



# Waqf and Ibtida

How To Stop



# The Importance of Knowing Where to Stop

Ibn Umar (RA) said: “We lived a part of our lives and truly one of us brought imān (firm conviction on the Qur`ān) before (we read) the Qur`ān. And the chapters being revealed upon Prophet , we would then learn what it decreed as lawful and what it decreed as forbidden, it’s commands and cautions, and where waqf would be proper in the chapter.”

Al-Bayhaqī, Sunan al-Kubrā Vol. 3 pg 120

# How To Stop

The method of stopping on a word is determined by the final vowel on the word. Depending on the final vowel, it is possible that multiple options with apply to a word when stopping on it.

There are four categories:

1. Waqf bil Iskan
2. Waqf bil Ibdal
3. Waqf bil Ishmam
4. Waqf bir Rawm

# Waqf Bil Iskan

The reciter will drop the final vowel, and replace it with a sukoon.

This applies when the final vowel is:

1. Fatha
2. Dhammah or dhammatain
3. Kasra or kasratain.

Example: Stopping at the ends of the ayat in Surah Al Fatiha.

# Waqf Bil Ibdal

As its name suggests, in this method of stopping, one letter will change into another. This applies to the following:

- 1) Fathatain: where the noon in the tanween **changes** into an alif.
- 2) Ta Marboota: regardless of the vowel on the ta marboota, it will change into a ha sakinah.

# Waqf Bil Ishmam

It is the rounding of the lips on the final dhamma or dhammatain without making a sound. The letter carrying the dhamma or dhammatain will be read with a sukoon, and then the lips will be rounded.

Madd Arid Li Sukoon **does apply** when stopping with Ishmam.

It is an option when joining Surah Al Anfal with Surah At Tauba, and also one of two options for reading لَا تَأْمَنَّا in ayah 11 of Surah Yusuf.

It cannot be applied to a word ending with the feminine ta.

# Waqf Bir Rawm

The reciter will lower his/her voice, and give  $\frac{1}{3}$  of the dhamma or kasra. It is to be heard by those in proximity to the reciter.

Rawm takes the ruling of continuous reading, which means that rules like Qalqalah, Madd 'Arid li Sukoon, Madd Al Leen will not apply as a complete sukoon is not present.

It is one of two options for reading لَا تَأْمَنَّا in ayah 11 of Surah Yusuf.

Applies when stopping on dhamma or dhammatain, and kasra or kasratain.

# Waqf Bir Rawm

Some exceptions:

- 1) Rawm cannot be applied to the feminine ta (indicated by ta marboota) even if it carries a dhamma or dhammatain.
- 2) In the case of Ha Al Kinayah, the scholars present the following options.
  - a) Rawm cannot be applied at all.
  - b) Rawm and Ishmam can be applied in all circumstances.
  - c) Rawm and Ishmam can be applied in most cases except when:
    - i) A Ha Al Kinayah is preceded by a dhamma or a wow.
    - ii) A Ha Al Kinayah carrying a kasra is preceded by a ya sakinah or a kasra.



# Rawm and Ishmam

Rawm and Ishmam are not allowed on a vowel that occurs only to avoid the meeting of two sukoon.

73:2 - **قُمِ** اللَّيْلَ إِلَّا قَلِيلًا

# Exercise

100:6 - إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

There are a total of 7 options when stopping on the last word of the ayah above.

Method of Stopping	Madd		
Waqf Bil Iskan	2	4	6
Ishmam	2	4	6
Rawm	2	X	X



# Ibtida: Starting from a word

# Definition

**Al Ibtidah:** To begin recitation after having cut off recitation completely or after stopping on a word.

If the reciter is starting their recitation after *Qat'*, then the reciter must begin with Istiadha and Basmala as the rules require. This recitation should begin from the beginning of an ayah.

If the reciter is beginning after **Wafq**, (stopping to take a breath), the reciter will not say the istiadha or basmala. The basmala will only be required if the reciter has completed one Surah and is moving to another. This will not apply between Al Anfal and At Tauba.

# Where To Start From

This also follows categories similar to those of Waqf:

- 1) **Taam:** After a waqf Taam. The ayah the reciter is starting from is not connected to the one before it. Ex: beginning of a Surah, beginning of a new section.
- 2) **Kafi:** After a Waqf Kafi. The ayah that comes before it is connected to it in meaning.
- 3) **Hasan:** After a waqf hasan. The ayah that comes before it is connected to it in grammar and meaning.
- 4) **Qabeeh:** By starting from this particular place, the meaning would change.

The reciter must start his/her recitation from an appropriate place, and should not start their recitation from an ayah that is connected in meaning to the ayah that comes before it such that the meaning of the ayah would not be understood.

# Examples

Starting from ayah 16 of Surah Maryam

Starting from ayah 24 of Surah An Nisa

Starting from ayah 35 of Surah Az Zukhruf

# How To Start

If the vowel on the letter is written, the reciter will begin by reciting the vowel clearly.

In the case of Hamzah tul Wasl, it depends on various factors.

# Hamza tul Wasl

**Definition:** It is a hamza zaa'idah that is not pronounced when continuing, and is only pronounced when starting from it.

It can occur in nouns, particles, and verbs.



# Hamza tul Wasal in Verbs

Hamza tul Wasal does not appear in present tense verbs.

It appears in five and six letter root past tense verbs, and most command form verbs.

When starting from a hamza tul wasal that appears in verbs, the reciter will look at the third letter counting from the hamza, and apply the following:

Vowel on 3rd letter	Vowel on Hamza tul Wasal When Starting
Fatha, Kasra	Kasra
Dhamma	Dhamma

# Exceptions

There are five verbs in the Qur'an where although the third letter visibly carries a dhamma, there was originally a *ya* there, which was dropped by Arabs for ease in pronunciation. Therefore, these will take a kasra when we start from the them.

﴿ ثُمَّ أَقْضُوا إِلَيَّ وَلَا تُنظِرُونَ ﴾ [يونس: ٧١]

﴿ فَقَالُوا أَتَنبِئُونَا بِنَبِيِّنَا ﴾ [الكهف: ٢١]

﴿ وَأَمْضُوا حَيْثُ تُؤْمَرُونَ ﴾ [الحجر: ٦٥]

﴿ وَأَنْطَلِقَ الْمَلَأُ مِنْهُمْ أَنْ آمَشُوا وَأَصْبِرُوا عَلَيَّ إِلَهَيْكُمْ ﴾ [ص: ٦]

﴿ فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا ﴾ [طه: ٦٤]

﴿ أَتُنُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا ﴾ [الأحقاف: ٤]

# Hamza tul Wasal in Nouns

Hamza tul Wasal appears in regular and irregular nouns.

It will **always take a kasra** when starting from it in nouns.

There are seven words in the Qur'an that are irregular nouns:

اثنين, اثنتين, ابن, ابنت, اسم, امرأت, امرؤ

# Hamza tul Wasal in Particles

This refers to the definite particle “al.”

It is always read with a fatha when starting from it.