

## Chapter “1”

### Separated and Connected Words

#### **Preface:**

**Separate:** Words that are separated from the following words as illustrated in Uthmanic Mus-haf

**Connected:** Words that are connected to the following as illustrated in the Mus-haf.

Separation is the origin, because each word is written separately from others. The separation and connections are a specialty of the uthmanic illustrations that the scholars or recitation require the reciter to know and follow, and to stop at each word in the Noble Qur’an based on the way it is written and drawn in the mus-haf, aside from exceptions to these rules.

If the word is separated from others, it is allowed to stop on it in order to teach, or in testing, or during necessity. If the word is connected to that which follows it, it is impermissible to stop on it, but one should stop on the second word. If there is a disagreement as to whether it is connected or separated, then it is better to treat it as if it is separated, and it is allowed to stop on the second word if treated as connected.

Based on this, one should know that it is not allowed to intentionally stop on any of the words that are separated due to its unpleasantness, and because it is not a usual place to stop. However, it is permissible to stop if it is in the case of teaching or testing or under a necessity as mentioned earlier.

Discussions upon the separated and connected words contain **three main types:**

First: Words that **uthmanic mus-hafs agree are separated** in all situations.

Second: Words which **it is agreed on that are connected** also in all situations.

Third: Words about which **there is a disagreement**, some are separated upon agreement and others are connected, and some are disagreed upon between the masahif, where in some it is drawn separately, and in others it is drawn as connected. The following is a detailed explanation of each of the three types:

## First Type

### Separated Words in All Situations By Consensus

These are limited to **six words** as follows:

1. "أَنْ" with "لَمْ", as it falls in the Qur'an as in:  
{ ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْفَرَىٰ بِظُلْمٍ } ، { كَانَ لَمْ تَعَنْ بِالْأَمْسِ } ، { أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ }
2. "عَنْ" with "مَنْ", and it only falls in the Qur'an in **two places**:
  - a. Al-Noor/43: { فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ }
  - b. Al-Najm/29: { فَأَعْرَضَ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا }
3. "حَيْثُ" with "مَا", and it only falls in the Qur'an in **two places, both in Al-Baqara**:
  - a. Al-Bakara/144: { وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنْ }
  - b. Al-Bakara/150: { وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا }
4. "أَيًّا" with "مَا", and it only falls in the Qur'an once in AL-Isra'/110:  
{ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ }
5. "أَيْنَ" with "أَمْ", in Al-'Araf/150: { قَالَ أَيْنَ أَمْ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي }
6. "إِلَ" with "يَاسِينَ", in Al-Saffat/130: { ... } سلام علىٰ إِي يَاسِينَ } and for Hafz, there is a **special rule** where it is considered as one word, and if it is separated through drawing, then it is impermissible to separate one from the other by stopping on (إِلَ), or starting with (يَاسِينَ).

## Second Type

### Connected Words in All Situations By Consensus

These are limited to **twenty two (22) words** as follows:

1. "إِنْ" with "لَا", ... it is connected in the masahif **wherever it falls** and written as (إِلَّا), in:  
{إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ} ، {إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ} ، {وَالْإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي}
2. "أَمْ" with "مَا", ... it is connected in the masahif **wherever it falls** and written as (أَمَّا), in: {أَمَّا اسْتَمَلْتُ عَلَيْهِ أَرْحَامَ الْأَنْثِيِّينَ} ، {أَمَّا يُشْرِكُونَ} ، {أَمَّا ذَا كُنْتُمْ تَعْمَلُونَ} (أَمَّا)
3. "نِعْم" with "مَا", ... it is connected by consensus and written as (فَنِعْمًا), and only falls in **two cases**:
  - a. Al-Bakara/271: {فَنِعْمًا هِيَ}
  - b. Al-Nesa'/58: {إِنَّ اللَّهَ نِعْمًا يَعِظُكُمْ بِهِ}
4. "كَانَ" with "مَا", it is connected by consensus **wherever it falls** and written as (كَانَمَا), in: {كَانَمَا يَصْعَدُ فِي السَّمَاءِ} ، {فَكَانَمَا حَرَ مِنَ السَّمَاءِ}.
5. "أَيَّ" with "مَا", it is connected by consensus and written as (أَيَّمَا), only found in one place in AL-Qasas/28: {أَيَّمَا الْأَجْلِينَ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ}
6. "مَهْمَا" ... it is connected by consensus and written as (مَهْمَا), only found in one place in Al-'Araf/132: {وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ}
7. "رُبَّمَا" with "مَا", it is connected by consensus and written as , only found in one place in Al-Hejr/2: {رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا}
8. "مَنْ" with "مَنْ", it is connected by consensus **wherever it falls** and written as (مِمَّنْ) in: {وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ} ، {وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ}
9. "مِنْ" with "مَا" without the alif, it is connected by consensus and written as (مِمَّ) , only found in one place in Al-Tareq/5: {فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ}

10. "في" with "ما" without the alif, it is connected by consensus **wherever it falls** and written as (فِيم) in: { قَالُوا فِيم كُنْتُمْ } ، { فِيم أَنْتَ مِنْ ذِكْرَاهَا }
11. "عن" with "ما" without the alif, it is connected by consensus and written as (عَمَّ) only found in one place in Al-Naba'/1: { عَمَّ يَتَسَاءَلُونَ }
12. "وي" with "كان", it is connected by consensus and written as (وَيَكَانُ), only found in one place in Al-Qasas/82: { وَيَكُنَّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ }
13. "وي" with "كانه", it is connected by consensus and written as, only found in one place in the same as a previous verse in Al-Qasas/82: { وَيَكُنَّهُ لَا يُفْلِحُ الْكَافِرُونَ }
14. "إلياس", the masahif have agreed on connecting it **wherever it falls** as in: { وَرَكَرِيًّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِنَ الصَّالِحِينَ } ، { وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ }
15. "يا" with "ابن", with "أم", it is connected by consensus and written as (يَبْنُوْمًا), only found in one place in Taha/94: { قَالَ يَبْنُوْمًا لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي }
16. "يوم" with "إذ", it is connected by consensus **wherever it falls** and written as (يَوْمًا), in: { وَجُودَ يَوْمًا نَاصِرَةً } ، { وَجُودَ يَوْمًا خَاشِعَةً } ، { وَجُودَ يَوْمًا نَاعِمَةً } (يَوْمًا)
17. "حين" with "إذ", it is connected by consensus and written as (حِينَئِذٍ), only found in one place in Al-Waqe'ah/84: { وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ }
- 18 & 19. "وزنهم" & "كالوهم", it is connected by consensus and only found in one place in Al-Motafefeen/3: { وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ }
20. "أل" of identification, it is connected by consensus **wherever it falls** due to its high presence, such as in Al-Rahman/5: { الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ }
21. هاء of notification "ها", it is connected by consensus **wherever it falls** such as: { هَاأَنْتُمْ هَؤُلَاءِ } and it is not allowed to stop on it at all.
22. "يا" of calling, it is connected by consensus **wherever it falls** as in: { يَمْرِيْمُ اقْنُتِي لِرَبِّكِ } ، { يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا }

## Third Type

### Words That Are Disagreed Upon

There are two types: repeated and unrepeated.

#### First: What comes in one word and one place:

"ولات" with "حين", in Sad/3: { وَلَاتٍ حِينَ مَنَاصِرٍ } where there is a discrepancy in the masahif: in some it is drawn by separating the taa' from the word "حين", and in others it is written by connecting "ولا تحين". **The correct way is to separate it** and based on this it is allowed to stop on the taa' when necessary and allowed to begin with the word "ولات".

#### Second: What comes in several places: 17 words that come in three ways:

1. **First Way:** one word which falls in four places: "أَنْ" with "لَوْ", and it has two divisions:

a. **First Division:** The masahif have agreed on separating it, and that is in 3 places:

1. Al-'Araf: { أَنْ لَوْ نَشَاءُ أَصْبِنَاهُمْ بِذُنُوبِهِمْ }
2. Al-Ra'd: { أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا }
3. Saba': { أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ }

b. **Second Division:** the masahif have differed upon connecting or separating it and that is in: { وَأَلَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ } in Al Jinn.

2. **Second Way:** this is in seven words, in a number of places. All words are disagreed upon in terms of being connected or separate:

a. "إِنْ" with "مَا":

1. The masahif agree on separating it in one place in Al Ra'd:

{ وَإِنْ مَا تُرِيدُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتُوفِينُكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ } .

2. The masahif agree on connecting it in other cases, such as in:

{ فَإِنَّمَا تَتَّقَنَّاهُمْ فِي الْحَرْبِ } ، { وَإِنَّمَا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً } ، { فَإِنَّمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا }

، { وَإِنَّمَا تُرِيدُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتُوفِينُكَ فَإِلَيْنَا مَرْجِعُهُمْ } ،

b. "عَنْ" with a connected "مَا":

1. The masahif agree on separating it in one place in Al A'raf:

{ فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ }

2. The masahif agree on connecting it in all other places such as in:

{ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ } ، { سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ } ،

{ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ }

c. "هم" with "يوم":

1. The masahif **agree on separating it** in two places:

- I. Ghafer: { يَوْمَ هُمْ بَارِزُونَ }
- II. Al-Zariat: { يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ }

2. The masahif **agree on connecting it** in all other cases such as:

{ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ } ، { حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ } .

d. "كي" with the denying "لا":

1. The masahif **agree on separating it** in three places:

- I. Al-Nahl: { لَكِي لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْنًا }
- II. 1<sup>st</sup> site in Al-Ahzab: { لَكِي لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ }
- III. Al-Hashr: { كِي لَا يَكُونُ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ }

2. The masahif **agree on connecting it** in four places:

- I. 'Ale-'Emran: { لَكِيْلًا تَحَزَنُوا عَلَى مَا فَاتَكُمْ }
- II. Al-Haj: { لَكِيْلًا يَعْلَمُ مِنْ بَعْدِ عِلْمٍ شَيْنًا }
- III. 2<sup>nd</sup> site in Al-Ahzab: { لَكِيْلًا يَكُونُ عَلَيْكَ حَرَجٌ }
- IV. Al-Hadid: { لَكِيْلًا تَأْسَوْا عَلَى مَا فَاتَكُمْ }

e. "أم" with "من", of exclamation:

1. The masahif **agree on separating it** in four places

- I. Al-Nesa': { أَمْ مَنْ يَكُونُ }
- II. Al-Tawba: { أَمْ مَنْ أَسَسَ }
- III. Al-Saffat: { أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا }
- IV. Fosellat: { أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ }

2. The masahif **agree on connecting it** in all other places such as in:

{ أَمَّنْ لَا يَهْدِي } ، { أَمَّنْ يُجِيبُ الْمُضْطَرَّ } ، { أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ } .

f. Lam called "لام الجر":

1. The masahif **agree on separating it** in four places:

- I. Al-Nesa': { فَمَالِ هَؤُلَاءِ الْقَوْمِ }
- II. AL-Kahf: { مَالِ هَذَا الْكِتَابِ }
- III. Al-Forqan: { مَالِ هَذَا الرَّسُولِ }
- IV. Al-Ma'arej: { فَمَالِ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْطِعِينَ }

2. The masahif **agree on connecting it** in all other places such as:

{ مَا لَكُمْ كَيْفَ تَحْكُمُونَ } ، { مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ } ، { وَمَا لِأَحَدٍ عِنْدَهُ } .

g. "إن" with "لم":

1. The masahif **agree on connecting it** in one place in Hud:

{ فَأَلَمْ يَسْتَجِيبُوا لَكُمْ }

2. The masahif **agree on separating it** in all other places such as in:

{ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا } ، { وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ } ،  
{ لَنْ لَمْ يَرْحَمْنَا رَبُّنَا } ، { إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا } .

**3. Third Way:** in nine words in a number of places. All words are disagreed upon in terms of being connected or separate:

a. " ما " with the connected " إن ":

1. The masahif agree to separate it in one place in Al An'am:

{ إِنَّ مَا تُوعَدُونَ لَآتٍ }

2. The masahif differ upon it, and the most common and stronger is to connect it. This is in one place in Al Nahl:

{ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ }

3. The masahif agree on connecting it in all other places such as in:

{ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ } ، { إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ } ، { إِنَّمَا تُوعَدُونَ لَصَادِقٌ }

b. " من " with the connected " ما ":

1. The masahif agree to separate it in one place in Al Nisa':

{ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ }

2. The masahif differ upon it, and the most common and stronger is to separate it. This is in two places:

i. Al-Room: { هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ }

ii. Al-Monafeqoon: { وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ }

3. The masahif agree on connecting it in all other places such as in:

{ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ } ، { وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا }

{ وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ } ،

- **Note.** All Masahif agree to separate (من) from nouns starting with (ما) as:

{ لَمِنْ مَالٍ وَبَنِينَ } ، { لَمِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ } ، { لَمِنْ مَالٍ دَافِقٍ }

c. " كل " with " ما ":

1. The masahif agree on separating it in one place in Ibrahim:

{ وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ }

2. The masahif differ upon it, and the most common and stronger is to separate it in Al Nisa, Al Mu'minin, and connect it in Al A'raf and Al Mulk in four places:

i. Al-Nesa': { كُلِّ مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْسُوا فِيهَا }

ii. AL-'A'raf: { كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا }

iii. Al-Mo'menon: { كُلِّ مَا جَاءَ أُمَّةً رَسُولُهَا }

iv. Al-Molk: { كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ }

3. The masahif agree on connecting it in all other places such as in:

{ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ } ، { كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا } ، { كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ }

d. " في " with " ما ": scholars have disagreed upon this and there are **five opinions**:

1. **First Opinion:** It is for Imam ibn Al Jazri, and has two divisions:

I. **Separation** without disagreement in the eleven following verses:

- a. Al-Bakara: { فِي مَا فَعَلْنَ }.
- b. Al-Ma'edah & Al-'An'am: { فِي مَا آتَاكُمْ }
- c. Al-'An'am: { فِي مَا أُوحِيَ }
- d. Al-'Anbiya': { فِي مَا اشْتَهَتْ أَنْفُسُهُمْ }
- e. Al-Noor: { فِي مَا أَفْضَنْتُمْ }
- f. Al-Sho'ara': { فِي مَا هَاهُنَا آمِنِينَ }
- g. Al-Room: { فِي مَا رَزَقْنَاكُمْ }
- h. Al-Zomar: { فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ }
- i. Al-Zomar: { فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ }
- j. Al-Waqe'ah: { فِي مَا لَا تَعْلَمُونَ }

II. **Connecting** without disagreement in all other places such as in:

{ فِي مَا فَعَلْنَ } 1<sup>st</sup> site of Al-Bakara

{ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ } ، { لَمَسَّكُمْ فِي مَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ }

2. **Second Opinion:** It is for Imam ibn Al Jazri as well, where he includes the previous eleven examples except the one of Al Shu'ara (الشعراء) and there is a disagreement, where the majority follow separating it.

3. **Third Opinion:** It is for Imam Abi Dawud Sulaiman bin Najah, and it has three divisions:

- I. **Separation** without disagreement in the two places above of Al Anbiya' and Al Shu'ara
- II. **Separation without disagreement** in the remaining nine.
- III. **Connecting** without disagreement in all other places besides the eleven mentioned above.

4. **Fourth Opinion:** It is for Imam Abi Amro Al Dani and it has two divisions:

- I. **Separation without disagreement** in the eleven cases mentioned above.
- II. **Connecting** without disagreement in all other cases.

5. **Fifth Opinion:** It is for Imam Al Shatiby and has two divisions:

- I. **Separation** without disagreement in the case of Al Shu'ara
- II. **Connecting** without disagreement in all other places



e. "أَنَّ" with the connected "ما":

1. The masahif **agree on separating it** in two places:
  - i. Al-Haj: { وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ }
  - ii. Loqman: { وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ }
2. The masahif **disagree upon it**, and it is better **to connect it** in one place in Al Anfal: { وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ }
3. The masahif **agree to connect it** in all other places such as:  
{ فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ }

f. "أَنَّ" with the denying "لا":

1. The masahif **agree on separating it** in the following ten places:

- i. Al-A'araf: { حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ }
- ii. Al-A'araf: { أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ }
- iii. Al-Tawbah: { وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ }
- iv. Houd: { وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ }
- v. Houd: { أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ }
- vi. Al-Haj: { وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ }
- vii. Yaseen: { أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ }
- viii. Al-Dokhan: { وَأَنْ لَا تَعْلَمُوا عَلَى اللَّهِ أَنِّي آتِيكُمْ بِسُلْطَانٍ مُبِينٍ }
- ix. Al-Momtahanah: { يُبَايِعُكَ عَلَى أَنْ لَا يُشْرِكَنَ بِاللَّهِ شَيْئًا }
- x. Al-Qalam: { أَنْ لَا يَدْخُلْنَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ }

2. The masahif **disagree**, and it is better **to separate it**, in one place in Al Anbiya: { فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ }

3. The masahif **agree on separating it**, and that is in all other cases than those mentioned above such as in:

{ إِلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ } ، { أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا } ،  
{ إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ إِلَّا تَعْبُدُوا إِلَّا اللَّهَ } ،  
{ وَمَا لَكُمْ إِلَّا أَنْتُمْ فِي سَبِيلِ اللَّهِ }

g. "أَنَّ" with "لَنْ":

1. The masahif **agreed to connect it** in two places:

- i. Al-Kahf: { لَنْ نَجْعَلَ لَكُمْ مَوْعِدًا }
- ii. Al-Qiyamah: { لَنْ نَجْمَعَ عِظَامَهُ }

2. The masahif **disagree**, and the most common is **to separate**, in one place in Al Muzzamil: { عَلِمَ أَنْ لَنْ تُحْصَوْهُ }

3. The masahif agree to separate it in all other places such as:

{ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ } ، { زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا } ، { أَنْ لَنْ يُقَدِرَ عَلَيْهِ أَحَدٌ }

h. " ما " with " بئس ":

1. The masahif **agree on connecting it** in one place in Al Baqara:

{بِنَسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ}

2. The masahif **disagree**, and the most common is **to connect it**, in two places:

I. Al-Bakara: {قُلْ بِنَسْمَا يَأْمُرُكُمْ بِهِ إِيْمَانُكُمْ}.

II. Al-'A'raf: {قَالَ بِنَسْمَا خَلَفْتُمُونِي مِنْ بَعْدِي}

3. The masahif **agree on separating it** in six places:

I. 'Ale-'Emran: {فَبئْسَ مَا يَشْتَرُونَ}

II. Al-Bakara 3<sup>rd</sup> site: {وَلِبئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ}

III. Al-Ma'eda: {لِبئْسَ مَا كَانُوا يَعْمَلُونَ}

IV. Al-Ma'eda: {لِبئْسَ مَا كَانُوا يَصْنَعُونَ}

V. Al-Ma'eda: {لِبئْسَ مَا كَانُوا يَفْعَلُونَ}

VI. Al-Ma'eda: {لِبئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ}

i. " أين " with " ما ":

1. The masahif **agree on connecting it** in two places:

I. Al-Bakara: {فَأَيْنَمَا تُولُوْا فَتَمَّ وَجْهُ اللَّهِ}

II. Al-Nahl: {أَيْنَمَا يُوجِّهْهُ لَا يَأْتِ بِخَيْرٍ}

2. The masahif **disagree** in three places:

I. Al-Nesa': {أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ}

II. Al-Sho'ara': {وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ}

III. Al-'Ahzab: {مَلْعُونِينَ أَيْنَمَا نَقِفُوا أُخِذُوا وَقْتِلُوا تَقْتِيلًا}

It is best to follow the way of connecting it in Al Nisa and Al Ahzab, and separate it in Al Shu'ara

3. The masahif **agree to separate it** in all other places such as:

2<sup>nd</sup> site in Al-Bakara {أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا}

، {قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ} ، {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ}