

*ANSWER KEY:
MAINTAINING THE
MEANING*

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Answer Key for *Maintaining the Meaning*

The Importance of Studying *Waqf* and *Ibtidā'*

1. Why is it important to study the science of *waqf*?
 - a. Allah commands us to recite with *tartīl*, and part of 'Alī's ﷺ definition of *tartīl* is knowing the stops, meaning where and how to stop.
 - b. The Prophet ﷺ taught the companions where to stop when reciting.
 - c. Important to preserve the meaning of the Qur'ān.
2. What does the science of *waqf* seek to preserve?
 - a. It seeks to preserve the intended meaning of the Qur'ān.
3. Name some of the scholars who wrote books on this science.
 - a. Imam Nafi' al-Madanī
 - b. Imam Ya'qūb al-Ḥaḍramī
 - c. Imam Ḥamza ibn Ḥabīb al-Zayyāt
 - d. Ibn al-Anbārī
 - e. 'Allāmah al-Dānī
 - f. Imām Sajāwandī
 - g. Ibn al-Jazarī
 - h. Shaykh al-Islam Zakariyyā' al-Anṣārī
 - i. Imam Aḥmad al-Ushmūnī

Terms and Definitions

1. What are the four elements of the definition of *waqf*?
 - a. Cutting off the voice
 - b. At the end of a word
 - c. The time of *waqf* is the normal duration of taking a breath
 - d. Done with the intention of resuming recitation.



2. How does *sakt* differ from *waqf*?
 - a. Its time of stopping is less than *waqf*.
 - b. It is done without taking a breath.
 - c. It can be made in the middle of a word.
3. How does *qatʿ* differ from *waqf*?
 - a. It can only be made at the end of an *ayah*, not in the middle of it.
 - b. There is no intention of resuming recitation.
 - c. When resuming recitation after *qatʿ*, *istiʿādha* should be made.
4. What is the state between *waqf* and *qatʿ* and what are the rulings concerning it? How does it differ from *waqf* and how does it differ from *qatʿ*?
 - a. *Sukūt*. It can be done for as long as one does not turn their attention or conversation away from the Qurʾān. If done properly, *istiʿādha* does not have to be recited when continuing.
 - b. It differs from *waqf* in that it is longer than the normal duration of taking a breath.
 - c. It is different from *qatʿ* in that there is an intention to continue reciting.
5. What is the technical meaning of the term *Ibtidāʿ*?
 - a. To begin recitation after *waqf* or *qatʿ*.

The Four States of *Waqf*

1. Which of the four categories above only occur in learning or teaching settings?
 - a. *Intizārī* – This is used in a classroom setting when teaching and learning the canonical readings.
 - b. *Ikhtibārī* – This is used when a teacher is testing a student.
2. Can one always start from the word after *waqf idtirārī* since he/she was compelled to stop?
 - a. No, one must go back at least a word or more to begin recitation from a place from where the meaning would be complete.
3. What are the four aspects of recitation that a reciter must account for when combining the differences in the *Qirāʿāt*?

- a. The reciter cannot stop at a place that would cause an inappropriate meaning.
 - b. The reciter cannot begin recitation from a place that would suggest an inappropriate meaning.
 - c. The reciter must recite with all the rules of tajwid.
 - d. The reciter cannot recite in a way that the canonical readings would be combined incorrectly.
4. Which *waqf* is generally intended when the word *waqf* is used?
- a. *Ikhtiyārī*, when a reciter makes *waqf* of their own volition.

Where to Stop

1. In which two categories of *waqf* can a reciter resume from the word after the place of *waqf*? Why?
 - a. *Waqf Tāmm* and *Waqf Kāfi*
2. What is the difference between *waqf ḥasan* and *waqf qabīh*?
 - a. With *waqf ḥasan*, *waqf* is allowed because the meaning can be sufficiently understood, but the reciter cannot do *ibtidā'* after that because what comes after it is connected to what is before it. With *waqf qabīh*, it is not allowed to stop there because the meaning is incomplete or wrong, and *ibtidā'* is not allowed after it.
3. What are the two kinds of *waqf ḥasan*?
 - a. *Waqf ḥasan* in the middle of an *āyah*, and *waqf ḥasan* at the end of an *āyah*.
4. The scholars differ regarding stopping at the end of *āyāt*. Why do some scholars allow it on every *āyah*?
 - a. Because it is considered *sunnah* to stop at every *āyah*.
5. Why does the symbol ۞ appear at the ends of *āyāt* in some copies of the Qurʾān?
 - a. To show that this is *waqf ḥasan* and that the following *āyah* is still connected to the preceding *āyah* in meaning and grammar.
 - b. Also because some scholars have opined that it is better to not stop at these *āyah* ends, and to continue until a reciter reaches a place where the meaning is complete.



6. Why should *Waqf Qabīh* be avoided?
 - a. *Waqf qabīh* should be avoided because stopping at such a place can either give an incomplete meaning, or an unintended meaning.
7. The person reciting is unaware of the rules of *waqf* and the affect that *waqf* has on the meaning of the Qurʾān. He stops whenever he loses his breath and always resumes from the word after the place of *waqf*. He does not always stop at the places of *waqf lāzim*. Has this person incurred sin?
 - a. No, as long as the reciter does not stop at *waqf qabīh* intentionally, to give the wrong or a misguided meaning, it will not be considered sinful.

Making Waqf at the End of a Word

1. How many total ways do the *qurrāʾ* employ when making *waqf* at the end of a word? Which four are applied by all of the *qurrāʾ*?
 - a. There are 9 total ways employed when making *waqf* at the end of a word. The four that are applied by all of the *qurrāʾ* are *ibdāl*, *iskān*, *waqf bil-rawm*, and *waqf bil-ishmām*.
2. Why is *waqf bil-iskān* considered the principal method of making *waqf*?
 - a. *Waqf bil-iskān* is considered the principal method because *sukūn* is the opposite of a *ḥarakah*, and *ibtidāʾ* must be made with a *ḥarakah*. *Ḥarakah* and *sukūn* are the opposite of each other.
 - b. Also, because *waqf* means to cut off or leave something and *ibtidāʾ* is to start something.
 - c. All the *qurrāʾ* employ this method of *waqf* and it applies to all three vowels, *fathāh*, *kasrah*, and *ḍammah*.
 - d. The purpose of *waqf* is to take a rest, and *waqf bil-iskān* allows for that the most.
3. Can multiple methods of *waqf* apply on the same word? If so, give an example of a word on which there are multiple ways of stopping.
 - a. Yes, multiple methods of *waqf* can apply to the same word. For example, أَحَدٌ has 3 possible options during *waqf*: *Waqf bil-iskān*, *waqf bil-rawm*, and *waqf bil-ishmām*.
4. Why is *madd ʿarīḍ lil-sukūn* prevented by *waqf bil-rawm*?

- a. The reason *madd ʿāriḍ lil-sukūn* is prevented by *waqf bil-rawm* is because the *sukūn* is no longer present as one third of the *ḥarakah* remains.
5. What are some of the scenarios in which *waqf bil-ishmām* and *waqf bil-rawm* cannot be applied?
 - a. The scenarios in which *waqf bil-ishmām* and *waqf bil-rawm* cannot be applied are the following:
 - i. When stopping on a word that has a *faṭḥah* as its final vowel.
 - ii. When stopping on a *hāʾ al-taʾnīth*.
 - iii. When stopping on temporary vowels that are only pronounced during *waṣl*.
 - iv. When stopping on a *mīm al-jamʿ*.
 - v. When stopping on a *ḥarakah* that is placed on a *sākin* letter due to *naql* for Imam Warsh.

***Waqf* and the *Rasm* of the Qurʾān**

1. What is *rasm al-khaṭṭ*?
 - a. *Rasm al-khaṭṭ* is the writing of Qurʾānic words by adding or omitting letters and by writing them as separated or joined, according to how they were written and agreed upon by the companions ﷺ and how it has been taken from the Prophet ﷺ.
2. What are the five ways in which *waqf* may be made contrary to the *rasm* of the Qurʾān?
 - a. The five ways in which *waqf* may be made contrary to the *rasm* of the Qurʾān are *ibdāl*, *ithbāt*, *ḥadhf*, *waṣl*, and *qaṭʿ*.
3. What are the words where Imam Ḥafṣ will read the *alif* in the state of *waqf* but not *waṣl*? Why is this mentioned in this chapter when seemingly Imam Ḥafṣ is stopping according to the *rasm* of the Qurʾān?
 - a. The words where Imam Ḥafṣ will read the *alif* in the state of *waqf* but not *waṣl* are in the following words, and they are known as the seven *alifs*:

i. اَلِجَنَّا

- .ii .الظُّنُونَا
- .iii .الرُّسُولَا
- .iv .السِّيَلَا
- .v .سَلْسِلَا
- .vi .قَوَارِيرَا
- .vii .أَنَا

- b. This is mentioned in this chapter because other *qurrā'* differ on whether the *alif* will be recited or dropped, during both *waqf* and *waṣl*.
4. What are some of the words which Imam Ḥafṣ will read with a *hā'* *al-sakt* in the states of *waqf* and *waṣl*?
- a. The words where Imam Ḥafṣ will read with a *hā'* *al-sakt* in the states of *waqf* and *waṣl* are the following

- .i .يَتَسَّنَّه
- .ii .أَقْتَدِه
- .iii .هِيَه
- .iv .كِتَبِيَه
- .v .جَسَابِيَه
- .vi .مَالِيَه
- .vii .سُلْطَانِيَه

5. Give an example of the word where although it is written as two words, Imam Ḥafṣ will not stop at the end of the first word?
- a. The word that is written as two words but Imam Ḥafṣ will not stop at the end of the first word is *إِل يَاسِينَ*.

***Ibtidā'*: Beginning or Resuming Recitation**

1. When is the *isti'ādhaḥ* and/or *basmalah* required before *ibtidā'*? When are they not required?

- a. *Isti‘ādhah* is required when beginning recitation anew. If that recitation is from the beginning of a *sūrah*, then *basmalah* should be recited as well.
 - b. *Basmalah* is required when beginning a new *sūrah* or the same *sūrah* after having completed a *sūrah*, and when beginning a new *khatam* of the Qur’ān directly after completing one.
 - c. Neither *isti‘ādhah* nor *basmalah* are required when resuming recitation after making *waqf* at the end of a word.
2. What is the difference between *ibtidā’* and *i‘ādah*?
 - a. *Ibtidā’* is beginning after the place of *waqf*, *i‘ādah* is beginning from one or more words before the place of *waqf*.
 3. When should *ibtidā’* be made from the word after the place of *waqf*?
 - a. *Ibtidā’* should be made from the word after the place of *waqf* when *waqf tāmm* or *waqf kāfī* are made because the place of *ibtidā’* is not connected to what comes before it in meaning or grammar in the case of *waqf tāmm*, and is not connected in grammar in the case of *waqf kāfī*.
 4. When is *i‘ādah* required after *waqf*?
 - a. *I‘ādah* is required when *waqf hasan* is made in the middle of an *āyah* so that they are not starting from a place that would create an incomplete meaning.
 5. When will the *hamzat al-waṣl* take a *fathah* when starting from it?
 - a. A *hamzat al-waṣl* will take a *fathah* when starting from it when it is part of the definite article “al”.
 6. Why can a *hamzat al-waṣl* in a verb never take a *fathah*?
 - a. A *hamzat al-waṣl* in a verb will never take a *fathah* in order to avoid confusion between present tense and command form verbs.
 7. What are some words in which the *hamzat al-waṣl* will take a *kasrah* when starting from it, even though the third letter carries a *ḍammah*?
 - a. Some words in which the *hamza al-waṣl* will take a *kasrah* when starting from it even though the third letter carries a *ḍammah* are the following:

i. اتَّقُوا



.ii أمشوا

.iii أتتوا

.iv أبنوا

.v أفضوا