

## Chapter “1”

### Stopping (Waqf)

#### - Definition:

- **Linguistically:** Refrain and completely stop.
- **Terminologically:** Ending the recitation on the word for a period of time during which the reciter takes a breath with the intention of resuming the recitation and not the intention of a complete end of the recitation.

#### - Prologue:

1. The origin of this chapter is based on what was narrated by Ebn Abi Molekah from Om Salamah that the Prophet (pbuh) used to stop during his recitation {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} then a stop, {الرَّحْمَنُ الرَّحِيمُ} then a stop, {مَالِكِ يَوْمِ الدِّينِ} and so on for each ayah.
2. It was also confirmed that when Imam Ali Ebn Abi Taleb was asked about the meaning of the word Tarteel in the ayah {وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا}. He said that Tarteel is pronouncing the letters accurately with Tajweed and knowing where and when to stop.

#### - Rule:

- **The stop is optional** as long as there is nothing present that does not allow for stopping or makes it a must.
- In the Quran, there is no area where the reader must stop or he will have sinned, or a stop that was done that would be Haram. However, the topic of pausing or not; it being a must or to refrain from it all depends on the way the.

meaning of the ayah will be understood correctly if a stop is performed or not. Hence, if continuing without pausing will cause a change in the meaning of the ayah, the pausing becomes a must; and if pausing will cause a misunderstanding in the ayah, then continuing is a must. As was said:

**"There is nowhere in the Quran where one must stop and nothing is Haram without a reason. "**

- **The stop is mandatory** if continuation changes the meaning.
- **Continuation is mandatory** if stopping changes the meaning.
- **Prohibited to stop in the middle of any word or where it is connected in writing/drawing** such as "أَيْنَ" in {أَيْنَمَا يُوجِّهُهُ}

- **Location:** It occurs at the beginning of an ayah or the middle, and not in the middle of a word or in what is connected through drawing.
- **Condition:** There must be a breath, otherwise it would be a pause (sakta).
- **Types:** There are 4 different types of stopping:

1. Testing Stop    2. Unplanned Stop    3. Waiting Stop    4. Optional Stop

### 1- Testing Stop

- **Definition:** Where the reciter stops in an area where it is not the usual place to stop for the purpose of testing or teaching in order to show the rule of the word stopped upon.
- **Its Purposes:** The reciter stops on a word to show its rule, with regards to:
  - A- **Omitting and proving:** As in the word "الأَيْدِي":
    - In {وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي} where it is stopped upon it to demonstrate the Ya'a
    - However, in {وَأَذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ} it is stopped upon with omission of the Ya'a.
  - B- **The ت and ة: as in "امْرَأَة"**
    - In {امْرَأَتُ نُوحٍ وَامْرَأَتُ لُوطٍ} where it is stopped upon it with a ت ,
    - As for {وَأَمْرَأَةٌ خَافَتْ} it is stopped upon it with a Ha'a هـ.
- **Reason for name:** This is called testing as it gives a response to a question or teaches a learner as it is not the usual area to stop.
- **Rule:** stopping is **permissible** upon any word as long as this is done for the purpose of testing or teaching.
- **Condition:** That the reciter then returns to say the ayah/word over again - if possible- or to previous ayah/word where it is possible to start with.

### 2- Unplanned Stop

- **Definition:** Where the reciter is faced with an unexpected reason to stop such as sneezing, lose of breath, or unable to recite due to forgetting, or overcome by crying, or any other unplanned reason that causes them to stop on any word.
- **Reason for name:** Due to its unplanned nature of causing the reciter to stop.
- **Rule:** stopping is **permissible** on any word until the unplanned event is over.
- **Condition:** That the reciter then resumes the recitation by returning to the word that was stopd upon to connect it -if permissible- or returning to the word before it and continuing.

### 3- Waiting Stop

- **Definition:** It is stopping upon the Quranic word to fulfil the different narrations in the ayah
- **Reason for name:** Called a waiting stop as the teacher awaits the student to continue with the different narrations that were narrated in the ayah being read.
- **Rule:** It is **permissible** to stop upon any word until reading it with the different in the narrations even if the meaning is not reached. Upon completing the different narrations, then it is a must to connect with the next words if they are connected\*\* in pronunciation and meaning.

### 4- Optional Stop

- **Definition:** It is stopping upon the Quranic word voluntarily as long as they are not faced with an unplanned excuse or answering a question. It is called optional as it is completely up to the reciter.
- **Rule:**
  - It is **permissible to stop** upon as long as it does not change the meaning upon which continuing is a must.
  - It is **permissible to commence** with the word after the one stopped upon as long as it is suitable to start with it or else one must return to the word stopped upon and connect it with the rest of the recitation.
- **Divisions:** It is divided into **4 different sections** according to type of connection \*\* of the word we stop on it to the word after it:

A- Complete (Tam), B- Sufficient (Kafi),

C- Pleasant (Hasan), D- Undesirable (Qabeeh)

### \*\* Identifying the Connection

**Pronouncing Connection:** Where what it is followed by is related to what was before it as regards **the Arabic Language structure rules** as being an adjective or stopping between verb & subject.

**Meaning Connection:** Where what it is followed by is related to what was before it as regards the meaning only & not Arabic Language structure rules as speaking about believers at the being of Sorat Al-Baqarah where it only completes at (المفلحون).



## A- Complete Stop (Al-Tam)

- **Definition:** It is stopping upon an individual word/sentence that has no relation to what comes after it whether through pronunciation or meaning.
- **Reason for name:** Due to its completeness in meaning and pronunciation when stopping.
- **Types:** It has 2 types: 1- Waqf Tam Lazim, 2- Waqf Tam Motlaq

### 1- Waqf Tam Lazim (Restricted)

- **Definition:** It is where one must stop and resume with what comes after. As the meaning will be altered if it is connected to what comes after.
- **Rule:** One must stop upon it and must start with what comes after is.
- **Reason for it:** Due to its distortion of the meaning if it were to be connected to what's after it.
- **Sign:** Writing a م on the word that one must stop upon.
- **Examples:**
  - {فَلَا يَحْزَنُكَ قَوْلُهُمْ} where one must stop upon "قولهم" because if it is connected to the ayah after it {إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ} it seems like the disbelievers said it and that is not the case.
  - {إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ} stopping upon "يسمعون" is a must because if it is connected with what's after it {وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ} then it would be misunderstood that those who died and those who are alive are participating together in the response.

### 2- Waqf Tam Motlaq (Absolute)

- **Definition:** Where it is recommended to stop upon it and commence with what comes after it.
- **Rule:**
  - It is recommended to stop upon it and starting with what comes after which is better than connecting them.
  - This means that it is permissible to connect it with what follows as long as that will not change the meaning.
- **Sign:** Writing (قلي) on top of the word that it is recommended to stop upon.
- **Location:** Usually happens at the end of the surah or end of the ayat, or at the end of the stories or a certain group of rules. It may be at the middle of a verse or even at its beginning.

- **Examples:** It occurs in 4 situations:

- **The end of the ayah:** as (وأولئك هم المفلحون) and this is the end of the ayahs about the believers and what comes after talks about the disbelievers.
- **Before the end of the ayah:** as in (الذين يبلغون رسالات الله ويخشونه ولا يخشون أحدا إلا الله) and this is the last tribute to the messengers and prophets that Allah (SWT) sent as role models to the people then He said: (وكفى بالله حسيباً).
- **In the middle of the ayah** as in (لقد أضلني عن الذكر بعد إذ جئني) and this is the end of the oppressor's words then Allah says: (وكان الشيطان خذولاً).
- **The beginning of the ayah:** (وإنكم لتمرون عليهم مصبحين \* وبالليل) which completes the word and the word مصبحين is at the head of the ayah.

### B- Sufficient Stop (Kafi)

- **Definition:** It is a complete stop upon the word that is connected to what comes after it in terms of meaning only and not pronunciation.
- **Reason for name:** It is called sufficient because stopping upon it is enough to give the correct meaning without saying what follows as they are not related pronunciation wise and this is the most permissible stopping in the Quran.
- **Rule:** It is good to stop upon and resume with what follows similar to the complete stop. However, the complete stop is better than sufficient stopping.
- **Sign:** Placing the Letter (ج) or (صلي) on the word.

- **Examples:**

- Stopping on {أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ} and starting with {خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ} where the end of the ayah is totally unrelated in pronunciation but are related in terms of meaning as they are both talking about the behaviours of the disbelievers.
- Stopping on {وَمَا هُمْ بِمُؤْمِنِينَ} and starting with {يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا} where the end of the ayah is also not related pronunciation wise, but both are talking about the actions of the hypocrites. This can occur in the end of the ayah or in the middle as in {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيِّدَ وَأَنْتُمْ حُرْمٌ}.

### C- Pleasant Stop (Hasan)

- **Definition:** It is the complete stop upon a word that is related to what follows it in terms of pronunciation and meaning.
- **Reason for name:** It is termed pleasant as it is better to stop upon it.
- **Rule:** It is better to stop upon it... As for commencing with what follows, that depends on the type of pleasant stop as there are 2 types:
- **Types:** There are 2 types of pleasant stopping:

#### First: During the ayah:

- **Example:** as in stopping on ( بِسْمِ اللَّهِ ) or ( الْحَمْدُ لِلَّهِ ) where the sentence is complete and delivers the correct intended meaning. However, it is related to what follows in terms of pronunciation and meaning.
- **Rule:** It is better to stop upon and not good to start with what follows as agreed by all scholars as they are closely related.

#### Second: At the head of the ayah...and it comes in 2 forms:

##### **A- Stopping does not result in a different meaning than what is intended**

- **Example:** as in stopping on { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ }
- **Rule:** The scholar have **3 opinions:**
  1. It is good to stop upon and okay to start with what follows as stopping upon the head of the ayah is Sunnah.
  2. It is good to stop upon and okay to start with what follows only if it is helpful to delivery the meaning or else then it is not good to start with.

This is as in { لَعَلَّكُمْ تَتَفَكَّرُونَ، فِي الدُّنْيَا وَالْآخِرَةِ }, where "تتفكرون" is the head of the ayah but what follows is not helpful so it is better to start with what came before it.

3. It is good to stop upon and not okay to start with what follows at wither it is an end of verses or not.

##### **B- Where stopping upon the head of the ayah delivers a different meaning than the intended**

- **Example** as in stopping on { فَوَيْلٌ لِلْمُصَلِّينَ }
- **Rule:** The scholars have **3 opinions:**
  1. It is not permissible to stop upon and must connect.
  2. It is permissible to stop upon and start with what follows on the condition that the reciter is continuing the recitation and not halting.



3. It is permissible to stop upon it but not permissible to start with what follow meaning that the reciter stops as per Sunnah to take a breath then returns to connect it to what follows.

### **D- Undesirable Stop (Qabeeh)**

- **Definition:** It is stopping upon a word that does not fulfil the meaning of the sentence as it is closely related with what follows meaning and pronunciation.
- **Reason for name:** Due to the unpleasant nature of it and lack of completeness in meaning and pronunciation.
- **Rule:** It is not permissible for the reciter to stop upon it unless for an urgent need.
- **Types:** There are two types:

#### **First: Stopping on a Sentence or Word That Does Not Make Sense**

As it is closely related to what follows in meaning and pronunciation. For example, stopping on "بسم" in {بِسْمِ اللَّهِ}. Or "الحمد" in {الْحَمْدُ لِلَّهِ}.

- **Rule:** This is undesirable as it known to what it was added. In the case of an urgent need then one must start with the word that was stopped upon if allowed or else start from the one before it.

#### **Second: Stopping on a Sentence or Word That Distorts The Meaning Intended By Allah (SWT)**

##### **- Examples:**

- Stopping upon the word: {يَسْتَحْيِي} in: {إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةٌ}
- Stopping upon the word: {إِلَه} in: {وَمَا مِنْ إِلَه إِلَّا اللَّهُ}
- Stopping upon the word: {أَرْسَلْنَاكَ} in: {وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً}
- Stopping upon the word: {الصَّلَاة} in: {لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى}
- Stopping upon the word: {وَالظَّالِمِينَ} in: {يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا}

- **Rule:** Where stopping upon such examples is extremely undesirable and disagreeable due to its distortion and changing of the meaning. He who intentionally does this has sinned

## Common Signs of Stops

The scholars have dedicated signs to the different types of stops in the Qur'an to make it easier for the reciter to read the Holy Quran the way intended by Allah (SWT). The common signs are listed below:

- " م " : Where one must stop as previously mentioned.
- " قلى " : Where it is permissible to stop keeping in mind that stopping is preferred to connecting in this case and it is the complete (Tam).
- " ج " : Where it is permissible to stop and it is equally liked to either pause or continue and it is sufficient (Kafi).
- " صلى " : Where it is permissible to stop keeping in mind that connecting is preferable to stopping and it is sufficient (Hasan).
- " لا " : Where it is not permissible to stop upon and start with what follows as agreed by all scholars... This occurs in 2 situations:
  - **The Undesired Stopping**: It is not permissible to stop or starting with what follows.
  - **The pleasant stopping**: It is permissible to stop and not preferred to start with what comes after.
- " :: " : Where it is permissible to stop on either one but not permissible to stop on both.



## Review!

### Review



- ☐ Stopping is ending the recitation on the word for a period of time during which the reciter takes a breath with the intention of resuming the recitation.
- ☐ Stopping is divided into four divisions: 1. Testing Stop 2. Unplanned Stop 3. Waiting Stop 4. Optional Stop.
- ☐ Optional Stop is sub-divided into 4 divisions: Tamm – Kafi – Hasan & Qabeeh.

### Test Your Knowledge!



#### A- Fill in the blanks:

1. Stopping is \_\_\_\_\_.
2. It is not allowed to ever stop on \_\_\_\_\_.
3. " ج " is a sign for \_\_\_\_\_ meaning \_\_\_\_\_.
4. The hasan stop is \_\_\_\_\_.

#### B- Write the rule and its type for the following examples:

1. Stopping on { وَمَا أَرْسَلْنَاكَ } :.....
2. Stopping on { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيِّدَ وَأَنْتُمْ حُرْمٌ } :.....
3. Stopping on { فَلَا يَحْزُنْكَ قَوْلُهُمْ } :.....
4. Stopping on { لقد أضلني عن الذكر بعد إذ جئني } :.....