



DIVISIONS OF THE STOP





One of the most important areas in the science of tajweed is knowledge of and which means: the stop and the beginning. The understanding of Allah's words cannot be realized, nor comprehension achieved, without this knowledge

DIVISIONS OF THE STOP

There are three divisions:

The Compelled Stop : الوقف الاضطراري This is what happens when the reader has a compelling reason for stopping such as shortness of breath, sneezing, coughing, disability, forgetfulness, and whatever is similar to these causes.

الوقف الاختباري : The Test Stop

This is what is required of the student when being examined or taught by a teacher.

3. The Optional Stop الوقف الاختياري

This is what was intended by the reciter by his own choice, without any outside reasons.

The optional stop is divided into four categories:

1. Complete (تام)
2. Sufficient (كاف)
3. Good (حسن)
4. Repulsive (قبيح)

الوقف التام THE COMPLETE STOP

(fulfilled stopping

Its definition: It is the stop on a Qur'anic word 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.

The Entirely Merciful, the Especially Merciful,
[All] praise is [due] to Allah, Lord of the worlds

"مَلِكِ يَوْمِ الدِّينِ" Sovereign of the Day of Recompense." and then
starting with Allah's words:

"إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ" It is You we worship and You we ask for help."

The first subject of praising Allah, the Exalted, is finished with the end of aayah four, and aayah five starts a new subject and dua'.

Another example is when stopping on , at the end of aayah five of surah al-Baqarah.

١ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ٢ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيمُوْنَ الصَّلٰوةَ
وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ٣ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنْزِلَ اِلَيْكَ وَمَا اُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُوْنَ ٤
اُولٰٓئِكَ عَلَىٰ هُدًى مِّنْ رَّبِّهِمْ ۖ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ٥

اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنذَرْتَهُمْ اَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُوْنَ

. The rule here is that it is encouraged to stop on it and to continue on what is after

الْوَقْفُ الْكَافِي

(sufficient stopping):

this is when stopping on a word or passage that has ended in meaning but is still connected to what is after it in meaning or is the same topic and not connected in pronunciation (grammatically). This will occur at the end or in the middle of verses. It has the same ruling as the fulfilled stopping where it is encouraged to stop and then continue with the next word or verse. Examples of this is the end of the following verses that are connected in meaning

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ٣ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ
إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝۳۰

The translation of the explanation of the meaning is:

**And [mention O Mohammed] 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 encouraged stopping)

: this is when stopping on a word that gives a full meaning but is connected with what follows it in both meaning (same topic) and pronunciation (grammatically). It is also encouraged to stop on it, however if one wants to continue with what is after it then it will depend on where it is located. If the word you stop on is at the end of a verse then it is encouraged to stop on it and to continue with the next verse as it is sunnah to stop at the end of verses. If the word you stop on is in the middle of the verse then it is not encouraged to continue with what is after it as it is connected with what is after it in meaning and pronunciation (grammatically).

Examples of these are firstly when stopping on verse 1 of Surat Al-Fatiha ending **الْعَالَمِينَ**; it is encouraged to stop there and then continue on the 2nd verse of Surat Al-Fatiha ending **الرَّحِيم** as it is sunnah to stop at the end of verses. The second example is if one wanted to stop in the middle of the 1st verse of surat Al-Fatiha saying **الْحَمْدُ لِلَّهِ** and stopping, then it is not good to start on what is after it which is **رَبِّ الْعَالَمِينَ** as they are connected in both meaning and pronunciation (grammatically) and it would be best to repeat it and join all the verse.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

We can stop on the word **الرحمن** in the phrase: In the name of Allah, the Entirely Merciful, as the meaning in itself is fully understood, but we can not start with what comes next: The Especially Merciful, as it is related in grammar and in meaning to that which precedes it, and by itself does not carry a complete meaning.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ

Allah's words can be translated in meaning as: Allah has set a seal upon their hearts and upon their hearing. If we stop on the word **قلوبهم** (their hearts), the meaning is understood and it is allowed to stop. The next phrase, (and upon their hearing) is not understood alone, and is connected to that which came before it in grammar (most specifically in the verb **ختم** , (meaning set a seal) and in meaning.

disliked/awful stopping): الوقف القبيح

this is when stopping on a word or verse that is not complete in meaning as it is connected with what is after it in both meaning and pronunciation (grammatically) which will give no beneficial meaning, giving a meaning that was not meant or giving a meaning that causes disrespect to the almighty Allah SWT. The detail of this is as shown below:

Stopping on a word or verse that has not been completed in meaning as it is connected with what follows it such as stopping on **الْحَمْدُ** in the 1st verse of Surat Al-Fatiha. Here the meaning is not complete as one has to continue and at least stop on **لِلَّهِ**.

Stopping on a word or verse that causes a different meaning or an unintended meaning such as stopping on **لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى** of Surat An-Nisa' verse 43. **تَقْرَبُوا الصَّلَاةَ** from the verse

Stopping on a word or verse that causes disrespect to the almighty Allah SWT such as stopping on **إِنَّ اللَّهَ لَا يَسْتَحْيِي** of Surat Al-Baqara verse 26. **لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةٌ فَمَا فَوْقَهَا** from the verse

The ruling in this stopping is that it is inappropriate; however the one that stops unintentionally will not sin In Shaa Allah.

Stopping signs in the Qur'an

1. **(ج):** this means that you have an option to stop. It is permissible to stop or continue with an equal importance for both of them.
2. **(صلي):** it is permitted for you to stop, however it is preferred to continue. If you had to stop it is preferred to go back and then join.
3. **(قلي):** it is permitted to continue, however it is preferred to stop to give the best meaning.
4. **(م):** it is compulsory to stop; if you was to continue you will change the meaning.
5. **(لا):** you are not allowed to stop as the intended meaning can be changed or the meaning can be incomplete.
6. **(:.. :..):** this means you must stop at one of these signs. If you stop on the first you cannot stop on the second; if you don't stop on the first you must stop on the second. They will always be written close to each other.

❖ The ruling of Sakt:

Sakt: it is a pause on specific words without taking a breath with the intention to continue on the following words. It appears with a (س) between the word one needs to stop on and the following word. There are two categories of Sakt which are obligatory and permitted (optional). There are also 6 Sakt rules in the Qur'an in the recitation of Hafs 'An 'Asim from the way of Shatibiyyah as illustrated below:

1. Obligatory Sakt:

- Surat Al-Kahf between verse 1 and 2. It will only be obligatory when joining the

▪ two verses: **لِلّٰهِ الَّذِيٓ اَنْزَلَ عَلٰى عَبْدِهٖ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗۙ عِوَجًاۙ قَيِّمًا لِّيُنْذِرَۙ اَسَآءًا شَدِيْدًاۙ مِّنْ لَّدُنْهٗ**

- Surat Yaseen verse 52 **قَالُوْٓا۟ يٰوَيْلَنَا۟ مِّنْۢ بَعَثْنَا۟ مِنْۢ مَّرْقَدِنَا۟ۙ ۖ هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَصَدَقَ الْمُرْسَلُوْنَ**
if continuing Surat Al-Qiyamah verse ۲۷ **وَقِيْلَ مَنْ رَّاقٍۭ**

- 27 Surat Al-Mutaffifeen verse 14: **۱۳ كَلَّاۙ بَلْ رَانَ عَلٰى قُلُوْبِهِمْۙ مَا كَانُوْٓا۟ يَكْسِبُوْنَۙ ۚ ۱۴**

Permitted or optional Sakt:

Surat Al-Haqqa when joining verse 28 and 29: مَا أَغْنَىٰ عَنِّي مَالِيَهٗ (28) هَلَّاكَ عَنِّي
سُلْطَانِيَهٗ

When joining Surat Al-Anfal or any Surah before it with the beginning Surat At-Tawbah: بَرَاءَةٌ (75) إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Note: do open the Qur'an when looking at the above examples of Sakt in order to see how it is illustrated in the Qur'an.



الاختلاس

Two thirds of the vowel remains.

The amount of the vowel remaining is more than the amount that left.

It is not when stopping at the end of a word, but can be at the end of a word when continuing or in the middle of a word.

It can be in all three vowels conjugated and not.

الرّوْم

One third of the vowel is used.

The amount of vowel that went is more than the amount that remains

It can only be when stopping at the end of the word.

It can only be in fixed dhammah and kasrah (not presented) vowels

Ishmâm:

means merging the two lips like the state of pronouncing Dammah [i.e. the short vowel (u)] without any noticeable effect of this in pronunciation. Ishmâm does not occur amidst a single word in the method of recitation according to Hafs except in the word Ta'manna

« **تَأْمَنَّا** i.e. trust us] in the following verse from Surat Yusuf. Allah [Exalted and Sublime be He] said: -Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers?

تَأْمَنَّا تَأْمَنَّا

تَأْمَنَّا

Ishmâm

made before a pause is to round the two lips when pronouncing the letter having Dammah at which the pause is made. An example of this kind of Ishmam is found in the word « نَسْتَعِينُ » (nasta'în) (we ask for help) in this verse from Surat Al-Fatihah. Allah [Exalted and Sublime be He] said:

{ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ }

