

آيات القرآن الكريم

اللَّهُمَّ أَيْدِيَّ وَخَشْيِي فِي قَدْرِي اللَّهُمَّ أَرْحَمِي بِالْفَرَّازِ الْعَلِيِّ وَأَجْعَلْهُ لِي إِمَامًا وَثِقًا وَهَدَى وَرَحْمَةً اللَّهُمَّ دَسْخِرِي
بِهِ مَا كَسَيْتُ وَعَسَلَيْتِي مِنْهُ مَا جَهِلْتُ وَأَرْزُقْنِي بِتِلَاوَتِهِ آتَاءَ الْبَيْتِ وَأَسَاءَةَ النَّهَارِ وَأَجْعَلْهُ لِي حِجَّةً بَارِعَةً الْعَالَمِينَ

Rumuz al-Awqaf: Stop Signs

Another useful step taken to facilitate recitation and phonetically correct pronunciation (tilawah and tajwid) was to provide signs with Qur'anic sentences which could tell the nature of making a stop (breathing) there. These signs are known as the 'rumaz' (signs) or 'alamat' (symbols) of awqaf (stops). Their purpose is to help a person who does not know Arabic to stop at the correct spot during his recitation, and thus, avoid causing a change in meaning by breaking his breath at the wrong spot. Most of these signs were first invented by 'Allamah Abu 'Abdullah Muhammad ibn Tayfur Sajawandi, may Allah's mercy be upon him (Al-Nashr fi al-Qira'at al-'Ashr, 1/225).

Details about these signs are given below:

- ط : This letter Ta' is an abbreviated form of al-waqf al-mutlaq. It means that the statement stands completed at this point. Therefore, it is better to stop here.
- ج : This letter Jim is an abbreviation of al-waqf al ja'iz and it means that it is permissible to stop here.
- ز : This letter Za' is an abbreviation of al-waqf al-mujawwaz. It means that making a stop here is correct all right, but the better choice is not to make a stop here.
- ص : This letter Sad is an abbreviation of al-waqf al-murathkhas. It means that the statement has not yet been completed at this point but, because the sentence has become long, here is the place to breathe and stop rather than do it elsewhere (al-Mianh al-Fikriyyah, p. 63).
- م : This letter mim is an abbreviation of al-waqf al-lazim. It means if a stop is not made here an outrageous distortion in the meaning of the verse is possible. So, it is better to stop here. Some phoneticians of the Qur'an have also called this al-waqf al-wajib or the obligatory stop. But this is not 'wajib' of fiqh which brings sin if abandoned. In fact, the purpose is to stress that making a stop here is the most preferable of all stops (al-Nashr, 1/231).
- لا : This letter la is an abbreviation of "la" taqif. It means 'do not stop here,' but it does not imply that making a stop here is impermissible, because there are certain places bearing this sign where making a stop brings no harm and making an initiation from the following word is also permissible. Therefore, the correct meaning of this sign is: If a stop is made here, it is better to go back and read over again. Initiation from the next word is not approved (al-Nashr, 1/233).

As far as the origin of these signs is concerned, it stands proved beyond doubt that they were invented by 'Allamah Sajawandi. In addition to these, there are some other signs as well that appear in the copies of the Qur'an, for instance:

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مع : This ma' is an abbreviation of "mu'anaqah". This symbol is inserted at a place where a single verse has two possible explanations. According to one explanation, the stop will be made at one given place, while according to another explanation, this will be at another place. So, a stop can be made at either one of the two places, but once a stop has been made at one place, it is not correct to stop at the other. For instance, take the verse (Arabic text). If a stop is made here at (Arabic text), then it is not correct to stop at (Arabic text) and should a stop be made at (Arabic text), then it is not correct to stop at (Arabic text). However, if a stop is not made at both places, that will be correct. It is also known as 'al-maqabalah'. It was, first of all, pointed out by Imam Abu al-Fadl al-Razi (al-Nashr, 1/237 and al-Itqan, 1/88).

سكتة : This is a symbol for saktah. It means one should stop here breaking the sound but not the breath. This is generally inserted at a place where assimilated reading is likely to cause an erroneous projection of meaning.

وقفه : At this sign of waqfah, one must stop a little longer than saktah (pause). But, breath should not break here too.

ق : This letter qaf is an abbreviation of qila 'alazhz l'waqf. It means that some phoneticians of the Qur'an identify a stop here while others do not.

قف : This word is 'qif which means 'stop' and it is inserted where the reader may possibly think that a stop was not correct there.

صلی : This is an abbreviation of al-waslu awla which means 'it is better to recite in assimilated continuity'.

صل : This is an abbreviation of qad yusalu, that is, some stop here, while others like to recite on in assimilated continuity.

وقف النبي : This is marked at places where some hadith report proves that the Holy Prophet (sallallahu alehey wasalam) stopped here while reciting.

WAQF

WAQF means to pause or to make a stop by breaking off the breath at the end of a word. There are four kinds of Waqf, viz.,

1. WAQF-E-TAAM
2. WAQF-E-KAAF
3. WAQF-E-HASAN
4. WAQF-E-QABEEH

WAQF-E-TAAM

Waqf-e-Taam means to pause at the end of a statement where the succeeding statement is not related to the preceding statement, neither by words nor by meaning. e.g. 'humul muflihoon'

The statement which follows this statement has no connection whatever with which precedes it.

WAQF-E-KAAFI

Waqf-e-kaafi means to make Waqf (to pause) at the end of a word which has a relationship in the context of the meaning to the words preceding and succeeding it, but has no grammatical connection with the words before or after it, e.g. 'laa yu'minoon' (Beginning of Surah Baqarah).

The words which appear after 'laa yu'minoon' are 'khatama-llaahu'

There is no grammatical connection between 'laa yu'minoon' and 'khatama-llaahu', but in meaning there is a relationship since both refer to "the unbeliever".

WAQF-E-HASAN

Waqf-e-Hasan means to make Waqf at the end of a word which has a Lafzi connection (i.e. in words) with the word appearing after it, nevertheless the words together combine to form a full sentence, i.e. the words until that word on which the Waqf is made, e.g. 'Alhamdulillah'

Where a Waqf-e-Hasan is made, one should not commence the recitation after this word on which this Waqf was made, but should re-start the recital. For example, if Waqf (in the above example) is made on the word 'alhamdulillah', the recital should not continue from 'rabbiil aalameen' but should be commenced again from 'Alhamdulillah'

WAQF-E-QABEEH

Waqf-e-Qabeeh means to make Waqf on a word which has both Lafzi (in words) and Ma'nwi (in meaning) relationship with the words following it. On such a Waqf the meaning will remain incomplete, e.g. Waqf is made on the word 'Bismi' which appears in 'Bismillah'. The word 'bismi' has a Lafzi as well as Ma'nwi connection to the word which follows it.

In 'Alhamdulillah', if Waqf is made on 'Alhamd' the Waqf will be known as Waqf-e-Qabeeh since the word 'Alhamd' is related to the words following it both in word and in meaning.

It is not permissible to make Waqf-e-Qabeeh. However, should one be forced (e.g. by the breaking of one's breath) to make Waqf-e-Qabeeh, one should re-start the recital from the word preceding the word on which Waqf-e-Qabeeh was made.

THE WAYS OF MAKING WAQF

There are three ways of making Waqf at the end of a word, viz.,

- (1) ISKAAN-E-MAHZ
- (2) ISKAAN MA'AL ISHMAAM
- (3) ISKAAN MA'AR-RAUM

ISKAAN-E-MAHZ

To recite the Harf-e-Mauqoof (the letter on which the Waqf is made) with a full Saakin (i.e. with a Jazm).

ISKAAN MA'AL ISHMAAM

Iskaan ma'al Ishmaam means to indicate with the lips towards a Dhammah immediately upon reciting the Harf-e-Mauqoof as Saakin, but the lips when indicating the Dhammah will not meet. Iskaan ma'al Ishmaam is practised only in a Dhammah, e.g. 'nasta'een'

ISKAAN MA'AR-RAUM

Iskaan ma'ar Raum means to pronounce only a third of the Harkat of the Harf-e-Mauqoof, i.e. to pronounce the Harkat of the last letter with such softness that only a person very close by is able to hear it. Iskaan ma'ar Raum is practised only in Dhammah and Kasrah.

N.B. In a FATHAH there is neither Ishmaam nor Raum. Only ISKAAN-E-MAHZ is practised in a Fatha.

RAUM and ISHMAAM are not practised in a Hurkat-e-Aardhi (i.e. a temporary Harkat introduced as a result of joining two words), e.g. 'Walaqad-stuh-zia'

The Kasrah on the 'daal' of 'laqad' is Aardhi, hence no Raum and Ishtimaam.

RAUM and ISHMAAM will not be practised in the letter 'TAA' which is written in the form of 'HAA'. In the rounded form of the 'TAA' the TAA will be pronounced a HAA in the case of Waqf.

