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

Tajweed Rules Of The Qur'an

احكام تجويد القرآن

Part 3

الجزء الثالث

By
Kareema Czerepinski

إعداد الأستاذة
سكريمة سربنسكى
Tajweed rules of the Qur'an
Part Three

Kareema Czerepinski
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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.

Kareema bint Henry Czerwinski

August 10, 2006
The Stop

الوقف
The Stop

Introduction

One of the most important areas in the science of tajweed is knowledge of the stop (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 the stop 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 (ijaazah) to a student of the Qur'an until they acquired knowledge of the stop and start.

The linguistic definition of the stop: Halt and imprisonment.

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 "أَنْ" when written as a joined phrase "أَلَّنَ" in the aayah:

أَحْسَبَ الْأَيْنَسُ أَلَّنَ جَمِعَ عَظَامَهُ

1 Ijaazah 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 sheikah) who has an authentic chain of transmission to the Prophet, r, and the sheikh (or sheikah) then accredits their recitation as completely correct in all aspects and authorizes the student to transmit the Qur'an to others.
Divisions of the Stop

There are three divisions:

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

2. 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. 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 الإضطراري (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 sheik.

The Optional Stop

The optional stop is divided into four categories:

1. شام Complete
2. كاف Sufficient
3. حسن Good
4. هب Repulsive
The Complete Stop

Definition: It is the 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.

Rule: It is best to stop on it, and then start on what follows it.

This category of stop 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 ayah:

\[
\text{[Master of the Day of Recompense] and then starting with Allah's words: [It is You we worship and You we ask for help].}
\]

Another example is when stopping on \[\text{[and it is those who are the successful], then starting with the next ayah: [Indeed, those who disbelieve...]. This is because the word...} \]

Sometimes the scholars differ as to where in an ayah there is a stop, depending on their varied opinions of the tafseer as well as grammar of the aayaat.
The Stop

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: It is advisable to stop on it, and start with that which follows, just as in the complete stop.

Examples of the stop كافي 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 ينفقون “they spend” is a كافي.

وَمَا رَزَقْنِيْهُم مَّن يُنفِّقُونِ وَالَّذِينَ يُؤْمِنُونَ بِمَا أَنْزَلَ 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 يرقبون “certain”.

وَبِالْآخِرَةِ هُمُ الْيَوْمُ يُرَبِّونَ أَوْلَيْكَ عَلَىٰ هَدِيِّهِ مِنْ زَيْجٍ [ البقرة: 5-4]

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

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.

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:

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

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 كاف (sufficient), and still others تام (complete). This difference of opinion stems from variances in conclusions as to the make-up of the grammatical sentence.
The Repulsive Stop

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 نحّي if one stopped on the adjective without the noun, such as in:

 momentos رحمت زبّاكَ، [مريم: 2]

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

It would also be نحّي if one stopped on the verb without the subject, as in:

 قال الله إلى مشرّبها عليكم، [الماضية: 115]

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

There are many examples of these. نحّي is not limited to just these categories. Any time the phrase is incomplete in grammar and meaning it is نحّي. Some other examples follow:

 الحمد لله ربّ العلّمين، [الفاتحة: 2]

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

 يوم نطوّى السماء صخّطى السجّل للحكّان، [الأنبياء: 104]

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

إِذْ وَعَدْنا مُوسى أَرْبَعَينَ لِيَلَةً، [الشعراء: 51]

And (remember) when We appointed for Mûsâ (Moses) forty nights.
There are degrees of repulsiveness in stopping, where one stop can be more repulsive than another place.

Stopping on a phrase with no meaning:

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

   إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالَّذِينَ يَبْعَثُهُمْ اللهُ ثُمَّ إِلَيْهِ يُرِجُعُونَ

   [al-A'Imran: 36]

   It is only those who listen (to the Message) whom will respond (benefit from it), and the dead (disbelievers) *; Allah 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, wants:

   يَنْبِئُ الَّذِينَ أَمَّنُوا لَا تَقْرَبُوا الْصَّلْوَةَ وَأَنتَ مِنْ سَكَّرِيٍّ

   [al-Nisa': 43]

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

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 يَسْتَجِيبُ مَنْ يَضَرِّبُ بهِ عَضُودًا

   [al-Baqara: 26]

   Verily, Allah is not ashamed * to set forth a parable even of a mosquito.
So the disbeliever was overwhelmed [by astonishment], And Allāh * guides not the wrongdoing people.

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:

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

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. وَقِفْ قَيْبٌ (the arbitrary stop) follows the وَقِفْ الْمُعْلَفُ Some reciters stop on their own whims without following the meaning and grammatical make-up of the verse:

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.*

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

وَلَنِمَّا تَمَّ الْقِيْبُ وَلَهُ الْفَتْحُ مُضَطْرِبًا وُبِّيَاداً فَلْهَأ

الوقف اللازم The Required Stop

هو الوقف على كلمة ثمانِيْنَ المعتنيْنَ ولا يفهم من هذا المعنى بلون هذا الوقف. وقد يسمي بالوقف الواجب.

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 اللازم.

---

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 كاف or نون or 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:

<table>
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<th>Meaning</th>
<th>Example</th>
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<tr>
<td>ق</td>
<td>This means it is allowed to stop on this word. The letter stands for حاء.</td>
<td>لا يَكُلِفُ اللهُ نَفَسًا إِلَّا وَسْعَهَا</td>
</tr>
<tr>
<td>ص</td>
<td>This stop indicator means it is allowed to stop, but continuing is better. The letters pronounced mean أَوْصِلَ أَوْلَى صِبْنِي.</td>
<td>وَعَلَى أَبْصَرِهِمْ غَشْوَةٌ</td>
</tr>
<tr>
<td>ق</td>
<td>In this case the indicator means that is allowed to stop, and that it is better to stop. The letters are pronounced and mean الوَقَفُ أَوْلَى.</td>
<td>وَهُوَ الْحَقُّ مُصَدِّقًا لَمَّا مَعْهُمْ</td>
</tr>
<tr>
<td>م</td>
<td>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.</td>
<td>فَلَا تَحْرِكُوا قُوْلَهُمْ</td>
</tr>
<tr>
<td>ﷺ</td>
<td>The word 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.</td>
<td>هُمُ الَّذِينَ آتَانَاهُمْ نِعْمَتَنَا ثُمَّ كَذَّبُونَا مُنَادِيِّيْنَأَنْ تُؤُمِّنَ بِاللهِ زِيَكُمْ</td>
</tr>
</tbody>
</table>
The Start
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.

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 وَقَفٌ and NOT after فَطْعُ (stopping and cutting off recitation).

The start can be divided into two types:

1. الانتداء الجائز The allowed start

2. الانتداء غير الجائز (الانتداء الفضيح) The start that is not allowed

The Allowed Start

هَُوْ الانتداء، بِكَلَالِهِ مُسْتَنِقِّلُ أَعْمَاعٍ وَنَسِبُ مَعْنَىٰ أَرَادَهُ اللَّهُ عَمَّالُ وَلَا يَحَالُهُ تَعَمِّنْهُ

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 وَقَفٌ نَامٌ (complete stop) or وَقَفٌ كَافٍ (sufficient stop) are allowed, but starts after وَقَفٌ تَمٌّ (cutting off recitation) should only be after a وَقَفٌ نَامٌ. Starting after a وَقَفٌ حَسَنٌ is allowed only if the start is the beginning of an aayah and this can only be after a وَقَفٌ نَامٌ never after وَقَفٌ تَمٌّ.

Many scholars call وَقَفٌ نَامٌ after a “انتداء تمام” and وَقَفٌ حَسَنٌ after a “انتداء حسن” (complete and good start), and وَقَفٌ كَافٍ after a “انتداء كافٍ” (sufficient start), and وَقَفٌ تَمٌّ after a “انتداء تمام” (good start).

We repeat the warning one more time. الانتداء الجائز is only allowed at the beginning of an aayah which follows the وَقَفٌ حَسَنٌ that was at the end of the preceding aayah.
**The Start that is not allowed**

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

The **Start** that is not allowed can in this case run from فَيْسَحُ to قَبِيح. One type of فَيْسَح is beginning with that which is attached to what preceded it grammatically and in meaning. An فَيْسَح 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 أَخْلَدَ الله وَلَدًّا »

*And they say: Allah has begotten a son*

> لَقَدْ سَمِعَ اللَّهَ قَوْلَ الَّذِيْنِ قَالُوا إِنِّي أَنْتُوا إِنَّ اللَّهَ فَقِيرٌ وَخَسَى أَعْتِبَاءِ »

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

> وَقَالَتْ الْيَهُودَ وَالْحَنِيْذِرَى حَنَّ أَبْنِيَنَّا إِنَّ اللَّهَ وَأَحْبَبَّنَا وَأَحْبَبَنَا »

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

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

> تَحْرِيْجُونَ الرَّسُولَ وَإِبْنَائِكُمْ أَنْ تَوْمِينَّا بِاللَّهِ رَبِّكُمْ »

*The Prophet's Companions said to the Prophet: "May Allah have mercy on you, O Prophet!"

المراجع:

[Page 13]
A reader stopping on the word آيَةً الكُنُومَ would be stopping on a 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
The Cut Off

Its linguistic definition: The separation, to put an end to something.

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 cut off can only be at the end of an aayah, in difference to the حَدَف‎ 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 the استِعَادة‎, 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 استِعَادة‎ 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 حَزَب (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 أَحْدَاء‎ (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'.

(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."
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 Jihâd).* The ground (of complaint) is only against those who are rich, and yet ask exemption.

"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.
The Breathless Pause
The Breathless Pause

Its language definition: Forbiddance

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 has a

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

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

1. Imam read with a substituted in place of the tanween in the word at the beginning of surah when joining the first aayah with the next one, then would read . This doesn't mean that it is not allowed to stop on the word since it is the end of an aayah:

وَلَمْ تَحْجَرْ لَهُ عَوْجَا قُيُّمًا لَيْسَدْرَ بَاسَأَ شَدِيدًا } [الكهف: 2-1]
2. There is also a سكت after the word مَرْقَدِنَا, in surah بـ, aayah 52, then the reading continues with the next phrase: هٰنِذَا مَا وَعَدَ الْرَّحْمَنُ. It is allowed to stop on the word مَرْقَدِنَا, then there obviously would be no سكت:

قالوا يَنْبَعُوا مِنْ بَعْضٍ مِنْ مَرْقَدِنَا هٰنِذَا مَا وَعَدَ الْرَّحْمَنُ وَصِدْقٌ}

The recitation of also reads the word مَن, with a سكت in aayah 27 of surah القيامة, then he continues with the word رَأِقٍ. There is إظهار of the بُلْبُل since the سكت prevents إذعَام:

وَقَبِلَ مِنْ رَأِقٍ}

3. also has a سكت on the لام of the word بَل with إظهار of the المطعَم. because the سكت prevents the إذعَام in aayah 14 of surah المطفَتين. He then recites the next word رَأَّنُ:

كُلَّا بَلَّ رَأَنَّ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكِسِبُونَ}

NOTE: These four سكاتات are required when reading these words in continuum with what follows, when reciting by the Shatabiyyah way of Hafs.
There are also (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 يَكْلِلُ شَيْئًاٌ عَلَىَّ مَنْ أَنْفَتْهُ وَرَضُوَّلِهِ

The allowed سكت is on the letter مَلَأَيْهِ then the recitation continues with بَرَاءَةُ مَنْ أَنْفَتْهُ وَرَضُوَّلِهِ.

2. The second allowed سكت is on the word مَلَأَيْهِ in aayah 28 of surah الخاتم when reading in continuation with the next aayah.

ما اعْتَنَى غَيْبَ مَلَأَيْهِ [الخاتمة: 28-29]

We previously studied that there is another allowed way of reading, when joining these two aayaat, that is: اعْتَنَى غَيْبَ مَلَأَيْهِ. Both of these two ways of joining these two aayaat are allowable.

NOTE: There is a small سكت above the words indicating the place of سكت in the Glorious Qur'an.
Stopping on the Ends of Words

الوقوف على أواخر الكلم
Stopping on the Ends of Words

The ends of words are classified as صحيح (strong) or مغلل (weak). When the end of a word is classified as صحيح (strong), this means the last letter is not an ألف or أباء. The last letter of this word can have a سكون in حالي الوصل والوقف (sukoon when continuing or stopping), such as in stopping on the last word in this aayah:

وَأَمَّا يَنْعَمُّ الْرَّيْكَ فَحَدِيثٌ

(voweled and the sukoon is incidental or temporary when stopping, as in)

يَوْمُ نُبْلِى السَّرَاطِيرُ

When the end of a word can be classified as مغلل (weak), it means the last letter is an ألف or أباء. This is exemplified in the second two words of the aayah:

الوَقَفَ عَلَى الْكُلَّمَةِ الصَّحِيحَةِ الأَخْرَ

The Stop on a Word With a Strong Ending.

It was stated in the previous paragraph that a word (strong ending) can either have a sukoon in both states of وَقَفَ وَوُسْلَ, or can have a incidental or conditional 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

وَرَيْكَ فَصَبِيْرٌ

If the end of the word was voweled and a sukoon was put on the letter for stopping, (متحرك وعرض عليه السكون للوقف), then there are five possible ways of stopping on it.

1. السكون المخص (the pure, unmixed sukoon)
2. الزوام (giving only 1/3 of a vowel count)-to be discussed shortly
3. الإضمام (a dhammah of the two lips, with no sound)-to be discussed shortly
4. الحذف (deletion)
5. الإبدال (substitution)
Stopping on the Ends of Words

Stopping with الرُّوم and What is Allowed With it

The linguistic definition of الرُّوم: The request

هو ضعيف أصله عند الوقف على الضمة أو الكسرة بحيث يذهب مضغوطة صوتها عليه 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 الرُّوم, 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 الرُّوم. 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 الرُّوم can be on the مَضْمُوع and مَخْتَصُور of conjugated words; and on the مَخْتَصُور and مَكْسَوْر of non-conjugated words. It does not matter if the letter stopped on is مَخْتَصُور (without a shaddah), or مَكْسَوْر (a hamzah) or not, مَسْوَن (has a tanween) or not. If there is a tanween it must not be:

1. مَضْمُوع (must not have a fathah- فتحة).

2. اسم مَخْتَصُور (a word with a tanween ending with alif maqsoora, as in هُدٍ). The tanween in both of these cases is changed into an alif when stopping.

The الرُّوم cannot be in a word ending with a fathah (فتحة), regardless whether it is a conjugated word ending with a fathah (فتحة) or a fixed fathah (فتحة).
Stopping on the Ends of Words

The reason for this is due to the lightness of the fathah (فتحة) as well as its covertness. If some of it were emitted with a روم, all of it would be emitted. The فتحة does not accept division; and this is in contrast to the كسرة ضمة and its covertness if some of it were emitted with a **ج, all of it would be emitted.

The —— does not accept division; and this is in contrast to the —— and ——. Imam: Ash-Shatibee described the روم in the following way.

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

With a hidden sound every close one (can hear)

Considerations when stopping with الُؤْوَم

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

1. The soft lengthening

When stopping on the end of a word with a روم that is preceded with a حرف دين, the حرف دين is dropped. The حرف دين is recited with a "مَا مَا" just as when continuing the recitation.

2. The rules of tafkheem and tarqeeq of الأُوْم

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

Examples:

These words have تخفيف of the راء when stopping with روم, because they have a كسرة when continuing.

These words have تخفيف of the راء when stopping with روم, due to the ضمة pronounced when continuing.
3. **The Qalqalah**

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

4. **The conditional sukoon lengthening**

When stopping with a ُمِّ only two counts can be used, exactly like when continuing (ِمُّ).
The definition of the َّضموم: 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 َّضموم. It is important that the sukoon be after making a sukoon on the last letter, without relaxation. If relaxation occurs then there is no َّضموم, since it consists of making a sukoon without a sound here even weak, which is heard, but has nothing to do with vision. The َّضموم is allowed after a َّمضمون of a conjugated word, and a َّمضمون of a non-conjugated word, excluding all other vowels. It is only suitable for words that end in a َضممة, since it consists of making a sukuoon of the two lips. Imam Ash-Shaatibee, may Allah be Merciful to him, described the َّضموم in his prose, commingly known as َّمضمية، as:

َّمضمية: لا صوت هناك في صقلأ

And the ishmam is closing the lip shortly after

َّمضمة: ما بُثِّيت

Making sukoon without a sound here even weak
Imam ibn Al-Jazaree explained the *AHAM* (Ending Words) as follows in his prose:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>إلإ إذا رَبَّت الفِعْلُ الحَرْكَة</td>
<td>And beware (حذار) of stopping with a vowel</td>
</tr>
<tr>
<td>إشارة بالضم في رفع وضم</td>
<td>Except if you made a <em>AHAM</em> then part of a vowel</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Except with a فتحة or a nasb(^1) and</td>
<td>By indicating a ضمة with <em>RAFA</em> and ضم</td>
</tr>
<tr>
<td>إشام</td>
<td></td>
</tr>
</tbody>
</table>

**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. It can be defined as: clearly void or free from the *AHAM*. It can be on all مرفوع and مكتوب and مخزور (conjugated words), and on the مضموم and ما*kūhū* (non-conjugated words). It can be on a word that ends with a تاء or without, and ends with a tanween, or not, but cannot be on a word that ends with a *FWADH* (a tanween that has a fathah), as in حَوْبَة كَبِيرَة.

As previously stated it is not allowed when the word stops with an alif, a *HASH*, or a *YA*. These are not صحیح.

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1 Note: The word *NASB* generally, but not always refers to a conjugated word ending with a *FATHAH*. The word *RAFA* also generally, but not always refers to conjugated a word ending with a *DHAMMAH*. 
Stopping on the Ends of Words

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

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

أَنَّ أَنْذِرُ الْأَنْاسَ
ولَا تَحَرَّنَا وَانْثِمَ الأَعْلُونَ

Included in عارض السكَّل (conditional or incidental vowels) are the words جَبَيْحٌ and يُومَيْلٌ, because the kasrah on the دال is presented. The روم and إشام are forbidden from the presented vowel in general because its origin was a sukoon.

2. This is a conjugated fathah

أَهْدِنَا الْصِّرَاطَ الْمُسْتَقِيمَ

This is a permanent or fixed fathah

ثَبَّتْ يَبْدِأُ أَيْبَ لَهُمْ وَتَبْتُ

This is a conjugated fathah

الَّذِي تَجْزَى الْخَبَّةَ
Stopping on the Ends of Words

The female هاء which has two divisions:

a. A division that was written with a محرف This is exemplified in:

سكون متحفص

All agree that these words have محرف when stopping, and no رووم or كسرة are allowed. This is due to that fact that رووم and كسرة 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 a كسرة. This is not present when stopping, instead these words are stopped on with the letter رووم والإشمام هاء are not used in a letter whose vowel is not on it but on a different, exchanged letter.

b. A division that was written with an open تاء This division, according to this محرف, can be stopped on three possible ways:

سكون متحفص

 Depending on the vowel of the تاء when continuing. It can be stopped on all three ways, as in:

وحننت تعمر 

If it has a كسرة on it, stopping with a سكون متحفص and رووم are allowed, as in:

وينعمت الله 

If it has a فتحة (فتحة), it can only be stopped on with سكون متحفص, as in:

رحمت ربك 

It is to be noted that the هاء التائب is always conjugated, and never fixed in vowel.

5. (The pronoun or possessive pronoun هاء)

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

a. The first school of thought: المذهب الأول Complete forbiddance of there being رووم والإشمام on the هاء, using the هاء التائب as a gauge because of the similarity between it and the هاء السليم when stopping.

b. The second school of thought: المذهب الثاني Allowance of رووم والإشمام depending on the vowel of the هاء when continuing.

c. The third school of thought: المذهب الثالث It is divided into sections, and according
to Imam Abū al-Ḥajjām and his school. It is the most correct school of thought. This school of thought is called the school of the ʿulamāʾ. There is forbiddance of stopping on the last letter in four states, and allowance of them in all other states, which in Arabic is: *

These four states that forbid stopping on the last letter in this school of thought are:

1) An ʿayn saakinah occurs before a ‘aami, whether it is a ‘aami as in: «وَلَأَضْعَفْهُ » or ‘aami as in: «أَرْضَعُهُ ».

2) An ‘aami saakinah occurs before the ‘aami, with no difference being made to whether the ‘aami saakinah is a ‘aami as in: «فَلَمَّا رَآوْهُ » or ‘aami as in: «حَرْقَعُهُ ».

3) When a kasrah precedes it: «حَقَّ قَدْرَهُ ».

4) When a dhammah precedes it: «إِنْ كَتَبْتُ قُلْنِهُ ».

There then remains in this school of thought after the four previous forbidding states, three states that permit in them stopping on the last letter, which in Arabic is: * and ‘aami, in addition to the complete sukoon. They are:

1) An ‘aami occurs before the ‘aami as in: «وَبِسْرَتْنِهُ ».

2) When a fathah precedes it: «فَقَدْ عَلَمْتُهُ ».

3) When a true sukoon precedes it: «فَلَيْسُ صَحِيحُ ».
It is to be noted that the هاء أضم is never conjugated, and is fixed with either a صمة or a كسرة. The هاء أضم can be stopped on with زوم and إشمام in the three previously discussed allowable states, according to its vowel when continuing. If it has a صمة, then it can be stopped on with a complete sukoon, or with زوم, or with إشمام. If it has a كسرة it is allowed to stop on it with زوم or with a complete sukoon only.
Stopping on the Ends of Words

الوقف على أواخر الكلم

منهج الفصل
The divisional school of thought

منهج الجزء
The allowed school of thought

منهج المنع
The forbidding school of thought

منع الروم والإشام في اربع صور.
There is
forbiddance of روم and الإشام in four states, and allowance of them in all other states.

حواض الروم والإشام إلى جانب السكون المخص.
Allowance of روم and الإشام in addition to a pure sukoon.

منع الروم والإشام مطلقًا.
And the forbiddance of روم and الإشام is only with a pure sukoon.

عند عتق فتاحة يقطع النسخة
When a lengthened alif occurs before the فتاحة

عند عتق فتاحة يقطع النسخة
When a saakinah occurs before the فتاحة, with no difference being made to whether it is a ميم or ميم, or ناء.

عند عتق فتاحة يقطع النسخة
When a kasrah precedes it.

عند عتق فتاحة يقطع النسخة
When a dhammah precedes it.

Depending on vowel of, هاء

معلومة

المعلومة

السكون المخص.

إشام

1. روم

2. أرم
Stopping on the Ends of Words

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

1. ما يوجد عليه بوخة واحد
   That which is stopped on one way

2. ما يوجد فيه الوقف بوخةين
   That which allows stopping two ways

3. ما يوجد فيه الوقف بالأوجه الثلاثة
   That which allows stopping all three ways

Five kinds of conditions on last letter.

1. سكون مباصر واحد
   Fixed sukoon when stopping or continuing

2. قاع潭
   Conditional vowelization

3. قابض بدون تاء
   Fathah without tanween

4. ماء مثنى
   وا feminine ha' written as

5. ماء تميم
   ماء الصدر: pronoun or possessive ha'.
Stopping on the Ends of Words

**Stopping with Deletion**

Stopping with deletion can be in three places.

1. The dhammah and kasrah tanween. The tanween is deleted. This is exemplified in the words of Allah the Exalted:

   
   "إِنِّي، لِقَرَءَانَ كَرِيمٍ"

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

   
   منَفَّالَ ذَرَّةٍ خَيْرًا يُزِرُّهُ، وَمَنْ يُعْمَلُ" [الزُّيّة: 7]

3. The extra ya' for those who establish them when continuing. This occurs only once the way we read  بَنِى عَاصِمُ (حفظ عَنْ عَاصِمِ), and that is in the word أَئِنَّى in surah 36 : 50. In the above aayah, the word أَئِنَّى is read with an established بَنِى with a fathah (فتحة) on the end of it, when continuing. When stopping on this word, there are two ways that are allowed by . One of these ways is by deleting the بَنِى, the other allowable way is by keeping the بَنِى.
Stopping on the Ends of Words

Stopping with Substitution

There are two cases of stopping with {إبـالإـبـال} {إبـالإـبـال}. 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:

   ﯽما لا يسمع إلا دعاء ونداء

   وَكَفَى بِالله حسباً

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 ayaat:

   أو كأنو أغرى ﯽوَهُوَ عِلَيْهِ عَمَّى

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

   ﯽأَمْ هَذَمْ نَصِيبٌ مِنَ النَّاسِ ﯽفَإِذَا لَا يُؤْتَونَ النَّاسَ نَقِيرًا

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: ﯽولِيَكُونَ ﯽمِنَ الْصَّغِيرِينَ and aayah 15 in surah Al-'Alaq ﯽلَسَفَعَا بِالنَّاصِيةً.
Stopping on the Ends of Words

The second case

This case consists of هَاء التَّاءٍ ta' that is at the end of a singular noun. In these cases the هَاءٍ ta' is changed into a هَاءٍ ta' when stopping. Examples are in the following:

أَذْعُ إِلَى سِبْلٍ رَيْكُ بِالْحِكْمَةِ وَالْمُوَعَظَةِ الْحَكِيمَةِ

If the noun ending with the هَاءٍ ta' has a tanween, as in نَآْرَ حَرَامٍ, the tanween is deleted when stopping and the هَاءٍ ta' is changed into a هَاءٍ ta' and the word is stopped with a سُكُونٍ sukoon.

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 هَاءٍ ta', it can be stopped on in the following ways:

1. with مدٍ واجبٍ mond and/or وقوع ضعيفٍ with the lengthening of 4, 5, or 6 counts (taking in to account the lesson on مدٍ mond).
2. with مدٍ واجبٍ mond only, the مدٍ mond will be only four or five counts since وقوع ضعيفٍ is as when continuing.
3. with مدٍ واجبٍ mond and/or وقوع ضعيفٍ with the lengthening of 4, 5, or 6 counts (refer to the two reasons for one مُدّ مدّ lesson in part one).

If we stop on the word فَأَطَأَ عَوْهُ the following are the possible ways of stopping:

1. The forbidding school of thought

Stropping with only a pure sukoon and the three ways of وقوع ضعيفٍ (2,4,6).
2. The allowed school of thought

Stopping with seven ways

The pure sukoon and the three ways of the sukoon اخذت مع ثلاثة أوجه للعوارض السكون (2-6).

Stopping with the three different possible vowel count lengthenings of the sukoon اخذت مع ثلاثة أوجه للعوارض السكون (2, 4, 6).

Two counts only stopping with the sukoon اخذت مع القصر.

3. The divisional school of thought

Stopping with a pure sukoon and three different allowed counts of the sukoon. There is prohibition of the sukoon and the الامام since a واو preceded the sukoon. 

35
**The Stealing**

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 (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 the roman can be done in a timely manner. Both roman and the 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 الاختلاس and the roman.

<table>
<thead>
<tr>
<th>الاختلاس</th>
<th>Roman</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَوَّبُونَ فيها بِنَفْلِ الحَرْكَةِ النَّافِئَةِ فيها أَئِنُّ أَمَّنِ اللَّهُمَّ اسْمَعَنَا سَبْرَةً</td>
<td>يَوَّبُونَ فيها بِنَفْلِ الحَرْكَةِ النَّافِئَةِ فيها أَئِنُّ أَمَّنِ اللَّهُمَّ اسْمَعَنَا سَبْرَةً</td>
</tr>
<tr>
<td>Two-thirds of the vowel is used. The amount of vowel remaining is more than that which went.</td>
<td>One third of the vowel is used. The amount of vowel that went is more than that which remains.</td>
</tr>
<tr>
<td>لا يَبْقَ يَا لِقَلْبِ النَّافِئَةِ الَّذِي يَقُولُ اللهُ &quot;نَكُونَ أَمَلَكَ إِلَّا في الْوَقْفِ&quot;</td>
<td>لا يَبْقَ يَا لِقَلْبِ النَّافِئَةِ الَّذِي يَقُولُ اللهُ &quot;نَكُونَ أَمَلَكَ إِلَّا في الْوَقْفِ&quot;</td>
</tr>
<tr>
<td>It is not used only in stopping. The only example of الاختلاس in the recitation of Hafs 'An 'Aasim by the way of Ash-Shaatibiyyah is in the word 'اَلْقَلْبُ' in surah Yusuf.</td>
<td>It can only be when stopping.</td>
</tr>
<tr>
<td>يكون في الحركات الثلاث بناء أو إعرابًا</td>
<td>It cannot be in the conjugated or fixed fathah (الفتحة).</td>
</tr>
<tr>
<td>It can be in all of the three vowels, conjugated and not.</td>
<td></td>
</tr>
</tbody>
</table>
Stopping on the Ends of Words

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 yaa and the madd) 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 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. 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. This occurs wherein a lengthened yaa or madd 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

The written alif that is dropped when continuing and stopping

This occurs in certain words and the indication of this is what is called ؟ which is the symbol: َ written over the alif. The words that end in a written but not pronounced alif in which this occurs are:
Stopping on the Ends of Words

The word نُمُودُأ in the following four ayaat:

[Al-‘Imran: 68]

[Al-Furqan: 38]

[Al-Kahf: 38]

[Al-Hijr: 51]

The word قَوَارِئَا the first word in the aayah:

[Al-An‘am: 16]

B. Case two

The alif that is dropped when continuing, but pronounced (established) when stopping.

These are more notably called the "seven alifat" or الألفات السّبع. The indication for these alifat is what looks very much like the number zero over the alif, 0, which is called الصَّمَرُ المُسْتَطِيلُ الْعَالَم. These seven alifat occur in seven different words in different places in the Qur’an. These words are:

[الْحَزَابِ: 10]

[الرَّسُولُ: 66]
Stopping on the Ends of Words

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.

Whenever it occurs in the Qur'an

(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 and is not written, and therefore Hafs 'an 'Aasim stops on these words with a saakinah. These three aayat are:

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 aayat would only be done in a compelled stop, or when requested by a teacher as a test.
Words ending in a وَاو

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

1. 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. 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 وَاو follow these above rules. For an example, words ending with a medd letter وَاو and followed by a sukoon in the first pronounced letter of the next word have a dropped وَاو when continuing, and established وَاو when stopping on the word, such as in: [ 5 ] وَيُقِيمُوا ٱلصلوة وَيُؤوِنو ٱلرَّكَوَة ] البينة: 5[. This is in accordance with rule number two, so we would not pronounce the وَاو 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 وَاو, 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 وَاو, 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:

[ وَبِيَتِ ٱلسَّنٰسِ يَبُلُو ٱلسَّمُرَّةَ دَعَاهُ ۚ بَلۡ يَتَبَيِّنُ ] الأسراء: 11[ ]

[ وَبَيِّنَ ۗ ٱللَّهُ ٱلْبَطُّلَ ] السورى: 24[ ]

[ يَوْمَ يَدُعُ ٱللَّهَ إِلَى ٱلشَّمۡسِ نُصُرٍ ] الفصیر: 6[ ]

[ سَتَدُعُ ٱلزَّابِيَةٍ ] العلق: 18[ ]
Stopping on the Ends of Words

There is one noun with the final 'ヴä' dropped in writing and in pronunciation, it is the word 'وضعُ اللّهُ َوَصِّلِحَ َّاَتُّمُوْمِينَ' in the aayah: [ التحريم: 4 ] Again, as said previously, since there is no 'ヴä' written, we follow rule number two, meaning this 'ヴä' is dropped in writing and not pronounced whether stopping or continuing.

3. 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. This occurs with 'وضعُ اللّهُ َوَصِّلِحَ َّاَتُّمُوْمِينَ' wherein a lengthened 'ヴä' or 'ヴä' is pronounced when continuing, but dropped when stopping. An example of this would be: 'وَلَيْبَلَّمُ اللّهُ َمَن يَنْصَرْهُ وَرَسَّلُهُ بَالْغَيْبَ'.
Words ending in a ﯾاء

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

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 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 ﯾاء is written at the end of a word, and we are stopping on that word, we stop with a ﯾاء; if a word ends without a ﯾاء written, then Hafs 'an 'Aasim stops without the letter ﯾاء. One may wonder why this is even mentioned since if a letter is not written we do not pronounce it; but there are some words not written at the end of words, and some of the ways of recitation establish the ﯾاء when stopping on the word, and others establish the untranslated ﯾاء when both continuing and stopping. These are called ﯾاءات الزوال. Examples of these are in the following words:

- ﯾوءبنا فآرَزَبُونِ | البقرة: 40
- ﯾلاَ حَتَّى نَحْشُوْنِ وَأَحْشُوْنِ | المائدة: 3
- قَالَ اتْمَدْوَنِن نِمَالِ | النمل: 36
- ﯾأَكَرَمْنِ | الفصل: 15

An important note is that these are just examples, and there are many occurrences (more than 100) in the Qur'an of the extra ﯾاء not written. There are also times where these same words occur with the ﯾاء 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:

- ﯾوَ آخَسُوْنِ | البقرة: 150

As we can see there is a ﯾاء written at the end of this
Stopping on the Ends of Words

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 vowel two possible ways, one with establishing the باء, the other without the باء. This is in aayah 36 in surah An-Naml, on the word ﴿مَاتُسِين﴾ in the phrase:

فَمَأَذَّنَ الَّذِي حَبَّرَ مَعَهُ يَا تَسَكُّم﴾ / 36. Hafs ‘an ‘Aasim reads this word with the باء with a fathah on it when continuing. To summarize: Hafs ‘an ‘Aasim stops on the word ﴿مَاتُسِين﴾ in surah An-Naml two possible ways, either with a باء saakinah or without the باء and therefore stopping with a باء تون saakinah. When continuing, Hafs reads this word with an established باء and an accompanying fathah ﴿فَمَأَذَّنَ﴾. We will not be explaining more as this is in the realm of the study of the qira’aat. The most important thing to remember is that Hafs follows the writing of the Qur’an for words ending with a باء, with the exception of aayah 36 of An-Naml.

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 يَلِيْتِيْ أَخْرَجْتُ مَعَ الرَّسُولِ سَبِيلًا﴾

This occurs with مَدَّ الصَّلَة wherein a lengthened باء or وَاَو is pronounced when continuing, but dropped when stopping. An example of this would be: ﴿وَمَنْ يَبْتَغِ اللَّهَ تَجْعِلْ لَهُ مِنَ الْأَمْرِ يُسْرِرًا﴾

This ends the subject of stopping on the ends of words.
The Joined and Separated

المقطوع والموصول
Words Written Separately and Joined Together

**The Joined and Separated**

- **مقطوعًا** (مَقْطُوَّةٌ): That which is separated in writing from that which follows it.

- **وصلًا** (مُوَسُولًا): 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, making it easy for the Qur'an reader to learn them.

The first two words are:

- **آن لا**

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

1. **مقطعًا** (Separated from each other in writing)

2. **وصلًا** (Joined together in writing)

3. **مختلف فيه** (It is written either way in different copies of the Qur'an)
Words Written Separately and Joined Together

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

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

وَأَعْرِفُ لِمُفْطَرِعٍ وَمُوسَوْلُ وَثَانِيٌّ
فَلَبَغْتُ بِعَشْرِ كُلُّمَاتٍ: أَنَّ لا
بَعدَانُ وَلَا إِلَى إِلهٍ
وَتَعَصِّبُوا بِنَاسِينَ ثَنَائِي هُودَ
لَا تَذْكَرُوا بِذُكْرِهِ عَلَى
أَن لا يُقُولُوا لَا أَقُولُوا

The ten places mention above in the poem are:

[الأعراف: 105] قَلْ يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ
[الأعراف: 169] أَن لا يُقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ
[التوية: 118] وَأَن لَا إِلَى اللَّهِ إِلَّا هُوَ
[هود: 14] وَأَن لَا إِلَيْهِ إِلَّا هُوَ
[هود: 26] أَن لا تَعْبُدُوا إِلَى اللَّهِ
[الحج: 26] أَن لا تَعْبُدُوا شَيْئَاءً
[بي: 60] أَبَ لَا تَعْبُدُوا الشَّيْطَانَ
Words Written Separately and Joined Together

"أَوَٰاَنَّ لَا تَلْقَوْا عَلَى اللَّهِ " [الدخان: 19]

"أَن لَا يُشَرَّكَنَّ بِيَلَهُ شَيْئًا " [الم힘دة: 12]

"أَن لَا يَدْخِلُهَا الْيَوْمُ عَلَيْكُمْ مَسَكِينَ " [التمدن: 24]

All other places where أَن and لَا meet in the Qur'an are written as one word, أَن لَا, with the exception of aayah 87 of surah الأَبْيَاهُ, in which there is a difference of opinion as to whether it is written مَسَكِينَ or مَسْكِينَ.

"فَنَادَى فِي الْظَّلَمَاتِ أَن لَا إِلَهَ إِلَّا أَنتَ " [الأَبْيَاهُ: 87]

"إِن" مع "مَا"

These two words, "إِن", a hamzah with a kasrah and a لُّمْ, without a shaddah and the word "مَا" are written in the Glorious Qur'an مَسَكِينَ (joined), except for one place, aayah 40 of surah الرَّمْضَان. Imam al-Jazaree said:

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 مَسَكِينَ.

"وَإِنْ مَا نُرْيَتَكَ بَعْضُ الَّذِينَ تَعْدُهُمْ " [الرَّمْضَان: 40]
Words Written Separately and Joined Together

These two words, 

أَنَّ أَنَّ

a hamzah with a fathah (۶۶۶۶) followed by a shaddah and the word "ما" are written in the Qur'an موصولة (joined), always. Imam Ibn Al-Jazaree said:

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

ؤُلْلَهُ خَيْرًا أَمَّا يَشُشْكُرُونَ » [النمل: 59]

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

فَلَمَّا عَنْوَّا عَنْ مَا نَهَوْا عَنْهَهُ » [الأعراف: 166]

Imam Al-Jazaree said, regarding these two words.

وَعَنْ مَا

"ما"

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:
Words Written Separately and Joined Together

From these lines of poetry we know that in these two words are written مقطوعة. These ayaat are:

1. قُلْ شَيْءًا مَّا مَّلَكَتْ أَيْمَنَكُمُ الْمُؤْمِنُنَّ—[النساء: 25]
2. هَلْ لَكُم مِّن مَا مَلَكَتْ أَيْمَنَكُمُ؟—[الروم: 28]

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

وَأَنفِقُوا مِّن مَا رَزَقْنَاكُمْ—[المنافقون: 10]

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

أَمّ مْن أَمَّس

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

1. أَمّ مْن أَمَّس بَنَيَّتِهِ عَلَى شَفَةِ جُرُبٍ هَارِ—[التوبة: 109]
2. أَفَمَن يَلْقِي فِي الْدَّارِ حَيَّأً مِّن يَأْتِي مَيْثَانِ يَوْمِ الْقِيَمَةِ—[فصل: 40]
Words Written Separately and Joined Together

The word in the poem, "لما يُنْكِنَّ عَلَيْهِمْ وَحَكيماً" (النساء: 109) refers to surah al-Lailah because that word uniquely appears in that surah, in ayaah 107.

"لا" مع "ما"

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

وَحَيْثَ مَا كَبْشُ وَاَلْوَلَوْا وَجَوَهَرُهُمْ (البقرة: 144) 150 and

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

"أن مع "أم"

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

وَانَّ اللَّهَ المِلْتُومُ (وَانَّ اللَّهَ المِلْتُومُ) 7

An example of this is aayah 7 of surah البلد.

«أَحَدُ عَنَّ مَعْلُومٍ مِّنْ يُبَيِّهْ; أَحَدُ»
These two words: "إن" with a hamzah with a kasrah and a fathah (فتحة) with a fathah (فتحة) and "ما," are divided into three possibilities in their written form in the Qur'an:

- مقطوعة (مقطوعة). There is only one place in the revelation where this word is written by all, and that is the aayah:

> إِنِّي مَا تُوعَدُونَ لَّا تُأْتَىٰ { الأُنْبَاتِ [ 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 الْحَمْرَاءَ { النحل: 95 }

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

> كُنْتِ إِنْ مَا

> الأُنْبَاتِ وَالْمُفْتَوَّاهُ وَبُخَلَفَ الْأَنْفَالِ وَلَفَقَاء

These lines of poetry combine "إن" and "ما," the place of (difference) in إِنِّي مَا, with a kasrah on the hamzah is in surah النحل, and place of difference as to the writing of أَنْ مَا with a fathah (فتحة) on the hamzah is in surah الأَنْفَالِ. The rest of the occurrences of أَنْ مَا in the Qur'an are by agreement of all.

> أَنْ مَا

These two words "إن" with a hamzah with a fathah (فتحة) 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 مقطوعة. There are two places where they are written مقطوعة.
Words Written Separately and Joined Together

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

وَأَنَّ ما يَدْعَوْنَ مِنْ ذُوَّيْهِ هُوَ الْبَنِّيَّ (الألف: 41)

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

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

وَأُعْلِمُوكَ أَنَّمَا غَيْبَتُ مَنْ شَئَ فَأَنَّ لِلَّهِ خَمْسَةً (الألف: 41)

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

كُلُّ مَا رَدَّوُا إِلَى الْفِيْضَةِ أَرْكَسُوا فِيهَا (الناساء: 91)

كُلَّمَا دَخَلَتْ أَمَّةٌ لَّدَى أَحَبَّتْهَا (الأعراف: 38)

كُلُّ مَا جَاءَ أَمَّةٌ رَسُوهَا كَبِيْرٌ (المؤمنون: 44)

كُلَّمَا أَلْقَى فِيهَا فَوُجِّ سَهَّهْم حَرِينُهَا أَلْمَ أَيَتَّخُرْ ثَلِيثٌ (الملك: 8)
Imam Ibn Al-Jazaree said the following about these two words:

\[ \text{وَرَبَّكَ مَا سَأَلَتْهُ، وَخَلَفَهُ رَدْوَاً} \]

Imam Al-Jazaree as shown on the previous page, referred to the place in surah an-nisa', but did not refer to the other three places in his poem. Another scholar, Sheikh Ibrahim Ali Shahaatah As-Samanoodiya, may Allah protect him, in his poem: 

"البيان في تجويد القرآن", completed the issue with the following lines of poetry:

\[ \text{وَخَلَفَ حَاجَ رَدْوَاً وَالْقَيِّ دَخَلتَ وَكُلُّ مَا سَأَلَتْهُ فَصِلَتَ} \]

These two words "كل" and "ما" are written in all other places.

These two words are found written in the Qur'an مقطوعة، موصولة، وختلف فيه مقطوعة، موصولة or موصولة مقطوعة. 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 مقطوعة، موصولة or موصولة مقطوعة. He then stated the places where they are written موصولة in agreement. His statement "كذا" (also), means there is difference as to the writing of the next words مقطوعة، موصولة or موصولة مقطوعة.

The aayah in which there is a difference in the different copies of the Qur'an as to the writing of these two words مقطوعة， موصولة is:

\[ \text{فَلَمَّا يُمَرْضُكُمْ} \]
Words Written Separately and Joined Together

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

[ يُنَسِّمَا أَشْرَوْا بِهِ، آنفُسُهُمُّ ] ـ البقرة: 90

[ قَالَ يُنَسِّمَا خَلْفُتُمُونِ مِنْ بَعْدِيَ ] ـ 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 مقطوعة. The places where they are written مقطوعة are:

[ فَلَا جُنَاحٌ عَلَيْكُمْ فِي مَا فَعَلُّبْنَ فِي أَنفُسِهِمْ مِن مَعْرُوفٍ ] ـ البقرة: 240

[ وَلَيْكِنْ لَيْبَلْوُكُمْ فِي مَا آتَنَكُمْ ] ـ المائدة: 48

[ لَيْبَلْوُكُمْ فِي مَا آتَنَكُمْ ] ـ الأنعام: 165

[ قَلْ لَا أَحَدُ فِي مَا أُوْيِي إِلَّا مِنْ خَلْقِي عَلَى طَاعُمٍ يَطَعْمُهُ إِلَّآ ] ـ الأنعام: 145

[ وَهُمْ فِي مَا أَشْتَهِتَ آنفُسُهُمْ حَنُيدُونَ ] ـ البهءاء: 102

[ لَمَسَّكُمْ فِي مَا أَفْضَتْ ] ـ النور: 14

[ آتُوكُمْ فِي مَا هَنَاكُمْ امْبِرِيتَ ] ـ الشعراء: 146

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Words Written Separately and Joined Together

He łękłym můn maśmakł iśnymłkł můn śurakł w mā rāzqinškłm [rūm: 28]

En allāh ṭakmūm bīněmūm w mā hūm wīnek ṭakīfineqūrīn [rūm: 3]

Añt ṭakmūm bīn ēbiyādqī fī mā kāwān̆ fīnek ṭakīfineqūrīn [rūm: 46]

wīnekškūm fī mā lā taẅlūmūn [wāqīta: 61]

Imām Ibdn Al-Jazaeree, may Allah have mercy upon him, said:

There are two places in the Glorious Qur’ān where these two words are written

Fā’īnma ħu’lōwā ħu’la qāntum wājhe allāh [ahlqār: 115]

Añnma wūjēhā lā yāqī rīkhīrī [ahlqār: 76]

There are three places in some copies of the Qur’ān where these two words are written

Añnma nūkōwā yīḏēk kum _strdup muqām [nūsā: 78]

Wqīlā lḥūm aīn maw kūntm taẅlūdūn [šur̈sā: 92]

Añnma nūqwā ajhdwā wqīlū n̆q̆ĭlā [ahuq̈rā: 61]
These two words are written مقطوعة in all other places in the Qur'an. Imam Ibn Al-Jazaree said:

 قالما كالنحل: صل، ومختلف في الشعر الأحباب والنساء صíf

 "إن" مع "نَم".

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.

 فَإِلَّا مَّن يُسَبِّبُوا لَكُمْ فَأَعْلَمُوا أَنَا أَنزَلْتُ بِعَلْمِ اللَّهِ [ هود: 14 ]

Imam Ibn Al-Jazaree said:

 وَصَلَ: فَإِلَّا مَّن هُوَ.

"إن" مع "نَم".

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 "وصال" or join, so we know that Imam Al-Jazaree is referring to joining these two words.

 بُلْ رَعْمَمْ أَلَّم تَجَلَّ لَكِمْ مَوْعِدًا [ الكهف: 48 ]

[ النبأ: 3 ]

אִנָּהּ אֱלָוֹ הָאֲנָשִׁים אֵלָהּ תֵּגְּמֹע עֵצָמָהּ. (א"ל)

Imam Ibn Al-Jazaree said:

 ................. .... 

لَن تَجَلَّ. .............

"كَي" مع "لا".

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 "وصال" so we are still on the subject of joining in the Jazariyyah.
Words Written Separately and Joined Together

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

The verb now has changed to نفع so we know that Imam Al-Jazaree is now referring to separating the two words in writing.
Words Written Separately and Joined Together

These two words are written two places in the Qur’an, and written all other places.

**يوم هم برزوُن** [الغافر: 16]

**يوم هم علي النار يفتنون** [الداريات: 13]

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

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

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.

**فَمَالى هَنُؤلا، الْقُوِيمَ لا يَكَادُون يَفْقَهُونَ حَدِيثًا** [النساء: 78]

**وَيَقُولُونَ يِبَيْلِتْنَا مَالِ هَنِذَا الْحِكْمَةَ** [الكِفَاف: 49]

**وَقَالُوا مَالِ هَنِذَا الْرَّسُولِ يَأْهَلُ الْطَّعَامِ** [الفرغان: 7]

**فَمَالِ الْذِّيْنَ كَفَرُوا قَبْلَ مُهَتَّمِينَ** [المأتم: 36]

Al-Jazaree, may Allah have mercy upon him, said
Words Written Separately and Joined Together

"لات" مع "حين"

The form 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 ْمَتْطَعْشَة. Some had claimed that the form "بات" was connected to the word "حين," but Imam Al-Jazaree here refutes this totally, using the word "وَهَلْا," meaning wrong.

فَنَادَوْا وَلَاتِ حينَ مناصِ [ص: 3]

Imam Ibn Al-Jazaree said:

كَالَوهُمْ وَ"وزنُوهُم".

These two sets of words and possessives usually have the separating ْالْفَ أَلْف after the plural َوَاحُوا, but in surah al-leaflet 4:4, they are written without the separating ْالْفَ أَلْف, and therefore considered مَوْصُولَة. The word ْسِلْيَم means join.

وَإِذَا كَالَوهُمْ أَوْ وزنُوهُمْ تَخَسَّرُونَ [الleaflet: 3]

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

وَوزنُوهُمْ وكَالَوهُمْ صِل

"ال"التعريف، "ها"النبية، "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: ْالْكُفَرُونَ, we cannot
Words Written Separately and Joined Together

separate the "ال" from the noun كَفِرُون when reading the Qur'an, so cannot stop on the
nor start with كَفِرُون. Likewise, the nouns that follow "هُنَّ" of notification: هَنَا نَتُمُ،
هَنُوْلَا، هَنَّ، and "يا" for calling: يَتَابِئُهُمْ، يَعْبَدَهُمْ 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:

كَذاً مِنْ آذَانَ وَيْلَ وَفَدٌ لَا نُفْصِل

The words لَا نُفْصِل 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-Jazree

"آن" مع "لو"

Ash-Sheikh Ibraheem bin 'Ali Shahaatah As-Samanoodiyw wrote in his prose about the following lines about the tajweed of the Qur'an: ان لَوْ نَشَا أَصْبَحُنَّ بَدْنُوْهُمْ [الأعراف: 100] وَلَوْ نَشَا أَلَهُ لَهُذِهِ الْنَّاسُ جَمِيعًا [الرعد: 31] وَلَوْ كَانُوْا يَعْلَمُونَ الْغَيْبَ مَا لَيْثِيْوَا فِي الْعَذَابِ الْمَهِينِ [سبأ: 14]

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

The two words are written separately in the following ayaat:

[أَن لَوْ نَشَا أَصْبَحُنَّ بَدْنُوْهُمْ] [الأعراف: 100] [وَلَوْ نَشَا أَلَهُ لَهُذِهِ الْنَّاسُ جَمِيعًا] [الرعد: 31] [وَلَوْ كَانُوْا يَعْلَمُونَ الْغَيْبَ مَا لَيْثِيْوَا فِي الْعَذَابِ الْمَهِينِ] [سبأ: 14]

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

[وَالوُ اسْتَقْمِوا عَلَى الْطَرِيقَةِ لَأَسْقِينَهُمْ مَا ظَفَرَ كَثِيرًا] [الجِين: 16]

"أَيْنَ" مع "آم"

The words are written joined (موصول) in surah Ta Ha and separated (مقطع) in surah Al-'Araaf.

[سَيِّدَتْوَمْ] [طه: 94] [قَالَ أَيْنَ آم] [الأعراف: 150]
Words Written Separately and Joined Together

"إل" مع "ياسين"

All of the copies of the Qur'an are written with separation of the two words, "إل" 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 (ءال) لام (ءل) لام (ءال)

سلم علي إل ياسين (الصادات: 130)

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

The following lines Ash-Sheikh Ibraheem bin 'Ali Shahaatah As-Samanoodiy wrote in his prose about tajweed of the Qur'an are testimony to the above:

وجاء إل ياسين بانفصال وصة وقف من تلاها للألف

"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 "نعما". The two places that these two words occur are surah Al-Baqarah 271 and surah An-Nisaa' aayah 58.

 وإن تبدوا السدفة فنعمًا هن (البقرة: 271)

 وإن لله نعمًا يعطوكه فيه (النساء: 58)
The Female
The female ha'

There are two types of ha' in the Qur'an:

1. That which is written with what is called تاء مربوطة (تاء مربوطة).

2. That which is written with what is called تاء مسروقة (تاء مسروقة).

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 تاء when the word is written with a تاء مربوطة (تاء مربوطة) and stopping with a تاء when the word is written with a تاء مسروقة (تاء مسروقة). There are two subdivisions of this section, one division consists of words that are agreed to be in the singular form and written with تاء مسروقة (تاء مسروقة). The second division contains words that are written with تاء مسروقة (تاء مسروقة), but there is a difference between the different ways of recitation as to whether it is singular or plural.

The female ha' which is agreed to be singular and is written with a تاء مفتوحة (تاء مفتوحة).

This occurs in the revelation in 13 words in 41 places. They are all words in singular form and are adjuncied by a clear noun after it. The reciter stops these with a تاء مفتوحة when stopping. The 13 words that are sometimes written with تاء مسروقة (تاء مسروقة) are:

- رحمت - نعمة - لعنة - أمرات - معصية - شجرت - سنت - قررت - جننت - قترت - بقية - ابت - كَلَّمت

These will now be covered individually.
There are seven places where this word is written in the Qur'an with a َاء مربوطة, all other places in the Qur'an are written with َاء مربوطة.

{אֲוַלִּיָּךְ יֶרְגֻּן רְחַמָּתּ אֲלֹהֵי אֱלֹהִים [اليوم ۱۸]}

{إِنْ رَحْمَتُ اللَّهِ قَرِيبَ مِنْ أَلْمَحِسِييْنَ [الأعراف ۵۶]}

{رَحْمَتُ اللَّهِ وَبَرَكَتُهُ عَلَىٰ أَهْلِ الْبَيْتِ [ال혼دين ۷۳]}

{ذَكْرُ رَحْمَتِ رَبِّكَ عَبْدُهُ ذَكْرُ ربِّكَ عِبَادُهُ [المريم ۲]}

{فَأَنظُرُ إِلَىٰ أَثَّرِ رَحْمَتِ اللَّهِ [الروم ۵۰]}

{أَهْمَىٰ يَقِسُمُونَ رَحْمَتِ رَبِّكَ [البقرة ۳۲]}

{وَرَحْمَتُ رَبِّكَ خَيْرُ مَا جَعَلْتُونَ [البقرة ۳۲]}

Imam Ibn Al-Jazaree wrote the following lines in his poem on tajweed:

{ودَّ رَحْمَتُ الْزَّوْجِ فِي الْبَيْتِ زَوْجَةٌ الأَعْرَافِ رُؤْمَ هُوَ كَافُ الْبَقْرَةِ}

The female ha'
This word is written in the Holy Qur'an with مناء مربوطة in 11 places, the rest are written with aمناء مربوطة.

"وَأَذْكُرُواْ بَعْضَ الَّذِينَ عَلَيْهِمْ نَعْمَةٌ مُخْرِجِينَهُمْ مِنَ الظُّلُمَاتِ إِلَى الْعَرْضَةَ مُبَارِكِينَْ[البقرة: 231]

"وَأَذْكُرُواْ بَعْضَ الَّذِينَ عَلَيْهِمْ نَعْمَةٌ مُخْرِجِينَهُمْ مِنَ الظُّلُمَاتِ إِلَى الْعَرْضَةَ مُبَارِكِينَْ[آل عمران: 103]

"بِيَانِهِمْ الَّذِينَ إِذْ هُمْ بَيْنَاهُ مُكَذِّبِينَ[المائدة: 11]

"أَلَمْ تَرَ إِلَّا الَّذِينَ بَدَّلُواْ نَعْمَةَ اللَّهِ إِلَى كُفُّرٍ[إبراهيم: 28]

"وإِن تَعْدُواْ نَعْمَةَ اللَّهِ لَا تُحْصَوهَا[إبراهيم: 34]

"أَفَبَلَّٰتِلْكَ يَوْمِ يَوْمٍ هُمْ يَكْفُرُونَ[النحل: 72]

"يَعْرُونَ نَعْمَةَ اللَّهِ ثُمَّ يُعِيدُونَ[النحل: 83]

"وَأَشْكَلُواْ بَعْضَ الَّذِينَ عَلَىٰ بَيْنَاهُمْ مُخْرِجِينَهُمْ مِنَ الظُّلُمَاتِ إِلَى الْعَرْضَةَ مُبَارِكِينَْ[اللفات: 114]

"أَلَمْ تَرَ أَنَّ الْبَخْلَاءَ تَحْرَىٰ فِي الْبَحْرِ بَعْضَ الَّذِينَ عَلَىٰ[الفاتحة: 31]

"بِيَانِهِمْ الَّذِينَ أَذْكُرُواْ بَعْضَ الَّذِينَ عَلَىٰ[الطور: 29]
Imam Ibn Al-Jazaree wrote the following lines about the word লَعْنَت when written as لَعْنَت :

\[\text{لَعْنَت} \]...

This word was written with a مَكْرَمُة in two places in the Qur'an. It is written with a مَكْرَمُة مَسْتَوْطَة in all other places.

\[\text{فَنَجَعَ لَعْنَتَ اللَّهُ عَلَى الْكَذِّبِينَ} \] [آل عمران: 61]

\[\text{وَالْخَمْسَةَ أَنَّ لَعْنَتَ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَذِّبِينَ} \] [النور: 7]

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

\[\text{عِمَّارَةَانَ لَعْنَتُهُمْ بِهِنَّ} \]

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

\[\text{إِذْ قَالََّ أَمْرَاتُ عُمْرَانَ} \] [آل عمران: 35]

\[\text{وَقَالَ نَشْوَةُ فِي الْمَدِينَةِ أَمْرَاتُ الْعَزِيزِ تُرُوِّدُ فَعْنُهَا عَنَّ نَفْسِهَا} \] [يوسف: 30]
In the poem on tajweed rules written by Imam Ibn Al-Jazaree, he wrote the following about this word:

This word is written with a مُبْعَثَة in two places in the Qur'an, both in surah أَبَى بِالْإِنْثَى وَالْعَدْوُونَ وَمَعْصِيَّةَ الرَّسُولِ. Ibn Al-Jazaree said the following about this word:
This word is written with in one place in the Qur'an, all others were written with a:

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:
The female ha'

This word is written with the feminine in one place in the Qur'an, all others were written with a: [القصص: 9]

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

وَقَالَتِ أُمْرَةٌ ذُكْرِيَّةٌ قُرْنٌ عَبْبَنِي لِي وَلَدَكَ

This word is written in the Glorious Qur'an in only one place with a. in all other places are written with a.

[الوجه: 89]

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

فَزَّرَتِ الْرَّحْمَانَ وَجَنَّتَ تَعْبِرُ

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

[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:
The female ha'

This word is written with a ناء ممسوطة one place in the Qur'an:

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

This word is written with a ناء ممسوطة in the following aayah:

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

This word is written once with a ناء ممسوطة 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 ناء مربوطة.

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:
The female ḥa' The female ḥa' differs in authentic reciters about its singularity and plurality

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

وَكَلِمَةٌ مَا رَحَّلَتْ جَمِيعًا وَقَرْدَةٌ فِيهَا بَيْنَ الْبَشْرِ. 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 the ضميت, it was written with a هاء ضميت. 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.

وَكَلِمَةٌ مَا رَحَّلَتْ جَمِيعًا وَقَرْدَةٌ فِيهَا بَيْنَ الْبَشْرِ. عُرِفَ

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

This is written with a هاء ضميت in سورة المرسلات and recites this in the singular form.

...
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. Ḥafṣ reads them both in the plural form:

[7:46] \( \text{瀚} \) \( \text{瀚} \)

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 Ḥafṣ reads them all in the singular form:

[115:40] \( \text{瀚} \) \( \text{瀚} \)

[33:73] \( \text{瀚} \) \( \text{瀚} \)

[96:6] \( \text{瀚} \) \( \text{瀚} \)
This word is written with ُهُم في الْقُرْآن ُهُم في الْقُرْآن once in the Qur'an, and reads it in the plural form.

This word occurs once written with ُهُم في الْقُرْآن ُهُم في الْقُرْآن and reads it in the singular form.

This word is written with ُهُم في الْقُرْآن ُهُم في الْقُرْآن once in the Qur'an, and reads in the plural form.
The female ha'

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

[10:19] والقوة في غيبة الجب

[15:16] وأجمعوا أن تجعلوه في غيبة الجب

A note should be made that the word "تَكَلَمَت" in aayah 6 of غافر and aayah 96 of بَيْنَ الْمَسْتَفْتَرِينَ is written by some with a ناء مربوطة and by some with a ناء مسورة 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:

وَتَكَلَّمَتْ نَائِيَّ بَيْنَ الْمَسْتَفْتَرِينَ عِنْدَ الْعَلِيِّ

In the recitation of Hafs 'an 'Aasim, we always follow the writing of the Qur'an, so if the word "كلمة" written with a ناء مربوطة we stop on the word with a ناء ساكنة; if however it is written with a ناء مسورة, as in: "كلمة", we stop on it with a ناء ساكنة.
Special Words for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

الكلمات المنصوحة لدفع من
عاصم من طريق الشاطبية
That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah 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 Hafs 'an 'Aasim, 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

   اَلْحَمْرَةُ وَالْوَصْلَةُ: أَلْفُسَأَ مَعَ السَّمَّاءِ

   a. The first allowed way is that of إِبْدَالُ السَّمَّاءِ.
   b. The second allowed way is reading the 

2. The rule of of يَلَهُتُ ذَلِكَ in aayah 176 of surah الأعراف was studied and explained on page 38 of part two:

   أو تَرْسِخُهُ يَلِهُتُ ذَلِكَ [الأعراف: 176]

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

   أَرْسَلَ مَعَنًا [هود: 42]

3. The word of يَوْسَفُ تَأْكُنَّا 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 خَفْصٌ طَرِيقُ الشَّادِبِيَّةُ:

   a. Merging of the first نَبُوْنَ into the second with (الإِغْفَاءُ) إِدْعَاءُ اللَّهُ الأول في الثانية مع الإِغْفَاءُ
That Which is Needed to be Observed for Hafs ‘an ‘Aasim by the way of Ash-Shaatibiyyah

b. Shortening the dhammah of the first سُرُون to 2/3 of a vowel count, with إظهار باختلاس ضمة النون الأولى وحبسها بمنع إلغاء النون الأولى في الثانية.

4. The rule of للنون الساكنة سُرُون was studied previously in the Surahs سُرُون الساكنة والتموين section of part one. It was stated that the سُرُون is read with إظهار only when continuing reading in the way of recitation of حفص from طريق الشاذليه.

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

a. The word أَوْلَٰئِكِ ﷺ in aayah 36 of surah اِلْمَسْرَق (see p.43). The two ways are:

(i) Pronouncing the letter ya’ as a medd letter at the end of the word.

(ii) حذف اليا’ مع مسكون النون دَمْئًا Dropping the ya’ with a sukoon on the letter سُرُون. The alif is always present and read with a fathah (ضخة) when continuing.

b. The word سَلَِسْلاَمُ in aayah four of surah اِلْإِسْمَانِ is read when stopping with:

(i) Pronouncing the alif (p.39).

(ii) حذفها مع مسكون الالاف Dropping the alif accompanied with a sukoon of the الاف. The alif is dropped in pronunciation when continuing the recitation (p.39).
c. The alif in the word قُوَّارِيرًا in both occurrences in ayaah 15 and 16 of سورة الإنسان is dropped when continuing the reading. The alif of the first one: قُوَّارِيرًا is read when stopping on the word, but is removed from the second word when stopping on it; pp. 38-39.

6. The rule of إظهار and إلغاء of the هاء in the word ماليه and the هاء in the word هلَّك in ayaah 28 and 29 of surah الحاقة was studied (see page 34 of part two).

7. It was discussed previously (page 27 part two), that there are two ways of reading the راء, with تفصيح or ترقيق in the words مصر and عَبْسَ الْفَطَر when stopping.

There are two ways of reading the راء when continuing reading with the word فَرَقُى again with تفصيح or ترقيق. This word is read with تفصيح only when stopping.
That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

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

\[ \text{وَلَمْ يَجْعَلِ اللَّهُ عِبْرَةً قِيِّمَةً} \] (طه: 21)

\[ \text{مِنْ مُّرَفِّقِيْنَ هَذَا مَا وَعَدَ الْرَّحْمَنُ} \] (بِسْ: 52)

\[ \text{وَقِيلُ مِنْ زَاقِ} \] (القيامة: 27)

\[ \text{كَلَّا بَلْ رَأَنَّ عَلَى قُلُوبِهِمْ} \] (المطففين: 14)
Other Words for حفص عن عاصم من طريق المناطية

The following are other words not previously discussed to be observed by the reciter when reading حفص عن عاصم من طريق المناطية, 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 المناطية 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:

وَوَاللَّهُ يَقِيسُ وَيَبِضُطُ وَإِلَيْهِ تُرْجَعُونَ [البقرة: 245]

وَزَادَكُمْ فِي الْحَلَّقِ بِصُطَةٍ فَأَدْكُرُوا [الأعراف: 69]

Read with الصاد or السين

أَمْ هُمُ الْمُصْطَبِرُونَ [الطور: 37]

Read with صاد only

لَسْتُ عَلَيْهِم بِمُصْطَبِرٍ [العاشية: 22]

2. reads with إملاءة كيري of the alif after the الراء in the word حَكْرِنَهَا of aayah 41 of surah هود:

وَقَالَ أَرْضِكُمْ أَيَّهَا الْأَرْضَ يَا بَشَرَّ النَّارَ حَكْرِنَهَا وَمُرْسَلَهَا [هود: 41]
That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyah

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

3. The word ضعف is allowed to be read with either a fathah or a dhammah in the three occurrences of this word in aayah 54 in surah Al-Ro'm. We must read either all of them with a fathah or all of them with a dhammah when reciting the ayaah. The following aayah is with a fathah (الفتحة) on the ضعف:

الله الذي خلقكم من ضعف ثم جعل من بعد ضعف قوة ثم جعل ممن بعد قوة صعفا وشيبة [الروم: 54]

This is the aayah with a صعفا on the ضعف of the word ضعف:

الله الذي خلقكم من ضعف ثم جعل من بعد ضعف قوة ثم جعل ممن بعد قوة صعفا وشيبة [الروم: 54]

4. The second hamzah in the word أعجمي in aayah 44 in surah Al-Fathah is read with تسهيل تسهيل (تسهيل الحمزة 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. The definition of تسهيل can be found on page 69 of Tajweed Rules of the Qur'an, part 2.
The Writing of the Noble Qur'an

رسوم المسجد الشريف
The Writing of the Noble Qur'an

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:

He Who sent among the unlettered ones a Messenger 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 (ءیدی بعت في الأَمِينِ رُسُولًا مَّنْ مِنْهُمْ يَتَّلُوْ عَلَيْهِمْ آيَاتِهِ وَيَتَّفَكِّرُونَ وَيَتَّفَكِّرُونَ), but some disagreement exists as to who taught Harb. Abu 'Amr Ad-Daanee (أَبُو عَمْرٍ السَّلَامِي) relates that Harb learned writing from Abdullah bin Jud’aan (عَبْدُ اللَّهِ بْنِ جَدْعَانَ). On the other hand Al-Kalbee (الكَلْبِي) states that Harb learned writing from Bashr bin Abd Al-Malak (بَشْرُ بْنِ عَبْدِ الْمَلْك). 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 (أَنْبِيَأَ بْنِ وَهْب), 'Amr bin Sa’eed (عَمْرُ بْنِ مَسَعِيدُ), and Zayd bin Thaabit (زَيْدٌ بْنِ ثَابِت). 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.

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1 Manaahil Al-’Irfaan fee Ullooom Al-Qur’an, Al-Usthath As-Sheikh Muhammed Abdul’Attheem Az-Zarqaaneey, Maktabah Nazaar Mustafa Al-Baaz, 1417 h, p.294.
The Writing of the Noble Qur’an

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:

Nun. 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 كَانَ نَذَّرَتَ مِنْ قُرْآنٍ، مِنْ كُتُبِ وَلَا مَخْطَطً، بَعْضُهُ بَعْضٍ إِذَا لاَ أَرْتَاب

الْمُبْتَلَوْعَتُ مَنْ هُوَ إِلَّا يَنْتِبَحُ فِي صُدُورِ الْذِّرَّةِ أُوْتُوَا الْعِلْمَ

وَمَا تَحْجَدُ بِقَانيتَنِ إِلَّا الْظَّلَمُونَ

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 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 Al-Tadheeb carried this opinion. Others claim that he 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 Hudaybiyah:

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 Quraysh] 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 Abdullaah.” 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, Abu Al-Fath An-Nisaaboori, Abu Al-Waleed Al-Baajee and Abu Ai-Wgieed Ai-Saajee.

Those that disagree with this position state that when a hadith 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'awiyah, 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 hadith related by Al-Bukhari, when Allah revealed aayah 95 of surah An-Nisaa':

لا يَسْتَوِى الْقَعَدُونَ مِنَ َالْمُؤْمِينِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

Not equal are those of the believers who sit (at home), and those who strive hard and fight in the Cause of Allah 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, غَيْبُ أَوَّلِ الصَّرْرِ 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:

لا يَسْتَوِى الْقَعَدُونَ مِنَ َالْمُؤْمِينِ غَيْبُ أَوَّلِ الصَّرْرِ وَالْمُجَاهِدُونَ فِي

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 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 lifetime 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 ﷺ, 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 house and there was Qur'an written with the different companions, Abu Bakr ﷺ, ordered it to be copied on to pages, and Zayd 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 Al-Tarteel wa 'Uloomuh, Ash-Sheikh Ahmed Al-Taweel, Mu'ama' Al-Malak Fahd Lilabaa'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 Al-Tawbah, aayah 128:

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 (r), until his death. It was given to Umar (r), after Abee Bakr’s death, and then after Umar’s death to Hafsah. Umar’s daughter and wife of the Prophet (saw), 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 (r), 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 (saw). 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 Thabit, 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 المُقرِئينَ means: The foundation that was selected by 'Uthman, ﷺ, 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 العُثماني, has rules pertaining to its inscription and pattern. The scholars of this field have divided them into five rules. They are:

1. Deletion
2. Addition
3. The hamzah
4. Exchange
5. Joined and Separated

1. The Deletion Rule قاعدة الحذف

The alif

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

ٍُ, from the ٍ of drawing attention, as in: ٍُ, from the word ٍ (we, us, our) if a pronoun or direct object follows it, demonstrated in ٍُ. The alif is also deleted in writing from the Glorious name of Allah: ٍُ. The following words have the alif eliminated in writing: ٍُ, ٍُ, ٍُ, ٍُ, and ٍُ. There is elimination of the alif in writing when following the letter ٍ, exemplified in ٍُ.

If the alif is in between two of the letter ٍ, it is not written, as in: ٍُ. There is elimination in writing of the alif of every regular female and male plural, shown in: ٍُ and ٍُ. Every plural that has the comparative "weight" to مَعَالَ يَمْجَمَّعُونَ the مُحَصَّنَتَ المُؤْمِنَتَنَّ has deletion of the alif in writing in the مَحَصَّنَتَ المُؤْمِنَتَنَّ.
Examples are: ١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠}_The Writing of the Noble Qur'an

Examples are: "الأنصار" and "المسجده". Some numbers that have an alif in them are written without the alif in the Qur'an: "ثلث" and "ثمنين". 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 alifaat found in these words are part of the enhancement to the مصحف النَّبِي, done later by scholars, and this is the reason that the alif is small and detached from the word.

**The ياء**

The ياء is deleted from every (word that ends in an original) whether it be conjugated with or as in: "غير ياغ ولا عاه".

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

- وأطيعون
- واتقنون
- فآرَهْبُون 
- وحافون
- فأرسلون
- فاعبدون

**The واء**

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

- يَسْتَوَن
- فأوْدَ اَلْكَهْف

**The لام**

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

- ﺃَلَا ﻣَرَأَة
- ﺎَلَا ﻣَرَأَة

There are exceptions to this.
There are some cases of deletion that do not follow a rule such as the alif in the word: ﷲ, َ in the name ﷻ ٓ ٌ and the ٌ deleted in the following words: ﷺ ﷺ ٘ ٽ ﷺ ﷺ ٗ ﷺ ﷺ

2. The Addition Rule

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

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

An alif is also added in the following words:

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

A َاء is added in the following words:

owitz جاَك من نبَي الرسول ٖ ٖ
The Writing of the Noble Qur'an

اَنَّهُ

وَمِنِ الْأَنْاَبِ أَلْيَلَ فَصَّبَحً

[야: 130]

بَلَّآءَ

مَا يَكُونُ لِيَ أَنَّ أَبْدَلَهُ مِن تَلَقَّى نَفْسِي

[بَعْرَسِ: 15]

بَلِيْكُمْ

بَلِيْكُمْ الْمَفْتَوْنُ

[الْقُرْآنِ: 6]

بَلِيْدَ

وَالْمَشَاءَ بَينَنَهَا بَلَيْدَ وَإِنَّا لَمُوسِعُونَ

[الْقُوْاْرِ: 47]
3. The Hamzah Rule

The non-voweled hamzah (saakinah)

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 a kasra on the letter before the hamzah saakinah, the hamzah would be written on the letter باء, as in: أَنْتَأَمَأْ (الله). If there is a fathah on the letter before the hamzah saakinah, the hamzah would be written on the letter وَمَعْ, as in: أَوْمَنَ (الله). And if there is a damma on the letter before a hamzah saakinah, the hamzah would be written on an alif, as in: أَلْيَا سَآ (الله). There may be some words which are exempted from this rule.

The voweled hamzah

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: سَأْصَرَفْ، سَأْنَزَلْ فَيَأْيُ. 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 kasra for a kasra as in: سَيْلُ، a waw for a fathah as in: نَقَرْوُهُ، and an alif for a damma as in: سَأْلُ. There are some exceptions.

If the hamzah is at the very end of the word (منطقة), 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 fathah, then the hamzah will be written on an alif, such as in: لَسْتُ، if the vowel on the letter preceding the hamzah has a kasra and the hamzah is the last letter of the word, the hamzah is written on the letter باء, as in: شَنْطِيُ، if the letter preceding the hamzah has a fathah, and the hamzah is the last letter of the word, then the hamzah is written on the letter وَأَلْوَ، as in: لَوْلُوُ. 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:
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

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

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

Note that the dagger alif (الْجَنَب) is not part of the ʼUthmani writing, and that is the reason for it being small and not attached to the word. The tooth is the داء.

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

The letter نون is written as an alif (with a tanween) in the lightly emphasized (Al-ʼAlaq 15), and is also written as an alif with a tanween in the word:  

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

written in some places as رحمت, written sometimes as رحمت, the word لعنت as لعنة, لعنت, the word شجرت as شجرة, مُعْصِيت, written with a , as in  and . 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

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 يَسْلَمُوُهُمْ وَفَلَاعْفِ وَمَعْفِ are sometimes written separately and sometimes joined, as in: يَسْلَمُوُهُمْ وَفَلَاعْفِ. Another example is the words مَنْ مَا which are usually written joined: مَمَّا but occasionally written separately: فَمَنْ 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 alifāt, for example, were not written in so that both ways of recitation used the same writing, and later small alifāt 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-Fātiḥah:

In the recitation of Hafs 'an 'Aasim, we recite the word مَيْلَكَ يُوُسُعُمُ الْدِّينِ 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 حَمَة, 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 حَمَة to encompass both ways of recitation. These words are outlined in the chapter on the female حَمَة on pages 72-75, but a few examples are:

<table>
<thead>
<tr>
<th>أَنْزِلْ عَلَيْهِمْ آيَتَكَ</th>
<th>[50]</th>
<th>5. آيَاتُ عَلَيْهِمْ آيَتَكَ</th>
<th>[السُّنُوْعَ</th>
<th>50]</th>
</tr>
</thead>
</table>
Is the writing of the copy of the Qur'an undisputable [immutable] or not?
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, ﷺ, became the caliph after the Prophet's 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 ﷺ, followed in being a caliph, and then copied the mushaf (نسخ) 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:

قول إن كنت تَحْبُونَ الله فاتبعوني يَحْبِبْكُم الله ويغفر لكم دُونِكُم

[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.
References

1. The Glorious Qur'an

2. (Hidayah Al-Qaaree ilaa Tajweed Kalaam Al-Baaree, (Sheikh Abdualfataah As-Sayyid ‘Ajamie Al-Mursafee).

3. Tapes of lectures on Tajweed given by his eminence, Ash-Sheikh Dr Ayman Rushdi Swayd to the women’s section of the Society for Qur’an Memorization of Jeddah; 1413-1414 Al-Hijara.


6. (Sharah Al-Muqadamah Al-Jazariyyah fee ‘ilm Al-Tajweed), (Sheikh Al-Islam Zakariyyaa Al-Ansaari), Maktab Al-Ghazaalee, Damascus, third edition, 1411 Al-Hijara.

7. Advice from the honorary Sheikh Dr. Ayman Rushdi Swayd.

8. Consultations with the honorary: Sheikhd Dr. Rehab Shaqaqi.


13. Fann At-Tarteel wa 'Uloomuh.


15. An-Nashr fi-l-Qira'aat Al-'Ashr.

16. Jamal Al-Qurra' wa Kamaal Al-Iqraa'.

17. Ahkaam Qira'aat Al-Qur'an Al-Kareem.


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 لرل (ال념م) and لرل (الأمام). 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 إنا and in which places they are written with the اللهم. 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 (،) 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-Shaatibiyyah 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 correctly which can only be done by reciting to and being corrected by a qualified teacher of the Qur’an.