

# BEFORE YOU PAUSE:

How the Canonical Recitations of the  
Qur'ān Affect Where Waqf is Made



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



*Before You Pause:*  
*How the Canonical Recitations of the Qurʾān Affect Where*  
*Waqf is Made*

by Saaima Yacoob

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Recite With Love

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*Dedicated to my students, whose love, sincerity, and dedication inspire me to keep moving forward on my own journey. May Allah grant them and all the students and teachers of the Qurʾān every good in this world and the next and an immense acceptance. Āmīn.*



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## Introduction

All praise is due to Allah, Most High, who revealed His book to the Best of all Creation ﷺ, who teaches man what he does not know, and has preserved both the sound and the meaning of the Qurʾān. May the peace and blessings of Allah be upon His beloved and our beloved, Muḥammad *al-Muṣṭafā*, the imam of all imams. May Allah unite us, our families, and our teachers with him ﷺ in *jannah al-firdaus. Āmīn.*

When I was doing my reading and research to write *Maintaining the Meaning*, I came across many discussions in the classical books about why and how the ruling of *waqf* would change in a particular *āyah* due to a difference in the *qirāʾāt*. Although I had originally wanted to include this topic in *Maintaining the Meaning*, I realized that it would limit the scope of the book to *qirāʾāt* classrooms only, as teachers of *tajwīd* may not want to delve into such a topic in their classrooms.

Originally, I had thought that it would be enough to simply explain this concept verbally to students. However, I found that even those of my students who had studied the Arabic language required a bit more explanation and wanted to see multiple examples of these differences. I thought that if my students felt the need for a written resource on this topic, other teachers may find themselves in a similar situation.

The short work before you, *Before You Pause: How the Canonical Recitations of the Qurʾān Affect Where Waqf is Made*, seeks to fill that gap. This work assumes that the reader has read and understands the concepts expressed in *Maintaining the Meaning: An Introduction to Waqf and Ibtidāʿ* or another introductory book on the science of *waqf*. Students should consult their teachers before making use of this handbook.

Knowing the limitations of my own knowledge, I decided to rely completely on Qārī Raḥīm Bakhsh Pānīpatī Ṣāḥib's ﷺ research on this topic. In his book on *ʿilm al-fawāṣil, Hidāyāt al-Raḥīm*, respected Qārī Ṣāḥib ﷺ has included a list of *āyāt* in the Qurʾān in which a change in *waqf* occurs due to the differences in *qirāʾāt*. A table at the end of this resource lists these *āyāt* and presents respected Qārī Ṣāḥib's ﷺ recommended signs of *waqf* for each *āyah* according to the readings of the ten *qurrāʿ*. The tables assume that the teacher or student who is using

them will know or will be able to look up what the difference in *qirāʾāt* is in that particular *āyah*. Therefore, they have not been mentioned in the resource table.

Teachers of *qirāʾāt* can use this handbook to explain the connection between *qirāʾāt* and places of *waqf* to their students, as well as use the tables at the end of this work to point out these changes in places of *waqf* as students recite to them.

As this work relies heavily on the research of Qārī Raḥīm Bakhsh's ﷺ work, I have included a biography of this great scholar for the benefit of the reader. I have used the International Journal of Middle Eastern Studies' (IJMES) system of transliteration. For translations of the Qurʾān, I have relied on both Mufti Taqi Usmānī's (*dāmat barakātuhum*) translation of the Qurʾān as well as the *Bridges Translation of the Ten Qirāʾāt of the Noble Qurʾān* by Fadel Soliman.

I would like to take this opportunity to thank my colleague and dear friend, Ustadha Sulma Badrudduja, and my student Basil Farooq for reading through parts of this work and giving me feedback, and my student, Saba Shaikh, for her moral support without which I would not have started working on this project. I would also like to thank Susilawati Samat for her efforts in obtaining and sending me a hardcopy of 'Allāmah al-Dānī's ﷺ book on *waqf*, *al-Muktafā*, and Qārī Saleem Gaibee, and Mufti Muḥammad Naveed Lāhorī for taking the time to send me resources to write the biography of Qārī Raḥīm Bakhsh ﷺ. I find myself deeply grateful to Mawlānā Huzaifa Saleh for designing the cover of this work and to Khadijah Aftab for proofreading the typesetting of the *āyāt*. May Allah accept all their efforts from them and reward them immensely in both worlds and make this work a *ṣadaqah jāriyah* for them as well. *Āmīn*. I remain ever grateful to my husband, Mohamed Bashir. The hand that holds the pen may be mine, but Allah has made him the strength in it, *Alḥamdulillah*. My husband is not a scholar or a student of knowledge, and yet Allah has made him the foundation on which all my writing and teaching stands. I am writing this here with the hope that *in shā Allah* even many years after we both are gone, those reading this work will remember him in their blessed *duʿā's*. *Āmīn*.

I pray that Allah forgives me my sins, accepts this work from me, and makes it a continued source of *khair* for me, my husband, my family, my teachers, and all those who read it or even look at it. *Āmīn*.

## Qārī Raḥīm Bakhsh Pānīpatī ؒ<sup>1</sup>

Respected Qārī Ṣāhib ؒ was born Raḥīm Bakhsh ibn Chowdhury Faṭḥ Muḥammad ibn Ḥāfiẓ Raḥm ‘Alī in the city of Pānīpat, district of Karnāl, in the state of Haryana, India in the month of Rajab, 1341 AH/1923 CE. Orphaned at the tender age of three, it was respected Qārī Ṣāhib’s ؒ mother, a *waliyyah* of Allah, who made great efforts for Qārī Raḥīm Bakhsh ؒ to pursue an Islamic education. An intelligent child, he started reading at the age of four, and at the age of eight began his memorization of the glorious Qur’ān at Madrasah Ashrafiyyah in Pānīpat under the great Shaykh al-Qurrā’ Qārī Faṭḥ Muḥammad Pānīpatī ؒ. He completed his memorization of the Qur’ān at the age of ten. From the age of fourteen through seventeen he studied the four-year curriculum that included introductory books of Arabic and Persian as well as other texts. His main teachers during this time were Ḥaẓrat Qārī Faṭḥ Muḥammad Pānīpatī ؒ and Mawlānā ‘Abd al-Raḥīm Mufti Pānīpat ؒ.

Upon completing the four-year curriculum at the age of seventeen, he enrolled at Dār al-‘Ulūm Deoband and graduated from this illustrious institution at the age of 21. In 1362 AH/1943 CE he accepted a position to teach Qur’ān at *Jāmi‘ah Muḥammadiyyah Ta‘līm al-Qur’ān* in Multan. In February of 1947, he returned to Pānīpat for a visit, but was not able to travel back to Multan due to the unrest in the Indian subcontinent at the time. During this time, he taught at Fayḍ al-Qur’ān in Pānīpat. In the six months that he spent at this institution, he impressed Shaykh al-Qurrā’ Muḥy al-Islam ‘Uthmānī ؒ with his teaching and his students’ strength of memorization. The Shaykh remarked that he had great expectations of Qārī Raḥīm Bakhsh ؒ.

Upon the partition of India and Pakistan in August of 1947, Qārī Raḥīm Bakhsh ؒ migrated to Pakistan and was reinstated to his teaching post in Multan. When the institution where he taught merged with a larger institution of learning, he was appointed the head of the department for Memorization of

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<sup>1</sup> Sikander Ḥayāt and Sardār Aḥmad, “Qārī Raḥīm Bakhsh Pānīpatī aur ‘Ilm al-Qirā’āt: Eik Taḥqīqī Jā’izah,” *Al-Tafsīr Karachi* 13, no. 33 (2019): 48-53; Abū al-Ḥasan A‘zamī, *Ḥusn al-Muḥāḍarāt fī Rijāl al-Qirā’āt*, 2:305-310; al-Barmāwī, *Imtā‘ al-Fudalā’ bi-Tarājim al-Qurrā’*, 106-110; Muḥammad Ishāq Multānī, *Tadhkirah al-Shaykhayn*, 1:142-223.

the Qurʾān, Qirāʾāt and Tajwīd at the larger institute. He was 26 years old at this time. He taught at this institution, Khayr al-Madāris, for forty years till he passed. I have heard from my teacher, Qārī Ramzān Sayyidī, also of Multan, that this institution is the largest *madrasah* in the city of Multan today.

He was known for being extremely punctual to lessons, regardless of the weather conditions or his own health. He held his teachers in high regard and practiced such etiquette towards them that it would remind one of the students of knowledge from centuries ago. Honest and cautious about his earnings, he once returned a single *paisa*<sup>2</sup> to the *madrasah* where he taught because it had come to him by an error. He would not accept any gifts from the parents of the students he taught and would not wear a student's sandals without asking the student for permission first.

An exemplar in character, he was well versed in the sciences of *tafsīr*, *ḥadīth* and *fiqh*, and this can be seen in the discussions and references he used while writing his works. He was a very pious man and was particular about voluntary acts of worship and had done ten *ḥajjs* during his lifetime. He was a spiritual student of three spiritual masters, always taking a new teacher when his spiritual Shaykh passed. He was authorized (given *ijāzah*) to guide spiritual students in four Sufi paths<sup>3</sup> from Shaykh al-Ḥadīth Ḥazrat Mawlānā Muḥammad Zakariyyā while on a visit to the sacred city of al-Madīnah al-Munawwarah.

Blessed Qārī Raḥīm Bakhsh Ṣāhib ﷺ passed away on the 11 of Dhū al-Ḥijjah, 1402 AH/September 29<sup>th</sup>, 1981, CE in Multan, Pakistan. He had been in the hospital six days prior to the day he passed, and for the first three days, one side of his body was paralyzed due to a stroke. However, even in this state, he corrected a student with head motions when he made a mistake while reciting Sūrah Yasīn for him. In the last three days before his death, the second half of Qārī Ṣāhib's ﷺ body also became paralyzed. He remained unconscious for most of this period. Those present at the time of his passing said that even in this state, close to his passing, they could see his tongue touching the palette again and again and it was clear that he was saying "Allah."

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<sup>2</sup> 1/100 of a rupee. The rupee is the currency of Pakistan.

<sup>3</sup> These are Soharwardī, Qādrī, Chishtī, and Naqshbandī.

He left the world leaving behind his grieving students and 23 publications. Qārī Raḥīm Bakhsh's grandson writes that his grandfather would not write or research during his teaching hours at the *madrasah*. Rather, he would come home, eat, and spend some time with his children, and then spend the night researching and writing. He writes that his grandmother shared with him that some nights, Qārī Ṣāḥib ﷺ only slept for half an hour. She said that they did not have electricity in those days, so he would sit with a lamp and a pile of books around him. She would remain awake with him during the night cooling him with a handheld fan. He would tell her to go back to sleep, as he still had much to do, and she would respond by saying that you are serving the *dīn* and this is my way of being part of that service.

Qārī Raḥīm Bakhsh ﷺ was a pioneer in making the sciences of *tajwīd* and *qirā'āt* accessible to Urdu speakers. This can not only be seen in the number of books he wrote on almost every topic related to the sciences of the Qur'ān, but also from reading the introductions to his works, where he expressly states this desire of making these sciences accessible to Urdu speakers. His books often summarize the issues related to a particular science and provide incredible insights and information due to the breadth of his research.

Qārī Raḥīm Bakhsh's ﷺ concern for making the sciences of the Qur'ān accessible to those who cannot read Arabic serves as an inspiration for those of us whom Allah has blessed to teach the Qur'ān to English language speakers. May Allah grant us the *tawfīq* to serve the Qur'ān till our last breath and may He ﷻ grant beloved Qārī Raḥīm Bakhsh ﷺ and his family an immense acceptance with Himself and elevate his ranks with Him for every time that someone benefits from his work and fill his grave with light and make it like one of the gardens of *Jannah*. *Āmīn*.

## Teachers

- Shaykh al-Islam Ḥusain Aḥmad Madanī
- Shaykh al-Qurrā' Fath Muḥammad: He recited the Qur'ān to him in the ten *qirā'āt*, *al-Ṣhāṭibiyyah wa al-Durrah* and *al-Ṭayyibah*, and studied *al-Rasm wa al-Ḍabṭ*, *ʿadd al-āy*, books of *tajwīd*, grammar, Islamic

jurisprudence, *ḥadīth*, and other sciences and his teacher granted him *ijāzah* in all of these.

- Mufti Riyāḍ al-Dīn
- Qārī Aṣghar ‘Alī
- Shaykh Muhammad Sa‘īd
- Shaykh Sayyed Akhtar Ḥusain
- Mufti Muhammad Shafī‘ Usmānī
- Shaykh Muhammad ‘Abd al-Samī‘
- Shaykh Muhammad Idrīs al-Khandehlvi
- Shaykh Muhammad I‘zāz ‘Alī
- Shaykh Muhammad Ibrahim Balyāwī

## Students

- Shaykh Muhammad Ṭāhir al-Raḥīmī: He recited the ten *qirā’āt* to Qārī Raḥīm Bakhsh ﷺ according to both *al-Shāṭibiyyah wa al-Durrah* and *al-Ṭayyibah*, and studied *rasm* and *ḍabt*, verse enumeration, *tajwīd* and other sciences with him. He is the author of the book *Difā‘e Qirā’āt*, an extensive response to the various arguments made against the canonical recitations of the Qur’ān. Shaykh Muḥammad Ṭāhir was Qārī Raḥīm Bakhsh’s son in law in addition to being his student.
- Shaykh Qārī Muḥammad ‘Abd Allah Ḥājī: He recited the ten *qirā’āt* to Qārī Raḥīm Bakhsh ﷺ according to both *al-Shāṭibiyyah wa al-Durrah* and *al-Ṭayyibah*, and studied *al-Muqaddimah al-Jazariyyah*, *Tuḥfah al-Aṭfāl*, and other sciences with him as well.
- Qārī Aḥmad Allah: He read the ten *qirā’āt* to him.
- Al-Muqri’ ‘Abd al-Ḥannān Sayyed Ṭālib Ḥusain: He recited the ten *qirā’āt* to Qārī Raḥīm Bakhsh ﷺ according to both *al-Shāṭibiyyah wa al-Durrah* and *al-Ṭayyibah* and studied *al-Muqaddimah al-Jazariyyah*.
- ‘Abd al-Raḥmān ‘Uthmānī Fayḍ: He recited the seven *qirā’āt* to Qārī Raḥīm Bakhsh ﷺ according to *al-Shāṭibiyyah*.

### Some of His Written Works:

1. *Al-‘Aṭāyā al-Wahbiyyah*: A commentary on the classical poem *al-Muqaddimah al-Jazariyyah*.
2. He wrote individual books for each *qirā’ah* which include both the *uṣūl* and the *furūsh* of each *qirā’āh/riwāyah*. These are a total of nine.
3. *Hidāyāt al-Raḥīm fī Āyāt al-Kitāb al-Ḥakīm*: This is his work on the science of verse enumeration.
4. *Tanwīr Sharḥ al-Taysīr*: A translation and commentary of the book *al-Taysīr* of ‘Allāmah al-Dānī رحمته.
5. *Takmil al-Ijrā fī al-Qirā’āt al-‘Ashr*: It presents the *uṣūl* and the *furūsh* of all ten *qirā’āt* according to *al-Shāṭibiyyah wa al-Durrah* in a simplified manner.
6. *Al-Khaṭṭ al-‘Uthmānī fī al-Rasm al-Qur’ānī*: This is his work on the science of *rasm*. This is a prose text that presents the *uṣūl* and the *furūsh* of *rasm* along with various other discussions without being a translation or commentary on any particular text.
7. *Al-Mirā’ah al-Nayyarah fī Ḥal al-Ṭayyibah*: This is his commentary on Ibn al-Jazarī’s رحمته text *Ṭayyibah al-Nashr*.

## When Do the Canonical Recitations Affect the Places of Waqf?

In *al-Nashr*, Ibn al-Jazarī رحمته mentions that the ruling of *waqf* on a particular word can change due to the canonical recitations of the Qurʾān (*qirāʾāt*).<sup>4</sup> However, not all differences between the *qirāʾāt* will alter the ruling of **where** *waqf* should be made, such as a *waqf tāmm* changing to a *waqf ḥasan*. For the purposes of our discussion, we will look at three types of differences between the canonical recitations.

1. Differences in the way a word is said, such as variations in the lengths of *mudūd* or *taghlīz* of *lām* etc. These will not change the ruling of **where** *waqf* may be made.
2. Where the meaning of the word may change, but that difference does not change the structure of the sentence and/or its grammatical analysis.
3. Differences in *qirāʾāt* that will cause the grammatical analysis or structure of a sentence to change. **These differences will cause a change in the ruling of where *waqf* may or may not be made** and are the main topic of this handbook.

### Examples of all Three Types of Differences

In the *āyah* below there is *idghām kabīr* between the two *hā*'s when reciting in the *riwāyah* of Imam Sūsī. *Waqf* on the word *fih* will prevent the *idghām* from taking place. However, the presence of *idghām kabīr* does not change the ruling of whether *waqf* can or cannot be made on the word *fih*.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿١٠﴾

Similarly, in the following *āyah*, Imam Warsh will have a couple of changes, such as making *ibdāl* of the *hamzah sākinah* on the word *muʾminūn* and reading

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<sup>4</sup> Ibn al-Jazarī, *Al-Nashr*, 1:175.

the *lām* in the word *al-ṣalāh* with *taghlīz*. However, none of these changes will influence the ruling of where *waqf* may be made in this *āyah*.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٠﴾

As mentioned previously, there are word differences in the *qirāʾāt* that do change the meaning of a particular word, but they do not cause a change in the grammatical structure of the sentence. These, like the differences mentioned previously, will have no effect on where *waqf* may be made, or the kind of *waqf* that is made, such as a *waqf tāmm* changing into a *waqf ḥasan* etc.

For example, in the *āyah* below, the word *mālīki* can also be read as *maliki*.<sup>5</sup> While the word *mālīki* is translated as “master,” the word *maliki* is translated as “king.” Even though this word change causes a change in meaning, it does not change the grammatical structure of the sentence, and therefore, the ruling of where *waqf* can be made remains unaffected.

مَلِكٍ يَوْمَ الدِّينِ ﴿٥١﴾

Similarly, in the *āyah* below, the word *yakdhibūn* can also be read as *yukadhdhibūn*.<sup>6</sup> The meaning of *yakdhibūn* is “they lie,” while the meaning of “*yukadhdhibūn*” is “they deny.” In this context, it refers to those who deny the truth of Islam. While this difference in readings **does** cause a change in meaning, it **does not** influence where *waqf* can be made or the ruling of *waqf*.

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥٢﴾ بِمَا كَانُوا يَكْذِبُونَ ﴿٥٣﴾

*In their hearts there is a malady, so Allah has made them grow in their malady; and for them there is a grievous punishment, because they have been lying.*

There are yet those differences in *qirāʾāt* that cause a change in the grammatical analysis of an *āyah*. It is these changes that will cause a change in the ruling of *waqf*. These *āyāt* have been collected by Qārī Raḥīm Bakhsh Pānīpatī

<sup>5</sup> *Ḥīrz al-Amānī wa Wajh al-Tahānī*, l. 108.

<sup>6</sup> *Ḥīrz al-Amānī wa Wajh al-Tahānī*, l. 446.

ﷺ in his book *Hidāyāt al-Raḥīm fī Āyāt al-Kitāb al-Hakīm*. Hazrat Qārī Ṣāhib ﷺ has chosen to discuss the differences in *waqf* by writing how the **sign of *waqf*** would change, rather than expressing it in the language of the ruling of *waqf*, such as *tāmm*, *kāfi*, etc. He uses the signs of *waqf* of Imam Sajāwandī ﷺ which are most commonly used in South Asian and South African printed *māṣāḥif* to express these differences, such as writing that while it is *waqf muṭlaq* (represented by ط) for this particular group of *qurrā'*, it is a لا for the other *qurrā'*.

Below, I have taken five examples from respected Qārī Raḥīm Bakhsh Ṣāhib's ﷺ work and have added the change in the ruling of *waqf* from 'Allāmah al-Dānī's ﷺ al-Muktafā as well.

Each table includes the *āyāh* where there is a change in ruling due to the differences in *qirā'āt*. The places of *waqf* that are under discussion are bolded and underlined, while the words that are read differently depending on the *qirā'ah* are in a different color.

<b>Sūrah al-Baqarah</b>				
<p>إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾</p>				
<p>Surely, We have sent you with the truth, as a bearer of good tidings, and a Warner, <b>and you will not be asked</b> about the people of Hell.</p>				
<p>Surely, We have sent you with the truth, as a bearer of good tidings, and a Warner, <b>so do not ask</b> about the people of Hell.</p>				
Difference in Reading	Translation	Qirā'ah/ Riwāyah	'Allāmah al-Dānī	Qārī Raḥīm Bakhsh
وَلَا تُسْأَلُ	so do not ask	Imams Nāfi' and Ya'qūb	Kāfi	ط
وَلَا تُسْأَلُ	and you will not be asked	The rest of the <i>qurrā'</i>	Kāfi or Qabiḥ depending on which grammatical analysis is taken. Al-Dānī offers two.	لا

## Sūrah al-Baqarah

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمِّنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ  
ظَهَرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

When We made the House (Ka'bah of Makkah) a frequented place for men, and a place of peace! **Make from the Station of Ibrāhīm a place of prayer.** We gave the (following directive) to Ibrāhīm and Ismā'īl (Ishmael): “Purify My House for those who are to circumambulate (make ṭawāf) and those who stay in i'tikāf, and those who bow down or prostrate themselves (in prayers).

When We made the House (Ka'bah of Makkah) a frequented place for men, and a place of peace! **They made from the Station of Ibrāhīm a place of prayer.** We gave the (following directive) to Ibrāhīm and Ismā'īl (Ishmael): “Purify My House for those who are to circumambulate (make ṭawāf) and those who stay in i'tikāf, and those who bow down or prostrate themselves (in prayers).

Difference in Reading	Translation	Qirā'ah/ Riwāyah	‘Allāmah al-Dānī	Qārī Raḥīm Bakhsh
وَاتَّخِذُوا	They made from the Station of Ibrāhīm	Imams Nāfi‘ and Ibn ‘Āmir	Qabiḥ	ص <sup>7</sup>
وَاتَّخِذُوا	Make from the Station of Ibrāhīm	The rest of the qurrā'	Does not state what the ruling of waqf is when it is read with a kasrah, but it is permissible to make waqf here as he only says that one should not stop if reading with a faṭḥah.	ط

<sup>7</sup> Qārī Raḥīm Bakhsh presents two ways of diagramming this āyah but states that the one that would allow a reciter to stop at وَأَمِّنًا for the reading of Imams Nāfi‘ and Ibn ‘Āmir is weak. Therefore, he has suggested the sign of ص, meaning that a reciter may stop here only if it is necessary for him/her. Al-Ushmūnī agrees with ‘Allāmah al-Dānī’s classification of qabiḥ.

## Sūrah al-Tawbah

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

If you do not help him, (it makes no difference to the Prophet, because) Allah has already helped him when the disbelievers expelled him, and he was the second of the two, when they were in the cave, and he was saying to his companion, “Do not grieve. Allah is surely with us.” So, Allah caused His tranquility to descend on him, and supported him with troops that you did not see and rendered the word of the disbelievers humiliated. And the word of Allah is the uppermost. Allah is Mighty, Wise.

“and made the word of those who had denied the lowest and the Word of Allah the highest.”

Difference in Reading	Translation	Qirā'ah/ Riwāyah	‘Allāmah al-Dānī	Qārī Raḥīm Bakhsh
وَكَلِمَةٌ	“and made the word of those who had denied the lowest and the Word of Allah the highest.”	Imam Ya‘qūb	Writes that it is not <i>kāfī</i> . Therefore, it would be considered <i>qabīḥ</i> .	لا
وَكَلِمَةٌ	And the word of Allah is the uppermost.	The rest of the <i>qurrā’</i>	Kāfī	ط

## Sūrah Yūnus

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدُوهُمُ الْخَلْقَ ثُمَّ يُعِيدُهُمْ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿١٠﴾

Towards Him all of you have to return, this being a true promise from Allah. **Surely**, He originates the creation; then He will bring it again, so that He may justly reward those who believe and do good deeds. As for those who disbelieve, for them there is a drink of boiling water and a painful punishment, because they used to be infidels.

Towards Him all of you have to return, this being a true promise from Allah **that** He originates the creation; then He will bring it again, so that He may justly reward those who believe and do good deeds. As for those who disbelieve, for them there is a drink of boiling water and a painful punishment, because they used to be infidels.

Difference in Reading	Translation	Qirā'ah/ Riwāyah	'Allāmah al-Dānī	Qārī Raḥīm Bakhsh
أَنَّ	That	Imam Abū Ja'far	Does not mention anything regarding this reading. <sup>8</sup>	لا
إِنَّ	Surely	The rest of the <i>qurrā'</i>	Kāfī	ط

<sup>8</sup> Al-Ushmūnī ؒ writes that there will be no *waqf* on the word حَقًّا for the *qirā'ah* of Imam Abū Ja'far. al-Ushmūnī, *Manār al-Hudā*, 352.

## Sūrah Shūrā

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

This is how **Allah, the Mighty, the Wise, sends** revelation to you and to those who were before you.

Ibn Kathīr read it as: “**Thus it is revealed to you** and to those before you: Allah the Almighty, the All-Wise—to Him belongs . . .”

Difference in Reading	Translation	Qirā'ah/Riwāyah	'Allāmah al-Dānī	Qārī Raḥīm Bakhsh
يُوحَىٰ	Thus it is revealed to you	Imam Ibn Kathīr	Kāfī	ط
يُوحَىٰ	Allah, the Mighty, the Wise, sends	The rest of the <i>qurrā'</i>	Qabīḥ	لا

## List of Āyāt Where the Qirāʾāt Cause a Change in the Ruling of Waqf<sup>9</sup>

Sūrah Name	Ayah Numbers
Al-Baqarah	119, 125, 139, 165, 271, 284 (Total: 6)
Ale ʿImran	49, 79 (Total: 2)
Al-Nisāʾ	24 (Total: 1)
Al-Māʾidah	45 (Total: 1)
Al-Anʿām	54, 96, 109, 152 (Total: 4)
Al-Aʿrāf	26, 54, 186 (Total: 3)
Al-Anfāl	19, 59 (Total: 2)
Al-Taubah	40 (Total: 1)
Yūnus	4, 23, 81, 90 (Total: 4)
Hūd	71 (Total: 1)
Ibrāhīm	1 (Total: 1)
Al-Naḥl	12 (Total: 1)
Maryam	35 (Total: 1)
Ṭāhā	118 (Total: 1)
Al-Muʾminūn	51, 91, 111 (Total: 3)
Al-Nūr	8, 36, 58 (Total: 3)
Al-Furqān	10 (Total: 1)
Al-Shuʿarāʾ	12 (Total: 1)
Al-Naml	24, 51, 82 (Total: 3)
Sabaʾ	3 (Total: 1)
Al-Ṣāffāt	125 (Total: 1)
Fuṣṣilat	10 (Total: 1)
Al-Shūrā	3, 34 (Total: 2)
Al-Dukhān	6, 49 (Total: 2)
Al-Jāthiyah	3, 21, 28 (Total: 3)
Al-Ṭūr	28 (Total: 1)

<sup>9</sup> Mīr Muḥammadi, *Tashīl al-Ihtidāʾ*, 109-124.

<b>Al-Wāqī‘ah</b>	21 (Total: 1)
<b>Al-Mujādilah</b>	7 (Total: 1)
<b>Al-Naba’</b>	36, 37 (Total: 2)
<b>‘Abasa</b>	24 (Total: 1)
<b>Al-Masad</b>	4 (Total: 1)
<b>Total</b>	<b>57</b>

## Changes in the Signs of Waqf Throughout the Qurʾān

In the table below, the reader will find the 57 *āyāt* that Qārī Raḥīm Bakhsh ﷺ lists and his suggested change in the symbol of *waqf*. As Qārī Ṣāhib ﷺ was a South Asian scholar, he utilizes the signs of *waqf* of Imam Sajāwandī, as these are the ones used in *māṣāḥif* published in India and Pakistan. ‘Allāmah al-Dānī’s ﷺ categorizations of *tāmm*, *kāfi*, *ḥasan*, and *qabīh* have not been mentioned. However, the reciter can benefit from some general guidance provided by ‘Allāmah al-Mar‘ashī ﷺ (Sājiqlizādā) regarding these signs of *waqf*. He writes that some of Imam Sajāwandī’s ﷺ signs of *waqf* denote *waqf tāmm*, while others denote *waqf kāfi*. Because *ibtidāʿ* is allowed from the word after the word on which *waqf* is made, even weaker signs of *waqf*, such as *ṣād* etc., can be considered *waqf kāfi*.<sup>10</sup> The symbol √ generally denotes a *waqf qabīh*.

### How to Use These Tables

*Maṣāḥif* published in the *riwāyahs* of Warsh and Qālūn, will usually have different places of *waqf* marked in them than the *maṣāḥif* published in the *riwāyah* of Ḥafṣ. However, students often find themselves reciting from a *muṣḥaf* that is in the *riwāyah* of Ḥafṣ and the differences in *qirāʾāt* are either marked by students as they prepare for class, or the differences between one *riwāyah* and another have been super imposed on a Ḥafṣ *muṣḥaf*.

The table below is intended to serve as a resource for teachers and students when reciting the *qirāʾāt* individually (*ifrādan*).<sup>11</sup> They may quickly review what the changes of *waqf* will be and for which Imam in various *suwar* of the Qurʾān. Students may use the tables below to mark the changes in *waqf* in their *maṣāḥif* as they prepare for class.

It is important to remember that no *waqf* in the Qurʾān is *ḥarām* as long as the reciter does not willfully intend a meaning contrary to established creedal

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<sup>10</sup> Al-Mar‘ashī, *Bayān Juhd al-Muqill*, 230.

<sup>11</sup> I suggest this because when reciting in *jamʿ*, the reciter can make *waqf intizārī* and does not always have to take the completeness of meaning into account.

beliefs. Therefore, while the topic below is important, a reciter should not burden him/herself with it beyond what their teacher feels is necessary.

In the *āyāt* listed below, at times, the ruling of *waqf* changes somewhere in the middle of the *āyah*, and at other times the ruling of *waqf* changes on the *āyah* end. It is important to remember that according to many scholars, stopping at the end of an *āyah* is *sunnah*. Therefore, even when Qārī Raḥīm Bakhsh ﷺ writes that the symbol of *waqf* at the end of that *āyah* is ﷻ, it will be considered *waqf ḥasan* by those who consider it a *sunnah* to stop at the end of an *āyah*.<sup>12</sup>

It is important to remember that there are always valid differences in the demarcation of signs of *waqf*. The Arabic of the *āyāt* listed in the tables below is in the *riwāyah* of Ḥaḥṣ ʿan ʿĀṣim and has been taken from the Madinah printed *muṣḥaf*. Therefore, there may be some differences between the signs of *waqf* in the text of the *āyah* presented in the table and Qārī Raḥīm Bakhsh’s ﷺ suggested symbol of *waqf*. The reciter may choose to follow either for the *riwāyah* of Ḥaḥṣ.

### Explanation of the Signs of Waqf Used<sup>13</sup>

ط	The reciter should stop here as the meaning is complete. Continuing from this place would suggest that two statements that are not connected are connected.
ج	Due to the meaning and the beautification of recitation, it is recommended to stop here.
ز	It is permissible to stop here if a stronger sign of <i>waqf</i> such as <i>jīm</i> is not in proximity. This is a weak sign of <i>waqf</i> . The reciter should not needlessly stop here.
ص	It is permissible to stop here if the reciter needs to, such as being compelled to due to losing one’s breath or any other reason. This is a weak sign of <i>waqf</i> . The reciter should not needlessly stop here.

<sup>12</sup> See Yacoob, *Maintaining the Meaning*, 32-34 for a more detailed discussion and the relevant references.

<sup>13</sup> Ibn Diyāʿ, *Jāmiʿ al-Waqf maʿa Maʿrifah al-Wuqūf*, 18.

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The reciter should not stop.

## Sūrah al-Baqarah

2:119

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا <sup>ط</sup> وَلَا تَسْأَلُ <sup>ط</sup> عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

Imams Nāfi‘ and Ya‘qūb	ط
The rest of the <i>qurrā’</i>	لا

2:125

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا <sup>ط</sup> وَاتَّخِذُوا <sup>ط</sup> مِن مَّقَامِ إِبْرَاهِيمَ <sup>ط</sup> مُصَلًّى <sup>ط</sup> وَعَهْدِنَا <sup>ط</sup> إِلَىٰ  
إِبْرَاهِيمَ <sup>ط</sup> وَإِسْمَاعِيلَ <sup>ط</sup> أَن طَهِّرَا بَيْتِيَ <sup>ط</sup> لِلطَّائِفِينَ <sup>ط</sup> وَالْعَاكِفِينَ <sup>ط</sup> وَالرُّكَّعِ <sup>ط</sup> السُّجُودِ ﴿١٢٥﴾

Imams Nāfi‘ and Ibn ‘Āmir	ص on both
The rest of the <i>qurrā’</i>	ط

2:139

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلِنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ  
مُخْلِصُونَ ﴿١٣٩﴾ <sup>ط</sup> أَمْ تَقُولُونَ <sup>ط</sup> إِنَّ إِبْرَاهِيمَ <sup>ط</sup> وَإِسْمَاعِيلَ <sup>ط</sup> وَإِسْحَاقَ <sup>ط</sup> وَيَعْقُوبَ <sup>ط</sup> وَالْأَسْبَاطَ <sup>ط</sup> كَانُوا  
هُودًا أَوْ نَصَارَىٰ <sup>ط</sup> قُلْ ءَأَنْتُمْ <sup>ط</sup> أَعْلَمُ <sup>ط</sup> أَمْ اللَّهُ <sup>ط</sup> وَمَنْ أَظْلَمُ <sup>ط</sup> مِمَّنْ <sup>ط</sup> كَتَمَ <sup>ط</sup> شَهَادَةً <sup>ط</sup> عِنْدَهُ <sup>ط</sup> مِنْ اللَّهِ <sup>ط</sup>  
وَمَا اللَّهُ <sup>ط</sup> بِغَفِيلٍ <sup>ط</sup> عَمَّا <sup>ط</sup> تَعْمَلُونَ ﴿١٤٠﴾

Imams Nāfi‘, Ibn Kathīr, Abū ‘Amr, Shu‘bah, Abū Ja‘far, Rawḥ	ط
The rest of the <i>qurrā’</i>	لا

2:165

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ <sup>ط</sup> أَنْدَادًا <sup>ط</sup> يُحِبُّونَهُمْ <sup>ط</sup> كَحُبِّ اللَّهِ <sup>ط</sup> وَالَّذِينَ <sup>ط</sup> ءَامَنُوا <sup>ط</sup> أَشَدُّ  
حُبًّا <sup>ط</sup> لِلَّهِ <sup>ط</sup> وَلَوْ يَرَى <sup>ط</sup> الَّذِينَ <sup>ط</sup> ظَلَمُوا <sup>ط</sup> إِذْ <sup>ط</sup> يَرَوْنَ <sup>ط</sup> الْعَذَابَ <sup>ط</sup> أَنَّ <sup>ط</sup> الْقُوَّةَ <sup>ط</sup> لِلَّهِ <sup>ط</sup> جَمِيعًا <sup>ط</sup> وَأَنَّ <sup>ط</sup> اللَّهَ <sup>ط</sup> شَدِيدُ  
الْعَذَابِ ﴿١٦٥﴾

Imams Abū Ja‘far and Ya‘qūb	ط
The rest of the <i>qurrā’</i>	لا

2:271

إِنْ تَبَدُّوا أَلَصَدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخَفُّوهَا وَتَوْتُوهَا أَلْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ  
وَيُكْفِّرُ عَنْكُمْ مِّن سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

Imams Nāfi', Ḥamza, al-Kisā'i, Abū Ja'far, and Khalaf	لا
The rest of the <i>qurrā'</i>	ط

2:284

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يُحَاسِبِكُمْ  
بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

Imams Nāfi', Ibn Kathīr, Abū 'Amr, Ḥamzah, al-Kisā'i, Abū Ja'far and Ya'qūb	لا
The rest of the <i>qurrā'</i>	ط

## Sūrah Āle ‘Imrān

3:49

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ **أَنِّي** أَخْلُقُ لَكُمْ مِّنَ الطَّيْنِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

Imams Nāfi‘ and Abū Ja‘far	ط
The rest of the <i>qurrā’</i>	ج

3:79

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِن دُونِ اللَّهِ وَلَكِن كُونُوا رَبَّيِّنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ **وَلَا يَأْمُرُكُمْ** أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّنَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُّسْلِمُونَ ﴿٨٠﴾

Imams Nāfi‘, Ibn Kathīr, Abū ‘Amr, al-Kisā‘ī, and Abū Ja‘far	ط
The rest of the <i>qurrā’</i>	لا

## Sūrah al-Nisā'

4:24

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُجِّلَ  
لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْلِفِينَ فَمَا  
أَسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَكَأْتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ  
بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

Imams Nāfi', Ibn Kathīr, Abū 'Amr,  
Ibn 'Āmir, and Shu'bah, Ya'qūb

لا

The rest of the *qurrā'*

ح

## Sūrah al-Mā'idah

5:45

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالتَّنَفُّسِ **وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ  
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَن لَّمْ  
يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾**

Al-Kisā'i	ط
The rest of the qurrā'	لا

5:45

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالتَّنَفُّسِ **وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ  
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَن لَّمْ  
يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾**

Imams Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, al-Kisā'i, and Abū Ja'far	ط
The rest of the qurrā'	لا

## Sūrah al-An‘ām

6:54

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ  
الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ

رَّحِيمٌ ﴿٥٤﴾

Imams Ibn Kathīr, Abū ‘Amr, Ḥamzah, al-Kisā’ī, and Khalaf	ط
The rest of the <i>qurrā’</i>	لا

6:96

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ

الْعَلِيمِ ﴿٩٦﴾

Imams ‘Aṣim, Ḥamzah, al-Kisā’ī, and Khalaf	ج
The rest of the <i>qurrā’</i>	لا

6:109

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ  
وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

Imams Ibn Kathīr, Abū ‘Amr, Ya‘qūb, Khalaf, and one option for Imam Shu‘bah	ط
The rest of the <i>qurrā’</i> , and the second option for Imam Shu‘bah	لا

<sup>14</sup> In the system of stops he is using, there is no *waqf* on *lafz al-jalālah* in this *āyah*. Therefore, if stopping on *يُشْعِرُكُمْ*, one would not stop on the *lafz al-jalālah* before it.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ  
 وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ  
 وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَلِّكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَذَا صِرَاطِي  
 مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَلِّكُمْ  
 بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

Imams Ḥamzah, al-Kisā'ī, and Khalaf	ط
The rest of the <i>qurrā'</i>	لا

## Sūrah al-A‘rāf

7:26

يَبْنِي ۡءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَءَاتِكُمْ وَرِيثًا وَلِبَاسُ التَّقْوَى ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٦٦﴾

Imams Nāfi‘, Ibn ‘Āmir, al-Kisā‘ī, and Abū Ja‘far	Will have a لا on the first, and a ط on the second place of <i>waqf</i> that is underlined.
The rest of the <i>qurrā’</i>	Will have a ط on the first, and a لا on the second place of <i>waqf</i> that is underlined.

7:54

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُعْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَئِيمًا وَالشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ مُسْحَرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

Imam Ibn ‘Āmir	ط
The rest of the <i>qurrā’</i>	لا

7:186

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ ۗ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾

Imams Ḥamzah, al-Kisā‘ī, and Khalaf	لا
The rest of the <i>qurrā’</i>	ط

## Sūrah al-Anfāl

8:19

إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِن تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

Imams Nāfi', Ibn 'Āmir, Ḥafṣ, Abū Ja'far	لا
The rest of the <i>qurrā'</i> , and the second option for Imam Shu'bah	ط

8:59

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾

Imam Ibn 'Āmir	لا
The rest of the <i>qurrā'</i>	ط

## Sūrah al-Tawbah

9:40

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ

حَكِيمٌ

Imam Ya'qūb	لا
The rest of the <i>qurrā'</i>	ط

## Sūrah Yūnus

10:4

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدُوهُمُ الْخَلْقَ ثُمَّ يُعِيدُهُمْ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

Imam Abū Ja‘far	لا
The rest of the <i>qurrā’</i>	ط

10:23

فَلَمَّا أَتَجَّهُمُ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بِغَيْرِكُمْ عَلَىٰ أَنْفُسِكُمْ مَّتَعٍ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

Imam Ḥaḥḥ	لا
The rest of the <i>qurrā’</i>	لا / ط <sup>15</sup>

10:81

فَلَمَّا أَتَوْا قَالُوا لِمُوسَىٰ مَا جِئْتُم بِهٖ السَّحَرُ إِنَّ اللَّهَ سَيُبْطِلُهُ وَإِنَّ اللَّهَ لَا يَصْلِحُ عَمَلُ الْمُفْسِدِينَ ﴿٨١﴾

Imams Abū Ja‘far and Imam Abū ‘Amr	ج
The rest of the <i>qurrā’</i>	لا

10:90

وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّىٰ إِذَا أَدْرَكَهُ الْعَرْقُ قَالَ ءَأَمَنْتُمْ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتَ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

Imams Ḥamzah, al-Kisā‘ī, and Khalaf	ج
The rest of the <i>qurrā’</i>	لا

<sup>15</sup> Qārī Raḥīm Bakhsh has diagramed this āyah with the reading of *matā’ū* in two ways, and therefore either of these two signs may be applied.

## Sūrah Hūd

11:71

وَأَمْرَاتُهُ قَائِمَةٌ فَضَحِكْتُمْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾

Imams Ḥafṣ, Ibn ʿĀmir, Ḥamzah,	لا
The rest of the <i>qurrāʾ</i>	ط

## Sūrah Ibrāhīm

14:1

الرَّ كِتَبٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾ اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾

Imams Nāfi', Ibn 'Āmir, Abū Ja'far	ط
The rest of the qurrā'	لا

## Sūrah al-Naḥl

16:12

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ <sup>ط</sup> وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

Imams Ibn ʿĀmir and Ḥafṣ	There is a ط on the first place of <i>waqf</i> above for Imam Ibn ʿĀmir, and on the second place of <i>waqf</i> for Imam Ḥafṣ.
The rest of the <i>qurrāʾ</i>	لا on both

## Sūrah Maryam

19:35

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ وَاكُنْ  
فَيَكُونُ ۗ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَدَىٰ صِرَاطٌ مُسْتَقِيمٌ ﴿٣٥﴾

Imams Nāfi <sup>c</sup> , Ibn Kathīr, Abū ʿAmr, Abū Jaʿfar and Ruwais	لا
The rest of the <i>qurrāʾ</i>	ط

## Sūrah Ṭāhā

20:118

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿١١٩﴾

Imams Nāfi‘ and Shu‘bah	ح
The rest of the <i>qurrā’</i>	لا

## Sūrah al-Mu'minūn

23:51

يَأْتِيهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ وَإِنَّ  
هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾

Imams Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Abū Ja'far, and Ya'qūb	لا
The rest of the <i>qurrā'</i>	ط

23:91

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذًا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا  
بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾ عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَىٰ عَمَّا  
يُشْرِكُونَ ﴿٩٢﴾

Imams Nāfi', Shu'bah, Ḥamzah, al- Kisā'i, Abū Ja'far, and Khalaf	ط
The rest of the <i>qurrā'</i>	لا

23:111

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَآئِزُونَ ﴿١١١﴾

Imams Ḥamzah and al-Kisā'i	ط
The rest of the <i>qurrā'</i>	لا

## Sūrah al-Nūr

24:8

وَيَدْرُؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِينَ ﴿٨﴾  
وَالْخَمِيسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

Imam Ḥafṣ	لا
The rest of the <i>qurrā'</i>	ط

24:36

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ وَيُسَبَّحُ لَهُ فِيهَا بِالْغُدُوِّ  
وَالْأَصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ  
 الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

Imams Ibn 'Āmir and Shu'bah	ط
The rest of the <i>qurrā'</i>	لا

24:58

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَعِذِنَكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ  
 مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ  
 وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثَ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ  
 بَعْدَهُنَّ طُوفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ  
 وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

Imams Shu'bah, Ḥamzah, al-Kisā'ī and Khalaf.	لا
The rest of the <i>qurrā'</i>	ط

## Sūrah al-Furqān

25:10

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
وَيَجْعَلُ لَكَ فُصُورًا ﴿١٠﴾

Imams Ibn Kathīr, Ibn ʿĀmir, and Shuʿbah	ج
The rest of the <i>qurrāʾ</i>	لا

## Sūrah al-Shu‘arā’

26:12

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِي وَلَا يَنْظِلُّ لِسَانِي فَأُرْسِلُ  
إِلَىٰ هَارُونَ ﴿١٣﴾

Imam Ya‘qūb	لا
The rest of the <i>qurrā’</i>	ط

## Sūrah al-Naml

27:24

وَجَدْتَهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَرَبِّينَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ  
فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ **أَلَا** يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي  
السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

Imams al-Kisā'ī, Abū Ja'far, and Ruwais	ط
The rest of the qurrā'	لا

27:51

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ **مَكْرِهِمْ** **أَنَا** دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

Imams 'Āṣim, Ḥamzah, al-Kisā'ī, Ya'qūb, and Khalaf	لا
The rest of the qurrā'	ط

27:82

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا  
بِآيَاتِنَا لَا يُوقِنُونَ﴾ ﴿٨٢﴾

Imams 'Āṣim, Ḥamzah, al-Kisā'ī, Ya'qūb, and Khalaf	لا
The rest of the qurrā'	ط

## Sūrah Saba'

34:3

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ **عَلِيمٌ** الْغَيْبِ لَا  
يَعْرُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا  
أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٣﴾

Imams Nāfi', Ibn 'Āmir, Abū Ja'far, and Ruwais	ط
The rest of the qurrā'	لا

## Sūrah al-ṣāffāt

37:125

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَلْقِينَ ﴿١٢٥﴾ اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ  
الْأَوَّلِينَ ﴿١٢٦﴾

Imams Ḥafṣ, Ḥamzah, al-Kisāʿī, Yaʿqūb and Khalaf	لا
The rest of the <i>qurrāʾ</i>	ط

## Sūrah Fuṣṣilat

41:10

وَجَعَلَ فِيهَا رُؤُوسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً  
لِلسَّالِينَ ﴿١٠﴾

Imam Ya‘qūb	لا
The rest of the <i>qurrā’</i>	ط

## Sūrah al-Shūrā

42:3

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

Imam Ibn Kathīr	ط
The rest of the <i>qurrā'</i>	لا

42:34

أَوْ يُوبِقُهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَخِصٍ ﴿٣٥﴾

Imams Nāfi', Ibn 'Āmir, Abū Ja'far	ط
The rest of the <i>qurrā'</i>	لا

## Sūrah al-Dukhān

44:6

رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ  
كُنْتُمْ مُّوقِنِينَ ﴿٧﴾

Imams ʿĀṣim, Ḥamzah, al-Kisāʿī, Khalaf	لا
The rest of the <i>qurrāʾ</i>	لا/ط <sup>16</sup>

44:49

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

Imam al-Kisāʿī	لا
The rest of the <i>qurrāʾ</i>	ج <sup>17</sup>

<sup>16</sup> Qārī Raḥīm Bakhsh has presented two ways to diagram this āyah when reading the word *rabb* with a *ḍammah*, and therefore either of these two signs may be applied. He writes that if stopping at the end of āyah 6, then one would not stop at the end of āyah 7 and would join it with the next verse.

<sup>17</sup> Qārī Raḥīm Bakhsh has presented two ways to diagram this āyah, which is why a reciter may stop here or continue. He writes that these two possible ways of diagramming this āyah are the reason that there are two signs written in this place in the South Asian printed *māṣāḥif*.

## Sūrah al-Jāthiyah

45:3

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ  
آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾

Imams Ḥamzah, al-Kisā'ī, and Ya'qūb	لا
The rest of the <i>qurrā'</i>	ط

45:21

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُم كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
سَوَاءً مَّحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾

Imams Ḥafṣ, Ḥamzah, al-Kisā'ī, and Khalaf	لا
The rest of the <i>qurrā'</i>	ط

45:28

وَتَرَى كُلَّ أُمَّةٍ جَانِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾

Imam Ya'qūb	لا
The rest of the <i>qurrā'</i>	ط

## Sūrah al-Ṭūr

52:28

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ <sup>ط</sup> إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾

Imams Nāfi‘, al-Kisā’ī, and Abū Ja‘far

لا

The rest of the *qurrā’*

ط

## Sūrah al-Wāqi‘ah

56:21

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٌ عِينٌ ﴿٢٢﴾

Imams Ḥamzah, al-Kisā‘ī, and Abū Ja‘far	لا
The rest of the <i>qurrā’</i>	ط

## Sūrah al-Mujādilah

58:7

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ<sup>ط</sup> مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا<sup>ط</sup> ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ

عَلِيمٌ ﴿٧﴾

Imam Ya'qūb	ح
The rest of the <i>qurrā'</i>	لا

## Sūrah al-Naba'

78:36-37

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ ۗ لَا  
يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

Imams Nāfi <sup>c</sup> , Ibn Kathīr, Abū ‘Amr, and Abū Ja‘far	ط on the first and the second place of <i>waqf</i> marked above.
Imams Ibn ‘Āmir, ‘Āṣim, and Ya‘qūb	لا on the first and the second place of <i>waqf</i> marked above.
Imams Ḥamzah, al-Kisā’ī, and Khalaf	لا on the first and ط on the second place of <i>waqf</i> marked above.

## Sūrah ‘Abasa

80:24

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾<sup>18</sup>

Imams ‘Āṣim, Ḥamzah, al-Kisā’ī, and Khalaf	لا
The rest of the <i>qurrā’</i>	ط

<sup>18</sup> Imam Ruwais will read the *hamzah* of أَنَا with a *kasrah* if he stops on إِلَى طَعَامِهِ, and a *fatḥah* on the *hamzah* if joining these two āyāt.



\*\*\*\*\*

Completed in the blessed month of Rajab, 1443 AH solely by the mercy of Allah, Most High, with a prayer on the beloved of Allah ﷺ. May Allah unite us, our families, our teachers, and our loved ones with him ﷺ in *Jannah*. *Āmīn*.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

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