيَّةٌ When a lengthened alif occurs before the هاء: ﴿وَدَشَّرْنَاهُ﴾.
- 2) ﴿فَقَدْ عَلِمْتَهُ﴾ When a fathah (فَتْحَةٌ) precedes it: ﴿فَقَدْ عَلِمْتَهُ﴾.
- 3) ﴿فَلْيَصُمَّ﴾ When a true sukoon precedes it: ﴿فَلْيَصُمَّ﴾.

الوقف على أواخر الكلم Stopping on the Ends of Words

It is to be noted that the هاء الضمير is never conjugated, and is fixed with either a ضمة or a كسرة. The هاء الضمير can be stopped on with رُوم and إثمَام in the three previously discussed allowable states, according to its vowel when continuing. If it has a ضمة, then it can be stopped on with a complete sukoon, or with روم, or with إثمَام. If it has a كسرة it is allowed to stop on it with رُوم or with a complete sukoon only.

هاء الوقف على هاء الضمير Stopping on the pronoun هاء

مذهب التفصيل

The divisional school of thought

منع الروم والإشمام فيها في أربع صور
وَجَوَازُهَا فِيمَا عِداها There is

forbiddance of روم and إشمام in four states, and allowance of them in all other states.

جواز الروم
والإشمام
Allowance
of الروم
والإشمام

منع الروم
والإشمام
Forbiddance
of الروم
والإشمام

أن يكون قبل الهاء
ألف مدنية When
a lengthened
alif occurs
before the
هاء.

أن يقع قبلها فتحة
When a
fathah (فتحة)
precedes it

أن يقع قبلها ساكن
When a
true sukoon
precedes it.

Depending on
vowel of هاء

أن يقع قبل الهاء ياء
ساكنة سواء كانت
مدنية أو لينية
أن يقع قبلها واو
ساكنة ويستوي في
ذلك الواو المدية أو
اللينة When a
saakinah
occurs before
the هاء, with
no difference
being made
to whether it
is a مدية or
واو لينية

أن يقع قبلها كسرة
When a
kasrah
precedes it.

أن يقع قبلها ضمة
When a
dhammah
precedes it.

مذهب الجواز

The allowed school of thought

جواز الروم والإشمام إلى جانب
السكون المحض

Allowance of روم and إشمام in
addition to a pure sukoon.

مذهب المنع

The forbidding school of thought

منع الروم والإشمام مطلقاً
والوقف بالسكون المحض فقط

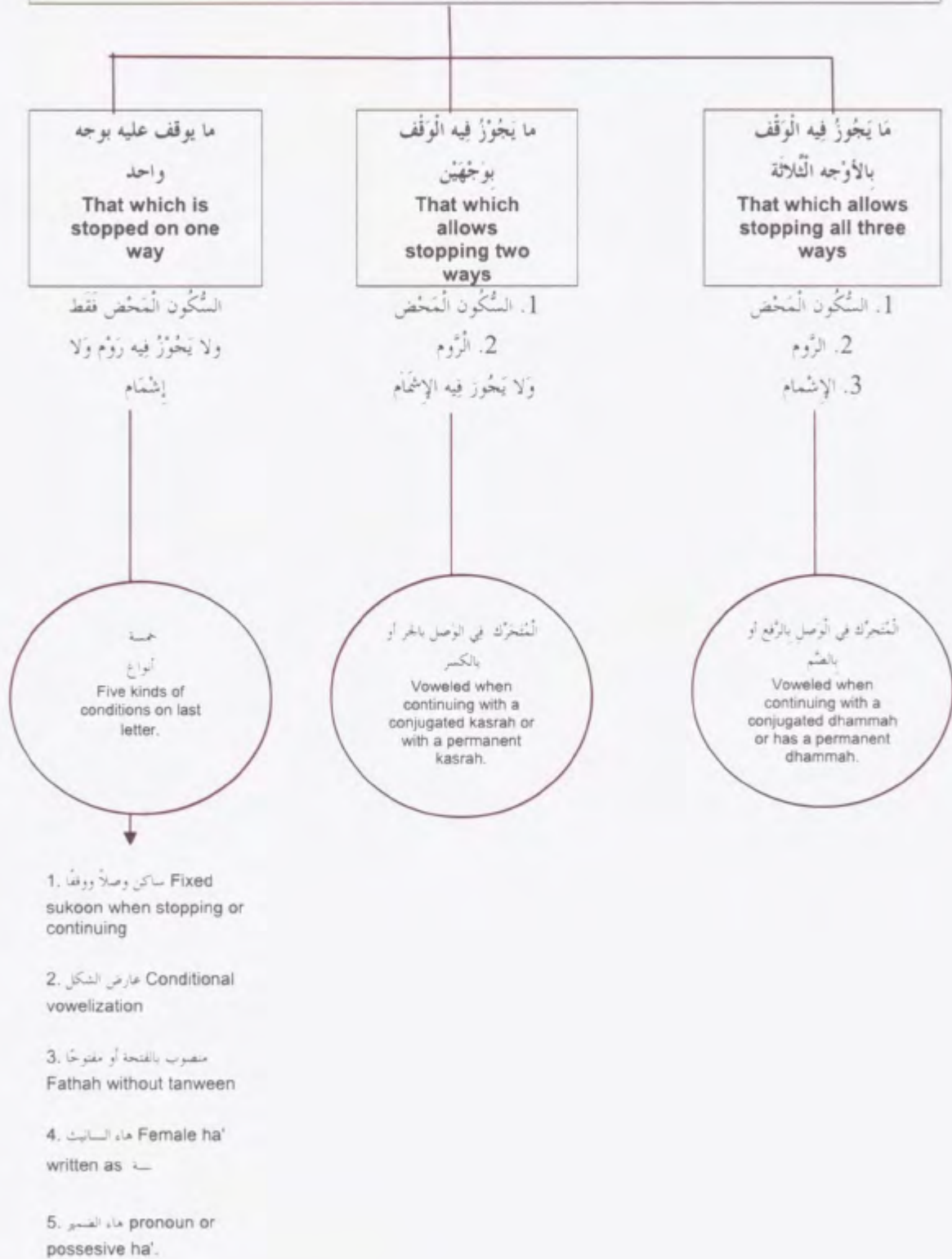
Forbiddance of روم and
إشمام stopping is only with
a pure sukoon.

مضمومة

مكسورة

- السكون المحض 1. السكون المحض
الروم 2. الروم
الإشمام

Three divisions of stopping on the end of a word, using the three previously studied sections



Stopping with Deletion الوقف بالحدف

Stopping with deletion can be in three places.

1. التثوين من المرفوع والمجرور The dhammah and kasrah tanween. The نون ساكنة of the tanween is deleted. This is exemplified in the words of Allah the Exalted:

﴿ إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ ﴾

2. هاء الضمير of صلة هاء الضمير The lengthening of the vowel of هاء الضمير. The صلة of هاء الضمير is deleted when stopping whether the lengthening was a واو or a ياء. An example is when stopping on the end of aayah 7 below:

﴿ مَثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧٧﴾ وَمَنْ يَعْمَلْ ﴾ [الزلزلة: 7]

3. الياءات الزوائد عند من أثبتها في الوصل فقط The extra ya' for those who establish them when continuing. This occurs only once the way we read (حفص عن عاصم), and that is in the word آتان in surah النمل: [36] ﴿ فَمَا آتَيْنَاهُ اللَّهُ خَيْرٌ ﴾

In the above aayah, the word آتَيْنَاهُ is read with an established ياء with a fathah (فحة) on the end of it, when continuing. When stopping on this word, there are two ways that are allowed by حفص. One of these ways is by deleting the ياء, the other allowable way is by keeping the ياء.

Stopping with Substitution الوقف بالإبدال

There are two cases of stopping with إبدال. **The first case** consists of the following three types of tanween.

1. The tanween with a fathah (فتحة), regardless if the alif is written with it or not, as in:

﴿بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ﴾

﴿وَكَفَىٰ بِاللَّهِ حَسِيبًا﴾

2. The tanween in all alif maqsoora, no matter what their conjugation, since they are all written with a fathah (فتحة). Examples can be found in the following aayaat:

﴿أَوْ كَانُوا غُزًى﴾ ﴿وَهُوَ عَلَيْهِمْ عَمًى﴾

3. Stopping on the word of "إذا" when it has a tanween, as in:

﴿أَمْ هُمْ نَصِيبٌ مِّنَ الْمَلِكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٣٢﴾﴾

The tanween is changed into an alif in all three of these types explained above. Similar to these is the نون التوكيد الخفيفة (light emphasized noon) in two places in the

Qur'an, aayah 32 in surah Yusuf: ﴿وَلْيَكُونًا مِّنَ الصَّغِيرِينَ﴾ and aayah 15 in

surah Al-'Alaq ﴿لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾﴾

The second case

This case consists of هاء التانيث that is at the end of a singular noun. تُبدل هذه التاء هاءً عند الوقف. In these cases the تاء is changed into a هاء when stopping. Examples are in the following:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ﴾

If the noun ending with the هاء التانيث has a tanween, as in ﴿ نَارٌ حَامِيَةٌ ﴾, the tanween is deleted when stopping and the تاء is changed into a هاء, and the word is stopped with a سكون محض.

Application of stopping on the ends of words

We now can apply the different ways of stopping on one word in recitation.

❖ If we stop on the word السَّمَاءُ, it can be stopped on in the following ways:

1. مدّ عارض للسكون and/or مدّ واجب متصل with سكون محض (مدّ بسببين) with the lengthening of 4, 5, or 6 counts (taking in to account the lesson on يسبين).
2. روم with مدّ واجب متصل only, the مدّ will be only four or five counts since روم is as when continuing.
3. إشمام with مدّ عارض للسكون and/or مدّ واجب متصل with 4, 5, or 6 counts (refer to the two reasons for one medd lesson in part one).

❖ If we stop on the word ﴿ فَأَطَاعُوهُ ﴾ the following are the possible ways of stopping:

1. مذهب المنع **The forbidding school of thought**

Stopping with only a pure sukoon and the three ways of عارض سكون (2,4,6).

2. مذهب الجواز The allowed school of thought

الوقف بسبعة أوجه Stopping with seven ways
مدّ السكون المحض مع ثلاثة أوجه للعارض السكون (2-4-6),
عارض سكون (2,4,6).

الإشمام مع ثلاثة أوجه للعارض السكون Stopping with الإشمام with the three different possible
مدّ عارض سكون vowel count lengthenings of سكون.

الرّوم مع القصر Two counts only stopping with الرّوم.

3. مذهب التفصيل The divisional school of thought

الوقف بالسكون المحض مع ثلاثة أوجه للعارض السكون Stopping with a pure sukoon and three
عارض سكون. There is prohibition of الروم and الإشمام since a واو
preceded the هاء الضمير.

الاختلاس The stealing

تعريف الاختلاس: هو الإسراع قليلاً عند نطق المختلس مع خفض صوته بالنسبة لما حاوره من الحروف .

The definition of the stealing: It is a slight quickening when pronouncing the "mukhtalas" [letter being pronounced with partial stealing of the vowel] with a lowering of the voice in comparison to the surrounding letters.

It is also called الإحفاء (hiding) by scholars. The scholars have determined that what remains of the vowel is two-thirds, and one-third has been removed. The stealing, (الاختلاس), is not considered part of the stopping on the ends of words, but is placed here so that a comparison between it and الروم can be done in a timely manner. Both الروم and الاختلاس share the characteristic of dividing the vowel, meaning removal of part of it, and leaving the other part of it. The following table summarizes the differences between the روم and the اختلاس .

الاختلاس	الروم
<p>يُؤْتَى فِيهِ بِثُلَاثِي الْحَرَكَةِ الثابت فيه أكثر من الذاهب من الحركة</p> <p>Two-thirds of the vowel is used. The amount of vowel remaining is more than that which went.</p>	<p>يُؤْتَى فِيهِ بِثُلَاثِ الْحَرَكَةِ الذاهب من الحركة أكثر من الثابت فيها</p> <p>One third of the vowel is used. The amount of vowel that went is more than that which remains.</p>
<p>لا يختص بالوقف، ومثاله في الوصل: الاختلاس عند أداء كلمة " تَأْمَنَّا " بسورة يوسف.</p> <p>It is not used only in stopping. The only example of الاختلاس in the recitation of Hafs 'An 'Aasim by the way of Ash-Shaatibiyah is in the word تَأْمَنَّا in surah Yusuf.</p>	<p>لا يكون إلا في الوقف</p> <p>It can only be when stopping.</p>
<p>يكون في الحركات الثلاث بناءً أو إعراباً</p> <p>It can be in all of the three vowels, conjugated and not.</p>	<p>لا يكون في المنصوب والمفتوح (الفتحة).</p> <p>It cannot be in the conjugated or fixed fathah (الفتحة).</p>

الوقوف على اواخر الكلم Stopping on the Ends of Words

الوقوف على الكلمة المَعْتَلَة الآخر Stopping on words with a weak ending

There are general standards for words ending with any one of the three medd letters (the alif, the ياء مَدَّية and the واو مَدَّية) that are uniform:

1. إثباتها في الحالين (وصلاً ووقفاً). If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.
2. حذفها وصلاً ووقفاً. If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.
3. حذفها وصلاً وإثباتها وقفاً. If a saakin follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when stopping.
4. إثباتها وصلاً وحذفها وقفاً. This occurs with مَدَّ الصلة wherein a lengthened واو or ياء is pronounced when continuing, but dropped when stopping. There is no case of this with the alif.


We will discuss words ending in medd letters that have special indications in the recitation of Hafs 'an 'Aasim. Other than these words that have special indication, Hafs stops on words according to the writing in the Qur'an.

The special indications for some words ending in a written lengthened alif by the way of Hafs 'an 'Aasim

A. Case one

الألف المَرسُومة التي تُحذف وصلاً ووقفاً The written alif that is dropped when continuing and stopping

This occurs in certain words and the indication of this is what is called

الصَفْر المُسْتَدِير which is the symbol:  written over the alif. The words that end in a written

but not pronounced alif in which this occurs are:

The word **ثُمُودًا** in the following four aayaat:

﴿ أَلَا إِنَّ ثُمُودًا كَفَرُوا رَبَّهُمْ ﴾ [هود: 68]

﴿ وَعَادًا وَثُمُودًا وَأَصْحَابَ الرَّسِّ ﴾ [الفرقان: 38]

﴿ وَعَادًا وَثُمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكِنِهِمْ ﴾ [العنكبوت: 38]

﴿ وَثُمُودًا فَمَا أَبْقَى ﴾ [التجم: 51]

The word **قَوَارِيرًا** the first word in the aayah:

﴿ قَوَارِيرًا مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا ﴾ [الإنسان: 16]

B. Case two

الألف التي تُحذفُ وصلًا وتثبتُ وقفًا The alif that is dropped when continuing, but pronounced (established) when stopping.

These are more notably called the "seven alifaat" or الألفات السبع. The indication for these alifaat is what looks very much like the number zero over the alif, 0, which is called الصفر المُستطيل القائم. These seven alifaat occur in seven different words in different places in the Qur'an. These words are:

﴿ الظُّنُونَا ﴾ [الأحزاب: 10]

﴿ الرَّسُولَا ﴾ [الأحزاب: 66]

﴿ السَّيْلَ ﴾ [الأحزاب: 67]

﴿ قَوَارِيرًا ﴾ [الإنسان: 15] This is the last word of aayah 16 of surah Al-Insaan and the first occurrence of the word. The first word of aayah 17 has a different rule for the alif, see case one on previous page.

﴿ أَنَا ﴾ Whenever it occurs in the Qur'an

﴿ لَكِنَّا ﴾ [الكهف: 38]

﴿ سَلَسِلًا ﴾ [الإنسان: 4] (One of two allowable ways of stopping on this word).

A special note: There are three places in the Qur'an where the alif of ﴿ يَتَأَيُّهَا ﴾ and ﴿ أَيُّهَا ﴾ is not written, and therefore Hafs 'an 'Aasim stops on these words with a هاء saakinah. These three aayat are:

﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ ﴾ [النور: 31]

﴿ وَقَالُوا يَتَأَيُّهَ السَّاحِرُ ادْعُ لَنَا رَبَّكَ ﴾ [الزخرف: 49]

﴿ سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴾ [الرحمن: 31]

This is as a reminder, for as stated above, Hafs stops on words ending with a medd letter according to the writing in the copy of the Qur'an. Stopping on these words in the three preceding aayaat would only be done in a compelled stop, الوقف الاضطراري, or when requested by a teacher الوقف الاختياري as a test.

Words ending in a واو

A review of the rules for stopping on a word with a weak ending, meaning one of the three medd letters:

1. **إِذَا تَمَّ فِي الْحَالَيْنِ (وَصَلًّا وَوَقْفًا)** Establishing (pronouncing) the letter in both cases (continuing and stopping). If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.
2. **حَذْفُهَا وَصَلًّا وَوَقْفًا** If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

Words ending with a واو follow these above rules. For an example, words ending with a medd letter واو and followed by a sukoon in the first pronounced letter of the next word have a dropped واو when continuing, and established واو when stopping on the word,

such as in: ﴿ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ﴾ [البينة: 5] . This is in

accordance with rule number two, so we would not pronounce the واو at the end of the two verbs when continuing, but would pronounce them when stopping on the verbs.

There are five words to take note of with the letter واو, and although they follow rule number two, a brief explanation of these words will help in understanding. There are four verbs that are written without the final واو, **with no grammatical reason** and therefore not pronounced when continuing and when stopping. Scholars of the Qur'an pointed to the reason for their not being written is the quickness of their occurrence and were written with the intention of continuing recitation. These four verbs are:

﴿ وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ﴾ [الأسراء: 11]

﴿ وَيَمْحُ اللَّهُ الْبَاطِلَ ﴾ [الشورى: 24]

﴿ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نَكْرًا ﴾ [القمر: 6]

﴿ سَدَّعُ الزَّبَانِيَةَ ﴾ [العلق: 18]

There is one noun with the final واو dropped in writing and in pronunciation, it is the word

﴿ وَصَلِحُ الْمُؤْمِنِينَ ﴾ [التحریم: 4]. Again, as said

previously, since there is no واو written, we follow rule number two, meaning this واو is dropped in writing and not pronounced whether stopping or continuing.

3. حَذْفُهَا وَصَلًا وَإِبَاتِهَا وَقْفًا If a saakin follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when stopping.

4. إِبَاتِهَا وَصَلًا وَحَذْفُهَا وَقْفًا This occurs with مَدَّ الصَّلَاةِ wherein a lengthened واو or ياء is pronounced when continuing, but dropped when stopping. An example of this would

be: ﴿ وَلَيَعْلَمَنَّ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ﴾.

Words ending in a ياء

The rules for words ending in a medd letter are, once again:

1. إِيَّاهَا فِي الْخَالِنِ (وَصَلًّا وَوَقْفًا) If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.
2. حَذْفُهَا وَصَلًّا وَوَقْفًا If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

Hafs 'an 'Aasim follows the writing in the mus-haf, so if a ياء is written at the end of a word, and we are stopping on that word, we stop with a ياء ; if a word ends without a ياء written, then Hafs 'an 'Aasim stops without the letter ياء . One may wonder why this is even mentioned since if a letter is not written we do not pronounce it; but there are some ياءات not written at the end of words, and some of the ways of recitation establish the ياء when stopping on the word, and others establish the unwritten ياء when both continuing and stopping. These are called الياءات الروائد . Examples of these are in the following words:

﴿ وَإِيَّيَ فَآرَهَبُونَ ﴾ [البقرة: 40] in the phrase: ﴿ فَآرَهَبُونَ ﴾

﴿ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ ﴾ [المائدة: 3] in the phrase: ﴿ وَاخْشَوْنَ ﴾

﴿ قَالَ أَتُمِدُّونَ بِمَالٍ ﴾ [النمل: 36] in the phrase: ﴿ أَتُمِدُّونَ ﴾

﴿ فَيَقُولُ رَبِّي أَكْرَمٌ ﴾ [الفجر: 15] in the phrase: ﴿ أَكْرَمٌ ﴾

An important note is that these are just examples, and there are many occurrences (more than 100) in the Qur'an of the extra ياء not written. There are also times where these same words occur with the ياء written, and when this happens, Hafs 'an 'Aasim, as well as all the different qira'aat establish the ya' when stopping as well as continuing as long as a saakin letter doesn't follow it when continuing. An example of this is the word:

﴿ وَاخْشَوْنِي ﴾ [البقرة: 150] . As we can see there is a ياء written at the end of this

word, so we pronounce it when stopping and continuing since it is not followed by a saakin.

There is one place in the Glorious Qur'an where Hafs 'an 'Aasim stops on a word without a regular written ياء two possible ways, one with establishing the ياء, the other without the

ياء. This is in aayah 36 in surah An-Naml, on the word ﴿ءَاتِنَ﴾ in the phrase:

﴿فَمَا ءَاتِنَ اللَّهُ خَيْرٌ مِّمَّا ءَاتَكُم﴾ [النمل: 36]

Hafs 'an 'Aasim reads this word with the ياء with a fathah on it when continuing. To summarize: Hafs 'an 'Aasim

stops on the word ﴿ءَاتِنَ﴾ in surah An-Naml two possible ways, either with a

ياء saakinah or without the ياء and therefore stopping with a نون saakinah. When

continuing, Hafs reads this word with an established ياء and an accompanying fathah

(فَتْحَة).

We will not be explaining ألياءات الروايد more as this is in the realm of the study of the qira'at. The most important thing to remember is that Hafs follows the writing of the Qur'an for words ending with a ياء, with the exception of aayah 36 of An-Naml.


3. حذفها وصلًا وإثباتها وقفًا If a saakin letter follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when

stopping. An example is: ﴿يَقُولُ يَلِيَّتِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا﴾

4. إثباتها وصلًا وحذفها وقفًا This occurs with مدّ الصلة wherein a lengthened واو or ياء is pronounced when continuing, but dropped when stopping. An example of this would be:

﴿وَمَنْ يَتَّقِ اللَّهَ تَجْعَلْ لَهُ مِنْ أَمْرِهِ إِسْرًا﴾

This ends the subject of stopping on the ends of words.

A decorative border with intricate floral and scrollwork patterns in a light gray color, framing the central text.

The Joined and
Separated

المقطوع والموصول

المَقْطُوعِ وَالْمَوْصُولِ The Joined and Separated

: هو الْمَقْصُولُ عَمَّا بَعْدَهُ رَسْمَاتُ عَرِيفِ الْمَقْطُوعِ

Definition of الْمَقْطُوعِ: That which is separated in writing from that which follows it.

: هو كُلُّ كَلِمَةٍ اتَّصَلَتْ بِغَيْرِهَا رَسْمَاتُ عَرِيفِ الْمَوْصُولِ

Definition of الْمَوْصُولِ: Every word that is joined with another in writing.

It is necessary to learn and apply in recitation the words that are separated in writing and those that are joined in writing when reciting, so that the reader knows how to stop on the separated word in the correct place, and on the joined word in the correct manner.

There are 26 words outlined by Imam Ibn Al-Jazaree that are written joined, separated, or there is a difference in the different copies of the Qur'an. Imam Ibn al-Jazaree, may Allah have mercy upon him, put these in his prose, المقدمة: فيما يجب على قارئ القرآن أن يعلمه, making it easy for the Qur'an reader to learn them.

The first two words are:

أَنْ لَا

The first of these is "أَنْ" with a fathah (فَتْحَة) on the hamzah followed by a نون ساكنة without a shaddah, and the negative "لَا". These two words are written three different ways in the Glorious Qur'an,

1. مَقْطُوعِ (Separated from each other in writing)
2. مَوْصُولِ (Joined together in writing)
3. مختلف فيه (It is written either way in different copies of the Qur'an)

Written Separately with agreement in various copies of the Qur'an

There are ten places that "أن لا" are written separated from each other. These are what are referred to in الجزرية in the following lines:

وَأَعْرِفْ لِمَقْطُوعٍ وَمَوْصُولٍ وَتَنَا فِي الْمُصْحَفِ الْإِمَامِ فِيمَا قَدْ أَتَى
فَأَقْطَعُ بِعَشْرِ كَلِمَاتٍ : أَنْ لَا مَعَ : مَلْجَأٍ ، وَلَا إِلَهَ إِلَّا
وَتَعْبُدُوا يَاسِينَ ، ثَانِي هُودَ ، لَا يُشْرِكُ ، يُشْرِكُ ، بِدُخْلِنَ ، نَعْلُوا عَلَى
أَنْ لَا يَقُولُوا ، لَا أَقُولُ

The ten places mentioned above in the poem are:

﴿ حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ ﴾ [الأعراف: 105]

﴿ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ﴾ [الأعراف: 169]

﴿ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ﴾ [التوبة: 118]

﴿ وَأَنْ لَا إِلَهَ إِلَّا هُوَ ﴾ [هود: 14]

﴿ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ﴾ [هود: 26]

﴿ أَنْ لَا تُشْرِكْ بِي شَيْئًا ﴾ [الحج: 26]

﴿ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ﴾ [يس: 60]

﴿ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ ﴾ [الدخان: 19]

﴿ أَنْ لَا يُشْرَكَ بِاللَّهِ شَيْئًا ﴾ [المتحنة: 12]

﴿ أَنْ لَا يَدْخُلْنَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴾ [القلم: 24]

All other places where أن and لا meet in the Qur'an are written as one word, ألا, with the exception of ayah 87 of surah الأنبياء, in which there is a difference of opinion as to whether it is written مقطوعة or موصولة.

﴿ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ﴾ [الأنبياء: 87]

"إن" مع "ما"

These two words, "إن", a hamzah with a kasrah and a نون ساكنة without a shaddah and the word "ما" are written in the Glorious Qur'an موصولة (joined), except for one place, ayah 40 of surah الرعد. Imam al-Jazaree said:

..... إن ما: بالرعد.

The lines of poetry are still referring to the separated words, meaning that there is just this one place where the two words are written مقطوع.

﴿ وَإِنْ مَا نُرِينَكَ بَعْضَ الَّذِي نَعِدُهُمْ ﴾ [الرعد: 40]

"أَنْ" مع "مَا"

These two words, أَنْ, a hamzah with a fathah (فَتْحَة) followed by a نون ساكنة without a shaddah and the word "مَا" are written in the Qur'an مَوْصُولَة (joined), always. Imam Ibn Al-Jazaree said:

..... إِنَّ مَا : بِالرَّعْدِ وَالْمَفْتُوحِ صِلٌ

He first addressed, may Allah have mercy on him, the previously discussed two words "إِنَّ" and "مَا", and then stated "وَالْمَفْتُوحِ صِلٌ". This means if you put a fathah on the hamzah "إِنَّ" in the same word combination, it will then be: "أَنْ مَا", and will always be موصول (joined in writing), hence the word "صل". One example of this is aayah 59 of surah النمل.

﴿ ءَآلَٰهُ حَيْرٌۭ أَمَّا يُشْرِكُونَ ﴾ [النمل: 59]

"عَنْ" مع "مَا"

These two words are written موصولة in the Glorious Qur'an, with the exception of one aayah, 166 of surah الأعراف:

﴿ فَلَمَّا عَتَوْا عَنْ مَّآ بُهُوا عَنْهُ ﴾ [الأعراف: 166]

Imam Al-Jazaree said, regarding these two words.

..... وَعَنْ مَا

..... نُهْرًا أَطْعَمُوا

"مِنْ" مع "مَا"

These two words are usually written موصولة, but there are two places where they are written مقطوعة, and one place where some copies of the Qur'an have it written موصولة and others مقطوعة. Imam Ibn Al-Jazaree said:

• • • • • أَخْفَعُوا مِنْ مَا يَرُومُ وَالنِّسَاءَ خَلْفَ الْمُنَافِقِينَ

From these lines of poetry we know that in الرُّومِ and النِّسَاءِ these two words are written مقطوعة. These aayaat are:

﴿ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ ﴾ [النساء: 25]

﴿ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ ﴾ [الروم: 28]

We also know from these lines of prose that surah الْمُنَافِقِينَ has a place where there is a difference in the copies of the Qur'an in regards to these two words being written as موصولة or مقطوعة. The place is in aayah 10 of surah الْمُنَافِقِينَ.

﴿ وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ ﴾ [المنافقون: 10]

"أم مع من"

These two words are usually written موصولة, meaning written as "أمس", in the Qur'an, but there are four places that these words are written مقطوعة, or separately. Imam Ibn Al-Jazaree said:

• • • • • أَمْ مِنْ: أَسْسِ

فُصِّلَتْ، النِّسَاءَ، وَذُبِجَ

From these lines we know that the following aayaat have these two words written separately:

﴿ أَمْ مَنْ أَسْسَ بُنَيَّتَهُ عَلَى شَفَا جُرْفٍ هَارٍ ﴾ [التوبة: 109]

﴿ أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَامَةِ ﴾ [فصلت: 40]

﴿ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴾ [النساء: 109]

﴿ فَاسْتَفْتِهِمْ أَهْمَ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ﴾ [الصفات: 11]

The word in the poem , "ذُبِح" refers to surah الصفات because that word uniquely appears in that surah, in ayaah 107.

"حيث" مع "ما"

These two words are written مقطوعة in the Qur'an, and there are only two places where they occur, both in surah البقرة. Imam Ibn Al-Jazaree said only:

..... حَيْثُ مَا

﴿ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ ﴾ [البقرة: 144 and 150]

The last verb before these two words was اقطعوا, so we then understand that they are مقطوعة (written separately).

"أَنْ" مع "لَمْ"

These two words, "أَنْ" with a hamzah with a fathah (فَتْحَة) and a نون مخففة (no shaddah) with a fathah (فَتْحَة) , and "لَمْ" are written in the Glorious Qur'an مقطوعة wherever they occur in the Qur'an. Sheikh Al-Jazaree indicated this when he stated:

..... وَأَنْ لَمْ الْمَفْتُوحَ

An example of this is aayah 7 of surah البلد.

﴿ أَلْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴾ [البلد: 7]

"إِنَّ" مع "ما"

These two words; "إِنَّ" with a hamzah with a kasrah and a نون مشددة with a fathah (فَتْحَة) , and "ما" , are divided into three possibilities in their written form in the Qur'an:

مقطوعة, موصولة, مختلف فيه. There is only one place in the revelation where this word is written by all مقطوعة, and that is the aayah:

﴿ إِنَّ مَا تُوعَدُونَ لَأْتِي ﴾ [الأنعام: 134]

There is one place in the Glorious Qur'an where there is a difference in different copies of the Qur'an as to whether they are written مقطوعة or موصولة , and that is aayah 95 of surah النحل:

﴿ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لِّكُمْ ﴾ [النحل: 95]

Imam Ibn Al-Jazaree, may Allah have mercy on him, said the following about these two words:

..... كَسْرُ إِنَّ مَا :

الْأَنْعَامُ وَالْمَفْتُوحُ : بِدَعْوَى مَعَا وَخَلْفُ الْأَنْفَالِ وَالنَّحْلِ وَقَعَا⁽⁴⁾

These lines of poetry combine "إِنَّ ما" and "أَنَّ ما" , the place of خَلْف (difference) in إِنَّ ما with a kasrah on the hamzah is in surah النحل , and place of difference as to the writing of أَنَّ ما with a fathah (فَتْحَة) on the hamzah is in surah الأنفال . The rest of the occurrences of إِنَّمَا in the Qur'an are موصولة by agreement of all.

"أَنَّ" مع "ما"

These two words "أَنَّ" with a hamzah with a fathah (فَتْحَة) and a نون مشددة with a fathah (فَتْحَة) , and "ما" , which are the same as the last two with the exception the hamzah here has a fathah, are found written in the Qur'an مختلف فيه . There are two places where they are written مقطوعة:

﴿ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ ﴾ [الحج: 62]

﴿ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ ﴾ [لقمان: 30]

There is one place where there is اختلاف (a difference between the copies of the Qur'an):

﴿ وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ ﴾ [الأنفال: 41]

Throughout the rest of the Qur'an these two words are agreed to be written موصولة or connected.

"كُل" مع "ما"

There is one place in the Qur'an where these two words are written, by agreement, مقطوعة

﴿ وَءَاتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ﴾ [إبراهيم: 34] (separated):

There are four places where there is a difference in the copies of the Qur'an as to whether they are written موصولة or مقطوعة.

﴿ كُلَّ مَا رُدُّوْا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا ﴾ [النساء: 91]

﴿ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا ﴾ [الأعراف: 38]

﴿ كُلَّ مَا جَاءَ أُمَّةٌ رَسُوْهَا كَذَّبُوْهُ ﴾ [المؤمنون: 44]

﴿ كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴾ [الملك: 8]

المَقْطُوعِ وَالْمَوْصُولِ Words Written Separately and Joined Together

Imam Ibn Al-Jazaree said the following about these two words:

وَكُلِّمًا مَا سَأَلْتُمُوهُ، وَاخْتَلَفَ رُدُّوْا.....

Imam Al-Jazaree as shown on the previous page, referred to the place in surah النساء, but did not refer to the other three places in his poem. Another scholar, Sheikh Ibrahim Ali Shahaatah As-Samanoodiyy, may Allah protect him, in his poem: "البيان في تجويد القرآن", completed the issue with the following lines of poetry:

وَكُلِّمًا سَأَلْتُمُوهُ فَصِلَتْ وَخُلْفُ جَا رُدُّوْا وَأَلْقِي دَخَلَتْ

These two words "كُلِّمًا" and "مَا" are written in all other places مَوْصُولَةً.

"بِسْمِ" مع "مَا"

These two words are found written in the Qur'an مَقْطُوعَةً ، مَوْصُولَةً ، and مَخْتَلَفَةً. Imam Ibn Al-Jazaree started by stating the one place where there is a difference in the copies of the Qur'an as to them being written مَوْصُولَةً or مَقْطُوعَةً. He then stated the places where they are written مَوْصُولَةً in agreement. His statement "كَذَا" (also), means there is difference as to the writing of the next words مَوْصُولَةً or مَقْطُوعَةً.

وَكُلِّمًا مَا سَأَلْتُمُوهُ، وَاخْتَلَفَ رُدُّوْا. كَذَا قُلْ بِسْمًا، وَالْوَصْلَ صِفُ

خَلْفَتُمُوْنِي وَأَشْرُوْا.....

The ayah in which there is a difference in the different copies of the Qur'an as to the writing of these two words مَوْصُولَةً or مَقْطُوعَةً is:

﴿ قُلْ بِسْمًا يَا مُرْكُم ﴾ [البقرة: 93]

There are two places in the Holy Qur'an where these two words are written موصولة, meaning joined:

﴿ بِئْسَمَا آسَرُوا بِهِ أَنْفُسَهُمْ ﴾ [البقرة: 90]

﴿ قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ﴾ [الأعراف: 150]

These two words are found written in all other places in the Qur'an مقطوعة, or separately.

"في" مع "ما"

These two words are written مقطوعة in 11 places in the Qur'an, in all other places they are written موصولة. The places where they are written مقطوعة are:

﴿ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْتُمْ فِي أَنْفُسِهِمْ مِنْ مَعْرُوفٍ ﴾ [البقرة:

[240

﴿ وَلَٰكِن لَّيَبْلُوكُمْ فِي مَاءِ آتَانِكُمْ ﴾ [المائدة: 48]

﴿ لَّيَبْلُوكُمْ فِي مَاءِ آتَانِكُمْ ﴾ [الأنعام: 165]

﴿ قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا ﴾ [الأنعام: 145]

﴿ وَهُمْ فِي مَا آسَتْهتْ أَنْفُسُهُمْ خَالِدُونَ ﴾ [الأنبياء: 102]

﴿ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ ﴾ [النور: 14]

﴿ أَتُتْرَكُونَ فِي مَا هَلُّنَا آمِنِينَ ﴾ [الشعراء: 146]

﴿ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ ﴾ [الروم: 28]

﴿ إِنَّ اللَّهَ تَحَكَّمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ تَخْتَلِفُونَ ﴾ [الزمر: 3]

﴿ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴾ [الزمر: 46]

﴿ وَنُنشِئُكُمْ فِي مَا لَا تَعْلَمُونَ ﴾ [الواقعة: 61]

Imam Ibn Al-Jazaree, may Allah have mercy upon him, said:

..... في ما اقطعاً: أوحى، أنقضتم، اشتبهت، يبلو معاً

ثاني فعلن، وقعت، روم، كلاً تنزيل، شعراً، وغيرهما صلاً

"أين" مع "ما"

There are two places in the Glorious Qur'an where these two words are written موصولة.

﴿ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ ﴾ [البقرة: 115]

﴿ أَيْنَمَا يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ ﴾ [النحل: 76]

There are three places in some copies of the Qur'an where these two words are written موصولة (joined), and in other copies مقطوعة (separately):

﴿ أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ ﴾ [النساء: 78]

﴿ وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴾ [الشعراء: 92]

﴿ أَيْنَمَا تُقِفُوا أَخِذُوا وَقُتِلُوا تَقْتِيلًا ﴾ [الأحزاب: 61]

المقطوع والموصول Words Written Separately and Joined Together

These two words are written مقطوعة in all other places in the Qur'an. Imam Ibn Al-Jazaree said:

فَأَيْنَمَا كَالْتَحُلِّ: صِلْ، وَمُخْتَلِفٌ فِي الشُّعْرَاءِ الْأَحْزَابِ وَالنِّسَاءِ وَصِيفِ

"إِنْ" مع "لَمْ"

There is one place in the Holy Qur'an where these two words are written موصولة, and they are written مقطوعة throughout the rest of the Qur'an.

﴿ فَأَلَمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّ مَا أُنزِلَ بِعِلْمِ اللَّهِ ﴾ [هود: 14]

Imam Ibn Al-Jazaree said:

وَصِلْ: فَأَلَمْ هُودٌ.

"أَنْ" مع "لَنْ"

These two words are written موصولة by agreement in two places in the Qur'an, and they are written مقطوعة by agreement in all other places. The closest command is that of "وصل" or join, so we know that Imam Al-Jazaree is referring to joining these two words.

﴿ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴾ [الكهف: 48]

﴿ أَتَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ ﴾ [القيامة: 3]

Imam Ibn Al-Jazaree said:

..... أَلَّنْ نَجْعَلْ نَجْمَعُ.

"كَيْ" مع "لَا"

The copies of the Qur'an are in agreement that these two words are written موصولة in four different places in the Qur'an, and written مقطوعة in all other places. Again, the closest command form of a verb is "وصل" so we are still on the subject of joining in the Jazariyyah.

﴿ لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ﴾ [آل عمران: 153]

﴿ مَنْ يُرِدْ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ﴾ [الحج: 5]

﴿ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ﴾ [الأحزاب: 50]

﴿ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ ﴾ [الحديد: 23]

Imam Ibn Al-Jazaree said the following about these two words:

... كَيْلَا تَحْزَنُوا، تَأْسَوْا عَلَىٰ

حَجٌّ، عَلَيْكَ حَرَجٌ

"عَنْ" مع "مَنْ"

It established that there are only two places in the Qur'an where these two words are written next to each other, and they are written in these two places مقطوعة :

﴿ وَيَصْرِفُهُ عَن مَّن يَشَاءُ ﴾ [النور: 43]

﴿ فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا ﴾ [النجم: 29]

Imam Ibn Al-Jazaree said:

... وَفَطَعُهُمْ عَن مَّن يَشَاءُ مَن تَوَلَّى

The verb now has changed to قطع so we know that Imam Al-Jazaree is now referring to separating the two words in writing.

"يوم" مع "هم"

These two words are written مقطوعة two places in the Qur'an, and written موصولة all other places.

﴿ يَوْمَ هُمْ بَرْزُونَ ﴾ [غافر: 16]

﴿ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴾ [الذاريات: 13]

Imam Ibn Al-Jazaree said the following about these two words:

يوم هم

Since the last mentioned verb is قطعهم, we understand that Imam Al-Jazaree is still referring to separation of the two words.

لام الجر مع مجرورها

The letter لام is written separated from the noun that it affects (the noun that comes immediately after the لام), in four places in the Glorious Qur'an, and written joined with the noun it affects in all other places.

﴿ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴾ [النساء: 78]

﴿ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ ﴾ [الكهف: 49]

﴿ وَقَالُوا مَا لِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ ﴾ [الفرقان: 7]

﴿ فَمَالِ الَّذِينَ كَفَرُوا قِبَلِكَ مَهْطِعِينَ ﴾ [المعارج: 36]

Al-Jazaree, may Allah have mercy upon him, said

وَمَالِ هَذَا، وَالَّذِينَ هَؤُلَاءِ

"لات" مع "حين"

The تاء of the word لات is written separated from the word حين. There is one place in the Qur'an where these two words meet, and as discussed are written مقطوعة. Some had claimed that the تاء was connected to the word حين, but Imam Al-Jazaree here refutes this totally, using the word وهّلا, meaning wrong.

﴿ فَنَادُوا وَّلَاتَ حَيْنَ مَنَاصٍ ﴾ [ص: 3]

Imam Ibn Al-Jazaree said:

تَحِينٌ: فِي الْإِمَامِ صِلٍ، وَوَهَّلا

"كالوهم" و "وزنوهم"

These two sets of words and possessives usually have the separating ألف after the plural and او, but in surah المطففين aayah four, they are written without the separating ألف, and therefore considered موصولة. The word صِلٍ means join.

﴿ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴾ [المطففين: 3]

This is what Imam Ibn Al-Jazaree was referring to in his statement:

وَوَزَنُوهُمْ، وَكَالُوهُمْ صِلٍ

"ال" التعريف، "ها" التبيه، "يا" النداء

All of these letters cannot be separated from what follows them when reciting the Qur'an, or in the writing of the Qur'an. The noun which follows the definite article "ال" is not

separated in writing or in reading, such as in the word: ﴿ الْكٰفِرُونَ ﴾, we cannot

separate the "ال" from the noun كَافِرُونَ when reading the Qur'an, so cannot stop on the

أل nor start with كَافِرُونَ. Likewise, the nouns that follow "ها" of notification: هَاتَانِمْ،

هَاتُوْلَاءِ، and "يا" for calling: يَتَابِرَاهِيْمُ ، يَتَابِرَاهِيْمَا ، يَتَابِرَاهِيْمَا

are joined with the following word in writing and in recitation. We therefore cannot stop on the first of the joined words, nor start with the second. This is what Imam Ibn Al-Jazaree was indicating when he said:

كَذَا مِنْ بَاءٍ ، وَيَاءٍ ، وَهَاءٍ ، لَا تَفْصِلُ

The words لَا تَفْصِلُ mean do not separate. So we can not stop on any of these, separating them from the noun that follows.

Other words not mentioned by Imam Ibn Al-Jazaree

"أن" مع "لو"

Ash-Sheikh Ibraheem bin 'Ali Shahaatah As-Samanoodiyy wrote in his prose about tajweed of the Qur'an: لَوِّ الْبِيَانِ فِي تَجْوِيدِ الْقُرْآنِ the following lines about أن and لَوِّ

تُقَطَّعُ أَنْ عَنِ كُلِّ لَمْ وَلَوْ نَشَاءُ كَانُوا يَشَاءُ وَالْخُلْفُ فِي الْجِنِّ فَشَاءُ

The two words are written separately (مقطوع) in some instances and there is a difference between copies of the Qur'an concerning the occurrence in surah Al-Jinn.

The words أن and لَوِّ are written separately in the following aayaat:

﴿ أَنْ لَوِّ نَشَاءُ أَصَبْنَهُمْ بِذُنُوبِهِمْ ﴾ [الأعراف: 100]

﴿ أَنْ لَوِّ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا ﴾ [الرعد: 31]

﴿ أَنْ لَوِّ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴾ [سبأ: 14]

The words are written joined (موصول) in some copies of the Qur'an and separated (مقطوع) in other copies in aayah 16 of surah Al-Jinn.

﴿ وَاللَّوِّ اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴾ [الجن: 16]

"أبن" مع "أم"

The words أم أبن are written joined (موصول) in surah Ta Ha and separated (مقطوع) in surah Al-Araaf.)

﴿ يَبْتَوُّمَّ ﴾ [طه: 94]

﴿ قَالَ أبنَ أُمَّ ﴾ [الأعراف: 150]

"إِل" مع "ياسين"

All of the copies of the Qur'an are written with separation of the two words, *إِل* and *ياسين* regardless whether it is read with a kasrah on the hamzah and sukoon of the *لام* or with a fathah on the hamzah followed by an alif and a dhammah on the *لام* (*ءَالُ*)

﴿ سَلِّمْ عَلَيَّ إِِلَ يَا سَيِّنَ ﴾ [الصّافات: 130]

Hafs 'an 'Aasim reads this as *إِلَ يَا سَيِّنَ* and all who read it like this do not allow the reader to stop on *إِلَ* by itself. Those who read the first of the two words as *ءَالُ* are allowed to stop on *ءَالُ* by itself in a compelled situation or if tested.

The following lines Ash-Sheikh Ibraheem bin 'Ali Shahaatah As-Samanoodiyy wrote in his prose about tajweed of the Qur'an *آلآء البيان في تجويد القرآن* are testimony to the above:

وَجَاءَ إِِلَ يَا سَيِّنَ بِأَنْفِصَالٍ وَصَحَّ وَقْفُ مَنْ تَلَاهَا آلَ


"نعم" مع "ما"

The two words *نعم* and *ما* occur in only two places in the Qur'an, both times the words

are written joined ﴿ نَعِيمًا ﴾. The two places that these two words occur are surah Al-Baqarah 271 and surah An-Nisaa' aayah 58.

﴿ إِنْ تُبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ﴾ [البقرة: 271]

﴿ إِنَّ اللَّهَ نَعِيمًا يَعِظُكُمْ بِهِ ﴾ [النساء: 58]

A decorative border with intricate floral and scrollwork patterns in a light gray color, framing the central text.

The Female هاء

هاء التأنيث

هاء التانيث The Female ha'

There are two types of هاء التانيث in the Qur'an:

1. That which is written with what is called التاء المُربوطة (ة).
2. That which is written with what is called التاء المُبسوطة (ت).

These two different ways of writing this letter are of the specialties of the 'Uthmani writing. It is important that the reciter knows these well, so that he stops according to the way it is written; stopping with a هاء when the word is written with a تاء مُربوطة (ة) and stopping with a تاء when the word is written with a تاء مُبسوطة (ت). There are two subdivisions of this section, one division consists of words that are agreed to be in the singular form and written with التاء المُبسوطة, the second division contains words that are written with التاء المُبسوطة, but there is a difference between the different ways of recitation as to whether it is singular or plural.

هاء التانيث المتفق على قراءتها بالافراد والمرسومة بالتاء البسوطة

The female هاء which is agreed to be singular and is written with a تاء

مفتوحة

This occurs in the revelation in 13 words in 41 places. They are all words in singular form and are adjuncted by a clear noun after it (مضاف إلى الاسم الظاهر بعده). حفص عن عاصم recites these with a تاء when stopping. The 13 words that are sometimes written with التاء المُبسوطة are:

رَحِمْتَ - نَعِمْتَ - لَعْنْتَ - امْرَأَتِ - مَعْصِيَتِ - شَجَرَتِ - سُنَّتِ - قُرْتِ - جَنَّتِ -
فَطَرْتَ - بَقِيَّتِ - ابْنَتِ - كَلِمَتِ

These will now be covered individually.

رَحِمَتْ

There are seven places where this word is written in the Qur'an with a تاء مَبْسُوطَة, all other places in the Qur'an are written with a تاء مَرْبُوطَة.

﴿ أَوْلَاتِكَ يَرْجُونَ رَحِمَتَ اللَّهِ ﴾ [البقرة: 218]

﴿ إِنَّ رَحِمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴾ [الأعراف: 56]

﴿ رَحِمْتُ اللَّهُ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ﴾ [هود: 73]

﴿ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴾ [مريم: 2]

﴿ فَانظُرْ إِلَىٰ ءَاثِرِ رَحْمَتِ اللَّهِ ﴾ [الروم: 50]

﴿ أَهْمٌ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ﴾ [الزخرف: 32]

﴿ وَرَحِمْتُ رَبِّكَ خَيْرٌ مِّمَّا تَجْمَعُونَ ﴾ [الزخرف: 32]

Imam Ibn Al-Jazaree wrote the following lines in his poem on tajweed:
المُقَدِّمَة فِيمَا يَجِبُ عَلَى قَارِئِ الْقُرْآنِ أَنْ يَعْلَمَهُ
Qur'an the word رحمة is written as رحمت:

وَرَحِمْتُ الزُّخْرَفِ بِالتَّاءِ زَبْرَةً الأعرافِ رُومِ هُودِ كَافِ البَقَرَةِ

نعمت

This word is written in the Holy Qur'an with تاء ميسوطة in 11 places, the rest are written with تاء مربوطة.

﴿ وَادْكُرُوا اللَّهَ عَلَيْهِمْ ﴾ [البقرة: 231]

﴿ وَادْكُرُوا اللَّهَ عَلَيْهِمْ ﴾ [آل عمران: 103]

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ عَلَيْهِمْ ﴾ [المائدة: 11]

﴿ اَلَمْ تَرَ اِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا ﴾ [ابراهيم: 28]

﴿ وَاِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ﴾ [ابراهيم: 34]

﴿ اَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾ ﴾ [النحل: 72]

﴿ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُوهَا ﴾ [النحل: 83]

﴿ وَاشْكُرُوا نِعْمَتَ اللَّهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾ ﴾ [النحل: 114]

﴿ اَلَمْ تَرَ اَنَّ الْفَلَكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ ﴾ [لقمان: 31]

﴿ يَتَأْتِيهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْهِمْ ﴾ [فاطر: 3]

﴿ فَذَكَرْ فَمَا اَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ ﴾ [الطور: 29]

Imam Ibn Al-Jazaree wrote the following lines about the word نعمة when written as لعنت :

الْبَقْرَةَ
 نَعْمَتُهَا، ثَلَاثُ نَحْلِ، إِبْرَهُمْ مَعَا: أَخِيرَاتٌ، عُقُودُ الثَّانِ: هَمَّ
 لُقْمَانُ، ثُمَّ فَاطِرٌ، كَالطُّورِ عِمْرَانَ

لَعْنَت

This word was written with a تاء ميسوطة in two places in the Qur'an. It is written with a تاء مربوطة in all other places.

﴿ فَتَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ ﴾ [آل عمران: 61]

﴿ وَالْخَمِيسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكٰذِبِينَ ﴾ [النور: 7]

The following was written by Imam Ibn Al-Jazaree regarding this word:

عِمْرَانَ. لَعْنَتٌ: بِهَا " "، وَالنُّورِ

امرات

It is conditional that this word be written with تاء ميسوطة when the woman is mentioned with her husband afterwards. It occurs in the revelation seven places.

﴿ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ ﴾ [آل عمران: 35]

﴿ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْنَهَا عَن نَّفْسِهِ ﴾ [يوسف: 30]

﴿ قَالَتْ امْرَأَتُ الْعَزِيزِ اَلْكُنْ حَصْحَصَ الْحَقِّ ﴾ [يوسف: 51]

﴿ وَقَالَتْ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي ﴾ [القصص: 9]

﴿ ضَرَبَ اللهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ ﴾ [التحريم: 10]

﴿ وَضَرَبَ اللهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ ﴾ [التحريم: 11]

In the poem on tajweed rules written by Imam Ibn Al-Jazaree, المُقَدِّمَةُ فيما يجبُ على قارئ القرآن, the المُقَدِّمَةُ فيما يجبُ على قارئ القرآن, he wrote the following about this word:

وامرات: يؤمف، عمران، القصص، تحريم.....

مَعْصِيَت

This word is written with a تاء ميسوطة in two places in the Qur'an, both in surah المُجَادَلَة.

﴿ وَيَتَنَجَّوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ ﴾ [المجادلة: 8]

﴿ إِذَا تَنَجَّيْتُمْ فَلَا تَتَنَجَّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ ﴾

[المجادلة: 9]

Ibn Al-Jazaree said the following about this word:

..... مَعْصِيَت: قَدْ سَمِعَ يُخَصِّن

قُرَّتْ

This word is written with التاء المُبسَّوطة in one place in the Qur'an, all others were written with تاء مربوطة:

﴿ وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتْ عَيْنِي لِي وَلَكَ ﴾ [القصص: 9]

Imam Ibn Al-Jazaree simply stated the following, since the word combination only occurs once in the Glorious Qur'an:

..... قُرَّتْ عَيْنِي

جَنَّتْ

This word is written in the Glorious Qur'an in only one place with تاء ميسوطة, in all other places are written with تاء مربوطة.

﴿ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴾ [الواقعة: 89]

The tajweed poem by Imam Ibn Al-Jazaree stated the following:

..... جَنَّتْ : فِي وَقَعَتْ

فَطَّرَتْ

This word occurs only once in the Holy Qur'an, and it is written with تاء مُبسَّوطة:

﴿ فِطَّرَتَ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ﴾ [الروم: 30]

In this case, Imam Ibn Al-Jazaree mentioned only the word, since it only occurs once in the Qur'an adjuncted by a clear noun:

..... فِطَّرَتْ

قُرَّتْ

This word is written with التاء المبسوطة in one place in the Qur'an, all others were written with تاء مربوطة:

﴿ وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتْ عَيْنِي لِي وَلَكَ ﴾ [القصص: 9]

Imam Ibn Al-Jazaree simply stated the following, since the word combination only occurs once in the Glorious Qur'an:

..... قُرَّتْ عَيْنِي

جَنَّتْ

This word is written in the Glorious Qur'an in only one place with تاء مسبوطة, in all other places are written with تاء مربوطة.

﴿ فَرْوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴾ [الواقعة: 89]

The tajweed poem by Imam Ibn Al-Jazaree stated the following:

..... جَنَّتْ : فِي وَقَعَتْ

فَطَّرَتْ

This word occurs only once in the Holy Qur'an, and it is written with تاء مَبْسُوطة:

﴿ فِطَّرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ﴾ [الروم: 30]

In this case, Imam Ibn Al-Jazaree mentioned only the word, since it only occurs once in the Qur'an adjuncted by a clear noun:

..... فِطَّرَتْ

بَقِيَّتْ

This word is written with a تاء مَبْسُوطَةٌ one place in the Qur'an:

﴿ بَقِيَّتْ اللَّهُ خَيْرٌ لَّكُمْ ﴾ [هود: 86]

This is the only place in the Qur'an where this word is مضاف إلى الاسم الظاهر (adjuncted by a clear noun after it). The word بَقِيَّةٌ, not in the adjuncted state (غير مضاف) occurs written with تاء مَرْبُوطَةٌ, and the scholars agree that nouns ending with a تاء مَرْبُوطَةٌ and not مضاف (adjuncted) are never written with a تاء مَبْسُوطَةٌ. This word was therefore only mentioned in the poem as the word itself:

..... بَقِيَّتْ

أَبْنَتْ

This word is written with a تاء مَبْسُوطَةٌ in the following aayah:

﴿ وَمَرْيَمَ أَبْنَتْ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا ﴾ [النحر: 12]

Imam Ibn Al-Jazaree mentioned it as with only the word:

..... وَأَبْنَتْ

كَلِمَتُ

This word is written once with a تاء مَبْسُوطَةٌ when it is in the single form for all readers, all other places where this word occurs and is agreed to be singular amongst the different reciters is written with a تاء مَرْبُوطَةٌ.

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ﴾ [الأعراف: 137]

Imam Ibn Al-Jazaree indicated that this occurs in the middle of surah Al-'Araaf. He also indicated that there are places in the Qur'an where there is a difference between ways of

recitation as to whether some words normally with a تاء مربوطة are read in the singular or plural form, and in these cases the words are also written with a تاء. The places in which some ways of reciting use the plural form and some use the singular form and in which words will be outlined in the next section beginning on the following page :

وَكَلِمَاتٌ

أَوْسَطَ الْأَعْرَافِ. وَكُلُّ مَا اخْتَلَفَ جَمْعاً وَفَرْداً فِيهِ : بِالتَّاءِ عُرِفَ

that هاء التانيث The هاء التانيث المختلف فيها بين القراء في قراءتها بالإفراد والجمع differs in authentic reciters about its singularity and plurality

Sheikh Al-Jazaree pointed to this division in his prose, المقدمة, in the last line in the section on التاءات:

وَكُلُّ مَا اخْتَلَفَ جَمْعًا وَفَرْدًا فِيهِ: بِالتَّاءِ عُرِفَ

A general rule can then be deduced from his statement that every time the reciters differ as to a word being recited in its singular or plural form, and that word ended with a هاء التانيث, it was written with a تاء ميسوطة. The renowned Sheikh, Mohammed bin Ahmed bin Abdullah, better known as Al-Mutawali, may Allah have mercy on him, wrote a prose that included these words and their places in the Qur'an.

وَكُلُّ مَا فِيهِ الْخِلَافُ بَحْرِي جَمْعًا وَفَرْدًا فَبِتَاءِ قَاطِرٍ
 وَدَا: جَمَلْتُ، وَوَالْتُ أَنْتِي فِي يُوسُفَ وَالْعَنْكَبُوتِ يَا قَتِي
 وَتَلَمْتُ وَهُوَ فِي الطُّوْلِ مَعَ أَنْعَامِهِ ثُمَّ بِيُونُسَ مَعَا
 وَالْعَرَفَاتِ فِي مِيَاءٍ، وَتَسْتُ فِي قَاطِرٍ، وَنَمِرَاتٍ فُعَلْتُ
 عَيْنَ الْحَبِّ، وَخَلَفْتُ ثَانِي بِيُونُسَ وَالطُّوْلِ فَعِ الْعَمَاتِي

This prose outlines all the words that are written with تاء ميسوطة due to differences in the recitation of the word in singular or plural form among the scholars. The words will now be discussed individually.

جَمَلْتُ

This is written with a تاء ميسوطة in سورة المرسلات and حفص recites this in the singular form

﴿ كَأَنَّهُ جَمَلْتُ صُفْرًا ﴾ [المرسلات: 33]

ءَايَاتُ

This occurs in two places in the Qur'an in which there is a difference in the different recitations as to whether it is read in the singular or plural form. حفص reads them both in the plural form.

﴿ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٌ لِّلسَّالِئِينَ ﴾ [يوسف: 7]

﴿ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيهِ ءَايَاتٌ مِّن رَّبِّهِ ﴾ [العنكبوت: 50]

كَلِمَاتُ

This occurs in four places in the Qur'an in which there is a difference between the various recitations as to whether it is read in the singular or plural, and حفص عن عاصم reads them all in the singular form.

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ﴾ [الأنعام: 115]

﴿ كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا ﴾ [يونس: 33]

﴿ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴾ [يونس: 96]

﴿ وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا ﴾ [غافر: 6]

الْغُرُفَاتِ

This word is written with تاء مَبْسُوطَة once in the Qur'an, and حفص عن عاصم reads it in the plural form.

﴿ وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴾ [سبأ: 37]

بَيْنَتْ

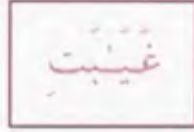
This word occurs once written with a تاء مَبْسُوطَة, and حفص عن عاصم reads it in the singular form.

﴿ أُمَّءَاتَيْنَهُمْ كِتَابًا فَهُمْ عَلَى بَيْنْتٍ مِّنْهُ ﴾ [فاطر: 40]

ثَمَرَاتٍ

This word is written with a تاء مَبْسُوطَة once in the Qur'an, and حفص عن عاصم reads in the plural form.

﴿ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِّنْ أَكْمَامِهَا ﴾ [فصلت: 47]



This word is found in two places in surah يوسف, both read in the singular form in the recitation of Hafs.

﴿ وَالْقُوَّةُ فِي غَيْبَتِ الْجُبِّ ﴾ [يوسف: 10]

﴿ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ ﴾ [يوسف: 15]

A note should be made that the word "كَلِمَت" in aayah 6 of غافر and aayah 96 of يونس

is written by some with a تاء مَبْسُوطَة and by some with a تاء مَرْبُوطَة in different copies of the Qur'an. There is, therefore differences among the different reciters as to the reciting of this word in the singular or plural form, plus a difference in the copies of the Qur'an as to the way it is written in these two places. This is what Sheikh Al-Mutawali was referring to in the last part of the lines of prose:

وَأَخْلَفُ ثَانِي يُونُسَ وَالطُّوْلَ فَعِ الْمَعَانِي

In the recitation of Hafs 'an 'Aasim, we always follow the writing of the Qur'an, so if the word كَلِمَة written with a تاء مَرْبُوطَة we stop on the word with a هَاء سَاكِنَة; if however it is

written with a تاء مَبْسُوطَة, as in: كَلِمَت, we stop on it with a تَاء سَاكِنَة.

Special Words for Hafs 'an
'Aasim by the way of Ash-
Shaatiyyah

الكلمات المنصوطة لحفص عن

عاصم من طريق الشاطبية

That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyah in Some of the Qur'anic Words

Various previous lessons in part two and part three of Tajweed Rules of the Qur'an have explained that which needs to be observed when reading the Qur'an by the way of حفص عن عاصم من طريق الشاطبية, either by special mention or included in the rules of all the different reciters. These words or rules will be mentioned here so the student will make special note of them.

1. It has been mentioned the two ways of reading the words

﴿ ءَآلَ الذَّكَّرِينَ ﴾ ﴿ ءَآلَ اللَّهِ ﴾ ﴿ ءَآلَ النَّسْنِ ﴾

- The first allowed way is that of إبدال همزة الوصل ألفاً مع المد الطويل.
- The second allowed way is reading the همزة الوصل بالتسهيل بين الهمزة والألف مع عدم المد.

2. The rule of إدغام of الذال في الراء in aayah 176 of surah الأعراف, was studied and explained on page 38 of part two:

﴿ أَوْ تَتْرِكُهُ يَلْهَثَ ذَلِكَ ﴾ [الأعراف: 176]

There is an also an idghaam of الباء في الميم that was previously explained on page 38 part two and it occurs in surah هود, aayah 42:

﴿ أَرْكَبَ مَعَنَا ﴾ [هود: 42]

3. The word ﴿ تَأْمَنَّا ﴾ in aayah 11 of surah يوسف was discussed on page 34 of part

two, and there are two allowed ways of reading the word in the recitation of عن عاصم من حفص طريق الشاطبية:

- Merging of the first نون into the second with (الإشمام) إدغام النون الأولى في الثانية مع الإشمام.

الكلمات المنصوطة لعفص من محاص من طريق الشاطبية That Which is
Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyah

b. Shortening the dhammah of the first نون to 2/3 of a vowel count, with إظهار
اختلاس ضمة النون الأولى وحيثما يمتنع إدغام النون الأولى في الثانية

4. The rule of النون الساكنة of the letters at the beginning of the two surah يس، والقلم were
studied previously in the نون الساكنة والتنوين section of part one. It was stated that the نون
is read with إظهار only when continuing reading in the way of recitation of
حفص من طريق الشاطبية.

﴿ يَسَّ ۝ وَالْقُرْآنِ الْحَكِيمِ ۝ ﴾ [يس: 2-1]

﴿ نَ ۝ وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝ ﴾ [القلم: 1]

5. It was discussed previously in this book (part three) that there are two ways of stopping
on the following:

a. The word ﴿ ءَاتِنَ ۝ ﴾ in aayah 36 of surah النمل (see p.43). The two ways
are:

(I) إثبات الياء الساكنة حرف مد Pronouncing the letter ya' as a medd letter at the end
of the word.

(II) تون حذف الياء مع سكون النون Dropping the ya' with a sukoon on the letter
تون. The ياء is always present and read with a fathah (فَتْحَة) when continuing.

b. The word ﴿ سَلَسِلًا ۝ ﴾ in aayah four of surah الإنسان is read when stopping
with:

(I) إثبات الألف Pronouncing the alif (p.39).

(II) حذفها مع سكون اللام Dropping the alif accompanied with a sukoon of the لام.
The alif is dropped in pronunciation when continuing the recitation (p.39).

c. The alif in the word قَوَارِيرًا in both occurrences in aayaah 15 and 16 of سورة

قَوَارِيرًا: قَوَارِيرًا is dropped when continuing the reading. The alif of the first one:

is read when stopping on the word, but is removed from the second word when stopping on it; pp. 38-39.

﴿ كَانَتْ قَوَارِيرًا ﴿١٥﴾ قَوَارِيرًا مِنْ فِضَّةٍ قَدَّرُوهَا ﴿١٦﴾ [الإنسان: 15-16]

6. The rule of إظهار and إدغام of the هاء in the word مَالِيَهُ and the هاء in the word

هَلَكَ in aayah 28 and 29 of surah الحاقة was studied (see page 34 of part two).

﴿ مَا أَغْنَىٰ عَنِّي مَالِيَهُ ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِيَهُ ﴿٢٩﴾ [الحاقة: 28-29]

It is of course allowed and from the sunnah to stop on the end of aayah 28, but when the two aayaat are joined, two possibilities are allowed by almost all of the ways of recitation of the Qur'an:

a. Merging the two هاء (إدغام).

b. Making إظهار of the first هاء with a gentle سكت without taking a breath:
(إظهار مع سكتة لطيفة بدون تنفس).

7. It was discussed previously (page 27 part two), that there are two ways of reading the

راء with ترفيق or تفحيم in the words ﴿ مِصْرَ ﴾ and ﴿ عَيْنَ الْقِطْرِ ﴾ when stopping.

There are two ways of reading the راء when continuing reading with the word ﴿ فَرَقِ ﴾

again with ترفيق or تفحيم. This word is read with تفحيم only when stopping.

8. The rule of السكت, and how it is applied was studied. The definition of السكت can be found on page 17 of this book. There are four required سكت for حفص من طريق الشاطبية:

﴿ وَلَمْ تَجْعَلْ لَهُ عِوَجًا ۖ قَيِّمًا ﴾ [الكهف: 2-1]

﴿ مِنْ مَّرْقَدِنَا ۗ هَذَا مَا وَعَدَ الرَّحْمَنُ ﴾ [يس: 52]

﴿ وَقِيلَ مَنْ رَاقٍ ﴾ [القيامة: 27]

﴿ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ ﴾ [المطففين: 14]

Other Words for حفص عن عاصم من طريق الشاطبية

The following are other words not previously discussed to be observed by the reciter when reading حفص عن طريق الشاطبية, some of them have two allowed ways of recitation, and others have only one way. It is necessary that the reciter know and apply the different allowed ways of reading them so that the authentic way of reciting حفص عن عاصم من طريق الشاطبية is not mixed up or interchanged with another way of recitation not part of this authentic recitation.

1. The words that are recited with سين or صاد

Read with سين only:

﴿ وَاللَّهُ يَقْبِضُ وَيَبْضُ وَإِلَيْهِ تُرْجَعُونَ ﴾ [البقرة: 245]

﴿ وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً فَادْكُرُوا ﴾ [الأعراف: 69]

Read with الصاد or السين

﴿ أَمْ هُمُ الْمُصَيْطِرُونَ ﴾ [الطور: 37]

Read with صاد only

﴿ لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴾ [الغاشية: 22]

2. حفص عن عاصم reads with إمالة كبرى of the alif after the الراء in the word مَجْرِنَهَا of

ayah 41 of surah هود:

﴿ وَقَالَ أَرْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِنَهَا وَمُرْسِنَهَا ﴾ [هود: 41]

الكلمات المنصوطة لعفص عن عاصم عن طريق الشاطبية That Which is
Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

The grand imalaah (الإمالة الكبرى) is when the fathah (الفتحة) approaches the kasrah, and the alif mixes with the ياء. In this word the fathah (الفتحة) of the راء is in between a fathah (فتحة) and a kasrah, and the alif is in between an alif and a ياء. There is ترفيق of the راء because of the إمالة.

3. The word ﴿صَعَف﴾ is allowed to be read with either a fathah or a dhammah of الضاد in the three occurrences of this word in aayah 54 in surah الروم. We must read either all of them with a فتحة or all of them with a ضمة, when reciting the ayaah. The following aayah is with a fathah (فتحة) on the الضاد.


﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ صَعَفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ
مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً﴾ [الروم: 54]

This is the aayah with a ضمة on the الضاد of the word "صَعَف":

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ صُعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضُعْفٍ قُوَّةً ثُمَّ جَعَلَ
مِنْ بَعْدِ قُوَّةٍ ضُعْفًا وَشَيْبَةً﴾ [الروم: 54]

4. The second hamzah in the word ءَأَعْجَمِيٌّ in aayah 44 in surah فصلت

﴿ءَأَعْجَمِيٌّ وَعَرَبِيٌّ﴾ [فصلت: 44] is read with تسهيل الهمزة الثانية (easing of the hamzah) so that it is between a hamzah and an alif. There is only one way of reading this word by حفص عن عاصم. The definition of التسهيل can be found on page 69 of Tajweed Rules of the Qur'an, part 2.



The Writing of the
Noble Qur'an

رسم المصحف الشريف



The Writing of the Noble Qur'an رسم المصحف الشريف

Illiteracy at the beginning of the revelation

It is well known that the Arab nation was characterized as being illiterate at the advent of the revelation of the Qur'an to the Prophet Muhammed, ﷺ. The Qur'an described this illiteracy:

﴿ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾ ﴾

[الجمعة: 2]

It is He Who sent among the unlettered ones a Messenger (Muhammed ﷺ) from among themselves, reciting to them His Verses, purifying them, and teaching them the Book and Al-Hikmah; and verily, they had been before in manifest error.

There were only a few of the Quraish [in Mekkah] that were an exception to this general rule and who learned writing and studied it before the advent of Islam. There is a general agreement that those of the Quraish that could write learned it from Harb bin Umayyah bin Abd Shams (حرب بن أمية بن عبد شمس), but some disagreement exists as to who taught Harb. Abu 'Amr Ad-Daane (أبو عمرو الداني) relates that Harb learned writing from Abdullah bin Jud'aan (عبد الله بن جدعان). On the other hand Al-Kalbee (الكلسي) states that Harb learned writing from Bashr bin Abd Al-Malak (بشر بن عبد الملك).¹ Either way, a group of Quraish learned writing from Harb but they were a small proportion compared to the number of illiterates in the tribe of Quraish.

In Medinah there were Jews who were literate and taught the youth writing. There were between 13-19 men that knew how to write, a few of their names are Al-Munthar bin 'Amr (المنذر بن عمرو), Ubay bin Wahab (أبي بن وهب), 'Amr bin Sa'eed (عمرو بن سعيد), and Zayd bin Thaabit (زيد بن ثابت).

Islam then came and fought illiteracy within the Arabs and sought to erase it. Islam set about elevating the written word and placing it in high esteem. This is shown true by the first words of the Qur'an that were revealed to the Prophet, ﷺ:

¹ Manaahil Al-'Irfaan fee 'Uloom Al-Qur'an, Al-Usthatth As-Sheikh Muhammed Abdul'Atheem Az-Zarqaanee, Maktabah Nazaar Mustafaa Al-Baaz, 1417 h, p.294.

﴿ أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَقْرَأْ وَرَبُّكَ

الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ ﴿

[العلق: 5-1]

Read! In the Name of your Lord Who has created.

Created man from a clot.

Read! And your Lord is the Most Generous.

Who has taught (the writing) by the pen.

He has taught man that which he knew not.

In another surah of the Qur'an, Allah, the Exalted, takes an oath by the pen and that which it writes, showing again the importance of reading and writing in Islam:

﴿ ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ ﴾ [القلم: 1]

Nūn. By the pen and what they inscribe.

The Prophet, ﷺ, greatly encouraged his companions to learn and become skilled in reading and writing and provided them with all that he possibly could to achieve this goal. It is narrated that the Muslims captured 60 polytheists in the Battle of Badr and the

Messenger ﷺ, accepted as ransom for each captive's freedom the teaching of reading and writing to ten of the Sahabah. It was therefore clear that reading and writing were equivalent to freedom.

The Muslims then learned reading and writing and the darkness of illiteracy was replaced by the light of Islam, and in place of illiteracy the knowledge of reading and writing became prevalent.

The illiteracy of the Prophet; ﷺ, was it throughout his life or not?

It is well established in the aayaat of the Qur'an that the Messenger of Allah ﷺ, was himself illiterate at the beginning of the revelation. There are some scholars that state that at the end of his life he became literate after the miracle of the Qur'an revealed to an illiterate prophet was established and known. The repeated challenge in the Qur'an for the polytheists to produce a surah like that which is in the Qur'an was not met, even

though it was well known that the Messenger of Allah ﷺ, whom they rejected, was illiterate. These scholars state that after this miracle was shown through the glorious aayaat of the Qur'an which clearly demonstrated the truthfulness of the Prophet ﷺ, as

well as proof that he was a messenger and a prophet, the Prophet ﷺ, then learned

reading and writing. This is the meaning of the words of Allah, the Exalted, when he states:

﴿ وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَأَرْتَابَ الْمُبْطِلُونَ ﴿٤٨﴾ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا تَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٩﴾ ﴾ | العنكبوت: 48-49

And you did not read any book before it (this Qur'an), nor did you write any book with your right hand. In that case, indeed, the followers of falsehood would have [cause for] doubt.

Rather, it [the Qur'an], is clear verses preserved in the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.

Al-Alwas in his tafseer of this aayah stated that they differed over whether he ﷺ started reading and writing after he became a prophet or not. Some state that he did not learn writing, and Al-Baghwee in his book At-Tadheeb carried this opinion. Others claim that he ﷺ became literate after previously not knowing how to read and write, and his inability to do so was one of the miracles of the aayaat in the Qur'an. After the Qur'an was revealed and Islam became well-known, he then learned writing. Saheeh Bukhari relates a hadeeth that supports this group, in an incident during the treaty of Hudaibiyah:

وقد جاء في صحيح البخاري من حديث البراء رضي الله عنه قال: "اعتصر النبي صلى الله عليه وآله وسلم في ذي القعدة، فأبى أهل مكة أن يدعوه يدخل مكة، حتى قاضاهم علي أن يقيم بها ثلاثة أيام، فلما كتبوا الكتاب كتبوا: هذا ما قاضى عليه محمد رسول الله صلى الله عليه وآله وسلم، فقلوا: لا نقر بها، فلو تعلم أنك رسول الله ما منعناك، لكن أنت محمد عبد الله، قال: أنا رسول الله، وأنا محمد بن عبد الله، ثم قال لعلي: امح "رسول الله" قال: لا والله لا أمحوك أبداً، فأخذ رسول الله صلى الله عليه وآله وسلم الكتاب فكتب (وفي رواية: وليس بحسن يكتب فكتب: هذا ما قاضى عليه محمد بن عبد الله، لا يدخل مكة سلاح إلا في القرب، وأن لا يخرج من أهلها بأحد إن أراد أن يتبعه، وأن لا يمنع أحداً من أصحابه أراد أن يقيم بها

The meaning can be translated as: *The Prophet ﷺ, adopted ihram for 'umrah in the month of Dhu-l-Qa'dah, and the people of Mekkah refused to let him enter Mekkah, until he agreed with them that he would stay in it for three days. When they wrote this down, they wrote "Messenger of Allah, may the peace and blessings of Allah be upon him and on his family." They [the Quraish] said, "We did not agree to that, for if we knew that you were the messenger of Allah we would not forbid you, instead you are Muhammed Abdullah." He said, "I am the Messenger of Allah, and I am Muhammed bin Abdullah." Then he said to Ali, "Erase 'Messenger of Allah.'" He said, "No, by Allah, I will never erase*

you." The Messenger of Allah, ﷺ and upon his family, then took the writing and wrote [in one relation of the hadeeth it states: and he was not able to write previously and wrote], 'This is what Muhammed bin Abdullah negotiated about: Weapons will not enter Mekkah except in a sheath, and none of its residents will leave if they wish to follow him, and none of his companions will be prohibited if he wishes to reside in it.'

The scholars that adopted this position (that the Prophet was literate later in his prophecy) are Abu Dhar 'Abd bin Ahmed Al-Harwee (أبو ذر عبد بن أحمد الهروي), Abu Al-Fath An-Nisaabooree

(أبو الفتح النيسابوري), and Abu Al-Waleed Al-Baajee (أبو الوليد الباجي).

Those that disagree with this position state that when a hadeeth states "he wrote" about the Prophet ﷺ, it means he ordered it to be written.

Either way, there is no disagreement that at the beginning of the revelation that the Prophet ﷺ, was illiterate.

Writing down the revelation at the time of revelation

The Messenger's ﷺ, care for writing down the Qur'an was extreme, and this is shown by the fact that he had scribes who would write the revelation, some of them were: the four Caliphs, Ma'aawiyah, Abaan bin Sa'eed, Ubay bin Ka'b, Zayd bin Thaabit, and Khalid

bin Waleed to name only some of them. When revelation came to the Prophet ﷺ, he would call one of these scribes and order them to write what had just been revealed, even if it was only a word. In a hadeeth related by Al-Bukhari, when Allah revealed aayah 95 of surah An-Nisaa':

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ﴾

Not equal are those of the believers who sit (at home), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives.

Ibn Umm Makhtoom said, "O Messenger of Allah- I am blind, do I have an excuse? "

Then Allah revealed the three words, *غَيْرُ أُولَى الصَّرَرِ* except those who are disabled

(by injury or are blind or lame), and the Messenger of Allah ﷺ, said, "Bring me the ink well and bones" [dry bones of a camel used for writing], and he ordered Zayd to write it [the three words] and he wrote it, and the aayah then had these three words added to it. The aayah then became:

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الصَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ﴾ [النساء: 95]

Ibn Abbas said, "The Messenger of Allah ﷺ, would call some who could write when a surah was revealed to him and say, "Put this in the place where this and that is mentioned [the aayah]." The companions would write the Qur'an on whatever they could find, bones, palm tree fiber, leather, thin stones, etc.

The Sahaba memorized and wrote the complete Qur'an in the time of the Prophet ﷺ, completion of the writing of the whole Qur'an was done in front of the Prophet ﷺ, with whatever tools they could use, and these stayed in the Prophet's ﷺ, house. These tools did not allow for the Qur'an to be put in between two covers [i.e. in book form]- but was organized as much as possible in the order of aayaat and suwar [plural of surah].

The Qur'an then was gathered together two ways at the time of the Prophet ﷺ:

1. Memorization in the heart with the correct order of the aayaat and suwar.
2. Written down with the available utensils.

Collecting the written Qur'an in one Mushaf (مصحف) did not occur during the Prophet's ﷺ, time for four reasons:

1. They expected continuous revelation as long as he was alive.
2. Abrogation of aayaat was expected.
3. The order of revelation did not match the order of the aayaat in the Qur'an. If it had been collected in one copy during his lifetime they would have had to change the copy every time there was a revelation. Revelation was according to matters that occurred.
4. Before all else- Allah wanted it this way.²

Gathering of the written Qur'an at the time of Abu Bakr

After the Prophet ﷺ, died, a group refused to pay Zakat and turned away from Islam.

From this event the wars of Ar-Riddah occurred during the Caliphate of Abu Bakr رضي الله عنه, at Al-Yamaamah, 12 years after the Hijara. Many of the memorizers of the Qur'an and reciters were martyred in these wars (70 memorizers). The close companions then feared that the Qur'an could be lost, and when Umar saw that all these memorizers were killed, he feared that even more would be killed in other places, so he hurried to Abee Bakr and asked him to look into the matter and put the written Qur'an together in one binding.

First Abu Bakr refused but then Allah made his heart at ease regarding this matter. He then sent for Zayd bin Thaabit and those that had written the revelation-for them to copy the Qur'an into one bound book. Zayd also refused at first, but then also his heart was put at ease and he accepted the idea.

The written Qur'an was in different pages, bones, etc., in the Prophet's ﷺ, house and there was Qur'an written with the different companions. Abu Bakr رضي الله عنه, ordered it to be copied on to pages, and Zayd رضي الله عنه, did so. Zayd depended on two things, the memorized and the written Qur'an, and would only write if the aayah was found in their memorization

² Fann At-Tarteel wa 'Uloomuh, Ash-Sheikh Ahmed At-Taweel. Mujama' Al-Malak Fahd Litabaa'ah Al-Mushaf

as well as written down and two companions had witnessed the writing of those who had learned the Qur'an from the Messenger and memorized it.

The next to last aayah of surah At-Tawbah, aayah 128

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾

was memorized by Zayd and many of the Sahaba, but they wouldn't write it until they found it written with another witness saying that he had witnessed it being written. They finally found it written with Abee Khuzaymah bin Aws Al-Ansaari and there was a witness to it.

This copy of the Qur'an was relinquished to Abee Bakr رضي الله عنه, until his death. It was given to Umar رضي الله عنه, after Abee Bakr's death, and then after Umar's death to Hafsah, Umar's daughter and wife of the Prophet صلى الله عليه وسلم, may Allah be pleased with them all. This copy of the Qur'an stayed with Hafsah until 'Uthmaan requested it from her.

The gathering of the written Qur'an at the time of 'Uthmaan

The people [Muslims] of Sham and Iraq gathered together at the battle of Armenia and Azerbaijan during the Caliphate of 'Uthman رضي الله عنه, after many lands had become Muslim and the great reciters spread out in the lands. When these different groups of Muslims gathered in one place and they heard each other recite, one read by a different way of recitation than the other, the one group would not accept the other's recitation, even though they were all authentically transmitted from the Messenger صلى الله عليه وسلم. Some claimed their way of recitation was better than other ways, and some of the Sahaba worried that some would differ in the Qur'an and become stubborn about not accepting a way of recitation other than that which they had learned.

Huthayfah then went to 'Uthman (in the year 26 Hijara) after the battle, and told him of the problem. 'Uthman then asked for the copy of the Qur'an from Hafsah so he could copy it and send it out to different areas. Not all of the Muslims in these areas had learned all the different ways of recitation.

'Uthman then copied from the mushaf that was with Hafsah and made several different copies so that the Muslims would have it and included the different recitation in it as much as possible. He had either four or 12 men do this task, and there were of those who had memorized and as well were scribes, including Zayd bin Thaabit, who was the same Sahabi who wrote the revelation and was present at the last presentation of the whole Qur'an to Jibreel. He is the same companion who gathered the Qur'an together and wrote it into one copy during the Caliphate of Abee Bakr.

The copies of the Qur'an we have today are from these copies made in the time of the Caliphate of 'Uthmaan. Four or seven copies were made and sent to different lands: Mekkah, Medinah, Basrah, Kufah, Sham, Bahrain, and Yemen. And Caliph 'Uthman sent a teacher with each copy to teach the recitation of the Qur'an in the authentic way common for that area.

The writing (رسم) of the Qur'an

The phrase رسم المصحف means: *The foundation that was selected by 'Uthman, رضي الله عنه, in writing the words and letters of the Qur'an.* The basis in Arabic writing is that it completely agrees with the pronunciation, without additions or subtractions. The 'Uthmani copy of the Qur'an bypassed this basis in that there are many letters that are written inconsistently with the way they are pronounced. This is because of a noble aim that will be explained later.

The 'Uthmani copy of the Qur'an, known in Arabic as: المصحف العثماني, has rules pertaining to its inscription and pattern. The scholars of this field have divided them into five rules. They are:

- | | |
|-------------------------|--------------|
| 1. Deletion | الحذف |
| 2. Addition | الزيادة |
| 3. The hamzah | الهمزة |
| 4. Exchange | البدل |
| 5. Joined and Separated | الوصل والفصل |

1, The Deletion Rule قاعدة الحذف

The alif

The general rule of deletion is that the alif is eliminated from the يا of calling, as in:

﴿ يَا أَيُّهَا ﴾, from the ها of drawing attention, as in: ﴿ هَاتُوا ﴾; from the word نا (we, us, our) if a pronoun or direct object follows it, demonstrated in: ﴿ أَجْبَيْنَكُمْ ﴾. The alif is also deleted in writing from the Glorious name of Allah: ﴿ اللَّهُ ﴾. The following words have the alif eliminated in writing: ﴿ إِلَهُ ﴾, ﴿ الرَّحْمَنِ ﴾, and ﴿ سُبْحَانَ ﴾. There is elimination of the alif in writing when following the letter لام, exemplified in: ﴿ خَلِيفَ ﴾.

If the alif is in between two of the letter لام it is not written, as in: ﴿ الْكَلَلَةَ ﴾. There is elimination in writing of the alif of every regular female and male plural, shown in: ﴿ الْمُحَصَّنَاتِ الْمُؤْمِنَاتِ ﴾ and ﴿ سَمْعُونَ ﴾. Every plural that has the comparative "weight" to مفاعل has deletion of the alif in writing in the المصحف العثماني

Examples are: ﴿ الْمَسْجِدَ ﴾ and ﴿ النَّصْرَى ﴾. Some numbers that have an alif in them are written without the alif in the Qur'an: ﴿ ثَلَاثَ ﴾ and ﴿ ثَمَنِي ﴾. There are others and there are exceptions to these rules, but these are the general rules for deletion in writing of the alif. **Note: The small little alifaaat** found in these words are part of the enhancement to المصحف العثماني done later by scholars, and this is the reason that the alif is small and detached from the word.

ياء

The ياء is deleted from every مَنْقُوصٌ مَنْوُونٌ (word that ends in an original ياء) whether it be conjugated with رَفَعٌ or جَرٌّ, as in: ﴿ غَيْرَ بَاعٍ وَلَا عَادٍ ﴾.

There is also deletion of the ياء at the end in of some words, apart from some exceptions. The following are some examples:

﴿ وَأَطِيعُونَ ﴾ ﴿ وَأَتَّقُونَ ﴾ ﴿ فَأَرْهَبُونَ ﴾ ﴿ وَخَافُونَ ﴾ ﴿ فَأَرْسَلُونِ ﴾
﴿ فَأَعْبُدُونِ ﴾

واو

There is deletion of the واو in writing if it occurs with another واو in the same word. Examples are found in the following:

﴿ يَسْتَوُونَ ﴾ ﴿ فَأَوْدَأُ إِلَى الْكَهْفِ ﴾

لام

The letter لام is deleted from the writing if it is مُدْغَمَةٌ into another لام, such as in the words:

﴿ وَالَّذِي ﴾ ﴿ وَاللَّيْلِ ﴾

There are exceptions to this.

There are some cases of deletion that do not follow a rule such as the alif in the word:

﴿ مَلِكٌ ﴾, the ياء in the name ﴿ إِبْرَاهِيمُ ﴾, and the واو deleted in the following

words: [الإسراء: 11] ﴿ وَيَدْعُ الْإِنْسَانَ ﴾, [الشورى: 24] ﴿ اللَّهُ الْبَاطِلُ ﴾

﴿ وَيَمْحُ ﴾,

﴿ سَنَدَعُ الزَّبَانِيَةَ ﴾ [العلق: 18], ﴿ يَوْمَ يَدْعُ الدَّاعِ ﴾ [القمر: 6]

2. The Addition Rule قاعدة الزيادة

An alif is added after a واو in a noun denoting plurality or a noun which has a rule of plurality. Examples are:

﴿ بَنُوا إِسْرَائِيلَ ﴾, ﴿ أُولُوا الْأَلْبَابِ ﴾, ﴿ مُلْكُوا رَبِّكُمْ ﴾

There is an extra alif added after a hamzah written on a واو. This is exemplified in the following:

﴿ تَفْتُوا تَاللهِ ﴾.

An alif is also added in the following words: ﴿ مَائَتَيْنِ ﴾ ﴿ مِائَةً ﴾

These words with extra alifaat were discussed in the section on the special words for Hafs (see pp 38-39).

﴿ السَّبِيلَا ﴾ ﴿ الرَّسُولَا ﴾ ﴿ الظُّنُونَا ﴾.

A ياء is added in the following words:

نَبَأٌ

﴿ وَلَقَدْ جَاءَكَ مِنْ نَبَأِ الْمُرْسَلِينَ ﴾

[الأنعام: 34]

ءَانَاء

﴿ وَمِنْ ءَانَايِ الَّيْلِ فَسَبِّحْ ﴾

[طه: 130]

تَلْقَاء

﴿ مَا يَكُونُ لِيَ أَنْ أُبَدِّلَهُ مِنْ تَلْقَايِ نَفْسِي ﴾

[يونس: 15]

بِأَيْكُمْ

﴿ بِأَيْكُمْ الِّمَفْتُونُ ﴿٦﴾ ﴾

[القلم: 6]

بِأَيْدٍ

﴿ وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ ﴾

[الذاريات: 47]

3. The Hamzah Rule الهمزة

The non-voweled hamzah (saakinah) الهمزة الساكنة

The general rule for the hamzah is that if the hamzah is saakinah, it is written on the letter corresponding to the vowel before it. This means if there is a كسرة on the letter before the hamzah saakinah, the hamzah would be written on the letter ياء, as in: **أَتَيْنَا**; if there is a ضمة on the letter before the hamzah saakinah, the hamzah would be written on the letter واو, as in: **أَوْثَمِينَ**; and if there is a فتح on the letter before a hamzah saakinah, the hamzah would be written on an alif, as in: **الْبَاسَاءِ**. There may be some words which are exempted from this rule.

The voweled hamzah الهمزة المتحركة

If the hamzah is the first letter of the word and an extra letter is joined to the word at the beginning, then the hamzah is always written on an alif, regardless of the vowel on the hamzah, such as in: **سَأَصْرَفُ، سَأَنْزِلُ، فَيَأِي**.

If the hamzah is in the middle of the word, it is then written on the letter that corresponds to the vowel the hamzah has, a ياء for a كسرة as in: **سَيْلٌ**, a واو for a ضمة as in: **نَقَرَوُهُ**, and an ألف for a فتح as in: **سَأَلَ**. There are some exceptions.

If the hamzah is at the very end of the word (متطرفة), it is written on the letter that corresponds to the vowel on the letter preceding it. If the vowel on the letter preceding the hamzah (last letter of the word) is a فتح, then the hamzah will be written on an alif, such as in: **لِسْبَائِي**; if the vowel on the letter preceding the hamzah has a كسرة and the hamzah is the last letter of the word, the hamzah is written on the letter ياء, as in:

شَطِي; if the letter preceding the hamzah has a ضمة, and the hamzah is the last letter

of the word, then the hamzah is written on the letter واو, as in: **لَوْلُو**. There are exceptions. If the letter before the hamzah is saakinah and the hamzah is the last letter of the word, the hamzah is not written on anything, as in:

﴿ تَخْرُجُ الْخَبَاءَ ﴾ ، ﴿ مِلَّةُ الْأَرْضِ ﴾

In all the rules for the hamzah there are sometimes many exceptions, so this should be kept in mind when we see a word not following the rules laid out in this section.

4. The Exchange Rule قاعدة البَدَل

In brief, the alif is written as a واو for magnification in some words, for example: الصَّلَاةَ.

الزَّكَاةَ، الْحَيَاةَ، الرَّبَّوَا، except any exemptions.

The alif is written as a ياء if the alif is changed from a ياء in the original word, such as in:

يَتَأَسَفُوا and يَتَوَفَّنَاكُمْ.

Note that the dagger alif (ألف الخنجرية) is not part of the 'Uthmani writing, and that is the reason for it being small and not attached to the word. The tooth is the ياء.

The alif is also written as a ياء in the following words:

أَنِّي إِلَىٰ عَلَىٰ مَتَىٰ بَلَىٰ حَتَّىٰ

The letter نون is written as an alif (with a tanween) in the lightly emphasized نون (نون نون)

﴿ لَنَسْفَعًا ﴾ (Yusuf 32), ﴿ وَلَيَكُونًا ﴾ found in two places in the Qur'an: (التوكيد الخفيفة)

﴿ إِذَا ﴾ (Al-Alaq 15), and is also written as an alif with a tanween in the word:

The female هاء is written with the open تاء in some words of the Qur'an. The words are:

رَحْمَةً written in some places as رَحِمَتْ، نِعْمَةً written sometimes as نِعِمَّتْ،

قُرَّةً written with قُرَّتْ، شَجَرَةً as شَجَرَتْ، مَعْصِيَةً as لَعْنَتْ،

قُرَّتْ as قُرَّتْ، جَنَّةً as جَنَّتْ and أَمْرًا written as أَمْرَاتْ. These words and

their location in the Qur'an have been detailed in the chapter on the female هاء، pages 63-75.

5. The Joined and Separated Rule قاعدة الوصل والفصل

There are some word combinations written together all the time and others some of the time, there are others always written separately. For example the words لا and أن are

sometimes written separately and sometimes joined, as in: أَلَّا. Another example is the

words ما مِن which are usually written joined: مِمَّا but occasionally written

separately: فَمِنَ مَا. These are just two examples of many cases of different word

combinations. This subject is covered in detail in the chapter on Separate and Joined words, pp. 44-62.

The writing of the copy of the Qur'an was done in such a way that more than one way of recitation could be employed from the same writing. Some alifaat, for example, were not written in so that both ways of recitation used the same writing, and later small alifaat were written in above the text for the recitation of the particular qira'ah or way of recitation. We can see this demonstrated in the fourth aayah of al-Faatihah:

﴿ مَلِكِ يَوْمِ الدِّينِ ﴾. In the recitation of Hafs 'an 'Aasim, we recite the word

مَلِكِ with an alif, but it is not written in the 'Uthmani writing, instead the small "dagger

alif" is used by scholars to denote the read alif. This word then is written to encompass more than one way of recitation, those who do not read the word with an alif, and those that do. Other examples would be the words ending with a female هاء, but some ways of recitation read the word in the singular form and others in the plural. The word was then written with the open تاء (ت) to encompass both ways of recitation. These words are outlined in the chapter on the female هاء on pages 72-75, but a few examples are:

﴿ أَنْزَلَ عَلَيْهِ آيَاتٍ ﴾ [العنكبوت: 50]

﴿ وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ ﴾ [غافر: 6]

Is the writing of the copy of the Qur'an undisputable [immutable] or not?

The majority scholarly opinion

The majority scholarly opinion is that it is undisputable and it is not allowed to violate it.

They use as evidence that the Prophet ﷺ, had scribes that would write the revelation

and wrote the Qur'an with this type of writing. The Messenger ﷺ, approved them in

their writing. The life of the Prophet ﷺ, passed and the Qur'an remained in this way of

writing without any changes or corrections. Instead it is shown that the Prophet ﷺ laid

the constitution for writing of the revelation with the writing of the Qur'an. Abu Bakr, رضي الله عنه,

became the caliph after the Prophet's ﷺ death, and he wrote the Qur'an with the same exact writing that was in the pages and leaves that have been inscribed at the time of

revelation. Later 'Uthman رضي الله عنه, followed in being a caliph, and then copied the mushaf

(مصحف) using that same way of writing. All the companions of the Prophet agreed with

what Abee Bakr and 'Uthman did; may Allah be pleased with them all and none of them violated this way of writing.

There is no narration that any of the companions or the followers after that suggested that the writing of the Qur'an be changed, instead the 'Uthmani writing of the Qur'an was respected and followed, and it was not modified or changed.

In summary, the Messenger ﷺ, approved this writing and the companions all agreed upon it -and they were more than 12,000 in number. Later the Muslim community agreed to use this same writing in the time of the taabi'een and the leaders after them. Following

the Prophet ﷺ, is required in what he ordered or approved by orders from Allah, where he said:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴾

[آل عمران: 31]

Say: "If you do love Allah, follow me: Allah will love you and forgive you your sins."

The Prophet Muhammed ﷺ, said [translation of meaning], "Verily he who lives of you later will see many differences, so hold on to my way [my sunnah] and the way [the sunnah] of the rightly guided caliphs after me, bite onto it with your molars." At-Tirmidhi, 5/2676.

May Allah grant that we follow the Qur'an and the Sunnah of the Prophet Muhammed

ﷺ, and that we recite the Qur'an as it was revealed to our beloved Prophet ﷺ, in the way that pleases our Lord, Allah, the Most Merciful. Ameen.

End of the part three, the final part of **Tajweed Rules of the Qur'an**.

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Tajweed Rules of the Qur'an

أحكام تجويد القرآن

Al-hamdu lillah, this is the third and final part of a three part series in English on the rules of tajweed of the Qur'an for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. These books are meant as a guide for non-Arabs with a good grasp of English for studying tajweed of the Glorious Qur'an.

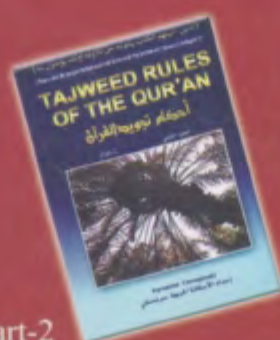
This final book explains the stop and start when reading the Glorious Qur'an, and gives details as to what kind of stop is allowed, what kind preferred, and what kind of stop is forbidden. Stopping on the ends of words with strong endings (consonants) and rules for what is allowed on the last letter of the word is described, including (الإشمام) and (الروم). Stopping on the ends of words with weak endings (words ending in the alif, ya' or wow) and different rules and explanations for these type of words is clarified. One important aspect of Qur'an recitation is knowing and understanding which word combinations are written together and which separately in different parts of the Qur'an as well as in which places of the Qur'an are some words are written with the female هاء and in which places they are written with the تاء. This part lays out the different places in the Qur'an these occurrences take place, so the reader knows how he/she can stop on these words. The words that are read in a special way, or have two allowed ways for the reading of Hafs from 'Aasim by the way of Ash-Shaatibiyyah are detailed in this book. The history of the writing of the Glorious Qur'an (رسم) and the general rules for the writing of the Qur'an are laid out in the last chapter of this part.

This last part of the three parts on tajweed is for students who have studied and mastered the other two parts, or have studied everything covered in the first two parts. The explanations of the different subjects are in English, and the Arabic terms are translated. The goal is always to assist the student in understanding and to encourage them to learn the Arabic terms and definitions. The three parts of this series on tajweed rules of the Glorious Qur'an should facilitate non-Arabic speaking students of the Qur'an whether they are in a classroom with an Arabic medium for teaching or English.

With this third part completed, insha' Allah the non-Arab English speaking student of the Qur'an will find a complete curriculum and explanation of the tajweed rules for the recitation of Hafs 'an 'Aasim from the way of Ash-Shatibiyyah in any classroom or study situation that he/she may find themselves in. These three parts are only guidance; the real goal is reciting and applying all the different rules correction which can only be done by reciting to and being corrected by a qualified teacher of the Qur'an



Part-1



Part-2



Part-3