



STOPPING ON THE END OF WORDS





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STOPPING WITH DELETION

Stopping with deletion can be in three cases the way we read (Hafs 'an Aasim by the way of Ash-Shatibiyyah).

1. The dhammah and kasrah tanween are dropped, or deleted in pronunciation when stopping. The saakinah of the tanween is what is deleted. This is exemplified in the words of Allah the Exalted: **إِنَّهُ لَقُرْءَانٌ كَرِيمٌ** الواقعة: ٧٧

2. The lengthening of the vowel of . The silah lengthening of is deleted (dropped) when stopping whether the lengthening was a or a as when stopping at the end of **فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ**

3. 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 in surah An-Naml: **فَمَا عَاتَيْنَا اللَّهَ خَيْرٌ**

When stopping on this word, there are two ways that are allowed by . One of these ways is by deleting the **ياء** , the other allowable way is by keeping the **ياء**

STOPPING WITH SUBSTITUTION

There are two cases of stopping with

The first case consists of the following three types of tanween.

1. The tanween with a fat-h, no matter if the alif is written with it or not, as in :

ويؤت من لَدْنِهِ أَجْرًا عَظِيمًا النساء ٤٠

2. The tanween in all alif maqsoora, no matter what their conjugation, since they are all written with a fat-h. Examples can be found in

هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ الجاثية

3. Stopping on the utterance of إِذَا when it has a tanween, as in:

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ٥٣ النساء

The second case

This case consists of that is at the end of a singular noun, as in:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ النحل 125

In this case the **تاء** is changed into a **هاء** when stopping. If it has a tanween, an **in** the tanween is deleted, and the **ه** is changed into a **ا**, and the word is stopped with

إِلَّا أَنْ يَأْتِيَنَّ بِفُحْشَةٍ مُبَيَّنَةٍ النساء 19

APPLICATION OF THE LESSONS ON STOPPING ON THE ENDS OF WORDS WITH A STRONG ENDING

1. **السكون المحض** with one of the three possibilities:
 - a. **المد العارض للسكون** and **المد الواجب المتصل** as a shared medd when stopping on four counts (two reasons for the same lengthening);
 - b. 5 counts as **المد الواجب المتصل** alone, if we are lengthening all of the **المد** five counts,
 - c. 6 counts as **المد العارض للسكون** only, and this case can only be if we are lengthening all of **المد عارض للسكون** six vowel counts. .
2. **الروم** with **المد الواجب المتصل** only, the medd will be only four or five counts.
الروم has the same rules and counts as
3. **الإشمام** with counts and mudood as in number one (4, 5, and 6, with the same conditions laid out and explained in number one).



STOPPING ON WORDS WITH A WEAK ENDING

There are general standards for words ending with any one of the three medd letters that are uniform:

1. 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. If a saakin follows a word ending in a medd letter, the medd letter then is 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.
3. 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.

THE SPECIAL INDICATIONS FOR SOME WORDS ENDING IN A WRITTEN LENGTHENED ALIF BY THE WAY OF HAFS 'AN 'AASIM

A. Case one

The written alif is dropped in pronunciation when stopping and continuing. This occurs in certain words and the indication of this is what is called **الصفير المستدير** which is the symbol , written over the alif.

The words that end in a written by not pronounced alif in which this occurs are:

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

أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ ۚ أَلَا بُعْدًا لِثَمُودَ (68)

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرِّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا (الفرقان - 38)

B. Case two

The written alif is dropped in pronunciation when continuing, but established in pronunciation when stopping:

These are more notably called the "seven alifaat" or **الألفات السبع**. The indication for these alif is what looks very much like the number zero over the alif, 0, which is called **الصفير المستدير**.

These seven alifaat occur in seven different words in different places in the Qur'an. These words are:

1- Whenever it occurs in the Qur'an (أنا).

2- ﴿لَكِنَّا﴾ الكهف 38

3- ﴿الظُّنُونَا﴾ الاحزاب 10

4- ﴿الرَّسُولَا﴾ الاحزاب 66

5- ﴿السَّبِيلَا﴾ الاحزاب 67

6- (سلاسلًا):

﴿إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا﴾ سورة الانسان 4

7- (قواريرًا):

﴿وَأَنْوَابٍ كَانَتْ قَوَارِيرَ﴾ الانسان 15

The first one(

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

وَقَالُوا يَا أَيُّهَ السَّاحِرِ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنا لَمُهْتَدُونَ
وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ [النور: 31]
(سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ)،

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 above three aayaat would only be done in a compelled stop, الوقف الاضطراري, or when requested by a teacher الوقف الاختباري as a test.