

WHERE TWO SEAS MEET:

The Intersection of the Sciences of Waqf and Qira'āt

by Roman Patwary



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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By Roman Patwary

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Recite With Love

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*To my daughter Sara, may the Qur'ān always be your light and your
curiosity for it never fade. Āmīn.*

Reviews for the Book

All praises are due to Allāh Ta‘āla alone who has made the Qur’ān the greatest means of attaining His proximity and pleasure. Infinite salutations and blessings be upon Sayyidunā Muḥammad ﷺ who was sent with this great blessing. The Qur’ān is surely beautiful, and one sees more of this beauty as he reflects and ponders over its verses. Reflecting over the Qur’ān is one of the greatest acts of worship. Two sciences enhance this and pave a path for *iḥsān* in this: the science of *qirā’āt* and the science of *waqf* and *ibtidā’*. When both meet, the impact is even greater.

My dear talented student, Qārī Roman Patwary (*ḥafīzahullāh*), under the proficient supervision of Qāriah Saaima Yacoob (*ḥafīzahallāh*), has brilliantly compiled and expounded places in the Qur’ān where the difference in the *qirā’āt* affect the *waqf* ruling. Students often mindlessly conform to the *waqf* signs marked in their *muṣ-ḥaf* without realizing that it may not be suitable for every *qirā’ah*. In many *muṣ-ḥafs*, some of the *waqf* signs are incorrectly placed without consideration of the *qirā’ah* in the text. This valuable work thus serves as an eye-opener and a guide for both students and teachers of the Qur’ān. Students must not stop at the text alone but should ponder on the meaning and grammatical angles of the *qirā’āt*. It was truly an honor to read through this book, aptly titled *Where Two Sees Meet*, and benefit therefrom. I have found it to be well researched and beautifully organized. This is a great addition to our *turāth* in the English language.

May Allāh Ta‘āla crown this work with divine acceptance and make it a means of benefit and inspiration for others. May He make it a source of *ṣadaqah jāriyah* for the author, the supervisor and their teachers. May He keep them devoted to the service of the Glorious Qur’ān with *qabūliyyah* and ‘*āfiyah*. – **Mufti Muajul I. Chowdhury,**
Director, Darul Ifta New York

Few subjects in the Qurʾānic sciences are as consequential, yet overlooked, as *waqf* and *ibtidāʾ*. *Where Two Seas Meet* addresses this gap directly, showing that correct pausing and starting are not mechanical rules, but a vital doorway to *tadabbur* (contemplation), which is the key purpose of revelation.

Out of the five foundational *ʿUlūm al-Muṣḥaf* disciplines, this brilliant work masterfully targets the intersection of pause signs and all ten canonical *qirāʾāt* via the classical corpus of Imam Abū ʿAmr al-Dānī ؓ – a study previously inaccessible outside Arabic texts.

The result is an invaluable resource that belongs on the shelf of every serious student of the *qirāʾāt*, helping us to appreciate the nuances of the science while fulfilling the profound advice of Ibn ʿUmar ؓ that the Qurʾān was never meant to be recited carelessly, “as one scatters poor-quality dates.” May Allah reward the author abundantly. - **Qārī Muhammad Ziyad Batha, United Kingdom**

Ustādh Roman Patwary’s work is fittingly titled for a work that takes from oceans of knowledge and offers easy yet profound selections from them. While relying on the works of great Imams, the author employs his own methodology to seamlessly create a unique and complete work its own right. The reader of *Where Two Seas Meet* travels through the Qurʾān from beginning to end by way of myriad examples of how the *qirāʾāt* bear upon places of *waqf*, and they find themselves in awe of the inimitability of the Divine Word. May Allah reward the author for this wonderful contribution. *Āmīn*. - **Ustādhah Sulma Baddrudduja, United States**

Qārī Roman has produced an important contribution to the growing body of Qurʾānic Studies literature in the English language. In this work, he carefully addresses the fascinating intersection of the *qirāʾāt*, *tafsīr*, and the science of *waqf* and *ibtidāʾ*. While many have studied the science of *waqf* and *ibtidāʾ* in conjunction with *tafsīr*, seeing a sustained exposition of their interaction allows the reader to appreciate the subtleties of *waqf* and *ibtidāʾ* at a much deeper level. It is one thing to know definitions; it is another to understand what those definitions actually mean when applied to the Qurʾān. May Allah bless this work and allow it to benefit multitudes of students, researchers, and teachers, and may Allah accept it from its dear author. —**Qārī Basil Farooq, Imam and author of *Within Its Depths***

صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ

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Editor's Foreword

All praise is due to Allah, who guides us through the darkness of ignorance into the light of knowledge and who grants His servants opportunities to serve His Book. May the peace and blessings of Allah be upon His last Messenger, his blessed family and his noble companions.

When we published *Considering the Meaning*, a short work on making *waqf* on *kallā*, *balā*, and *na'am* in 2022, I felt the weight of how much still needed to be written in English on the science of *waqf* and *ibtidā'*. Being a person of weak ambitions, I asked Allah to bring forth others to write on this science, as I felt that my own determination had diminished. I hoped that Allah would accept my *du'ā'*, but I did not expect that Allah would allow me to be a part of those works. The first answer to this *du'ā'* was my student, Ustadh Ahmed Zayed's *Required to Stop*. Then, Allah sent Qārī Roman Patwary our way.

The work before you, *Where Two Seas Meet*, lists and explains the places in the Qur'ān where the ruling of *waqf* would change because of a difference in *qirā'ah*. It is intended to be used by teachers and students to augment their studies of *waqf* and *qirā'āt*. It introduces students to the genre of both *waqf* as well as the nuances in meaning caused by some of the individual differences (*furūsh*) in *qirā'āt*.

It was an honor that Qārī Roman Patwary chose to publish his book through Recite With Love. *Alḥamdulillāh*, I have read through the book closely, checking his references and his explanations against books of *waqf* and *tawjīhāt al-qirā'āt*. I was impressed with Qārī Roman's discipline, organization, and precise and concise writing. He was always open to

critique, a sign of his sincerity, *in shāʾ Allāh* and the recognition of the enormous responsibility we take on when we write about the Qurʾān.

Throughout the editing process, I felt an overwhelming gratitude to Allah. As His sinful servant, I do not deserve acceptance of my *duʿāʾ*, let alone being allowed to be a part of its answer. I am deeply grateful to Qārī Roman Patwary for his excellent work on this topic in *waqf*, and I am even more grateful to his respected teacher, Qārī Mufti Muajul Chowdhury, for sending this brilliant and talented young man to Recite With Love, *mā shāʾ Allāh*. As our projects at Recite With Love are a group effort, I would like to thank Qārīʾah Amenah Patel and Qārī Muhammed Zaheer Akoo for checking the readings of the *qurrāʾ* listed in this book, and I would like to thank Qārī Hammad Ḥafejī for meticulously proofreading the typesetting of the *āyāt* as well as the *qirāʾāt* in this work. I am also grateful to those students who gave feedback on the initial few entries of this book which helped us to format it better. Last but not least, I am forever grateful to Mawlānā Huzaifah Saleh who has designed all the covers of our books on *waqf*. May Allah reward all these people for their efforts and grant them and their families every good in this world and the next. *Āmīn*.

Despite all our efforts to ensure accuracy, there may still be errors that we did not catch. We ask Allah to forgive us for our shortcomings and embrace us in His Mercy. May Allah accept this work from its author and make it heavy in his scales, his parents' scales, and his teacher's scales on the day when Allah will make the final decision on each and every matter. *Āmīn*.

Saaima Yacoob

July 23rd, 2026

Introduction

“A blessed Book which We have revealed to you so that they may contemplate its verses, and people of reason may be mindful”

– Ṣād 29

“The Most Compassionate. He taught the Quran”

– Al-Raḥmān 1-2

All praise is due to Allah ﷻ who sent His perfect book to His perfect messenger ﷺ so that we, His imperfect servants, may contemplate its verses and find guidance.

The limitless mercy of Allah ﷻ is apparent in the countless directions from which we can study and learn His book. Through each of these different ways we find a different appreciation for His word and different lessons for our lives, all converging on the ultimate goal of guidance in this world and salvation in the next. Indeed, any study of His book that is not done for the purpose of contemplation, guidance, and salvation, is merely academic frivolity and bereft of any benefit.

The study of *waqf* and *ibtidā'* may at first glance seem to be purely technical with little connection to spirituality and contemplation. However, the great companion ʿAbdullāh ibn ʿUmar ؓ narrates:

“We lived in a time when faith would be given to one of us before the Qurʾān. Then a sūrah would be revealed to Muhammad ﷺ and we would learn its lawful and unlawful rulings, its commands and prohibitions, and the places where one should stop in its recitation, just as you learn the Qurʾān today. But today I see men who are given the Qurʾān before faith; they recite it from beginning to end without

knowing its commands or prohibitions, nor where they should pause, reciting it as one scatters poor-quality dates".¹

The knowledge of appropriate stopping and starting is described as something taught directly by our beloved Prophet ﷺ to his companions just as he taught the other parts of the book of Allah.

The complaint of ‘Abdullāh ibn ‘Umar ؓ about people reciting the Quran “as one scatters poor-quality dates” is perhaps even more applicable today. Ritual recitation without focus, let alone understanding and contemplation, has unfortunately become the norm. However, proper knowledge and awareness of where to start and stop cannot coexist with careless and superficial recitation. Being cognizant of where one is stopping and starting recitation necessitates focus and understanding of what is being recited. This in turn brings contemplation – the very purpose of revelation as stated in the Qur’ān itself.

The study of *waqf* and *ibtidā’* then, is the intersection of grammar, *tafsīr*, and in our case, even the different *qirā’āt*. It brings to life the study of grammar and provides one of its most fruitful applications. It necessitates at least a peripheral knowledge of what is being discussed so as not to utter unintended or contradictory meanings. Finally, as is the purpose of this work, it gives us a different lens from which to appreciate and learn the different recitations of the Qur’ān.

As each canonical recitation of the Qur’ān is divinely revealed, so are then the slight differences. These are never contradictory, and all sufficient and complete on their own. However, each one can at times bring a different angle, a different point of contemplation, an additional lesson for the

¹ Al-Bayhaqī, *Sunan al-Kubrā*, 3:170; al-Jazarī, *al-Nashr*, 1:225; al-Suyūṭī, *al-Itqān*, 1:282.

believer. It is then essential for anyone venturing into the *qirā'āt* to also know where to stop and start, and perhaps more importantly, why. "A surah would be revealed to Muhammad ﷺ and we would learn....the places where one should stop in its recitation". This cannot be limited to one mode of recitation but has to be a part of the learning and teaching of them all.

Where to stop is a sea in its own. Why to stop is another. At the intersection lies this work – *Where the Two Seas Meet*. This book is meant to be detailed enough to be a reference for the teacher and advanced student, yet accessible enough to enthuse and motivate the beginner. It is based almost entirely on the work of Abū 'Amr al-Dānī. It is sufficient a testament to his brilliance and acceptance that we are here hundreds of years later discussing his work in another language entirely. My hope and prayer is that this work will not only serve as a resource, but also a motivator for others to advance their studies in Arabic language, grammar, as well as *qirā'āt*, such that they can benefit from the likes of Abū 'Amr al-Dānī without a translation or intermediary. I pray that this study serves as a means of furthering our contemplation and implementation of the Qur'ān in our lives and obtaining Allah's pleasure in the next. *Āmīn*.

The Quran and its sciences are learnt and passed from person to person. "*The Most Merciful. He taught the Quran*". It is from His limitless mercy that He allows us to meet people with the knowledge and sincerity required to properly teach His book. This work would not exist without the efforts of my teacher, Qārī Muajul Chowdhury, who responded to a request from a stranger and subsequently spent countless hours listening to and teaching me the ten canonical recitations. It was sitting in front of him reciting in his *masjid* that I had my first exposure to this field. I remember him saying

multiple times, “You can stop here for this recitation, but not for that one”. For the sake of time, I would make a note and move on. Upon completion when I asked him about resources in this and other related fields, he simply smiled and said, “There aren’t many in English. You should write it,” thus planting a seed in my mind of something I previously never considered a possibility. In the same vein, Ustādha Saima Yacoob, again selflessly responding to a request from a stranger, not only introduced me to this project, but worked tirelessly going through line by line to ensure its accuracy and patiently walking me through the entire process. May Allah ﷻ make any benefit stemming from this and future works heavy on both their and their families’ scales. *Āmīn*

Roman Patwary

July 22nd 2026 / 7 Safar 1448

The Science of Waqf²

Linguistic definition of *waqf*: The word *waqf* is the gerund (*maṣḍar*) of the verb *waqafa*, *yaqifu*. The plural of *waqf* can be both *wuqūf* and *awqāf*. Its literal meaning is to come to a stop or a standstill.

Technical definition of *waqf*: It is the cutting off of the voice at the end of a word, that is not adjoined, for the normal duration of taking a breath with the intention of resuming recitation. *Waqf* cuts off a word from what comes after it. *Waqf* can be made at the end of an *āyah* or in the middle of it. However, it cannot be made in the middle of a word.

Linguistic definition of *ibtidā'*: Its literal meaning is to begin something.

Technical definition of *ibtidā'*: Technically it means beginning recitation after *waqf* or *qaṭ'*. It has its own rulings in terms of where one can start from after stopping, and how one should start after having stopped.

Objective: The science of *waqf* and *ibtidā'* is an important part of preserving the meaning of the Qur'ān. It protects it against corruption, as stopping at an inappropriate place or beginning from an inappropriate place may cause the listener or the reader to misunderstand or misinterpret the intended meaning of the Qur'ān. Another way to think about this is that stopping at the wrong intervals and separating words that are grammatically connected to each other would disrupt meaning in any language and at times, may even render it incomprehensible.

Subject: The science of *waqf* outlines **where** *waqf* should be made and **how** it should be made.

² This section has been taken from *Preservation Promised* by Saaima Yacoob.

Where *waqf* is made depends on the completion of meaning and it is generally divided into four categories. ***Waqf tāmm*** is when the meaning and grammar of what follows the place of *waqf* is independent of what occurs before the place of *waqf*. This usually occurs at the ends of *āyāt*, ends of *ruku'āt*, and ends of *sūrahs*. ***Waqf kāfi*** is when the sentence is grammatically complete, but the meaning is still connected. These occur at the ends of *āyāt* as well as in the middle of *āyāt*. ***Waqf ḥasan*** is when the meaning may be complete at the place of *waqf*, but what comes after it is strongly connected to it in both meaning and grammar. These may occur in the middle or at the end of *āyāt*. ***Waqf qabīh*** is when both the meaning and grammar are incomplete or inappropriate. Such *wuqūf* should be avoided.

Waqf ḥasan³ can occur in both the middle of *āyāt* as well as at the ends of *āyāt*. Each of these two kinds of *waqf ḥasan* will be treated a little differently. If the reciter stops at a *waqf ḥasan* in the middle of an *āyah*, he/she must go back a few words when resuming his/her recitation. For example, if the reciter stopped at *الْحَمْدُ لِلَّهِ*, he/she cannot resume reciting from *رَبِّ الْعَالَمِينَ*. Rather, he/she would have to resume recitation from the beginning of the *āyah* in this case.

However, if he/she stops at a *waqf ḥasan* at the end of an *āyah*, the reciter can resume his/her recitation from the next *āyah* even if the two *āyāt* are connected in meaning and grammar.⁴ While this is one approach, other scholars have held the opinion that the reciter may stop at the end of an *āyah* on which there is *waqf ḥasan* but may not resume from the *āyah* after

³ This section has been taken from *Maintaining the Meaning* by Saaima Yacoob.

⁴ al-Qārī, *al-Minaḥ al-Fikriyyah*, 326; al-Juraysī, *Nihāyah al-Qawl al-Mufid*, 231-232; Ibn Ḍiyā', *Jāmi' al-Waqf ma'a Ma'rifah al-Wuqūf*, 48.

it. Rather, he/she must still go back a few words. Yet other scholars have opined that it is best to stop at a point where the meaning is complete, and to read through the ends of *āyāt* where the meaning is not complete.⁵

This is the reason behind the ﷻ that is seen at the ends of certain *āyāt* in the South Asian and Turkish printed copies of the Qurʾān. One may wonder as to why the reciter is being prompted to join *āyāt* when it is derived from the *ḥadīth* that it is *sunnah* to stop at the ends of *āyāt*. Scholars present the following explanation for this. Because the verse endings of the Qurʾān are divinely inspired (*tawqīfī*), Rasūlullāh ﷺ stopped at the ends of *āyāt* in the beginning to teach the *ṣaḥābah* the verse ends. When the verse ends were learned, he ﷺ would recite while giving preference to the completion of the meaning.⁶

The most important thing here to remember is that it is permissible to stop at the end of every *āyah* even if it is *waqf ḥasan*. It is also permissible to join *āyāt* if the *āyah* end is a *waqf ḥasan*. For sūrahs of the Qurʾān where the *āyāt* endings are similar in sound (rhymed prose or *sajʿ*), the reciter is encouraged to stop at the end of every *āyah*.⁷

Ibtidāʿ deals with where it is appropriate to start one's recitation such that the intended meaning is intact and words that are grammatically connected are not separated. The reciter will start from directly after a *waqf tāmm* and *waqf kāfī*. For *waqf ḥasan* and *waqf qabīḥ*, the reciter will go back a few words to ensure that the meaning is complete. However, if the

⁵ al-Qārī, *al-Minaḥ al-Fikriyyah*, 326; al-Juraysī, *Nihāyah al-Qawl al-Mufīd*, 231-232; al-Ḥuṣārī, *Maʿālim al-Ihtidāʿ*, 49-54.

⁶ al-Juraysī, *Nihāyah al-Qawl al-Mufīd*, 230; Dehlvi, *Muʿallim al-Waqf wa al-Ibtidāʿ*, 130-131.

⁷ Ibn Ḍiyāʿ, *Jāmiʿ al-Waqf maʿa Maʿrifah al-Wuqūf*, 47.

waqf ḥasan occurs at the end of a verse, the reciter may begin from directly after it.

How *waqf* is made at the end of word depends on both its orthography (*rasm*) as well as the final vowel on the word. How *ibtidā'* is made will depend on whether the word begins with a permanent or temporary vowel.

The chart below summarizes the divisions above:

Waqf		Ibtidā'	
How	Where	How	Where
Depending on the last vowel or letter of a word, <i>waqf</i> can be made in the following ways: <i>Waqf bil-iskān</i> <i>Waqf bil-ibdāl</i> <i>Waqf bil-rawm</i> <i>Waqf bil-ishmām</i> Generally according to the <i>rasm</i>.	There are generally four categories of <i>waqf</i>: <i>tāmm</i>, <i>kāfi</i>, <i>ḥasan</i> and <i>qabīḥ</i>. These are based on the connection in meaning and grammar between what is before the place of <i>waqf</i> and what is after it.	If the word begins with a letter carrying a permanent vowel, the reciter will read that vowel when starting. If the word begins with a <i>hamzat al-waṣl</i>, the reciter will follow the relevant rules.	The reciter should start from a place where the meaning is complete, whether that is from a few words back or directly after the place of <i>waqf</i>.

Ruling: It is extremely important for the *qurrā'* to study and apply the science of *waqf* and *ibtidā'*. This allows them to recite in a way in which the sound, words, and meaning of the Qur'ān are preserved. However, an inappropriate stop is not considered *ḥarām* or sinful unless a person intends the wrong meaning.

Sources of the science: This science is not a transmitted science like many of the sciences mentioned in this work. Rather, the recommended *waqūf* in the Qurʾān are based on the *ijtihād* of scholars who wrote books on this topic.

Books on *waqf* and *ibtidāʾ*:⁸

1. ***Al-Wuqūf*:** This is by Shaybah ibn Niṣāḥ (d. 130 AH). According to Ibn al-Jazarī, this is the first book that was written on the topic of *waqf*.⁹
2. ***Al-Waqf wa al-Ibtidāʾ*:** This is by Ḍirār ibn Ṣard al-Muqriʾ al-Kūfī (d. 229 AH).¹⁰ Ḍirār ibn Ṣard narrated *qirāʾah* from Imam al-Kisāʾī and Yaḥyā ibn Ādam. He passed away in Kūfah in 229 AH.
3. ***Al-Waqf wa al-Ibtidāʾ*:** This is by Imam Abū ʿAmr al-Baṣrī (d. 154), the third Imam of the seven *qurrāʾ*.
4. ***Al-Waqf wa al-Ibtidāʾ*:** This is by Imam Ḥamzah ibn Ḥabīb al-Zayyāt (d. 154 AH), the sixth Imam of the seven *qurrāʾ*.¹¹
5. ***Waqf al-Tamām*:** This book is by Imam Nāfiʿ al-Madanī (d. 169 AH), the first of the seven *qurrāʾ*.¹²
6. ***Waqf al-Tamām*:** This book is by Yaʿqūb al-Ḥaḍramī, the ninth of the ten *qurrāʾ* (d. 205 AH).¹³
7. ***Al-Waqf wa al-Ibtidāʾ*:** This book is by Abū ʿUbaidah Maʿmar ibn al-Muthannā (d. 209 AH).¹⁴
8. ***Al-Īdāḥ fī al-Waqf wa al-Ibtidāʾ*:** This book is by Ibn al-Anbārī (d. 328 AH). This is the earliest published book we have in the science of *waqf* and *ibtidāʾ*. We no longer have access to the early books

⁸ Dr. ʿAbd al-Qayyūm ʿAbd al-Ghafūr al-Sindī, *Ṣafahāt fī ʿUlūm al-Qirāʾāt*, 173-179.

⁹ Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:298.

¹⁰ Ibn al-Nadīm, *al-Fihrist*, 55. Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:306.

¹¹ Ibn al-Nadīm, *al-Fihrist*, 55

¹² Ibn Nadīm, *al-Fihrist*, 56; al-Ushmūnī, *Manār al-Hudā*, 13.

¹³ Ibn Nadīm, *al-Fihrist*, 56; al-Ushmūnī, *Manār al-Hudā*, 13-14.

¹⁴ al-Ushmūnī, *Manār al-Hudā*, 15.

mentioned before this one. We only have a record of the fact that they were written. And Allah knows best.

9. ***Al-Qaṭ' wa al-I'tināf***: This book is by Abū Ja'far al-Naḥḥās (d. 338 AH) and is one of the books that contemporary scholars relied on for the signs of *waqf* in the Madīnah-printed *muṣḥaf*.
10. ***Al-Muktafā fī al-Waqf wa al-Ibtidā'***: This book is by Imam Abū 'Amr al-Dānī (d. 444 AH). It is one of the books that contemporary scholars relied on for the signs of *waqf* in the Madīnah printed *muṣḥaf*. Its explanations are not as detailed as those found in later books of *waqf*.
11. ***Kitāb al-Waqf wa al-Ibtidā'*** and ***Ilal al-Wuqūf*** by Imam al-Sajāwandī (d. 590 AH): These two works explain the reasoning behind the signs of *waqf* in the South Asian and Turkish *maṣāḥif*.
12. ***Al-Maqṣad li-Talkhīṣ mā fī al-Murshīd*** Shaykh al-Islām Zakariyyā al-Anṣārī (d. 926 AH).
13. ***Manār al-Hudā fī al-Waqf wa al-Ibtidā'*** by al-Ushmūnī¹⁵ (passed away in the 11th century *hijrī*): This is a widely referenced work in the science of *waqf*. It gives detailed explanations for places of stopping throughout the Qur'ān and also mentions how the *waqf* will change according to the *qirā'āt*.
14. **Books in Urdu**: There are many excellent books on the science of *waqf* in Urdu. It is extremely impressive how the authors of these works have successfully explained concepts and details that are deeply rooted in the Arabic language, while writing in translation. A few of these works are listed below:

¹⁵ Aḥmad ibn Muḥammad ibn 'Abd al-Karīm ibn Muḥammad ibn Aḥmad ibn 'Abd al-Karīm al-Ashmūnī al-Shāfi'i was an 11th-century AH (17th-century CE) jurist and authority on Qur'an recitation. In addition to the referenced work, his writings include *al-Qawl al-Matīn fī Bayān Umūr al-Dīn*. (Kahhala, Mu'jam al-Mu'allifin, 2:121)

- a. ***Al-Madkhal ilā ‘Ilm al-Waqf wa al-Ibtidā’***: This work is by Qārī Muḥammad Ibrāhīm Mīr Muḥammadī. It is an excellent primer on the science of *waqf* in Urdu.
 - b. ***Mu‘allim al-Adā’ fī al-Waqf wa al-Ibtidā’***: This book is by Qārī Taqī al-Islam Dehlvi and is a comprehensive study of the science of *waqf*.
 - c. ***Tafhīm al-Wuqūf***: This book is by Qārī Muḥammad Ismā‘īl Amritsarī and is written in the format of questions and answers.
 - d. ***Al-Ihtidā’ fī al-Waqf wa al-Ibtidā’***: This book is by Qārī Muḥammad Idrīs al-‘Āṣim and is a comprehensive study of the science of *waqf*.
 - e. ***Kāmil al-Waqf Sharḥ Jāmi‘ al-Waqf***: This book is by Qārī Muḥfid al-Islam Falāḥī. It is a commentary on *Jāmi‘ al-Waqf* by Qārī Ibn Ḍiyā’ Ilāhabādī, the first book written in Urdu on the topic of *waqf*. It is an excellent commentary and presents complex issues in an accessible manner.
15. **Books in English**: Literature in English on the science of *waqf* is very limited. Below are a few works dedicated to various topics within the science of *waqf*. The first three are by Saaima Yacoob.
- a. ***Maintaining the Meaning***: This work is a primer on the concepts of the science of *waqf* and *ibtidā’*.
 - b. ***Before You Pause***: This work is based on Qārī Raḥīm Bakhsh Pānīpatī’s research on the changes in *waqf* due to the differences in *qirā’āt*.
 - c. ***Considering the Meaning***: This work is on the topic of *waqf* on *kallā*, *balā*, and *na‘am* and the different scholarly opinions about them.
 - d. ***Required to Stop***: This work is by Ustādh Aḥmad Zayed and explores the topic of *waqf lāzim*. It provides the reader with accessible explanations for the instances of *waqf lāzim* marked in the Madīnah-printed *muṣḥaf*.

A Brief Summary of the Qirāʾāt¹⁶

Linguistic meaning: The word *qirāʾāt* is the plural of *qirāʾah*. The linguistic definition is to gather.¹⁷

Technical Definition: Ibn al-Jazarī defines it as:

علم بكيفية أداء الكلمات القرآنية واختلافها بعزو الناقله¹⁸

The science that studies how the words of the Qurʾān are recited, the differences among those recitations, and the attribution of each difference to its respective narrator.

Subject: Its subject is the differences within the *uṣūl* (principles) and *furūsh* (individual differences) of Qurʾānic words as they have been transmitted from the Imams of *qirāʾāt* through their unbroken chains of transmission and the widespread recitation of their readings (*tawātur*). It incorporates both the academic study of these differences as well as their correct recitation and pronunciation.¹⁹

A person who is considered knowledgeable in *qirāʾāt* is someone who has received *qirāʾah* orally from those before him/her with an unbroken chain of transmission. It is not enough to simply memorize its texts. This is because the details of this science can only be mastered through listening and reciting.²⁰

¹⁶ This section has been taken from *Preservation Promised* by Saaima Yacoob.

¹⁷ Al-Masʾūl, *Muʿjam Muṣṭalaḥāt ʿIlm al-Qirāʾāt al-Qurʾāniyyah*, 270-271; Najm al-Ṣabīḥ Thānawī, *Tārīkh ʿilm-e tajwīd o qirāʾāt*, 111.

¹⁸ Ibn al-Jazarī, *Munjid al-Muqriʾin*, 9.

¹⁹ Al-Sindī, *Ṣafaḥāt fī ʿUlūm al-Qirāʾāt*, 16.

²⁰ Ibn al-Jazarī, *Munjid al-Muqriʾin*, 9.

Objective: Its objective is to safeguard the words of the Qurʾān from all forms of distortion, meaning, in its words and pronunciation and to learn the *qirāʾāt* of the Imams of *qirāʾah*.²¹

Ruling: To learn and teach the science of *qirāʾāt* is *farḍ kifāyah*.

Proofs from the Hadith: There are many narrations from the beloved Prophet ﷺ that verify the existence of the canonical recitations and show that the Prophet ﷺ taught different companions ﷺ different readings of specific words or verses.²² One of the main narrations that supports the existence of these canonical readings is the hadith where the Prophet ﷺ states that “The Qurʾān has been revealed in seven *aḥruf* (modes). So, recite it in a way that is easy for you out of these”.²³ The Prophetic narration of the Qurʾān being revealed in seven *aḥruf* has been reported by a multitude of companions of the Prophet ﷺ to the point that it is considered widely transmitted (*mutawātir*).

ʿUthmān ؓ, while addressing the believers from the pulpit, requested all the companions ؓ who had heard that the Qurʾān is revealed in seven *aḥruf* to stand. So many companions stood up that it was difficult to count them.²⁴ While these details prove that the Qurʾān was revealed in seven *aḥruf*, scholars have differed as to what the meaning of the seven *aḥruf*, or modes, is.

²¹ Najm al-Ṣabīḥ Thānwī, *Tārīkh ʿIlm-e Tajwīd o Qirāʾāt*, 113.

²² Bukhārī 4992; Muslim 820.

²³ Bukhārī, *al-Jāmiʿ al-Ṣaḥīḥ*, hadith nos. 2419, 4991, 4992.

²⁴ This narration is found in Abū Yaʿlā's *al-Musnad al-kabīr*. See Aḥmad b. Abī Bakr al-Būṣīrī, *Ithāf al-khiyarah al-maharah*, hadith nos. 7954-7955; Nūr al-Dīn al-Haythamī, *al-Maḥṣad al-ʿalī fī zawāʾid Abī Yaʿlā al-Mawṣilī*, hadith no. 1216; al-Haythamī, *Majmaʿ al-zawāʾid*, hadith no. 11627; Usmani, *An Approach to the Qurʾānic Sciences*, 105-106; Muajul Chowdhury, *al-Rawḍah fī al-Qirāʾāt al-ʿAshr*, 1:104.

Seven Aḥruf

While some scholars have interpreted the seven *aḥruf* to mean that the Qurʾān was revealed in the dialects of seven specific Arab tribes, other scholars have said that the number “seven” alludes to the idea that there are multiple modes of recitation, and this narration does not necessarily mean that there are exactly seven modes of recitation. Each of these interpretations has been refuted by other scholars for various reasons.²⁵ However, the most prevalent understanding is that the term “seven *aḥruf*” represents seven categories of differences. In other words, all the differences among the various transmitted readings of the Qurʾān can be categorized into seven categories. Ibn al-Jazarī رحمہ اللہ has explained them as follows:²⁶

1. A change in vowels that does not lead to a change in meaning or in the skeletal outline of the word, e.g.,

يَحْسِبُ | يَحْسِبُ

2. A change in vowels that leads to a change in meaning, but not in the skeletal outline of a word, e.g.,

أَخَذَ | أُخِذَ

3. A change in letters that leads to a change in meaning but not in the skeletal outline of a word, e.g.,

تَتْلُوا | تَبْلُوا

4. A change in letters that can lead to a change in the skeletal outline but not in its meaning, e.g.,

²⁵ These varying interpretations and responses to them can be further explored in Usmani, *An Approach to the Qurʾānic Sciences*, 106-117 and *The Variant Readings of the Qurʾān* by Dr. Ahmad Ali al-Imam.

²⁶ Ibn al-Jazarī, *al-Nashr*, 1:33; Anīs Aḥmad Khan, *al-Fawāʾid al-Mukammilah*, 25-26.

صِرَاطٌ | سِرَاطٌ

5. A change in the letters, meaning and skeletal outline of a word, e.g.,

أَشَدَّ | أَشَدَّ
مِنْكُمْ | مِنْهُمْ

6. A change in the order of words, e.g.,

وَقَاتِلُوا وَقَاتِلُوا
وَقَاتِلُوا

7. The addition or omission of a letter, e.g.,

وَسَارِعُوا | سَارِعُوا

Other scholars such as Imam Mālik رحمه الله, Imam Abū al-Faḍl al-Rāzī رحمه الله and Ibn Qutaybah رحمه الله have also stated that the seven *aḥruf* refer to seven categories of differences, although their categorizations are somewhat different.²⁷ When we observe the seven categories above, we can see that the differences between the canonical recitations fall into what the Prophet ﷺ referred to as the seven *aḥruf*. However, it is important to clarify that the seven recitations that are commonly studied are part of the seven *aḥruf* but are not a comprehensive study of the seven *aḥruf*, as there are ten canonical recitations of the Qurʾān known today.

Benefits and Wisdoms²⁸

Scholars have presented the following reasons among others for the existence of the *aḥruf*. Firstly, the Qurʾān was revealed in Arabic, and Arabic was a diverse language with many dialects that differed from tribe to tribe. Because each tribe was accustomed to their particular ways of pronouncing certain letters, such as bending an *alif* more towards a *yāʾ*, or

²⁷ Ibn al-Jazarī, *al-Nashr*, 1:33-34; Usmani, *An Approach to the Qurʾānic Sciences*, 114-115.

²⁸ Najm al-Ṣabīḥ Thānwī, *Tārīkh ʿilm-e tajwīd o qirāʾāt*, 131-134.

reading a *hamzah* more lightly than other tribes, it was very difficult for them to alter their dialect when reciting the Qurʾān. For some, such as young children and the elderly, it may have been impossible to do so. Allah, Most High, allowed for the Qurʾān to be recited in different modes of recitation to create ease for all the Arab tribes, and this is reflected in a Prophetic narration in the *Ṣaḥīḥ* of Imam Muslim reported by Ubayy b. Kaʿb رضي الله عنه in which the Prophet ﷺ states that when he was commanded to recite the Qurʾān to his *ummah* in one mode (*ḥarf*), he asked Allah for pardon and forgiveness and stated that his people would be unable to do this. Allah, Most High increased the number to two, then three, and then eventually, seven.²⁹

Secondly, Allah, Most High, challenged the Arabs of the time to produce a linguistic miracle like the Qurʾān.³⁰ However, if the Qurʾān had only been revealed in one mode, according to one dialect of Arabic, the other tribes could have made the excuse that they were unable to produce something like the Qurʾān because it had not been revealed in their dialect. However, since the canonical recitations of the Qurʾān incorporate multiple Arabic dialects, this extends the challenge to all the Arab tribes and prevents them from making such an excuse.

Thirdly, the canonical recitations are a proof of the Qurʾān truly being the word of Allah. Through the canonical recitations, the Qurʾān incorporates layers of meaning, with one supporting or explaining the other, and expanding our understanding of Allah, Most High's message, without contradictions. No other text has layers of meaning within one verse or sentence in such a manner. These layers of meaning add depth to the

²⁹ Muslim, *al-Musnad al-ṣaḥīḥ*, hadith no. 821.

³⁰ Sūrah Yūnus, *āyah* 38.

exegesis of various *āyāt* as well as strengthen the understanding of jurists when they derive rulings from Qur'ānic verses.

The Nature of Differences Between the Qirā'āt

The existence of the various readings of the Qur'ān does not mean that every word in the Qur'ān can be recited in multiple ways. Rather, we can say that there are two types of words in the Qur'ān, those that are agreed upon and are always recited in one way, and those which may be recited in multiple ways. The first type of words have been recited in only one way by the *ṣaḥābah* ﷺ. The second type of words are those which the *ṣaḥābah* ﷺ read in various ways. Both these types of words were revealed by Allah, Most High, and taught to the *ṣaḥābah* ﷺ by the beloved Prophet ³¹, ﷺ.

One of the main types of differences that a person can hear between the canonical recitations are those that do not have any effect on the meaning of the Qur'ān. These are norms from various dialects of Arabic as it was spoken during the time of the Prophet ﷺ, and the Qur'ān can also be recited in them. For example, one may hear that the sound of the long vowel “ā” sounds more like “ay” in certain readings, or one may notice that the “L” sound is thicker and more heavy sounding in one reading over another. Although these differences do not have any effect on the meaning of the Qur'ān, they are governed by documented rules and principles and can only be applied according to those rules. The reciter cannot apply them according to his/her own volition but rather must follow the way of reading that has been preserved through oral chains of transmission.

³¹ Anīs Aḥmad Khān, *al-Fawā'id al-Mukammilah*, 22-23.

The second type of difference is in those words which were revealed in different ways and add a nuance to the meaning. It is important to note that although the meaning changes somewhat, one canonical recitation does not make something unlawful that another has made lawful. Rather, they add layers of meaning to a single detail or concept that Allah, Most High, has mentioned.

Development of the Science³²

The Qurʾān was revealed to the Prophet ﷺ with the different readings and was taught to him thus by the angel Jibrīl ؑ. The Prophet ﷺ then taught the Qurʾān to the *ṣaḥābah* ؓ and they learned it from him ﷺ in its various readings. This is why one companion learned a particular reading from the Prophet ﷺ while another companion learned a different reading from the Prophet ﷺ. The Prophet ﷺ also named specific *ṣaḥābah* from whom the other *ṣaḥābah* should learn the Qurʾān.³³ The *ṣaḥābah* ؓ would teach each other the Qurʾān as well.³⁴

The *ṣaḥābah* ؓ settled in various parts of the Muslim world and taught the Qurʾān to people as they had learned it from the Prophet ﷺ. However, there were differences among these readings. Eventually, scholars from the *tābiʿīn* and *tabaʿ al-tābiʿīn* who had studied these readings with one or more of the *ṣaḥābah* or the senior *tābiʿīn* began to specialize in the recitation of the Qurʾān. These specialists organized what they transmitted from the *ṣaḥābah* and/or the *tābiʿīn* into distinct manners of

³² A excellent resource in English is Qārī Abdullah Motara's article *A Basic History of the Qirāʾāt*.

³³ These were Ubayy ibn Kaʿb, ʿAbdullāh ibn Masʿūd, Sālim, and Muʿādh ibn Jabal ؓ. Bukhārī 4999; Muslim 2464.

³⁴ See al-Sindī, *al-Madkhal ilā ʿilm al-Qirāʾāt*, p. 58-65 for the supporting *āḥadīth*.

recitation. If they had received multiple readings, they sometimes gave preference to one over the other. One reason for preference was that it had been transmitted by more than one teacher. These modes of recitation, or *qirāʾāt*, were assigned to the particular scholars who organized them, such as the *qirāʾah* of Nāfiʿ etc. as well as those that were famous for teaching them (*ruwāt*). Each region of the Muslim world (Madīnah, Makkah, Kūfah, Baṣrah, Shām) had certain readings that became more dominant.

Although early books in the science of *qirāʾāt* recorded about fifty *qirāʾāt*, a scholar named Imam Ibn Mujāhid³⁵ (d. 324 AH) chose seven *qirāʾāt* in his book *Kitāb al-Sabʿah* and insisted that it was better that the *ummah* limit itself to these seven *qirāʾāt*. He chose these *qirāʾāt* not just for the strength of their transmission but also because they were the dominant and widely accepted readings of their areas. This did not mean that other *qirāʾāt* were not taught or recorded in books, such as the *qirāʾāt* of Abū Jaʿfar, Yaʿqūb

³⁵ He was born in 245 AH in Baghdad. Ibn Mujāhid was one of the most knowledgeable people in his time in the science of *qirāʾāt*, and he was also the first to select the seven *qirāʾāt* that are commonly taught and recited today. He recited the Qurʾān to ʿAbd al-Raḥmān ibn ʿAbdūs, making twenty *khatams* with him. He also recited to Imam Qunbul and ʿAbdullah ibn Kathīr (not the second Imam of *qirāʾāt*) who was a companion of Abū Ayyūb al-Khayyāṭ who was a companion of al-Yazīdī. Ibn Mujāhid transmitted the differences in *qirāʾāt* (*ḥurūf*) by listening to them from about forty teachers. In addition to being extremely knowledgeable, he was also very pious. Ibn al-Jazarī writes that he did not know of any teacher of *qirāʾāt* that had as many students as Ibn Mujāhid. About three hundred students were seen in his *ḥalaqah*, with eighty-four assistant teachers who would correct people's recitation before they could recite to Ibn Mujāhid. Among them were Ṣāliḥ ibn Muḥammad ibn al-Mubārak, Abū Aḥmad ʿAbdullah ibn al-Ḥusain al-Sāmarī, ʿAlī ibn Saʿīd al-Qazzāz, Muḥammad ibn Aḥmad ibn Ibrāhīm al-Shanabūdhī, and Muḥammad ibn ʿAbdullāh ibn Muḥammad ibn Murrah ibn Naqqāsh. He passed away on a Wednesday at *zuhr* time on the 20th of Shaʿbān, 324 AH. Yacoob, *The Continuous Caravan*, 32.

and Khalaf. But, rather, the more well-known books were generally organized around these seven *qirā'āt* until Ibn al-Jazarī wrote books that made the *qirā'āt* of Abū Ja'far, Ya'qūb and Khalaf more widely taught.

The names, dates of death, and famous students of these ten *qārīs* are listed below:³⁶

Qārī	Rāwī
<u>Imam Nāfi'</u>: Nāfi' ibn 'Abd al-Raḥmān ibn Abī Nu'aim al-Laythī (d. 169 AH)	<u>Qālūn:</u> 'Īsā ibn Mīnā al-Madanī (d. 220 AH) <u>Warsh:</u> 'Uthmān ibn Sa'īd al-Miṣrī (d. 197 AH)
<u>Imam Ibn Kathīr:</u> 'Abd Allah ibn Kathīr al-Makkī (d. 120 AH). Imam Bazzī transmits the <i>qirā'ah</i> of Imam Ibn Kathīr with two narrators in between him and Imam Ibn Kathīr. Imam Qunbul transmits the <i>qirā'ah</i> of Imam Ibn Kathīr with three narrators between him and Imam Ibn Kathīr.	<u>Bazzī:</u> Aḥmad ibn Muḥammad ibn 'Abd Allah ibn Abī Bazzah (d. 250 AH) <u>Qunbul:</u> Muḥammad ibn 'Abd al-Raḥmān ibn Muḥammad ibn Khālid ibn Sa'īd al-Makkī al-Makhzūmī (d. 291 AH)
<u>Imam Abū 'Amr:</u> Zabbān ibn al-'Alā' ibn 'Ammār al-Māzinī al-Baṣrī (d. 154 AH). His two <i>rāwis</i> transmit from him through Yaḥyā ibn al-Mubarak al-'Adawī who was known as al-Yazīdī.	<u>Al-Dūrī:</u> Abū 'Umar Hafṣ ibn 'Umar ibn 'Abd al-'Azīz al-Dūrī al-Naḥwī (d. 246 AH) <u>Sūsī:</u> Abū Shu'aib Ṣāliḥ ibn Ziyād ibn 'Abd Allah al-Sūsī (d. 261 AH)
<u>Imam Ibn 'Amir:</u> 'Abd Allah ibn 'Āmir al-Shāmī al-Yaḥṣabī (d. 118 AH). His <i>kunyah</i> was Abū 'Imrān. His two <i>rāwis</i> transmit his <i>qirā'ah</i> from him with two narrators in between.	<u>Hishām:</u> Hishām ibn 'Ammār ibn Nuṣayr al-Qāḍī al-Dimashqī (d. 245 AH). His <i>kunyah</i> was Abū al-Walīd. <u>Ibn Dhakwān:</u> 'Abd Allah ibn Aḥmad ibn Bashīr ibn Dhakwān al-Qurashī al-Dimashqī (d. 242 AH). His <i>kunyah</i> was Abū 'Amr.

³⁶ Biographies of these Imams can be found in Qārī Salīm Gaibie's *Narratives on the Seven Great Readers*, Qārī'ah Sabah Shaikh's *The Three Qurṛā' and Their Ruwāt*, and Shaykh Munowar Harneker's *The Qurṛā' Couplets*.

<u>Imam ʿĀsim:</u> ʿĀsim ibn Abī Najūd (d. 127 AH). He was called ibn Bahdalah, after his mother. His <i>kunyah</i> was Abū Bakr.	<u>Shuʿbah:</u> Abū Bakr ibn Shuʿbah ibn ʿAyyash ibn Sālim al-Kūfī (d. 193 AH).
	<u>Hafṣ:</u> Hafṣ ibn Sulaymān ibn al-Mughīrah al-Bazzār al-Kūfī (d. 180 AH). His <i>kunyah</i> was Abū ʿUmar.
<u>Imam Hamzah:</u> Ḥamzah ibn Ḥabīb ibn ʿUmārah al-Zayyāt al-Faraḍī al-Taymī (d. 156 AH). His <i>kunyah</i> was Abū ʿUmārah. His two <i>rāwis</i> transmit from him through Imam Sulaym ibn ʿĪsā al-Hanafī al-Kūfī.	<u>Khalaf:</u> Khalaf ibn Hishām ibn Thaʿlab al-Bazzār al-Baghdādī (d. 229 AH). His <i>kunyah</i> was Abū Muḥammad.
	<u>Khallād:</u> Khallād ibn Khālīd, or ibn Khulayd al-Ṣayrafī al-Kūfī. His <i>kunyah</i> was Abū ʿĪsā (d. 220 AH).
<u>Imam al-Kisāʿī:</u> ʿAlī ibn Ḥamzah al-Naḥwī. His <i>kunyah</i> was Abū al-Ḥasan (d. 189 AH).	<u>Abū al-Ḥārith:</u> Al-Layth ibn Khālīd al-Baghdādī (d. 240 AH)
	<u>al-Dūrī:</u> Abū ʿUmar Hafṣ ibn ʿUmar ibn ʿAbd al-ʿAzīz al-Dūrī al-Naḥwī (d. 246 AH)
<u>Imam Abū Jaʿfar:</u> Yazīd ibn al-Qaʿqāʿ (d. 130 AH)	<u>Ibn Wardān:</u> Abū al-Ḥārith ʿĪsā ibn Wardān al-Madanī (d. around 160 AH).
	<u>Ibn Jammāz:</u> Abū al-Rabīʿ Sulaymān ibn Muslim ibn Jammāz al-Madanī (d. shortly after 170 AH).
<u>Imam Yaʿqūb:</u> Yaʿqūb ibn Ishāq ibn Zayd al-Ḥaḍramī (d. 205 AH). His <i>kunyah</i> was Abū Muḥammad.	<u>Ruwais:</u> Abū ʿAbd Allah Muḥammad ibn al-Mutawakkil al-Luʿluʿī al-Baṣrī (d. 238 AH).
	<u>Rawḥ:</u> Abū al-Ḥasan Rawḥ ibn ʿAbd al-Muʾmin al-Baṣrī al-Naḥwī (d. 235 AH).
<u>Imam Khalaf:</u> Khalaf ibn Hishām ibn Thaʿlab al-Bazzār al-Baghdādī (d. 229 AH). His <i>kunyah</i> was Abū Muḥammad.	<u>Ishāq:</u> Abū Yaʿqūb Ishāq ibn Ibrāhīm ibn ʿUthmān al-Warrāq al-Marwazī (d. 286 AH).
	<u>Idrīs:</u> Abū al-Ḥasan Idrīs ibn ʿAbd al-Karīm al-Baghdādī al-Ḥaddād (d. 292 AH)

Abū ‘Amr al-Dānī

He is ‘Uthmān ibn Sa‘īd Abū ‘Amr al-Dānī ؓ. He was a great scholar of *qirā’āt* from Andalusia and followed the Mālikī school of jurisprudence. Ibn al-Jazarī ؓ describes him as the teacher of teachers, and the Shaykh of the Shaykhs of the reciters of the Qur’ān. He was born in 371 AH in Andalusia. His written works are relied upon in all the sciences of the Qur’ān. He passed away in Andalusia in the month of Shawwāl, 444 AH.³⁷

Methodology

The main sources of this work are as follows:

1. *Al-Budūr al-Zāhirah* (‘Abd al-Fattāḥ al-Qāḍī) – This served as the starting point, from which the variations in recitation were identified and outlined.
2. *Al-Muktafā fī al-Waqf wa-al-Ibtidā* (Abū ‘Amr ‘Uthmān ibn Sa‘īd al-Dānī) – Each recitation recorded in *al-Budūr al-Zāhirah* was then examined in *al-Muktafā* to determine whether it affected the ruling of the surrounding *waqf*. The entries in this work are based on the places where ‘Allāmah al-Dānī indicated a change in ruling due to *qirā’āt*. If ‘Allāmah al-Dānī mentioned a recitation that does not appear in *al-Budūr*, this was excluded.
3. *Manār al-Hudā* (al-Ushmūnī) – All cases discussed by al-Dānī were cross-referenced with al-Ushmūnī for additional analysis and supplementary insight.

Each entry begins with the sūrah and verse number, followed by the different readings in Arabic with their corresponding English translation.

³⁷ Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:700-702.

The associated reciters are listed in parentheses for one (or more) of the readings, with the implication that the unlisted reciters follow the other reading. Because this book is written for those who may not have studied Arabic grammar and morphology, this work does not include a grammatical analysis of the *āyah* nor does it use technical terms to describe the differences in *qirāʾāt*. Its goal is to make these discussions accessible to all English-speaking students through translation.

The points of variation in recitation are bolded and underlined, as well as the corresponding differences in the English translation. The place of *waqf* being discussed is marked in red in both the Arabic print as well as the translation when feasible. Within the analysis, al-Dānī's ruling on the stop is bolded. al-Ashmūnī's grade for the *waqf* is only mentioned if al-Dānī did not assign a formal classification. Otherwise, this work suffices with al-Dānī's classification. If there are differing views, al-Dānī's opinion is given preference. The reader may notice at times that the sign of *waqf* found in the Arabic verse included in the book does not match al-Dānī's classification. This is because the science of *waqf* is based on the *ijtihād* of scholars, and they differ in their recommendations of *waqf* even in the same reading (*qirāʾah*).

When possible, the *āyāt* have been taken from a word file of the relevant *qirāʾah*. Therefore, their *ḍabṭ* may look different from the *ḍabṭ* of a *muṣḥaf* in *riwāyat* Ḥafṣ. While the difference in the individual readings (*furūsh*) may be for multiple *qirāʾāt*, the verse itself will be in one of the *qārīs* readings. The verse-ends will also match the *qirāʾah* that the verse is in and therefore, may differ between the two readings.

A Note on Translation

For the English translation of the verses being discussed, the following works were referenced:

1. *The Clear Qur'ān* (Shaykh Mustafa Khattab)
2. *The Noble Qur'ān* (Mufti Taqi Usmani)
3. *The Qur'ān* (M.A.S. Abdel Haleem)
4. *Bridges' Translation of the Ten Qirā'āt of the Noble Qur'ān* (Fadel Soliman)

For each verse discussed, the translation that most clearly depicted the difference in recitation and place of stopping was chosen. In situations where none of the above clearly depicted this, the author made his best attempt at a translation in a way that captured what was being discussed. It is important to note that the purpose of the above works is clarity for an English-speaking audience which sometimes compromises a literal word for word translation in the same order they are presented in Arabic. For this reason, some translations edited to clearly showcase the difference in recitation and *waqf* may seem unnecessarily complex and slightly awkward in English.

Al-Dānī's Classification

The following are the definitions of the classification terminology used by al-Dānī in his work. It is important to note that he does not always assign a classification. In such cases, his comments are recorded in the entry and if applicable, a classification from al-Ushmūnī is provided as mentioned above. The classifications, in decreasing order of the appropriateness of stopping, are as follows:

1. *Tāmm* (Complete) – Stopping at this point and beginning with what follows is appropriate. The subsequent statement is neither grammatically nor semantically connected to what precedes it. This type of stop is typically found at the end of a narrative or complete discourse.
2. *Kāfi* (Sufficient) – Stopping here and beginning with what follows is appropriate. However, the subsequent statement is connected in meaning, though not in grammatical structure.
3. *Ḥasan* (Good) – Stopping here is acceptable, but beginning with what follows is discouraged. The subsequent statement remains connected in both meaning and grammatical structure.
4. *Qabīḥ* (Unacceptable) – Stopping here is inappropriate, as it results in a meaning that is incomplete, misleading, or unintended.

As mentioned earlier, there are many cases where al-Dānī does not assign a formal grade, but rather states that whoever recites according to a certain reading stops in a given place, whereas others do not. These instances are reflected in this work as an “appropriate place to stop”.

The reader will also notice many grammatical discussions throughout the work. We limit our discussion to what al-Dānī presents in his book (with supplementary insight from al-Ushmūnī when needed), but it is important to be aware that there may be multiple legitimate opinions on these grammatical interpretations, the scope of which is beyond the purpose of this work.

Sūrah al-Baqarah

Verse 74

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ
الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ **خَشْيَةِ اللَّهِ** وَمَا اللَّهُ بِغَفِيلٍ
عَمَّا تَعْمَلُونَ ٧٤

*Even then your hearts became hardened like a rock or even harder, for some rocks gush rivers; others split, spilling water; while others are humbled in awe of **Allah**. And Allah is never unaware of what **you** do.*

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ
الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ **خَشْيَةِ اللَّهِ** وَمَا اللَّهُ بِغَفِيلٍ
عَمَّا يَعْمَلُونَ ٧٤

*Even then your hearts became hardened like a rock or even harder, for some rocks gush rivers; others split, spilling water; while others are humbled in awe of **Allah**. And Allah is never unaware of what **they** do. (Ibn Kathīr)*

The recitations differ in their use of the second versus third person for the final verb. In the first recitation, the second person is used, maintaining consistency with the beginning of the verse, which directly addresses the Israelites. After describing the state of their hearts, Allah ﷻ continues to address them directly, emphasizing that He is completely aware of what they do. After the stop, the addressee remains the same, but the idea is complete. **Al-Dānī grades this stop as *kāfi*.**

The second recitation uses the third person, indicating a shift in the addressee that continues in the next verse where Allah ﷻ addresses the

Prophet ﷺ and his followers – “Do you (believers still) expect them to be true to you..”. A new discussion is starting here independent of the aforementioned. **Al-Dānī grades this stop as *tāmm*.**

Verse 117

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ ۖ **كُنْ** فَيَكُونُ

*The Originator of the heavens and the earth! When He decrees a matter, He simply tells it, “Be!” **And** it is!*

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ ۖ **كُنْ** فَيَكُونُ

*The Originator of the heavens and the earth! When He decrees a matter, He simply tells it, “**Be!**” **So** it is! (Ibn ‘Āmir)*

The recitations differ on the grammatical form of “it is”, which changes the grammatical structure of the sentence. As recited in the first recitation, a new clause is formed. There is an implied omission in this case (a common rhetorical technique in the Quran). The meaning would be: “*And it becomes*”, forming a complete and independent statement. For this reason, **al-Dānī grades this stop as *kāfī***.

The second recitation changes this into a conditional statement. The overall meaning is unchanged, but this sentence structure grammatically ties the command – Allah ﷻ saying “Be!” – to its result: the matter existing. Due to this connection, **al-Dānī discourages stopping at this point**.

Of note, this discussion applies to all six places in the Quran where this phrase is repeated.

Verse 119

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا ^طوَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ١١٨

Surely, We have sent you with the truth, as a bearer of good tidings, and a warner, and ***do not ask*** about the people of Hell. (Nāfi', Ya'qūb)

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا ^طوَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

Surely, We have sent you with the truth, as a bearer of good tidings, and a ***warner***, and ***you will not be asked*** about the people of Hell.

The Prophet ﷺ is a mercy to all mankind, so much so that the inevitable plight of the disbelievers weighed heavily upon him. This verse addresses that concern by reassuring him that after conveying the message, he is not responsible for their outcome.

The first recitation uses a command form instructing the Prophet ﷺ to not inquire about the dwellers of Hell: "...do not ask..", as this may cause more grief and concern for the Prophet , ﷺ who was by nature merciful and soft-hearted. The command is thematically linked, but grammatically independent of what precedes it. **Al-Dānī grades this stop as *ḥasan*.**

The second recitation uses a declarative statement absolving the Prophet ﷺ of responsibility for the people who reject his message. Grammatically this can be understood in two ways:

1. "You will not be asked..." is an independent statement, and a new idea not linked to the preceding clause. In this case, **Al-Dānī grades this stop as *kāfī*.**

2. “You will not be asked...” functions as a descriptor of the Prophet , ﷺ grammatically parallel to “bearer of good tidings” and “warner”. A literal translation in this case would read: “...a bearer of good tidings, a warner, and one who will not be asked about the people of Hell”. In this case it should not be cut off from the previous descriptors. **Accordingly, al-Dānī discourages stopping at this point.**

Verse 125

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ **وَأَمْنًا** وَاتَّخَذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

*When We made the House a frequented place for men, and a place of **peace!**
They made from the Station of Ibrāhīm a place of prayer. (Nāfi‘, Ibn ‘Āmir)*

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ **وَأَمْنًا** وَاتَّخَذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ١٢٥

*When We made the House a frequented place for men, and a place of **peace!**
Make from the Station of Ibrāhīm a place of prayer.*

The recitations vary in the verb form used in the second clause. The first reading uses the past tense plural. In this case it is a continuation of the narrative: Allah ﷻ made the Ka‘bah a place of gathering and peace, and the people subsequently took the station of Ibrāhīm as a place of prayer. As it is a continuation of a story, **al-Dānī discourages stopping here.**

In the second reading, a command form is used instructing the Prophet ﷺ and the believers to take the station of Ibrahim as a place of prayer. This is no longer a continuation of the previous story, but rather a new idea.³⁸
Al-Dānī therefore grades this stop as *tāmm*.

³⁸ Al-Ushmūnī, *Manār al-Hudā*, 48.

Verse 165

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

If only *the wrongdoers could see* the *punishment*, [*they* would certainly see] *that* all power belongs to Allah and *that* Allah is indeed severe in punishment.

وَلَوْ تَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

If only *you could see the wrongdoers when they see the punishment*, [*you* would certainly see] *that* all power belongs to Allah and *that* Allah is indeed severe in punishment. (Nāfi‘, Ibn ‘Āmir)

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ إِنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

If only *the wrongdoers could see* the *punishment*...*Indeed* all power belongs to Allah and *indeed* Allah is indeed severe in punishment. (Abū Ja‘far)

وَلَوْ تَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ إِنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

If only *you could see the wrongdoers when they see the punishment*...*Indeed* all power belongs to Allah and *indeed* Allah is indeed severe in punishment. (Ya‘qūb)

There are multiple points of difference in this verse, resulting in multiple acceptable combinations across the canonical recitations as above. There is another reading in the second instance of the verb “to see” in the *qirā’ah* of Ibn ‘Āmir but it has been omitted here as it does not directly affect the discussion of *waqf*.

For clarity, the final point of variation will be discussed first. The last two readings use the particle “indeed” while the first two use “that”. Typically, a conditional statement requires two parts: “if” and “then”. The use of “indeed” necessitates that the “then” part of this statement is omitted and

left to the imagination of the listener: “*If only you/they could see..*”.. “*Indeed*” then starts a new statement: “*Indeed, all power belongs to Allah...*”. Since this introduces a separate clause, **al-Dānī grades this stop as ḥasan.**

The first two readings use “*that*”, but vary in the verb “*to see*”, yielding two options:

1. The first reading: “*The wrongdoers see*” – In this reading, “*that*” connects back to “*they see*” The meaning becomes: “*If the wrongdoers saw...that power is with Allah*”. Due to the grammatical dependence, **al-Dānī discourages stopping at this place.**
2. The second reading: “*You see*” – In this case, the listener is the one seeing. The meaning becomes: “*If you could see the wrongdoers...You would see that all power is with Allah...*”. The second instance of the verb “*to see*” is omitted. Because the verb grammatically does not connect to the first instance of “*to see*”, **al-Dānī grades this stop as ḥasan.**

Verse 197

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

The Hajj is (to be performed in) the months that are well-known. So whoever undertakes Hajj in them, there should be **no obscenity, no sin, no quarrel in the Hajj**. Whatever good you do, Allah (fully) knows of it. Take (necessary) provisions (for the journey)—surely the best provision is righteousness. And be mindful of Me, O people of reason!

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

The Hajj is (to be performed in) the months that are well-known. So whoever undertakes Hajj in them, there should be **no obscenity and no sin. There is no quarrel in the Hajj**. Whatever good you do, Allah (fully) knows of it. Take (necessary) provisions (for the journey)—surely the best provision is righteousness. And be mindful of Me, O people of reason!
(Ibn Kathīr, Abū ‘Amr, Ya‘qūb)

The readings differ in the grammatical state of the words “obscenity”, “sin”, and “quarrel”.

In the first reading, all three nouns share the same grammatical state. They are all part of the same idea – these things are collectively prohibited during the Hajj. Disconnecting these words from one another would result in an incomplete meaning. Accordingly, **al-Dānī discourages stopping here.**

In the second reading, the first two nouns share the same grammatical state, while “quarrel” does not. This distinction separated the final phrase into an independent clause with a rhetorical omission in each part. The

full meaning can be understood as: “(There is) no obscenity and sin during the Hajj. (And there is) no quarrel (regarding the timing) of Hajj”. As this introduces a separate idea, **al-Dānī grades this stop as *kāfī*.**

Abū Ja‘far’s reading is a third option in this verse, but it is not mentioned by al-Dānī. In this reading, all three nouns are in the same grammatical state, but different than that of the first reading. As the meaning would be similar to the first reading, the same *waqf* ruling would apply. And Allah knows best.

Verse 271

إِنْ تُبْدُوا الصَّدَقَاتِ فَيَعْلَمَ هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

To give charity publicly is good, but to give to the poor privately is better for **you** **and it will absolve you** of your sins. And Allah is All-Aware of what you do. (Ḥafṣ, Ibn ‘Āmir)

إِنْ تُبْدُوا الصَّدَقَاتِ فَيَعْلَمَ هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

To give charity publicly is good, but to give it to the poor privately is better for **you** **and We will absolve you** of your sins. And Allah is All-Aware of what you do. (Ibn Kathīr, Abū ‘Amr, Shu‘bah, Ya‘qūb)

إِنْ تُبْدُوا الصَّدَقَاتِ فَيَعْلَمَ هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

To give charity publicly is good, but to give it to the poor privately is better for **you** **and We will absolve you** of your sins **as a result**. And Allah is All-Aware of what you do. (Nāfi‘, Ḥamzah, al-Kisā‘ī, Abū Ja‘far, and Khalaf)

The readings differ in both the grammatical state as well as the subject of the verb “to absolve”. However, only the grammatical state of the verb affects the ruling of the stop.

In the first two readings, the grammatical state makes the verb independent of the preceding clause, yielding two complete and independent statements: “Giving charity privately is better for you,” and “it/We will absolve you of your sins”. Al-Dānī grades this stop as **kāfi**.

In the third reading, the grammatical state of the verb connects it back to “it is” from the previous clause. It becomes an addition to the conditional statement: “*If you hide it...it is better for you and We will absolve you of your sins*”. Due to this connection, **Al-Dānī discourages stopping here.**

Verse 284

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ **اللَّهُ** فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

To Allah belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is in your hearts or conceal it, Allah will call you to account for **it and He** forgives whoever He wills, and punishes whoever He wills. And Allah is Most Capable of everything.

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ **اللَّهُ** فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

To Allah belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is in your hearts or conceal it, Allah will call you to account for **it. He** forgives whoever He wills, and punishes whoever He wills. And Allah is Most Capable of everything. (Ibn ʿĀmir, ʿĀṣim, Abū Jaʿfar, Yaʿqūb)

The readings differ in the grammatical state of the bolded verbs. The verse contains a conditional statement: “Whether you reveal what is in your hearts or conceal it...”. The grammatical state of the verbs dictates whether the bolded verbs are included in the second part of this conditional statement.

In the first reading, the verbs are included in the response to the conditional statement. An abbreviated meaning would read: “Whether you reveal what is in your hearts or conceal it, He forgives whom He wills and punishes whom He wills”. Because of the grammatical connection, **al-Dānī** discourages stopping here.

In the second reading, the grammatical state of the verb excludes them from the conditional statement, rendering a new independent idea. Accordingly, **al-Dānī grades this stop as *ḥasan*.**

Sūrah Āli ‘Imrān

Verse 18-19

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
١٨ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Allah Himself is a Witness that there is no god except Him—and so are the angels and people of knowledge - He is the Maintainer of justice. There is no god except Him; the Almighty, **All-Wise**. (18) **Certainly**, Allah’s only Way is Islam.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾
أَنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Allah Himself is a Witness that there is no god except Him—and so are the angels and people of knowledge - He is the Maintainer of justice. There is no god except Him the Almighty, **All-Wise** — (18) **and that** Allah’s only Way is Islam. (al-Kisāʾī)

The readings differ on the particle used to start verse 19. When starting with “indeed,” the previous statement is complete and a new idea is introduced. As this is the start of a new discourse, **al-Dānī grades this stop as tāmm**.

When starting with “that”, as is the case in the second reading, the statement links back to the previous verse: “Allah Himself is a witness that...”. This clause then becomes another fact that Allah , ﷻ the angels, and people of knowledge are witness to, in addition to “there is no God except Him”. Because of this grammatical and semantic connection, **al-Dānī discourages stopping here**.

Verse 36

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

When she delivered, she said, “My Lord! I have given birth to a girl,”—and Allah fully knew what *she had delivered*— “and the male is not like the *female*. I have named her Mary, and I seek Your protection for her and her offspring from Satan, the accursed”.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتُ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

When she delivered, she said, “My Lord! I have given birth to a girl and Allah fully knew what *I have delivered* and the male is not like the *female*. I have named her Mary, and I seek Your protection for her and her offspring from Satan, the accursed”. (Ibn ‘Āmir, Shu‘bah, Ya‘qūb)

The readings differ in the use of the first person versus third person in the verb “to give birth”. This affects whether the speaker is Allah ﷻ or Hannah, the mother of Maryam ﷺ.

In the first reading, the use of the third person indicates a shift from Hannah’s speech to a divine interjection. The verse begins with her speaking, after which Allah ﷻ comments: “and Allah knows best what she delivered”. Since this marks the completion of her initial statement and a transition in speaker, **al-Dānī grades this stop as *kāfi***.

In the second reading, the use of the first person continues the speech of Hannah. The entire passage remains a single, uninterrupted statement attributed to her. Because the discourse does not shift and remains

grammatically and contextually continuous, **al-Dānī discourages stopping at this point.**

Verse 47-48

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾ وَنُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾

She said: “O my Lord, how shall I have a son while no human has ever touched me?” He said: “That is how Allah creates what He wills. When He decides a matter, He simply says to it ‘Be’, and it comes to be. (47) He shall teach him the Book and the Wisdom, and the Torah and the Gospel. (Nāfi‘, ‘Āṣim, Abū Ja‘far, Ya‘qūb)

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾ وَنُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ

She said: “O my Lord, how shall I have a son while no human has ever touched me?” He said: “That is how Allah creates what He wills. When He decides a matter, He simply says to it ‘Be’, and it comes to be”. (47) We shall teach him the Book and the Wisdom, and the Torah and the Gospel.

The recitations differ in the verb at the beginning of verse 48, specifically between the third person singular “He will teach him” and the first-person plural “We will teach him”. Like the previous example, this is another case in which the chosen recitation changes whose speech is being quoted.

In the first recitation, the use of the third person renders this a continuation of the angel’s response to Maryam ﷺ, informing her what the future holds for her child, ‘Īsa ﷺ. Although he does not assign a formal classification for this stop, **al-Dānī recommends against starting from this point when reciting. Al-Ushmūnī classifies this stop as *kāfī*.**³⁹

³⁹ Al-Ushmūnī, *Manār al-Hudā*, 78.

In the second recitation, the shift to the first-person plural indicates the end of the angel's response and Allah ﷻ begins a new statement. **Al-Dānī sees this as an appropriate place to start**, but does not comment on the stop. **Al-Ushmūnī classifies this stop as *tāmm*.**⁴⁰

Of note, there is also a difference in the reading of the word “*it comes to be*” in the recitation of Imam Ibn ‘Āmir. Although that will not change the ruling of *waqf* on the word “*it comes to be*”, it does change the ruling of *waqf* on the previous word, “*be*”, as discussed under verse 117 of Sūrah al-Baqarah.

⁴⁰ Al-Ushmūnī, *Manār al-Hudā*, 77.

Verse 49

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ إِنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ
الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ
وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ٤٨

And a messenger to the Children of Israel, ‘I have come to you with a sign from
your Lord: Indeed I will make for you a bird from clay, breathe into it, and it
will become a (real) bird by Allah’s Will. (Nāfi‘, Abū Ja‘far)

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ
فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا
تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

And a messenger to the Children of Israel, ‘I have come to you with a sign from
your Lord: that I will make for you a bird from clay, breathe into it, and it will
become a (real) bird by Allah’s Will.

The readings differ in the particle introducing the second clause. The first reading uses “indeed”. The previous sentence is complete and a new one begins. It is as if ‘Īsa ﷺ informed, “I have come to you with a sign”, and someone asked, “What sign?”.⁴¹ The response of ‘Īsa ﷺ is recorded here: “Indeed I will make for you...”. Al-Dānī does not assign a formal classification here but mentions it is an acceptable starting point. Al-Ushmūnī grades this stop as *kāfi*.⁴²

⁴¹ Al-Ushmūnī, *Manār al-Hudā*, 78.

⁴² Al-Ushmūnī, *Manār al-Hudā*, 78.

The second reading uses “*that*” which grammatically connects back to, “*I have come to you with a sign...that I will make for you a bird...*”. The clause serves as an explanation of the sign itself and remains syntactically dependent on what precedes it. **Due to this connection, al-Dānī discourages stopping and starting from this point.**

Of note, al-Dānī mentions that the first reading (*indeed*) may also be interpreted as an explanation of the sign. In this case, it carries the same ruling as the second reading, and **al-Dānī discourages stopping and starting from this point.**

Verse 73

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ ٱللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ
عِنْدَ رَبِّكُمْ قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ٱللَّهُ وَٱللَّهُ وَسِعٌ عَلِيمٌ

And only believe those who follow your religion". Say, "Surely true guidance is **Allah's guidance**". *(They also said,)* "Do not believe that someone will receive knowledge similar to yours or argue against you before your Lord". Say, (O Prophet), "Indeed, all bounty is in the Hands of Allah—He grants it to whoever He wills. And Allah is All-Bountiful, All-Knowing".

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ ٱللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ
عِنْدَ رَبِّكُمْ قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ٱللَّهُ وَٱللَّهُ وَسِعٌ عَلِيمٌ

And only believe those who follow your religion". Say, "Surely true guidance is **Allah's guidance**". *[Do you believe] that* someone will receive knowledge similar to yours or argue against you before your Lord?". Say, (O Prophet), "Indeed, all bounty is in the Hands of Allah—He grants it to whoever He wills. And Allah is All-Bountiful, All-Knowing". (Ibn Kathīr)

The readings differ on whether this clause is posed as a declarative statement or a question. The verse is discussing the leaders of the People of the Book instructing their followers to not follow the Prophet ﷺ. The Prophet ﷺ is instructed to respond: "Surely true guidance is Allah's guidance".

In the first reading, there is then a shift back to the speech of the religious leaders of the People of the Book: "Do not believe that anyone would be given the like of what you have been given..." This connects thematically and rhetorically back to the beginning of their statement, forming a single, continuous discourse. Due to this connection, **al-Dānī discourages stopping at this point.**

In the second reading, the clause is posed as a question from the leaders of the People of the Book to their followers: “*Do you believe that anyone would be given the like of what you have been given...?*” as a form of rebuke and encouragement to stay on their current religion. As the question is grammatically independent, **al-Dānī does not provide a formal grade here but sees this as an appropriate stop.**

Verse 79-80

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ٧٨ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

*It is not appropriate for someone who Allah has blessed with the Scripture, wisdom, and prophethood to say to people, "Worship me instead of Allah". Rather, he would say, "Be devoted to the worship of your Lord 'alone'—by virtue of what you read in the Scripture and what **you teach**". (79) **Nor does he** order you to take the angels and prophets as lords. Would He order you to disbelief after you had been Muslims? (Nāfi', Ibn Kathīr, al-Kisā'ī, Abū Ja'far)*

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ٧٩ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

*It is not appropriate for someone who Allah has blessed with the Scripture, wisdom, and prophethood to say to people, "Worship me instead of Allah". Rather, he would say, "Be devoted to the worship of your Lord (alone)—by virtue of what you read in the Scripture and what **you teach**". (79) **Nor could he** order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?*

The readings differ on the grammatical state of the verb "to order". In the first reading, the verb is grammatically independent of what precedes it. Although the meaning remains connected, the clause stands as a separate statement: "Nor does he order you to take..".. **For this reason, al-Dānī considers it appropriate to stop and start at this point, and al-Ushmūnī classifies the stop as *kāfi*.**⁴³

⁴³ Al-Ushmūnī, *Manār al-Hudā*, 83.

In the second reading, the verb grammatically connects back to “*It is not appropriate for someone who Allah has blessed...*”. In this case, it is an addition to the list of actions deemed impossible for a prophet: “*It is also not appropriate for him to order you to take the angels and prophets as lords*”. Due to this grammatical dependence, **al-Dānī and al-Ashmūnī⁴⁴ discourage stopping here.**

⁴⁴ Al-Ushmūnī, *Manār al-Hudā*, 83.

Verse 114-115

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ
مِنَ الصَّالِحِينَ ۝ ١١٤ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

They believe in Allah and the Hereafter, and bid the Fair and forbid the Unfair, and hasten towards good deeds. They are **among the righteous**. 114 Whatever good **they** do, **they** shall never go unappreciated for it. Allah is All-Aware of the God-fearing. (Ḥaḥṣ, Ḥamzah, al-Kisāʾī, Khalaf)

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ
مِنَ الصَّالِحِينَ ۝ ١١٤ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَلَنْ تُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ۝ ١١٥

They believe in Allah and the Hereafter, and bid the Fair and forbid the Unfair, and hasten towards good deeds. They are **among the righteous**. 114 Whatever good **you** do, **you** shall never go unappreciated for it. Allah is All-Aware of the God-fearing.

The readings differ in the use of the third person versus the second person in verse 115.

When the third person is used, as in the first reading, it is a continuation of the discourse regarding the righteous people of the book in the previous verse: “...whatever good they do will not be denied”.⁴⁵ In this reading, the discussion continues to the end of verse 115. Although he does not assign a formal classification, **al-Dānī discourages stopping here; al-Ushmūnī classifies the stop as *kāfī***.⁴⁶

⁴⁵ Aḥmad al-Bukhārī, *al-Shifāʾ fi ʿIlal al-Qirāʾāt*, 321.

⁴⁶ Al-Ushmūnī, *Manār al-Hudā*, 86.

When the second person is used, as in the second reading, the verse addresses the believers. The previous discussion about the righteous from the People of the Book is concluded. Accordingly, **al-Dānī grades this stop as *tāmm*.**

Verse 132-133

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ١٣٢ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ١٣٣

And obey Allah and the Messenger, so you may be *shown mercy*. 132 *And hasten* towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful of Allah.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ١٣٢ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ١٣٣

And obey Allah and the Messenger, so you may be *shown mercy*. 132 *Hasten* towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful of Allah. (Nāfi', Ibn 'Āmir, Abū Ja'far)

The readings differ on the presence or absence of the particle "and" in the beginning of verse 133. The first reading uses "and" to introduce a new clause. Although thematically related, it is grammatically independent from what precedes it. The prior command: "Obey Allah and the Messenger" is complete, **leading to a grade of *tāmm* from al-Dānī**.

The second reading omits "and". Here the beginning of the verse connects to the "and" in the beginning of the previous verse connecting the two ideas: "And obey Allah and the Messenger, (and) hasten towards forgiveness". The same "and" connects to both. **Al-Dānī grades this stop as *kāfī***.

Verse 171

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

*They are joyful for receiving Allah's grace **and bounty**, **and that** Allah does not deny the reward of the believers.*

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

*They are joyful for receiving Allah's grace **and bounty**, **and indeed** Allah does not deny the reward of the believers. (Al-Kisā'ī)*

The readings differ in using the particle "that" versus "indeed". The first reading uses "that" to render what follows as an addition to the things they are joyful for: "They are joyful for Allah's grace and bounty, and they are joyful that Allah does not deny the reward of the believers". **Al-Dānī discourages stopping here.**

The second reading uses "indeed". This separates the clause grammatically from what precedes it. The meaning becomes: "They are joyful for Allah's grace and bounty. Indeed, Allah does not deny the reward of the believers". **Al-Dānī grades this stop as *kāfi*.**

Sūrah an-Nisā'

Verse 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ **وَالْأَرْحَامَ** إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

*O men, fear your Lord who created you from a single soul, and from it created its match, and spread many men and women from the two. And be mindful of Allah, you ask each other (for your rights) **with it** (His name), **and fear (the violation of the rights of) the womb-relations**. Surely, Allah is watchful over you.*

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ **وَالْأَرْحَامَ** إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

*O men, fear your Lord who created you from a single soul, and from it created its match, and spread many men and women from the two. And be mindful of Allah, in whose name, you ask each other (for your rights) **with it** (His name) **and the (name of) the wombs**. Surely, Allah is watchful over you. (Hamzah)*

The readings differ in the grammatical state of “the wombs”. There is also another difference in reading in this verse in the verb “to ask one other” but as it does not affect the ruling of *waqf*, it has not been mentioned.

In the first reading, “the wombs” is in the same grammatical state as the name of Allah ,ﷻ and thus another object of “be mindful”: “...be mindful of Allah and be mindful of the (ties of the) womb”. The two should not be separated from one another; al-Dānī discourages stopping at the highlighted point in this reading.

The second reading has two possible interpretations which affect stopping on “*with it*”:

1. The grammatical state of “*the wombs*” makes it an addition to “*with it*”. “*The wombs*” becomes another object in whose name people ask one another for their rights. The meaning becomes: “*you ask one another by Allah and by the wombs*”. In this case once again, the statement should be continuous. **Al-Dānī discourages stopping here.**
2. The particle *wāw* preceding “*the wombs*” is a particle of taking an oath. Instead of being tied to what precedes it, it introduces an oath regarding what comes after. The meaning becomes: “*By the wombs, Allah is watchful over you*”. **In this interpretation, al-Dānī considers this an appropriate stop.**

Sūrah al-Mā'idah

Verse 45a

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ التَّفْسِ بِالْتَّفْسِ وَالْعَيْنُ بِالْعَيْنِ وَالْأَنْفُ بِالْأَنْفِ وَالْأُذُنُ بِالْأُذُنِ وَاللِّسَنُ
بِاللِّسَنِ وَالْجُرُوحُ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الظَّالِمُونَ

We ordained for them in the Torah, "A life **for a life**, **an eye for an eye**, **a nose for a nose**, **an ear for an ear**, **a tooth for a tooth**—and for wounds equal **retaliation**".

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ التَّفْسِ بِالْتَّفْسِ وَالْعَيْنُ بِالْعَيْنِ وَالْأَنْفُ بِالْأَنْفِ وَالْأُذُنُ بِالْأُذُنِ وَاللِّسَنُ
بِاللِّسَنِ وَالْجُرُوحُ قِصَاصٌ

We ordained for them in the Torah, "A life **for a life**". **An eye for an eye**, **a nose for a nose**, **an ear for an ear**, **a tooth for a tooth**—and for wounds equal **retaliation**". (al-Kisā'i)

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ التَّفْسِ بِالْتَّفْسِ وَالْعَيْنُ بِالْعَيْنِ وَالْأَنْفُ بِالْأَنْفِ وَالْأُذُنُ بِالْأُذُنِ وَاللِّسَنُ بِاللِّسَنِ
وَالْجُرُوحُ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الظَّالِمُونَ

We ordained for them in the Torah, "A life **for a life**, **an eye for an eye**, **a nose for a nose**, **an ear for an ear**, **a tooth for a tooth**". And for wounds equal **retaliation**". (Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Abū Ja'far)

The readings differ in the grammatical state of the bolded nouns. There are two points of *waqf* in this verse that will be discussed separately.

In the first reading, all the bolded nouns are in the same grammatical state as "a life". This includes all these rulings as part of what was in the Torah:

“A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth—and for wounds equal retaliation”. **Al-Dānī does not comment on this stop, but al-Ushmūnī discourages stopping here to not separate these rulings.**⁴⁷

In the second reading, the bolded nouns are once again in the same grammatical state as one another, but different from “*a life*”. Here, “*A life for a life*” is specified as being in the Torah, whereas the remaining commandments are excluded. Due to this separation, **al-Dānī grades this stop as *kāfī***.

The third reading uses a different grammatical state for “*wounds*” only. In this reading, “*A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth*” is all specified as being in the Torah. “*And for wounds equal retaliation*” is a separate statement. As the relevant stop in this recitation would be at the place discussed in the next entry, neither al-Dānī nor al-Ushmūnī comment on this stop. However, it can be deduced from the ruling in the first reading that it would be discouraged. And Allah knows best.

⁴⁷ Al-Ushmūnī, *Manār al-Hudā*, 217.

Verse 45b

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ
بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الظَّالِمُونَ

We ordained for them in the Torah, “A life for a life, *an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth*—and for wounds equal *retaliation*”.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ
بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ

We ordained for them in the Torah, “A life for a life”. *An eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth*—and for wounds equal *retaliation*”. (al-Kisāʾi)

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ
وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الظَّالِمُونَ

We ordained for them in the Torah, “A life for a life, *an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth*”. And for wounds equal *retaliation*”. (Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Abū Ja‘far)

For this stop, what is relevant is whether “and for wounds equal retaliation” is a separate statement or a part of the preceding list.

As detailed in the previous entry, the first two readings use the same grammatical state on “wounds” as the rest of the nouns in the preceding list. It therefore should not be isolated. Accordingly, **al-Dānī discourages stopping here**. Of note, he does not explicitly address the case of the

second recitation, but the same reasoning would apply. And Allah knows best.

In the third reading however, “*wounds*” is in a different grammatical state, excluding it from the preceding list of rulings in the Torah. As a separate idea is being discussed, **al-Dānī grades this stop as *kāfī*.**

Verse 46-47

وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَعَاتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى
وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾ وَلِيَحْكُمَ أَهْلَ الْإِنْجِيلِ بِمَا
أَنزَلَ اللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

*Then in the footsteps of the prophets, We sent Jesus, son of Mary, confirming the Torah revealed before him. And We gave him the Gospel containing guidance and light and confirming what was revealed in the Torah—a guide and a lesson to the **God-fearing**. (46) **So let the people of the Gospel** judge by what Allah has revealed in it. And those who do not judge by what Allah has revealed are truly the rebellious.*

وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَعَاتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى
وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾ وَلِيَحْكُمَ أَهْلَ الْإِنْجِيلِ بِمَا
أَنزَلَ اللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

*Then in the footsteps of the prophets, We sent Jesus, son of Mary, confirming the Torah revealed before him. And We gave him the Gospel containing guidance and light and confirming what was revealed in the Torah—a guide and a lesson to the **God-fearing**, (46) **and so that the people of the Gospel** judge by what Allah has revealed in it. And those who do not judge by what Allah has revealed are truly the rebellious. (Hamzah)*

The readings differ on the verb form used to start verse 47. In the first reading, the verb is in the form of a command, grammatically independent from what precedes. Accordingly, al-Dānī considers it acceptable to start reciting from verse 47. However, he does not comment on the stop. Al-Ushmūnī grades the stop as *kāfī*.⁴⁸

⁴⁸ Al-Ushmūnī, *Manār al-Hudā*, 121.

The second reading has two grammatical possibilities:

1. The particle preceding the verb indicates “so that” and is grammatically connected to “*And We gave him the Gospel*”. The meaning becomes: “*And We gave him the Gospel...so that the people of the Gospel judge by what Allah has revealed...*” In this case, due to the grammatical connection, **al-Dānī discourages starting from here; Al-Ushmūnī discourages stopping at the end of verse 46.**⁴⁹
2. The particle preceding the verb indicates “so that” and is grammatically connected to an omitted verb. The omitted verb in this case would be “*We revealed*”. The meaning would then be: “*We revealed it so that the people of the Gospel judge by what Allah has revealed...*” Because this would make it an independent statement, **al-Dānī considers it acceptable to start here in this grammatical analysis.**

⁴⁹ Al-Ushmūnī, *Manār al-Hudā*, 121.

Verse 49-50

فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ^ط وَإِنَّ كَثِيرًا مِّنَ النَّاسِ **لَفَاسِقُونَ** ﴿٤٩﴾
أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ^ج وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

...If they turn away, then know that it is Allah's Will to repay them for some of their sins, and that many people are **indeed rebellious**. (49) Is it the judgment of ignorance **they** seek? Who could be a better judge than Allah for people of sure faith?

فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ^ط وَإِنَّ كَثِيرًا مِّنَ النَّاسِ **لَفَاسِقُونَ** ﴿٥٠﴾
أَفَحُكْمَ الْجَاهِلِيَّةِ تَبْغُونَ^ج وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

...If they turn away, then know that it is Allah's Will to repay them for some of their sins, and that many people are **indeed rebellious**. (49) Is it the judgment of ignorance **you** seek? Who could be a better judge than Allah for people of sure faith? (Ibn 'Āmir)

The readings differ in the use of third person (“they seek”) versus second person (“you seek”) in verse 50. In the first reading, the use of third person continues the discourse about those described as rebellious at the end of verse 49. Because the beginning of the discussion starts at the previous verse, **al-Dānī discourages starting recitation from verse 49.**

In the second reading, the use of the second person shifts the conversation to a direct address to the listener. This marks the start of a new discourse, separating it from the previous description. **Al-Dānī sees this as an acceptable place to start. Al-Ushmūnī considers this stop kāfi.**⁵⁰

⁵⁰ Al-Ushmūnī, *Manār al-Hudā*, 121.

Verse 52-53

فَعَسَىٰ اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ **نَدِيمِينَ** ٥٢ وَيَقُولُ
الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَلُهُمْ فَأَصْبَحُوا
خَسِيرِينَ

...But perhaps Allah will bring about victory or another favor by His command, and they will be regarding what they have hidden in their hearts **regretful**.
(52) **And the believers will say**, ‘Are these the men who swore by God using their strongest oaths that they were with you?’ All they did was in vain: they have lost everything. (‘Āṣim, Ḥamzah, al-Kisā’ī, Khalaf)

فَعَسَىٰ اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ **نَدِيمِينَ** ٥٢ وَيَقُولُ
الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَلُهُمْ
فَأَصْبَحُوا خَسِيرِينَ

...But perhaps Allah will bring about victory or another favor by His command, and they will be regarding what they have hidden in their hearts **regretful**.
(52) **(and perhaps) the believers will say**, ‘Are these the men who swore by God using their strongest oaths that they were with you?’ All they did was in vain: they have lost everything. (Abū ‘Amr, Ya‘qūb)

فَعَسَىٰ اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ **نَدِيمِينَ** ٥٢ وَيَقُولُ
الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَلُهُمْ
فَأَصْبَحُوا خَسِيرِينَ

..But perhaps Allah will bring about victory or another favor by His command, and they will be regarding what they have hidden in their hearts **regretful**.
(52) **The believers will say**, ‘Are these the men who swore by God using their strongest oaths that they were with you?’ All they did was in vain: they have lost everything.

The readings differ in the grammatical state of the verb “they will say” as well as the presence of the particle “and” in the beginning of the verse.

However, only the grammatical state of the verb affects the discussion on *waqf*.

The first and third readings use a grammatical state that starts a new sentence. The statement of the believers is semantically independent of the previous verse. **Al-Dānī considers this an acceptable place to stop. Al-Ushmūnī considers this stop *kāfī*.**⁵¹

The second reading, however, uses a grammatical state that connects the verb to “*But perhaps*” in the previous verse. The meaning becomes: “*But perhaps Allah will bring about victory...and perhaps the believers will say...*” **Due to the grammatical dependence, al-Dānī discourages stopping here.**

⁵¹ Al-Ushmūnī, *Manār al-Hudā*, 121.

Sūrah al-An‘ām

Verse 54

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ **الرَّحْمَةَ** إِنَّهُ مَن
عَمِلَ مِنكُم سُوْءًا بِجَهْلَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَّحِيمٌ

When those who believe in Our verses come to you, say to them, “Peace on you.
Your Lord has prescribed for Himself **mercy**. **Indeed** if any one of you does an
evil deed out of ignorance and thereafter repents and mends his ways, then He
is Most-Forgiving, Very-Merciful.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ **الرَّحْمَةَ** أَنَّهُ مَن
عَمِلَ مِنكُم سُوْءًا بِجَهْلَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَّحِيمٌ

When those who believe in Our verses come to you, say to them, “Peace on you.
Your Lord has prescribed for Himself **mercy**, **so that** if any one of you does an
evil deed out of ignorance and thereafter repents and mends his ways, then He
is Most-Forgiving, Very-Merciful. (Nāfi‘, Ibn ‘Āmir, ‘Āṣim, Abū Ja‘far, Ya‘qūb)

The bolded readings differ in the particle “indeed” versus “that”. When
“indeed” is used as in the first reading, there are two possible
interpretations:

1. It is the start of a new sentence grammatically independent of what precedes it. In this case, **al-Dānī grades this stop as *kāfi***.
2. It is an elaboration of “mercy”: “Your Lord has prescribed for Himself mercy – **Indeed if any one of you...**” **In this interpretation, al-Dānī discourages stopping here.**

When “that” is used as in the second reading, there are again two grammatical possibilities:

1. What follows is a substitution for “mercy” – “Your Lord has prescribed for Himself that if any of you does an evil deed...” In this situation, **al-Dānī discourages stopping here.**
2. There is an omission here with the implied meaning being: “(It is) that if any of you...” . **In this case, the sentence is complete, and al-Dānī grades this stop as *kāfī*.**

Note: The *qurrā'* also differ in their reading of the word *فَاتَّ* later in the verse, but that does not have any bearing on the discussion of *waqf* on the word *rahmah*.

Verse 91

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاءَ
بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ يَجْعَلُونَهُ قَرَاطِيسَ يُبْدُونَهَا وَيُخْفُونَ كَثِيرًا وَعَلَّمْتُم مَّا لَمْ تَعْلَمُوا
أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

They did not hold Allah in due esteem when they said, "Allah has not sent down anything to a human being". Say, "Who has sent down the Book brought by Mūsā as a light and a guidance for **people**, which **you keep** in various sheets (some of which) **you disclose** and a lot of which **you conceal**, and (by which) you were taught what you did not know, neither you nor your fathers?" Say, "Allah". Then leave them to play with whatever they indulge in.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاءَ
بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ يَجْعَلُونَهُ قَرَاطِيسَ يُبْدُونَهَا وَيُخْفُونَ كَثِيرًا وَعَلَّمْتُم مَّا لَمْ تَعْلَمُوا
أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

They did not hold Allah in due esteem when they said, "Allah has not sent down anything to a human being". Say, "Who has sent down the Book brought by Mūsā as a light and a guidance for **people**", which **they keep** in various sheets (some of which) **they disclose** and a lot of which **they conceal**, and (by which) you were taught what you did not know, neither you nor your fathers?" Say, "Allah". Then leave them to play with whatever they indulge in.
(Ibn Kathīr, Abū ‘Amr)

The readings differ between the use of the second person and the third person in the bolded verbs. The first reading uses the second person, which makes the clause a continuation of what Allah ﷻ is instructing the Prophet ﷺ to say to the People of the Book. A single continuous statement is maintained. **Al-Dānī therefore discourages stopping here.**

The second reading uses the third person. This shift in perspective signals a transition from what the Prophet ﷺ is instructed to say to a description

of the People of the Book: “*They keep it in various sheets some of which they disclose and a lot of which they conceal*”. This is grammatically independent of what precedes it. **Al-Dānī sees this as an appropriate place to stop.**

Al-Ushmūnī discusses two possibilities in the second reading.

1. Discussion is identical to that of al-Dānī, in which case **al-Ushmūnī grades this stop as ḥasan.**
2. The verse describes two different groups of people. “...*which they keep in various sheets (some of which) they disclose, and a lot of which they conceal*” refers to the people of the Book. What follows thereafter, “*and (by which) you were taught what you did not know..*”. addresses the believers directly. This forms two independent statements. **Al-Ushmūnī considers this stop kāfī.**⁵²

⁵² Al-Ushmūnī, *Manār al-Hudā*, 134.

Verse 109

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنَنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ
أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

*They have sworn forceful oaths by Allah that if a sign comes to them, they will surely believe in it. Say, "Signs are in Allah's power alone". What will make you **realize that** even when they (the signs) come, they will not believe?*

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنَنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ
إِنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

*They have sworn forceful oaths by Allah that if a sign comes to them, they will surely believe in it. Say, "Signs are in Allah's power alone". What will make you **realize** (their state)? **Indeed** even when they (the signs) come, they will not believe. (Ibn Kathīr, Abū ‘Amr, Shu‘bah, Ya‘qūb, Khalaf)*

There are three words in this verse that are places of difference in the canonical readings. However, only the difference between the particle “that” and “indeed” affect the discussion on *waqf*.

The first reading uses “that” to continue the question posed by Allah ﷻ to the believers, who were hopeful that if a sign came the disbelievers would finally accept the truth. **Because the question is a single construct, al-Dānī discourages stopping here.**

The second reading uses “indeed”, signaling the start of an independent clause. In this reading, the question ends at “What will make you realize (their state)?” with a rhetorical omission (their state) to complete the question. “Indeed” starts a declarative statement describing their state : “...even if a sign comes they will not believe”. **Al-Dānī considers this stop as *tāmm*.**

Verse 127-128

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا يَمْعَشَرِ الْجِنِّ قَدْ
إِسْتَكْبَرْتُمْ مِنَ الْإِنسِ...

*They will have the Home of Peace with their Lord, Who will be their Guardian because of what they used to do. 127 The Day **We** will gather them together and say, "O assembly of jinn! You misled humans in great numbers".*

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا يَمْعَشَرِ الْجِنِّ قَدْ
أَسْتَكْبَرْتُمْ مِنَ الْإِنسِ...

*They will have the Home of Peace with their Lord, Who will be their Guardian because of what they used to do. 127 The Day **He** will gather them together and say, "O assembly of jinn! You misled humans in great numbers". (Hafṣ, Rawḥ)*

The readings differ in the use of the honorific first person plural and third person in the beginning of verse 128. In the first reading, the shift to the honorific plural starts a new independent idea. The previous discourse is complete with "He will be their guardian because of what they used to do". **Al-Dānī considers this an appropriate stop; al-Ushmūnī grades it as *tāmm*.**⁵³

The second reading uses the third person to continue speaking about Allah , ﷻ maintaining consistency with the end of the previous verse. The meaning becomes: "He will be their guardian because of what they used to do, the day He will gather them together..." **Due to the grammatical dependence, al-Dānī discourages stopping here.**

⁵³ Al-Ushmūnī, *Manār al-Hudā*, 138.

Verse 132

وَلِكُلِّ دَرَجَةٌ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

For all people, there are ranks according to what they *did*, and your Lord is not unaware of what *they* do.

وَلِكُلِّ دَرَجَةٌ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

For all people, there are ranks according to what they *did*, and your Lord is not unaware of what *you* do. (Ibn 'Āmir)

The readings differ in the person of the last verb. The first reading uses the third person, maintaining consistency with the beginning of the verse: “For all people there are ranks”. The third person refers to these same people. **Al-Dānī discourages stopping here.**

The second reading shifts to the second person to end the verse. The verse starts with a description but ends with a direct address with a rhetorical omission: “(Say to them O Prophet): Your Lord is not unaware of what you do”. **Al-Dānī sees this as an appropriate stop; al-Ushmūnī grades it as *tāmm*.**⁵⁴

⁵⁴ Al-Ushmūnī, *Manār al-Hudā*, 138.

Verse 152-153

...وَإِذَا قُلْتُمْ فَأَعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَلَّيْتُ بِهِ ۚ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾
وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَلَّيْتُ
بِهِ ۚ لَعَلَّكُمْ تَتَّقُونَ

Whenever you speak, maintain justice—even regarding a close relative. And fulfil your covenant with Allah. This is what He has commanded you, so perhaps you will be **mindful**. 152 **And that** this is My path that is straightforward. So, follow it, and do not follow the ways, lest they should make you deviate from His way. This is what He has enjoined upon you, so that you may be God-fearing.

...وَإِذَا قُلْتُمْ فَأَعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَلَّيْتُ بِهِ ۚ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾
وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَلَّيْتُ
بِهِ ۚ لَعَلَّكُمْ تَتَّقُونَ

Whenever you speak, maintain justice—even regarding a close relative. And fulfil your covenant with Allah. This is what He has commanded you, so perhaps you will be **mindful**. 152 **And that** this is My path that is straightforward. So, follow it, and do not follow the ways, lest they should make you deviate from His way. This is what He has enjoined upon you, so that you may be God-fearing. (Ibn ‘Āmir, Ya‘qūb)

...وَإِذَا قُلْتُمْ فَأَعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَلَّيْتُ بِهِ ۚ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾
وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَلَّيْتُ
بِهِ ۚ لَعَلَّكُمْ تَتَّقُونَ

Whenever you speak, maintain justice—even regarding a close relative. And fulfil your covenant with Allah. This is what He has commanded you, so perhaps you will be **mindful**. 152 **And indeed** this is My path that is straightforward. So, follow it, and do not follow the ways, lest they should make you deviate from His way. This is what He has enjoined upon you, so that you may be God-fearing. (Ḥamzah, al-Kisā’ī, Khalaf)

The readings differ on the particle used to start verse 153, which affects stopping at the end of verse 152. There are also two readings of the verb "to be mindful" at the end of verse 152, but this has no bearing on the *waqf*.

The first two readings use different forms of "*that*". This establishes a connection to the ending of the previous verse. The meaning is: "*This is what He has commanded you that you may be mindful, and that this is My path..*".

Due to this connection, al-Dānī discourages stopping here in the first and second readings.

The third reading uses the particle "*indeed*," which starts a new idea semantically independent from the previous verse: "*Indeed, this is My path*". **Al-Dānī grades the stop as *tāmm* in this reading.**

Sūrah al-A‘rāf

Verse 26

يَبْنَیْ ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْءَاتِكُمْ **وَرِيْشًا** وَلِبَاسٌ الَّتَقْوَى ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ
ءَايَتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

O children of Adam! We have provided for you clothing to cover your nakedness and as an **adornment**. **But** the garment of piety, that is better. This is one of Allah’s bounties, so perhaps you will be mindful.

يَبْنَیْ ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْءَاتِكُمْ **وَرِيْشًا** وَلِبَاسٌ الَّتَقْوَى ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ
ءَايَتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

O children of Adam! We have provided for you clothing to cover your nakedness and as an **adornment** **and** the garment of piety. That is better. This is one of Allah’s bounties, so perhaps you will be mindful. (Nāfi‘, Ibn ‘Āmir, al-Kisā’ī, Abū Ja‘far)

The readings differ on the grammatical state of “garment”. In the first reading, the grammatical state renders the statement a new sentence: “*But the garment of piety – that is better*”. Clothing is a provision from Allah ﷻ, but the best clothing is that of modesty and righteousness. Because it is the start of a new idea, **al-Dānī considers this an appropriate place to stop. Al-Ushmūnī considers this kāfi.**⁵⁵

In the second reading, the grammatical state of “clothing” is the same as the first mention of “clothing” earlier in the verse. The clothing of piety here is acknowledged as another provision from Allah ﷻ. The meaning then becomes: “*We have provided for you clothing...and we have provided for*

⁵⁵ Al-Ushmūnī, *Manār al-Hudā*, 143.

*you the garment of piety".*⁵⁶ Due to the grammatical continuity, **al-Dānī** discourages stopping here.

⁵⁶ Al-Ushmūnī, *Manār al-Hudā*, 143.

Verse 32

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ كَذَلِكَ نَفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Say, "Who has prohibited the adornment Allah has brought forth for His servants, and the wholesome things of sustenance?" Say, "They are for the believers during this **worldly life** (though shared by others), **while they are exclusive** for them on the day of Resurrection. This is how We elaborate the verses for people who understand".

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ كَذَلِكَ نَفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Say, "Who has prohibited the adornment Allah has brought forth for His servants, and the wholesome things of sustenance?" Say, "They are for the believers during this **worldly life** (though shared by others). **Exclusive (for them)** on the day of Resurrection. This is how We elaborate the verses for people who understand". (Nāfi')

The readings differ on the grammatical state of "exclusive". In the first reading, the grammatical state of "exclusive" makes it a description of the state of those who believe in the day of judgement. It is a singular idea: even though the provision is shared in this life, it will be exclusive to them on that day. **Al-Dānī discourages stopping here.**

In the second reading, the grammatical state of "exclusive" introduces a new sentence with a rhetorical omission. The meaning becomes: "They are for the believers during this worldly life. (They are) Exclusive (for them) on the day

of Resurrection". Two separate statements are formed. **Al-Dānī saw this as an appropriate place to stop. Al-Ushmūnī grades this stop as ḥasan.**⁵⁷

⁵⁷ Al-Ushmūnī, *Manār al-Hudā*, 144.

Verse 54

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ
الْتَّهَارَ يَطْلُبُهُ **حَثِيثًا** وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ
رَبُّ الْعَالَمِينَ

Your Lord is Allah, who created the heavens and earth in six Days, then established Himself on the throne; He makes the night cover the day in swift **pursuit**; **(He created)** the sun, moon, and stars to be subservient to His command; all creation and command belong to Him. Exalted be Allah, Lord of all the worlds!

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ
الْتَّهَارَ يَطْلُبُهُ **حَثِيثًا** وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ
رَبُّ الْعَالَمِينَ

Your Lord is Allah, who created the heavens and earth in six Days, then established Himself on the throne; He makes the night cover the day in swift **pursuit**; The sun, moon, and stars **are** subservient to His command; all creation and command belong to Him. Exalted be Allah, Lord of all the worlds! (Ibn ʿĀmir)

There is also a difference in reading for the verb “to cover”. However, it does not affect the place of *waqf*.

The readings differ in the grammatical state of the highlighted nouns. The grammatical state used for the nouns in the first reading makes these nouns additional objects for “The one who created”. The meaning connects to the verb to form: “Your Lord is Allah, who created...the sun, moon, and stars to be subservient to His command”. Therefore, al-Dānī discourages stopping here.

The grammatical state used in the second reading yields a new sentence where the highlighted nouns become the subject and the end of the clause is the predicate: "The sun, moon, and stars are subservient to His command". An independent idea is formed. Accordingly, **al-Dānī sees this as an appropriate place to stop; al-Ushmūnī grades it as *aḥsan* in this reading**, meaning it is a better stop than the word "*throne*" that comes earlier in the verse.⁵⁸

⁵⁸ Al-Ushmūnī, *Manār al-Hudā*, 146.

Verse 140-141

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى **الْعَالَمِينَ** ﴿١٤٠﴾ وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ
يُسْؤُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَلِكَ بَلَاءٌ مِّن رَّبِّكُمْ
عَظِيمٌ

He added, “Shall I seek for you a god other than Allah, while He has honoured you above the **others**?” 140 And ‘remember’ when **We** rescued you from the people of Pharaoh, who afflicted you with dreadful torment—killing your sons and keeping your women. That was a severe test from your Lord.

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى **الْعَالَمِينَ** ﴿١٤٠﴾ وَإِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ
يُسْؤُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَلِكَ بَلَاءٌ مِّن رَّبِّكُمْ
عَظِيمٌ

He added, “Shall I seek for you a god other than Allah, while He has honoured you above the **others**?” 140 And ‘remember’ when **He** rescued you from the people of Pharaoh, who afflicted you with dreadful torment—killing your sons and keeping your women. That was a severe test from your Lord”. (Ibn ‘Āmir)

The readings differ on the person of the verb “to rescue”. The first reading concludes the dialogue of Mūsā ﷺ, “Shall I seek for you a god other than Allah while He has honored you above the others?”. Then, there is a shift to Allah ﷻ speaking using the honorific plural “And remember when We rescued you...”. **Al-Dānī does not comment on the stop but considers verse 141 an appropriate place to begin reciting. Al-Ushmūnī classifies stopping here as *kāfi*.**⁵⁹

⁵⁹ Al-Ushmūnī, *Manār al-Hudā*, 150.

The second reading continues the use of the third person as a continuation of the dialogue of Mūsā  from verse 140. As it is a continuation of a dialogue, **al-Dānī discourages beginning recitation from verse 141.**

Verse 172

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي ءَادَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ
شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

And when your Lord brought forth their progeny from the loins of the children of 'Ādam, and made them testify about themselves, "Am I not your Lord?" They said, "**Of course**, We testify". Lest **you** should say on the Day of Judgment, "We were unaware of this".

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي ءَادَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ
شَهِدْنَا أَنْ يَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

And when your Lord brought forth their progeny from the loins of the children of 'Ādam, and made them testify about themselves, "Am I not your Lord?" They said, "**Of course**, We testify". Lest **they** should say on the Day of Judgment, "We were unaware of this". (Abū 'Amr)

The readings differ in the use of second versus third person in the ending clause of the verse. There are two readings in the word "their progeny" as well that do not affect the place of *waqf*.

The use of the second person in the first reading continues the dialogue that started with "Am I not your Lord?". A back-and-forth dialogue is established:

"Am I not your Lord?"

"Of Course, We testify"

"Lest you should say on the Day of Judgement..."

Each dialogue is a complete rhetorical unit. **Therefore, al-Dānī classifies this stop as *tāmm*.**

The second reading's use of the third person connects the clause back to "*and made them testify about themselves*" where the third person is also used. The structure becomes a continuous narrative rather than a direct dialogue exchange. **Al-Dānī discourages stopping here.**

Verse 186

مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

For those whom Allah lets go astray, there is no guide for *him*, and *He leaves* them wandering blindly in their rebellion.

مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

For those whom Allah lets go astray, there is no guide for *him*, and *We leave* them wandering blindly in their rebellion. (Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Abū Ja‘far)

مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

For those whom Allah lets go astray, there is no guide for *him*, and *so He leaves* them wandering blindly in their rebellion. (Ḥamzah, al-Kisā‘ī, Khalaf)

There are three readings here, all of which use different forms of the verb “to leave”. The first reading uses the third person, which allows for two grammatical possibilities:

1. The previous idea is complete, and a new idea is introduced. **In this case, al-Dānī considers this an acceptable place to stop without assigning a formal grade.**
2. “And He leaves them” is grammatically an addition to “there is no one to guide,” serving as an additional descriptor of “those whom Allah lets go astray”. In this interpretation, **al-Ushmūnī discourages stopping here.**⁶⁰ Al-Danī does not mention this interpretation.

⁶⁰ Al-Ushmūnī, *Manār al-Hudā*, 154.

The second reading uses the first-person honorific plural. The explanation regarding the first reading also applies here. **Al-Dānī considers this an appropriate stop. Al-Ushmūnī classifies it as *kāfi*.**⁶¹

The third reading uses the third person, but a different grammatical state. This grammatical state makes it the second part of a conditional statement. The condition is “*Those whom Allah lets go astray*”, with the consequence being “*there is no one to guide him and He leaves them wandering...*”. So as not to separate the two parts of a conditional statement, **al-Dānī discourages stopping here.**

⁶¹ Al-Ushmūnī, *Manār al-Hudā*, 154.

Sūrah al-ʿAnfāl

Verse 19

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدَّ وَلَنْ تُغْنِيَ عَنْكُمْ
فِيئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ **وَإِنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ**

*If you sought judgment, now it has come to you. And if you cease, it will be for your own good. But if you persist, We will persist. And your forces will not benefit you whatsoever no matter how **numerous**. ~~For~~ Allah is with the believers. (Nāfiʿ, Ibn ʿĀmir, Ḥaḥṣ, Abū Jaʿfar)*

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدَّ وَلَنْ تُغْنِيَ عَنْكُمْ
فِيئَتُكُمْ شَيْئًا وَلَوْ **كَثُرَتْ** **وَإِنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ**

*If you sought judgment, now it has come to you. And if you cease, it will be for your own good. But if you persist, We will persist. And your forces will not benefit you whatsoever no matter how **numerous**. **Indeed**, Allah is with the believers.*

The readings differ on the particle introducing the final clause. The particle used in the first reading connects the clause to what precedes it. The meaning becomes: “And your forces will not benefit you no matter how numerous because Allah ﷻ being with the believers is cited as a reason the opposing armies will fail. **Al-Dānī discourages stopping here.**

In the second reading, the particle used is “indeed”. In this reading, Allah ﷻ being with the believers is a declarative separate statement. **Al-Dānī therefore considers this stop kāfī.**

Verse 59

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ

Do not let those disbelievers think they are not within *reach*. *Indeed*, they will have no escape.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ

Do not let those disbelievers think they are not within *reach*, *for* they will have no escape. (Ibn ‘Āmir)

Once again, the readings differ on the final particle. The first reading uses “*Indeed*” to render a complete and independent declarative statement. **Al-Dānī considers this stop *kāfi*.**

The particle used in the second reading connects the clause to what precedes it. The meaning becomes “*Do not let those disbelievers think...because they will have no escape*”. The fact that they will have no escape is the reason they should not delude themselves into thinking the contrary. Due to the grammatical connection, **al-Ushmūnī discourages stopping here.**⁶² **Al-Dānī discourages beginning recitation from here.**

There is also another difference in reading in this verse in the verb “*to think*” but as it does not affect the ruling of *waqf*, it has not been mentioned.

⁶² Al-Ushmūnī, *Manār al-Hudā*, 160.

Sūrah al-Tawbah

Verse 40

...فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ

So Allah sent down His serenity upon him, and supported him with forces you did not see, and made the word of the disbelievers **lowest**. **And the Word of Allah is supreme**. And Allah is Almighty, All-Wise.

...فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ

So Allah sent down His serenity upon him, and supported him with forces you did not see, and made the word of the disbelievers **lowest** **and the Word of Allah supreme**. And Allah is Almighty, All-Wise. (Ya'qūb)

The readings differ on the grammatical state of "word". In the first reading, the grammatical state used makes a declarative statement independent of what precedes: "The Word of Allah is supreme". Al-Dānī grades this stop as **kāfi**.

In the second reading, the grammatical state of "word" makes it a second object of the verb "He made". The meaning becomes: "He made the word of the disbelievers the lowest, and He made the word of Allah supreme..." **Due to this connection, al-Dānī discourages stopping here.**

Verse 106-107

وَعَاخِرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ **حَكِيمٌ** ﴿١٠٦﴾ وَالَّذِينَ اتَّخَذُوا
مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ...

And some others are left for Allah's decision, either to punish them or turn to them in mercy. And Allah is All-Knowing, **All-Wise**. (106) **And there are those** who set up a mosque to cause harm, promote disbelief, divide the believers, and as a base for those who had previously fought against Allah and His Messenger...

وَعَاخِرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ **حَكِيمٌ** ﴿١٠٧﴾
الَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ
قَبْلُ...

And some others are left for Allah's decision, either to punish them or turn to them in mercy. And Allah is All-Knowing, **All-Wise**. (106) **Those** who set up a mosque to cause harm, promote disbelief, divide the believers, and as a base for those who had previously fought against Allah and His Messenger...(Nāfi', Ibn 'Āmir, Abū Jā'far)

The readings differ on the presence or absence of the conjunction “and” to start verse 107. In the first reading, the presence of “and” creates a semantic connection to what precedes. The implied meaning is “And from them are those who set up a mosque...”. Despite the connection, the previous statement's meaning remains complete when stopping. **Therefore, al-Dānī grades stopping at the end of verse 106 as kāfī.**

When the particle is absent, as in the second reading, the semantic connection is no longer present. A new independent statement begins. **In this case, al-Dānī grades this stop as tāmm.**

Verse 125-126

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَكَّرُونَ

*But as for those with sickness in their hearts, it has increased them only in wickedness upon their wickedness, and they die as **disbelievers**. (125) Do **they** not see that they are tried once or twice every year? Yet they neither repent nor do they learn a lesson.*

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أَوَلَا تَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَكَّرُونَ

*But as for those with sickness in their hearts, it has increased them only in wickedness upon their wickedness, and they die as **disbelievers**. (125) Do **you** not see that they are tried once or twice every year? Yet they neither repent nor do they learn a lesson. (Ḥamzah, Ya'qūb)*

The readings differ in use of the third person versus second person to start verse 126. The use of the third person in the first reading refers back to the disbelievers referenced in verse 125. The question is posed: “Do they not see...?” **Al-Dānī discourages stopping here** due to this semantic connection.

The use of the second person in the second reading indicates the beginning of a new clause directly addressing the believers: “Do you not see?” **As this marks a new discourse, al-Dānī considers this an appropriate stop; al-Ushmūnī classifies this stop as *tāmm*.**⁶³

⁶³ Al-Ushmūnī, *Manār al-Hudā*, 171.

Sūrah Yūnus

Verse 5

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

*He is the One Who made the sun a radiant source and the moon a reflected light ,with precisely ordained phases, so that you may know the number of years and calculation . Allah did not create all this except for a **purpose** .**He makes** the signs clear for people of knowledge.*

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

*He is the One Who made the sun a radiant source and the moon a reflected light, with precisely ordained phases, so that you may know the number of years and calculation. Allah did not create all this except for a **purpose**. **We make** the signs clear for people of knowledge. (Nāfi‘, Ibn ‘Āmir, Shu‘bah, Hamzah, al-Kisā’ī, Abū Ja‘far, Khalaf)*

The readings differ in their use of the third person versus the first person for the verb “to make clear”. The first reading uses the third person which maintains consistency with what precedes: “Allah did not create all this except for a purpose”. The “He” refers back to the name of Allah . ﷻ Because of this semantic connection, **al-Dānī discourages stopping here.**

In the second reading, the shift to the honorific first person plural introduces a new pattern of discourse. Since it is no longer a direct continuation of what precedes, **al-Dānī grades this stop as kāfī.**

There is also a difference in the readings of the word “radiant source”. As it does not have any effect on the place of *waqf*, it has not been discussed.

Verse 16

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ **عَلَيْكُمْ** وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ

Say, “Had Allah willed, I would not have recited it to **you**, ***nor would He have made it known to you***. I had lived my whole life among you before this. Do you not understand?”

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ **عَلَيْكُمْ** وَلَا أَدْرَاكُمْ بِهِ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ

Say, “Had Allah willed, I would not have recited it to **you**, ***and He would certainly have made it known to you***. I had lived my whole life among you before this. Do you not understand?” (Ibn Kathīr)

The readings differ in negation versus affirmation of the bolded clause. The first reading continues the negation through both clauses: “I would not have recited it to you, nor would He have made it known to you”. The negations are coordinated and should not be separated. Therefore, **al-Dānī discourages stopping here.**

The second reading uses an affirmation instead. The meaning becomes: “Had Allah willed, I would not have recited it to you, and He would have made it known to you (by other means)”. The meaning is still connected, but it is the start of a new idea. Accordingly, **al-Dānī grades this stop as ḥasan.**

Verse 23

فَلَمَّا أَنْجَيْهِمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بُغِيكُمْ عَلَى أَنْفُسِكُمْ مَتَنَعِ
الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

But as soon as He rescues them, they transgress in the land unjustly. O humanity! Your transgression against **your own souls** *is only* brief enjoyment in this worldly life, then to Us is your return, and then We will inform you of what you used to do.

فَلَمَّا أَنْجَلَهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بُغِيكُمْ عَلَى أَنْفُسِكُمْ مَتَنَعِ
الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

But as soon as He rescues them, they transgress in the land unjustly. O humanity! Your transgression is only against **your own souls** *as you pursue* brief enjoyment in this worldly life, then to Us is your return, and then We will inform you of what you used to do. (Ḥafṣ)

The readings differ in the grammatical state of “brief enjoyment”, which introduces a subtle change in the meaning of the verse.

The grammatical state used in the first reading allows for two interpretations:

1. The subject is “your transgression” and the predicate is “against yourselves”, making the meaning: “Your transgression is against yourselves”. What follows is a new idea: “That is the brief enjoyment in this worldly life”. Because the idea is complete, **al-Dānī grades this stop as *kāfī* in this interpretation.**
2. The subject is “your transgression” and the predicate is “brief enjoyment”, making the meaning: “Your transgression is only a brief enjoyment in this worldly life”. In this interpretation, stopping here would leave the statement incomplete. **Al-Dānī discourages stopping here.**

The second reading uses a grammatical state which necessitates “*brief enjoyment*” be the object of “*your transgression*”. There is a rhetorical omission here such that the actual verb “*to transgress*” is absent, however the grammatical connection remains. **Therefore, al-Dānī discourages stopping here.**

Verse 81

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهٖ **السَّحَرِ** إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

So, when they had cast, Moses said, “*What you have brought is sorcery*. Allah will certainly bring it to naught. Be assured that Allah does not set right the work of the mischief-makers”.

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهٖ **ءَالسَّحَرِ** إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

So, when they had cast, Moses said, “*What you have brought? Is it sorcery?* Allah will certainly bring it to naught. Be assured that Allah does not set right the work of the mischief-makers”. (Abū ‘Amr, Abū Ja‘far)

The readings differ in the way the statement of Musa ﷺ is phrased. In the first reading, Musa ﷺ makes a declarative statement: “What you have brought is sorcery”. Stopping at “brought” would render an incomplete sentence and idea. Accordingly, **al-Dānī discourages stopping here**.

In the second reading, there are two grammatical possibilities:

1. A particle of questioning is used. Musa ﷺ asks the magicians: “What have you brought? Is it sorcery?” Stopping at the highlighted word would simply separate the two questions. The questions themselves remain complete, although obviously connected thematically. **Al-Dānī sees this as an appropriate stop; al-Ushmūnī grades this stop as ḥasan.**⁶⁴
2. There is no particle of questioning, but rather a substitution clarifying “what”. The meaning would be similar to the first reading: “What you have brought – sorcery”. In this case, **al-Dānī discourages stopping here**.

⁶⁴ Al-Ushmūnī, *Manār al-Hudā*, 179.

Verse 90

وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ
ءَاَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَاَمَنْتُ بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

We brought the Children of Israel across the sea. Then Pharaoh and his soldiers pursued them unjustly and oppressively. But as Pharaoh was drowning, he cried out, “**I believe *that*** there is no god except that in whom the Children of Israel believe, and I am ‘now’ one of those who submit”.

وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ
ءَاَمَنْتُ إِنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَاَمَنْتُ بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

We brought the Children of Israel across the sea. Then Pharaoh and his soldiers pursued them unjustly and oppressively. But as Pharaoh was drowning, he cried out, “**I believe. *Indeed, there*** is no god except that in whom the Children of Israel believe, and I am ‘now’ one of those who submit”. (Ḥamzah, al-Kisā’ī, Khalaf)

The readings differ in the particle introducing the clause following “I believe”. In the first reading, the particle makes “there is no god except...” an object of the verb “I believe,” forming a single grammatical unit. As the two should not be separated, **al-Dānī discourages stopping here.**

In the second reading, there are two grammatical possibilities:

1. It is the start of an independent statement. “I believe” is a separate complete statement followed by another independent statement in “Indeed, there is no god except...” **In this case, al-Dānī grades the stop as ḥasan.**
2. It is grammatically an explanation of what precedes: “I believe – there is no god except...”. **In this case, al-Dānī discourages stopping here.**

Verse 100

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ **وَيَجْعَلُ** الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ

*It is not for any soul to believe except **by Allah's leave**, and **He** will bring His wrath upon those who are unmindful.*

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ **وَنَجْعَلُ** الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ

*It is not for any soul to believe except **by Allah's leave**, and **We** will bring Our wrath upon those who are unmindful. (Shu'bah)*

The readings differ in the use of the third versus the first-person plural in the bolded verb. The use of the third person in the first reading maintains consistency with what precedes. The meanings of both clauses remain complete but connected through the usage of the same perspective. **Al-Dānī grades this stop as *ḥasan*.**

The second reading introduces a shift to the first-person plural, a common rhetorical technique used in the Qur'ān for emphasis. The connection present in the first reading is no longer present. **Al-Dānī therefore grades this stop as *kāfī*.**

Sūrah Hūd

Verse 46

قَالَ يَنْوُحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

He said, "O Noah! He is certainly not of your **family**, surely **it is an unrighteous deed**. So do not ask Me about what you have no knowledge of! I warn you so you do not fall into ignorance".

قَالَ يَنْوُحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

He said, "O Noah! He is certainly not of your **family**, surely **he acted unrighteously**. So do not ask Me about what you have no knowledge of! I warn you so you do not fall into ignorance". (al-Kisāʾī, Yaʿqūb)

The readings differ in the wording used in Allah's response to Nūḥ ﷺ asking about his son who rejected the truth. The first reading carries two interpretive possibilities:

1. It is referring to son of Nūḥ ﷺ and his rejection of the truth. In this case, stopping here may create ambiguity, since the pronoun could mistakenly be understood as referring to Nūḥ ﷺ rather than his son. **For this reason, al-Dānī discourages stopping at "your family" or starting recitation from "Surely He".**
2. It is referring to the request of Nūḥ ﷺ for his son to be saved. Here, the request for someone who openly rejected the truth to be saved on account of his lineage is in itself described as inappropriate. **Because this is talking about something new, al-Dānī grades this stop as *ḥasan*.**

The second reading's wording explicitly describes someone acting unrighteously. This cannot be describing Nūḥ ﷺ, a prophet of Allah. The clause must remain connected to what precedes in order to avoid ambiguity regarding who the pronoun is referring to. **Accordingly, al-Dānī discourages stopping here.**

Verse 71

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَلَبَّسَهَا **بِإِسْحَاقَ** وَمِنْ وَرَاءِ إِسْحَاقَ **يَعْقُوبَ**

And his wife was standing by, so she laughed, then We gave her good news of **Isaac**, and **after Isaac, of Jacob** (Ibn ‘Āmir, Ḥafṣ, Ḥamzah)

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَلَبَّسَهَا **بِإِسْحَاقَ** وَمِنْ وَرَاءِ إِسْحَاقَ **يَعْقُوبَ**

And his wife was standing by, so she laughed, then We gave her good news of **Isaac**, and **Jacob after Isaac**

The readings differ on the grammatical state of “Jacob”. In the first reading, “Jacob” is in the same grammatical state as “Isaac,” making it an additional object of the verb “We gave good news”. Because of this connection to the verb, **al-Dānī discourages stopping here.**

In the second reading, the grammatical state of “Jacob” makes it the subject of a new idea. The predicate – “after Isaac” – precedes the subject in this case but together they still form a complete and independent sentence. **Al-Dānī sees this as an appropriate place to stop. Al-Ushmūnī grades this stop as *kāfi*.**⁶⁵

⁶⁵ Al-Ushmūnī, *Manār al-Hudā*, 187.

Sūrah Yūsuf

Verse 56

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعْهُ مِنْهَا حَيْثُ **يَشَاءُ** نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ
الْمُحْسِنِينَ

And thus We gave Yūsuf power in the land. He could settle in it wherever **he**
willed We extend Our mercy to whomsoever We will, and We do not let the
reward of the righteous people go to waste.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعْهُ مِنْهَا حَيْثُ **نَشَاءُ** نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ
الْمُحْسِنِينَ

And thus We gave Yūsuf power in the land. He could settle in it wherever **We**
willed We extend Our mercy to whomsoever We will, and We do not let the
reward of the righteous people go to waste (Ibn Kathīr)

The readings differ in the use of third person versus first person for the highlighted verb. In the first reading, the third person is used to refer to Yūsuf ﷺ having freedom of movement to settle wherever he wished. In the next clause Allah ﷻ uses the honorific first person plural: “We extend our mercy to whomsoever We will”. The two clauses are independent yet connected in meaning. **Al-Dānī and al-Ushmūnī grade this stop as kāfī.**

In the second reading, the honorific first-person plural is used in both clauses. The freedom of movement of Yūsuf ﷺ is explicitly attributed to Allah’s will: “He could settle in it wherever We willed”. **Al-Dānī also grades this as kāfī, but notes it is preferable in this reading to stop in the second instance of “We willed” instead of the first. Al-Ushmūnī considers both stops permissible.**⁶⁶

⁶⁶ Al-Ushmūnī, *Manār al-Hudā*, 194.

Verse 76

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ
أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

So, he started with their bags before (searching) the bag of his brother, then, recovered it from the bag of his brother. This is how We planned for Yūsuf. He had no right to take his brother according to the law of the king, unless Allah so **willed**. **We elevate** in ranks whomsoever **We will**. Above every man of knowledge, there is someone more knowledgeable.

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ
أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ يَرْفَعُ دَرَجَاتٍ مَن يَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

So, he started with their bags before (searching) the bag of his brother, then, recovered it from the bag of his brother. This is how We planned for Yūsuf. He had no right to take his brother according to the law of the king, unless Allah so **willed**. **He elevates** in ranks whomsoever **He wills**. Above every man of knowledge, there is someone more knowledgeable. (Ya'qūb)

Like the previous entry, the readings differ in their use of the first versus third person for the verb “to will”. The use of the first-person plural in the first reading is a shift from what precedes it: “...unless Allah willed. We elevate in ranks...”. This shift begins a new clause independent from what precedes.⁶⁷ **Al-Dānī grades this stop as *kāfī*.**

In the second reading, the third person is maintained throughout rendering a single discourse. **Al-Dānī writes that as this is one continuous statement, the two parts should not be separated. Al-Ushmūnī still grades this stop as *kāfī* but mentions that it is less preferable than in the first reading.**⁶⁸

⁶⁷ Al-Ushmūnī, *Manār al-Hudā*, 195.

⁶⁸ Al-Ushmūnī, *Manār al-Hudā*, 195.

Sūrah Ibrāhīm

Verse 1-2

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

Alif-Lām-Ra. 'This is 'a Book which We have revealed to you 'O Prophet 'so that you may lead people out of darkness and into light, by the Will of their Lord, to the Path of the Almighty, *the Praiseworthy Allah*, to Whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers because of a severe torment!

الرَّ كِتَبٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ﴿٢﴾ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ
الْعَزِيزِ الْحَمِيدِ ﴿٣﴾ اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ
شَدِيدٍ

Alif-Lām-Ra. 'This is 'a Book which We have revealed to you 'O Prophet 'so that you may lead people out of darkness and into light, by the Will of their Lord, to the Path of the Almighty, *the Praiseworthy Allah is the one* to Whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers because of a severe torment! (Nāfi', Ibn 'Āmir, Abū Ja'far, Ruwais⁶⁹)

The readings differ on the grammatical state of the name of Allah ﷻ at the beginning of the second verse. In the first reading, the name of Allah carries the same grammatical state as "the Almighty" and "the Praiseworthy". It functions therefore as a continuation of who the "path" belongs to: "...path of the Almighty Praiseworthy Allah". Stopping at the end

⁶⁹ Ruwais reads the *hā'* in *lafẓ al-jalālah* with a *ḍammah* when starting from it. He will read it with a *kasrah* when joining it with the previous word.

of the verse would not complete the sentence. **Al-Dānī and al-Ushmūnī discourage stopping here.**⁷⁰

In the second reading, the name of Allah is in a different grammatical state than what precedes, completing the previous clause at “...*path of the Almighty and Praiseworthy*”. A new statement then begins: “*Allah is the one to whom belongs...*”. In this reading, the second verse is grammatically independent of the first. **Al-Dānī allows *waqf* in this reading, and al-Ushmūnī grades this stop as *tāmm*.**⁷¹

⁷⁰ Al-Ushmūnī, *Manār al-Hudā*, 205.

⁷¹ Al-Ushmūnī, *Manār al-Hudā*, 204.

Sūrah al-Naḥl

Verse 1-2

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١﴾ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ
عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

Allah's command has (almost) come. So, do not demand that it should come sooner. Pure is He, and much higher than *their ascribing partners to Him*. (2) *He sends down the angels* at His behest with the spirit upon whom He wills from among His servants: "Warn people that there is no god but Me. So, fear Me."

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٢﴾ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ
عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

Allah's command has (almost) come. So, do not demand that it should come sooner. Pure is He, and much higher than *their ascribing partners to Him*. (2) *He sends down the angels* at His behest with the spirit upon whom He wills from among His servants: "Warn people that there is no god but Me. So, fear Me." (Ibn Kathīr, Abū 'Amr, Ruways)

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٣﴾ تَنْزِيلُ الْمَلَائِكَةِ بِالرُّوحِ مِنْ أَمْرِهِ
عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

Allah's command has (almost) come. So, do not demand that it should come sooner. Pure is He, and much higher than *their ascribing partners to Him*. (2) *The angels come down* at His behest with the spirit upon whom He wills from among His servants: "Warn people that there is no god but Me. So, fear Me". (Rawḥ)

The readings differ in the opening verb of the second verse. The first two readings use different forms of the same verb, but this variation does not affect the ruling of waqf. The use of the third person in both readings attributes the action to Allah ﷻ, connecting to the beginning of the first

verse: “*Allah’s command has come...He sends down the angels*”. The clauses are, however, still complete on their own. **Al-Dānī grades this stop as *kāfī*.**

In the third reading, the action of descending is attributed to the angels themselves: “*The angels descend...*”. This introduces a new statement without the continuity of the third person present in the other readings. **Al-Dānī also grades this as *kāfī*, but notes that it is even more appropriate to stop here in this reading than the others.**

Verse 10-11

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُنْبِثُ لَكُمْ بِهِ
الزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

He is the One who sent down water from the heavens, of which you have your drink; and with it (you grow) plants on which you pasture your cattle. (10) He causes the crops therewith to grow for you, and olives, and date palms, and grape vines, and all the fruits. Surely, in that, there is a sign for a people who ponder.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ نُنْبِثُ لَكُمْ بِهِ
الزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

He is the One who sent down water from the heavens, of which you have your drink; and with it (you grow) plants on which you pasture your cattle. (10) We cause the crops therewith to grow for you, and olives, and date palms, and grape vines, and all the fruits. Surely, in that, there is a sign for a people who ponder. (Shu'bah)

The readings differ in the use of the third person versus the first person in the verb at the beginning of verse 11. The first reading maintains consistency with the previous verse which describes Allah ﷻ in the third person: “*He is the one who sends down water...he causes the crops to grow for you...*” Al-Dānī does not explicitly comment on the grade of the stop in this reading, though his discussion implies that **continuing is preferable**. Al-Ushmūnī mentions a weaker opinion that this *waqf* is graded as *kāfī* in both readings.

The second reading begins verse 11 with the honorific first person plural, introducing a shift from the previous verse. Allah ﷻ shifts from speaking about Himself in the third person to speaking directly in first person: “*We*

*cause the crops to grow for you...". Al-Dānī sees this as an appropriate stop. Al-Ushmūnīgrades this as kāfī.*⁷²

⁷² Al-Ushmūnī, *Manār al-Hudā*, 212.

Verse 12a

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

And He has subjected for your benefit the night and the **day**, **the sun and the moon. And the stars have been subjected** by His command. Surely in this are signs for those who understand. (Ḥaḥṣ)

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

And He has subjected for your benefit the night and the **day**. **The sun and the moon and the stars have been subjected** by His command. Surely in this are signs for those who understand. (Ibn ‘Āmir)

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

And He has subjected for your benefit the night, the **day**, **the sun, the moon, the stars all subjected** by His command. Surely in this are signs for those who understand

The readings differ in the grammatical state of “the sun and the moon and the stars”. This affects the ruling of stopping in two places, both of which will be discussed in separate entries.

In the first and third readings, “the night and the day” carry the same grammatical state as “the sun and the moon,” which makes them both objects of the verb in “He has subjected for you”. All four objects – night, day, sun, moon – are described as things Allah ﷻ has subjected for us. These should not be separated from one another. **Al-Dānī discourages stopping**

here and instead recommends stopping on “*by His command*” in these readings.

In the second reading, “*the night and the day*” have a different grammatical state than “*the sun and the moon and the stars*”. The former are the objects of “*He has subjected for you*”, while the latter begins a new clause. The meaning becomes: “*He has subjected for you the night and the day. The sun, moon, and stars are subjected by His command*”. Because the second clause is grammatically independent, **al-Dānī sees this as an appropriate stop. Al-Ushmūnī grades this stop as *ḥasan*.**⁷³

⁷³ Al-Ushmūnī, *Manār al-Hudā*, 212.

Verse 12b

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ^ط وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِ^ط إِيَّانِي فِي
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

And He has subjected for your benefit the night and the day,
the sun and the moon. And the stars have been subjected by
His command. Surely in this are signs for those who
understand. (Ḥaḥṣ)

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ^ط وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِ^ط إِيَّانِي فِي
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

And He has subjected for your benefit the night and the day.
The sun and the moon and the stars have been subjected by
His command. Surely in this are signs for those who
understand. (Ibn 'Āmir)

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ^ط وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِ^ط إِيَّانِي فِي
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

And He has subjected for your benefit the night, the day, *the
sun, the moon, the stars all subjected* by His command.
Surely in this are signs for those who understand

Here, the place of stopping being considered is “the moon”. What matters here is the grammatical state of “the moon” in relation to “the stars”. When the states are different, as in the first reading, a separate clause is started about “the stars” independent from what precedes: “And the stars are subjected...”. Because a new sentence is formed, **al-Dānī considers this an appropriate stop.**

When the grammatical state of “the moon” and “the stars” is the same, as in the second and third readings, they are both described as being subjected

by His command. In this case, they should not be separated. **Al-Dānī discourages stopping here.**

Verse 19-20

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ﴿١٩﴾ وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ
شَيْئًا وَهُمْ يُخْلَقُونَ

And Allah knows what you conceal and what you *reveal*. (19)
But those *they* invoke besides Allah cannot create anything—
they themselves are created. (‘Āṣim, Ya‘qūb)

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ﴿٢٠﴾ وَالَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ
شَيْئًا وَهُمْ يُخْلَقُونَ

And Allah knows what you conceal and what you *reveal*. (19)
But those *you* invoke besides Allah cannot create anything—
they themselves are created.

The readings differ in the use of the third person versus the second person in the verb “invoke”. In the first reading, there is a shift from the second person at the end of the previous verse - “...what you reveal” - to the third person at the beginning of verse 20 – “But those they...” The shift in person indicates the beginning of a new discourse. **Al-Dānī considers this an appropriate stop. Al-Ushmūnī grades this stop as *kāfī*.**⁷⁴

In the second reading, the use of the second person is maintained from verse 19 into verse 20. It is a continuous address to the same audience. **Al-Dānī therefore discourages stopping here.**

⁷⁴ Al-Ushmūnī, *Manār al-Hudā*, 213.

Verse 40

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ **كُنْ** فَيَكُونُ

*When We will something to happen, all that We say is, ‘Be,’
and it is.*

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ **كُنْ** فَيَكُونُ

*When We will something to happen, all that We say is ‘Be,’
and so it is . Ibn ‘Āmir, al-Kisā’ī)*

Al-Dānī considers the stop in the first reading as *kāfi*, and discourages stopping in the second reading. The full discussion pertaining to these readings can be found in the entry for Sūrah al-Baqarah 117.

Verse 96

مَا عِنْدَكُمْ يَنْفَدُ ۖ وَمَا عِنْدَ اللَّهِ **بَاقٍ** وَلَنَجْزِيَنَّهُ ۖ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ
مَا كَانُوا يَعْمَلُونَ

Whatever you have will end, but whatever Allah has is **everlasting**. **And We** will certainly reward the steadfast according to the best of their deeds. (Ibn Kathīr, Ibn Dhakwān,⁷⁵ Āṣim, Abū Ja'far)

مَا عِنْدَكُمْ يَنْفَدُ ۖ وَمَا عِنْدَ اللَّهِ **بَاقٍ** وَلَيَجْزِيَنَّهُ ۖ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ
مَا كَانُوا يَعْمَلُونَ

Whatever you have will end, but whatever Allah has is **everlasting**. **And He** will certainly reward the steadfast according to the best of their deeds.

The readings differ in their use of the first person versus the third person in the second clause. Of note, the preceding verse uses the second person in all readings:

وَلَا تَتَّخِذُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۖ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ٩٥

"And do not trade Allah's covenant for a fleeting gain. What is with Allah is certainly far better for you, if only you knew".

In the first reading, the beginning of the verse and the preceding verse both refer to Allah in the third person: "Whatever you have will end, but whatever Allah has is everlasting". The second clause then shifts to the honorific first person plural: "And We will certainly reward the steadfast..". Because of this change in person, **al-Dānī** classifies this stop as **kāfī**.

⁷⁵ With *khulf*.

In the second reading, the use of the third person maintains consistency with what precedes. Stopping here would not result in an unintended meaning. However, **continuing is better according to al-Ushmūnī.**⁷⁶ **Al-Dānī grades the stop as *ḥasan*.**

⁷⁶ Al-Ushmūnī, *Manār al-Hudā*, 219.

Sūrah al-Isrā'

Verse 93

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرِفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ
تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ ۚ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

*Or until you have a house of gold, or you ascend into heaven—and even then we will not believe in your ascension until you bring down to us a book that we can **read**". **Say**, "Glory be to my Lord! Am I not only a human messenger?"*

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرِفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ
تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ ۚ قَالَ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

*Or until you have a house of gold, or you ascend into heaven—and even then we will not believe in your ascension until you bring down to us a book that we can **read**". **He said**, "Glory be to my Lord! Am I not only a human messenger?"*

(Ibn Kathīr, Ibn 'Āmir)

The readings differ in whether “say” is descriptive or in command form. In the first reading, Allah ﷻ directly instructs the Prophet ﷺ to respond to the disbelievers: “Say, ‘Glory be to my Lord!’”. There is a clear shift from describing the demands of the disbelievers to a direct divine command. Because a new mode of speech begins, **al-Dānī grades this stop as *tāmm***.

In the second reading, the narrative continues in the past tense, informing the reader of how the Prophet ﷺ responded: “He said, “Glory be to my Lord!””. The recounting of the event remains descriptive throughout without shifting to a command. Although the meaning is complete when stopping here, the narrative connection remains stronger than in the first reading. **Al-Dānī therefore grades this stop as *kāfī***.

Sūrah Maryam

Verse 35-36

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

*It is not for Allah to take a son! Glory be to Him. When He decrees a matter, He simply tells it, “Be!” **And it is!** (35) **And surely Allah** is my Lord and your Lord. So, worship Him. This is the straight path.*

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ
فَيَكُونُ ﴿٣٦﴾ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

*It is not for Allah to take a son! Glory be to Him. When He decrees a matter, He simply tells it, “Be!” **And it is!** (35) **And that Allah** is my Lord and your Lord. So, worship Him. This is the straight path. (Nāfi’, Ibn Kathīr, Abū ‘Amr, Abū Ja’far, Ruways)*

The readings differ in the particle used to start verse 36. There are also readings affecting the phrase “Be! And it is!”, along with corresponding differences in the ruling of stopping there; these are discussed in detail under al-Baqarah 117.

In the first reading, the particle “surely” starts a new discourse not semantically connected to what precedes it. **Al-Dānī grades this stop as *tāmm*.**

In the second reading, the particle “that” is used. This is understood in the context of verse 31 where ‘Īsā ؑ says: “and He has made me a blessed one wherever I be, and has enjoined prayer and alms upon me as long as I am alive”. The use of “that” in this verse, makes what follows part of what was

enjoined on ‘Īsā ﷺ. The meaning becomes: “...and has enjoined prayer and alms upon me...and that Allah is my Lord and your Lord...”. Due to this connection, **al-Dānī discourages stopping here. Al-Ushmūnī discourages stopping here.**⁷⁷

⁷⁷ Al-Ushmūnī, *Manār al-Hudā*, 238.

Sūrah Ṭā Hā

Verse 77

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تَخْشَى

And We revealed to Mūsā saying, “Set out with My servants at night, then strike for them across the sea a **dry path**, neither fearing to being caught, nor having any fear of drowning”.

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تَخْشَى

And We revealed to Mūsā saying, “Set out with My servants at night, then strike for them across the sea a **dry path**, do not fear being caught, nor drowning”. (Ḥamzah)

The readings differ in the form of the verb “to fear”. Of note, there is also a difference in reading “Set out with my servants,” but this does not affect the ruling of waqf.

The first reading has two grammatical interpretations:

1. The verb “to fear” is being used to describe the state of Mūsā ﷺ while carrying out the command. The meaning is “Set out with my servants in a state of not fearing capture or drowning”. In this case, **al-Dānī discourages stopping here to not separate what is being described from the description.**
2. The verb “to fear” is not connected to what precedes it and starts a new sentence. The meaning becomes “...strike for them across the sea a dry path. You do not fear capture or drowning”. In this interpretation, **al-Dānī grades the stop as kāfī.**

In the second reading, the verbal form grammatically binds the phrase to the preceding command. The meaning remains: “*Strike for them across the sea a dry path, and do not fear capture or drowning*”. **Because the prohibition is directly connected to the command, al-Dānī discourages stopping here.**

Verse 118-119

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

Here it is guaranteed that you will never go hungry or *unclothed* (118) *and that you* will not be thirsty, nor will you be exposed to sun

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

Here it is guaranteed that you will never go hungry or *unclothed* (118) *and indeed you* will not be thirsty, nor will you be exposed to sun (Nāfi', Shu'bah)

The readings differ on the particle used to start verse 119. The particle used in the first reading connects back to the “*guarantee*” in the beginning of verse 118. The “*guarantee*” is “*that you will never go hungry, unclothed, thirsty, or exposed to the sun*”. As it is a continuous construction, **al-Dānī discourages starting recitation from verse 119. Al-Ushmūnī likewise discourages stopping at the end of verse 118.**⁷⁸

In the second reading, the particle “*indeed*” is used to start a new independent sentence. The meaning remains the same, but the wording becomes: “*Here it is guaranteed that you will never go hungry or unclothed. And indeed you will not be...*”. **Al-Dānī sees this as an appropriate place to start. Al-Ushmūnī grades stopping at the end of verse 118 as *kāfi* in this reading.**⁷⁹

⁷⁸ Al-Ushmūnī, *Manār al-Hudā*, 246.

⁷⁹ Al-Ushmūnī, *Manār al-Hudā*, 245.

Sūrah al-'Anbiyā'

Verse 3-4

لَهَيْتَهُ قُلُوبَهُمْ وَأَسْرَوْا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ
السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ ﴿٣﴾ قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ
السَّمِيعُ الْعَلِيمُ

With their hearts distracted. The evildoers would converse secretly, (saying,) "Is this (one) not human like yourselves? Would you fall for (this) witchcraft, even though you can see?" (3) Say, "My Lord knows all that is spoken in the heavens and the earth, and He is the All-Hearing, the All-Knowing".

لَاهِيَةً قُلُوبُهُمْ وَأَسْرَوْا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ
أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ
وَهُوَ السَّمِيعُ الْعَلِيمُ

With their hearts distracted. The evildoers would converse secretly, (saying,) "Is this (one) not human like yourselves? Would you fall for (this) witchcraft, even though you can see?" (3) He said, "My Lord knows all that is spoken in the heavens and the earth, and He is the All-Hearing, the All-Knowing". (Ḥaḥṣ, Ḥamzah, al-Kisāʾ, Khalaf)

The readings differ between the past tense versus command form of the verb "to say". In the first reading the command form is used as instruction from Allah ﷻ to the Prophet ﷺ regarding how to respond to the disbeliever's accusations. Because it is a new sentence in the form of a command, **al-Dānī does not comment on the stop here but sees this as an appropriate place to start.**

The second reading uses the past tense "He said" to describe the response of the Prophet ﷺ. This continues the account of the exchange between

the Prophet ﷺ and the disbelievers. The response remains directly connected to their preceding statement and serves as its continuous narrative. **Al-Dānī therefore discourages starting recitation from verse 4 in this reading.**

Verse 111-112

وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَّعَ إِلَىٰ حِينٍ ﴿١١١﴾ قُلْ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا
الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

“And I do not know; perhaps it is a trial for you and an enjoyment for a *while*”. (110) **Say**, “My Lord! Judge (between us) in truth. And our Lord is the Most Compassionate, Whose help is sought against what you claim”.

وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَّعَ إِلَىٰ حِينٍ ﴿١١٢﴾ قُلْ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا
الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

“And I do not know; perhaps it is a trial for you and an enjoyment for a *while*”. (110) **He said**, “My Lord! Judge (between us) in truth. And our Lord is the Most Compassionate, Whose help is sought against what you claim”. (Hafs)

In the first reading, al-Dānī sees this as an appropriate place to start. In the second reading he does not. The same discussion applies here as al-Anbiyā’ 3–4. Of note, Abū Ja‘far recites *rabbī* as *rabbu*, but this does not affect the ruling of *waqf*.

Sūrah al-Ḥajj

Verse 25

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ
لِلنَّاسِ سَوَاءً أَلْعَكُفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ يَظْلِمُ نَفْسَهُ مِنْ عَذَابِ
الْأَلِيمِ

*Indeed, those who persist in disbelief and hinder from the Way of Allah and from the Sacred Mosque which We have made for all **people, equal for** residents and visitors. And whoever intends to deviate by doing wrong in it, We will cause them to taste a painful punishment.*

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ
لِلنَّاسِ سَوَاءً أَلْعَكُفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ يَظْلِمُ نَفْسَهُ مِنْ عَذَابِ
الْأَلِيمِ

*Indeed, those who persist in disbelief and hinder from the Way of Allah and from the Sacred Mosque which We have made for all **people equally** residents and visitors. And whoever intends to deviate by doing wrong in it, We will cause them to taste a painful punishment. (Ḥafṣ)*

The readings differ on the grammatical state of “equal”. In the first reading, the grammatical state of “equal” makes it part of a separate sentence. In this new sentence, the predicate comes before the subject. The meaning is: “For residents and visitors it is equal”. **Al-Dānī grades this stop as *kāfi*.**

The grammatical state used in the second reading allows for two interpretations.

1. It is the second object of the verb “*We have made*”. The meaning becomes: “...*which we have made for all people, and We have made equal for...*”
2. It is a descriptor of the state of “*people*” or the verb “*We have made*”. Here the meaning would be: “...*which We have made for people [while they are] equal...*”

In both interpretations, the clause remains connected to what precedes it. **Accordingly, al-Dānī discourages stopping here.**

Sūrah al-Mu'minūn

Verse 51-52

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ **عَلِيمٌ** وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

“O messengers, eat of the good foods and do righteousness; indeed, I am of what you do **All-Knowing**. (51) *For indeed*, this community of yours is one community and I am your Lord, so be mindful of Me". (Āṣim, Ḥamzah, al-Kisāʾī, Khalaf)

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ **عَلِيمٌ** **وَأَنَّ** هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

“O messengers, eat of the good foods and do righteousness; indeed, I am of what you do **All-Knowing**. (51) *And that* this community of yours is one community and I am your Lord, so be mindful of Me".

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ **عَلِيمٌ** **وَأَنَّ** هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

“O messengers, eat of the good foods and do righteousness; indeed, I am of what you do **All-Knowing**. (51) *And that* this community of yours is one community and I am your Lord, so be mindful of Me". (Ibn ʿĀmir)

The readings differ in the particle used to start verse 52. For the purposes of this discussion, the last two readings will be grouped as one, as they differ only in using a heavy versus light form of “that”.

The first reading uses the particle “indeed” to start a new sentence that is semantically independent from what precedes. **Al-Dānī grades this stop as kāfī.**

The second and third readings use the particle “*that*” to begin the verse. The meaning becomes: “*...Indeed I am All-Knowing of what you do and that this community of yours...*”. As the meaning remains connected to what precedes, **al-Dānī discourages starting recitation from this point.**

Verse 91-92

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ
وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يُصِفُونَ ﴿٩١﴾ عَلِيمُ الْغَيْبِ
وَالشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ

Never has Allah taken any off spring nor has there ever been any god with Him, for then each god would have taken away what he had created, and some of them would have gained supremacy over others. Highly Exalted is Allah, far above what they *describe* (92) *the Knower* of the hidden realm and the manifest. So Most High is He, far above what they associate.

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ
وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يُصِفُونَ ﴿٩٢﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ
فَتَعَالَى عَمَّا يُشْرِكُونَ

Never has Allah taken any off spring nor has there ever been any god with Him, for then each god would have taken away what he had created, and some of them would have gained supremacy over others. Highly Exalted is Allah, far above what they *describe* (92) *(He is) the Knower* of the hidden realm and the manifest. So Most High is He, far above what they associate. (Nāfi', Shu'bah, Ḥamzah, al-Kisā'ī, Abū Ja'far, Khalaf)

The readings differ on the grammatical state of “*The Knower*” which starts verse 92. The first reading uses a grammatical state that makes it an adjective describing Allah ﷻ. The meaning is: “*Highly exalted is Allah, far above what they describe, the Knower of...*” So as not to cut off the descriptor, **al-Dānī discourages stopping here.**

The second reading gives “*The Knower*” an independent state from what precedes, beginning a new sentence. **In this reading, al-Dānī sees this as an appropriate stop. Al-Ushmūnī grades this stop as *tāmm*.**⁸⁰

⁸⁰ Al-Ushmūnī, *Manār al-Hudā*, 264.

Verse 111

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ

Today I have indeed rewarded them for what they endured
patiently, for it is they who are the triumphant ones.

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ

Today I have indeed rewarded them for what they endured
patiently. Indeed it is they who are the triumphant ones.
(Hamzah, al-Kisā'ī)

The readings differ in the particle used to start the second part of the verse. The first reading uses the particle “for” which connects to the verb in “I have rewarded”. Them being triumphant is another reason for their reward. The meaning is: “...I have indeed rewarded them for what they endured patiently because they are the triumphant ones”. **Due to this connection, al-Dānī discourages stopping at this point.**

In the second reading, the particle “indeed” starts a new sentence that is semantically independent. The subject matter however is still connected. **Al-Dānī sees this as an appropriate stop. Al-Ushmūnī grades this stop as *kāfī*.**⁸¹

⁸¹ Al-Ushmūnī, *Manār al-Hudā*, 264.

Sūrah al-Nūr

Verse 8-9

وَيَذَرُوهَا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِينَ
وَالْخَمِيسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

And it will remove the punishment from the woman if she swears four oaths by Allah that he is certainly one of the *liars* (9) ***And the fifth*** that Allah's wrath indeed be upon her if he is of the truthful. (Ḥaḥṣ)

وَيَذَرُوهَا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِينَ
وَالْخَمِيسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ

And it will remove the punishment from the woman if she swears four oaths by Allah that he is certainly one of the *liars* (9) ***And the fifth is*** that Allah's wrath indeed be upon her if he is of the truthful.

There are multiple points of difference in these verses in addition to the highlighted portion. The readings also differ on different forms of “that” and the verb “to be angry”. As these differences do not impact the discussion on *waqf*, only the highlighted difference will be discussed.

The first reading uses the same grammatical state on “the fifth” as “four” in the previous verse. The process is described continuously, with the shared grammar giving the meaning: “...she swears four oaths by Allah...and [she swears] the fifth oath: that Allah's wrath...”. Because the two verses remain syntactically linked, **al-Dānī does not comment on the *waqf*, but discourages starting recitation from verse 9.**

The second reading uses a different grammatical form of “the fifth” to start a new sentence that is grammatically independent from what precedes it.

Al-Dānī sees this as an appropriate place to start. Al-Ushmūnī grades this stop as *kāfi*.⁸²

⁸² Al-Ushmūnī, *Manār al-Hudā*, 266.

Verse 36-37

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

In houses that Allah has permitted to be raised up and in which His name is remembered. *Highly exalting Him therein*, mornings and before **sunset** (36) (are) men whom neither bargain nor sale distracts from Allah's remembrance or from establishing the prayers or from bringing the purifying charity, fearing a day when hearts and sight(s) are overturned.

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

In houses that Allah has permitted to be raised up and in which His name is remembered. *Highly exalted therein*, mornings and before **sunset** (36) men whom neither bargain nor sale distracts from Allah's remembrance or from establishing the prayers or from bringing the purifying charity, fearing a day when hearts and sight(s) are overturned. (Ibn 'Āmir, Shu'bah)

The readings differ in the use of the active versus passive from of the verb "to glorify". In the first reading, the active form of the verb is used. The "men" in the beginning of verse 37 are the subjects of the verb. The meaning is: "...highly exalting Him therein...are men whom neither bargain...". So as to not separate the verb from its subject, **al-Dānī discourages starting recitation from verse 37. Al-Ushmūnī discourages stopping here.**⁸³

⁸³ Al-Ushmūnī, *Manār al-Hudā*, 268.

The second reading uses the passive form of the verb. This has multiple grammatical interpretations:

1. Verse 37 uses a rhetorical omission. This omission also has two possibilities:
 - a. “Men (praise Allah therein) whom neither bargain...”
 - b. “(They are) men whom neither bargain...”. In this case it answers the omitted question “Who is doing the praising?”⁸⁴

Because the passive verb “*glorified*” is no longer directly connected to “*men*”, **al-Dānī allows for stopping here as well as starting recitation from verse 37. Al-Ushmūnī grades the stop as *ḥasan*.**⁸⁵

2. “*In houses*” in verse 36 describes the location of the “*men*” mentioned in verse 37. In this grammatical interpretation, the two should not be separated. **Al-Dānī discourages stopping here.**

⁸⁴ Al-Ushmūnī, *Manār al-Hudā*, 268.

⁸⁵ Al-Ushmūnī, *Manār al-Hudā*, 268.

Verse 40

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِۦ مَوْجٌ مِّنْ فَوْقِهِۦ سَحَابٌ
ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرُهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ
لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ

Or like darknesses in an abysmal sea, covered by waves,
above which are waves, above which are **clouds**—darknesses,
one upon the other. If one holds out his hand, he can hardly
see it. For whomever Allah has not granted a light has no
light.

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِۦ مَوْجٌ مِّنْ فَوْقِهِۦ سَحَابٌ
ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرُهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ
لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ

Or like darknesses in an abysmal sea, covered by waves,
above which are waves, above which are **clouds**. **These**
darknesses are one upon the other. If one holds out his hand,
he can hardly see it. For whomever Allah has not granted a
light has no light. (Qunbul)

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِۦ مَوْجٌ مِّنْ فَوْقِهِۦ سَحَابٌ
ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرُهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ
لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ

Or like darknesses in an abysmal sea, covered by waves,
above which are waves, above which are **clouds of**
darknesses, one upon the other. If one holds out his hand, he
can hardly see it. For whomever Allah has not granted a light
has no light. (Al-Bazzī)

The readings use different grammatical constructions of “clouds” and
“darkness” to paint a vivid picture. In the first reading, the phrase “above

which are clouds” describes the “*waves*”. The next clause starts another sentence describing the “*darkness*”. **Al-Dānī accordingly grades this stop as *kāfī*.**

In the second reading, “*darknesses*” is referring to the same object as “*Or like darknesses*” in the beginning of the verse. The second mention of “*darknesses*” further describes the first, keeping the clause connected to what precedes. Due to this connection, **al-Dānī discourages stopping here.**

In the third reading, the clouds themselves are referred to as “*clouds of darkness*”. To not break up this construction, **al-Dānī discourages stopping here.**

Verse 58

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَعِذِّنْكُمْ 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 طَوَفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ

O believers! Let those in your possession and those of you who are still under age ask for your permission at three times: before dawn prayer, when you take off your outer clothes at noon, and after the late **evening prayer**. (**These are**) **three times of privacy** for you. Other than these times, there is no blame on you or them to move freely, attending to one another. This is how Allah makes the revelations clear to you, for Allah is All-Knowing, All-Wise.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَعِذِّنْكُمْ 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 طَوَفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ

O believers! Let those in your possession and those of you who are still under age ask for your permission at three times: before dawn prayer, when you take off your outer clothes at noon, and after the late **evening prayer** (as) **three times of privacy** for you. Other than these times, there is no blame on you or them to move freely, attending to one another. This is how Allah makes the revelations clear to you, for Allah is All-Knowing, All-Wise. (Shu'bah, Ḥamzah, al-Kisā'ī, Khalaf)

The readings differ on the grammatical state of “three times of privacy,” which affects how it relates to the rest of the verse. The grammatical state

used in the first reading forms a new sentence: “(these are) *three times of privacy for you*”. Because the sentence stands independently, **al-Dānī grades this stop as *kāfī*.**

The second reading uses the same grammatical state on “*three times of privacy*” as “*three times*” which comes earlier in the verse. The second occurrence here is an elaboration of the first. The meaning is: “...ask for your permission at three times...as three times of privacy for you”. In this reading, **al-Dānī does not regard this stop as *kāfī* and discourages stopping here. Al-Ushmūnī also discourages stopping here.**⁸⁶

⁸⁶ Al-Ushmūnī, *Manār al-Hudā*, 270.

Sūrah al-Furqān

Verse 10

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَيَجْعَلُ لَكَ فُصُورًا

Glorious is the One who, if He so wills, would give you better than that - gardens beneath which *rivers flow*, *and make* for you palaces

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَيَجْعَلُ لَكَ فُصُورًا

Glorious is the One who, if He so wills, would give you better than that - gardens beneath which *rivers flow*. *And He would make* for you palaces (Ibn Kathīr, Ibn ‘Āmir, Shu‘bah)

The readings differ on the form of the verb “to make”. The first reading uses a form that connects the verb with what precedes it to make one continuous statement: “...if He so wills he would give you...gardens...and make for you palaces”. **Al-Dānī discourages stopping here.**

In the second reading, the form of the verb “to make” starts a new sentence: “And He will make for you palaces”. This sentence is grammatically independent of what precedes it. **Al-Dānī grades this stop as *kāfi*.**

Verse 60

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ
تُفُورًا ۖ

When it is said to them, “Prostrate to the Most Compassionate,” they ask, “What is ‘*the Most Compassionate*’? Will we prostrate to whatever *you* order us to?” And it only drives them farther away.

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا يَأْمُرُنَا وَزَادَهُمْ
تُفُورًا ۖ

When it is said to them, “Prostrate to the Most Compassionate,” they ask, “What is ‘*the Most Compassionate*’? Will we prostrate to whatever *they* order us to?” And it only drives them farther away. (Ḥamzah, al-Kisāʾ)

The readings differ in the use of the second person versus third person in the verb “to order”. The first reading uses the second person. This describes the response of the disbelievers when they are told to prostrate to Allah ﷻ. The entire quote from the disbelievers is directed toward the Muslims: “What is the Most Compassionate? Will we prostrate to whatever you order us to?” To not separate the continuous dialogue, **al-Dānī discourages stopping here.**

The second reading uses the third person: “Will we prostrate to whatever they order us to?” This indicates a shift as now the disbelievers are talking to one another, referring to the Muslims as “they”. Because of the change in address, **al-Dānī sees this as an appropriate stop.**

Verse 68-69

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدْ فِيهِ مُهَانًا

And those who do not invoke any other god along with Allah, and do not kill a person whom Allah has given sanctity, except rightfully, nor do they fornicate; and whoever does it, shall meet the recompense of his **sin** (68) so the punishment will be doubled for him, and **so he will remain** there disdained, forever.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٩﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدْ فِيهِ مُهَانًا

And those who do not invoke any other god along with Allah, and do not kill a person whom Allah has given sanctity, except rightfully, nor do they fornicate; and whoever does it, shall meet the recompense of his **sin** (68) **so** the punishment will be doubled for him, and **so he will remain** there disdained, forever. (Ibn Kathīr, Abū Ja'far, Ya'qūb)

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٧٠﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدْ فِيهِ مُهَانًا

And those who do not invoke any other god along with Allah, and do not kill a person whom Allah has given sanctity, except rightfully, nor do they fornicate; and whoever does it, shall meet the recompense of his **sin** (68) **The** punishment will be doubled for him, and **he will remain** there disdained, forever. (Shu'bah)

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ
الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

*And those who do not invoke any other god along with Allah,
and do not kill a person whom Allah has given sanctity,
except rightfully, nor do they fornicate; and whoever does it,
shall meet the recompense of his **sin** (68) **The** punishment will
be doubled for him, and **he will remain** there disdained,
forever. (Ibn ‘Āmir)*

The readings differ on the grammatical state of the highlighted verbs, which affects their relationship to the previous verse. There is another difference in the heaviness of the verb “to be doubled” but this does not affect the *waqf*.

The first two readings use a grammatical state on the highlighted verbs that makes them congruous to the verb “to meet” in verse 68. Both become part of the second part of the conditional statement started by: “*And whoever does it...*”. The meaning is: “*And whoever does it, shall meet the recompense of his sin...and the punishment will be doubled for him...and he will remain there forever*”. To not separate the two sides of the conditional statement, **al-Dānī discourages stopping here.**

The second two readings use a grammatical state that makes the highlighted verbs independent of the conditional statement in verse 68. The conditional statement ends: “*And whoever does it, shall meet the recompense of his sin*” and a new sentence starts: “*The punishment will be doubled...*”. **Al-Dānī sees this as an appropriate stop. Al-Ushmūnī grades the stop as *ḥasan*.**⁸⁷

⁸⁷ Al-Ushmūnī, *Manār al-Hudā*, 276.

Sūrah al-Shu‘arā’

Verse 12-13

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي
فَأَرْسِلْ إِلَى هَارُونَ

He replied, “My Lord! I fear that they *will reject me*. (12) My heart gets tight, and my tongue is not fluent; so send for Hārūn.

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٣﴾ وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي
فَأَرْسِلْ إِلَى هَارُونَ

He replied, “My Lord! I fear that they *will reject me*. (12) *and that* My heart gets tight, *and that* my tongue is not fluent; so send for Hārūn. (Ya‘qūb)

The readings differ on the grammatical state of the highlighted verbs which include or exclude them from being an object of “I fear” in verse 12.

The first reading uses a grammatical state that allows for two interpretations:

1. The verbs are independent of “I fear”. Mūsā ﷺ states that he fears rejection, then independently talks about his chest tightening and speech troubles. **Al-Dānī grades this stop as *kāfī***.
2. The meaning of the verbs are connected to “I fear”. Although not explicitly stated, Mūsā ﷺ includes his chest tightening and speech troubles as things he is afraid of. **Al-Dānī discourages stopping in this case.**

The second reading uses a grammatical state on the two highlighted verbs that make them additional objects of “I fear” in verse 12. The meaning

becomes: “...*I fear they will reject me...and that my heart gets tight...and that my tongue is not fluent*”. **To not separate the verb from its objects, al-Dānī discourages stopping here.**

Sūrah al-Naml

Verse 24-25

وَجَدْتَهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ
فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ
فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

*I found her and her people prostrating to the sun instead of Allah. For Satan has made their deeds appealing to them—hindering them from the 'Right' Way and leaving them **unguided** (24) **so they do not prostrate** to Allah, Who brings forth what is hidden in the heavens and the earth, and knows what you 'all' conceal and what you reveal.*

وَجَدْتَهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ
فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ
فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

*I found her and her people prostrating to the sun instead of Allah. For Satan has made their deeds appealing to them—hindering them from the Way and leaving them **unguided** (24) **Listen all, prostrate** to Allah, Who brings forth what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. (Al-Kisā'ī, Abū Ja'far, Ruways)*

The readings differ in the wording used to start verse 25. In the first reading, the wording elaborates on how they are unguided. The meaning is: "...leaving them unguided in that they do not prostrate to Allah...". **Due to this connection, al-Dānī discourages stopping here.**

The second reading starts a new sentence in the form of a command to prostrate to Allah ﷻ. The previous verse concludes the description of these people: "...leaving them unguided". Verse 25 then starts a new

independent discourse with the command: “*Listen all, prostrate to Allah...*”.
Accordingly, **al-Dānī grades this stop as *kāfī*.**

Verse 51

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ **مَكْرِهِمْ** اِنَّا دَمَرْنَاهُمْ وَقَوْمَهُمْ اَجْمَعِينَ

So, look how was the fate of their **plan**, **that** We annihilated them and their people altogether.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ **مَكْرِهِمْ** اِنَّا دَمَرْنَاهُمْ وَقَوْمَهُمْ اَجْمَعِينَ

So, look how was the fate of their **plan**. **Indeed** We annihilated them and their people altogether. (Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Abū Ja'far)

The readings differ in the particle used to start the second clause. The first reading allows for two grammatical interpretations:

1. "That" is elaborating on "fate" or "was". The meaning is: "Their fate was that We annihilated them...". To not break up the idea, **al-Dānī discourages stopping here.**
2. There is a rhetorical omission before "that" with the meaning being: "...how was the fate of their plan. (It is) that We annihilated them...". In this grammatical interpretation, **al-Dānī sees this as an appropriate stop.**

The second reading uses the emphasizing particle "Indeed". This renders a grammatically independent statement: "Indeed We annihilated...". **Al-Dānī sees this as an appropriate stop. Al-Ushmūnī grades this stop as *kāfi*.**⁸⁸

⁸⁸ Al-Ushmūnī, *Manār al-Hudā*, 285.

Verse 80

إِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا يُسْمِعُ الصُّمُّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ

Surely, you cannot make hear *the dead*, nor can *you make the deaf to hear* your call when they turn their backs in retreat.

إِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا يُسْمِعُ الصُّمُّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ

Surely, you cannot make hear *the dead*, nor can *the deaf hear* your call when they turn their backs in retreat. (Ibn Kathīr)

The readings differ in the wording of the second clause. In the first reading, the wording remains consistent with the first part of the verse: “...you cannot make the dead hear, nor can you make the deaf hear...”. The action of making them hear is attributed to the Prophet ﷺ in both instances. Due to this connection, **al-Dānī discourages stopping here.**

In the second reading, there is a shift in the subject of the verb in the second clause from the second person to the third: “you cannot make the dead hear...and the deaf do not hear...” The second clause is independent of the first, and attributes the action of hearing to “the deaf”. **Al-Dānī sees this as an appropriate stop. Al-Ushmūnī grades this stop as ḥasan.**⁸⁹

⁸⁹ Al-Ushmūnī, *Manār al-Hudā*, 287.

Verse 82

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

*When the word will come to fall upon them, We will bring forth for them a beast from the earth who will **speak to them** **that** the people did not believe in Our signs.*

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ إِنَّ النَّاسَ
كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

*When the word will come to fall upon them, We will bring forth for them a beast from the earth who will **speak to them**. **Indeed** the people did not believe in Our signs. (Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Abū Ja'far)*

The readings differ in the particle used to start the conclusion of the verse. The first reading uses the particle “that” to elaborate what the beast will say to the people. The meaning is: “...beast from the earth who will tell them that the people did not believe...”. To not render the idea incomplete, **al-Dānī discourages stopping or starting recitation from here.**

The second reading uses the particle “indeed” to start a new independent sentence. Here the second clause is not described as what the beast will be telling them, but rather a new statement: “...beast from the earth who will speak to them. **Indeed the people did not believe...**”. **Al-Dānī sees this as an appropriate stop** if the second statement is not interpreted as what the beast is saying. **Al-Ushmūnī grades this stop as *kāfi*.**⁹⁰

⁹⁰ Al-Ushmūnī, *Manār al-Hudā*, 287.

Verse 93

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَاتِهِ ۚ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

And say, "All praise is for Allah! He will show you His signs, and *you will recognize them*. And your Lord is never unaware of what *you* do." (Nāfi', Ibn 'Āmir, Ḥafṣ, Abū Ja'far, and Ya'qūb)

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَاتِهِ ۚ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

And say, "All praise is for Allah! He will show you His signs, and *you will recognize them*. And your Lord is never unaware of what *they* do."

The readings differ in use of the second versus third person to conclude the sūrah. **Al-Dānī grades the indicated stop as *kāfi* for both readings.** However, he indicates that the stop is more appropriate in the second reading relative to the first.

Although al-Dānī does not explicitly state the reason, this is likely due to the disagreement in the person of the two verbs: "...and you will recognize them...never unaware of what they do". The shift to the third person indicates more of a separation of ideas than in the first reading.⁹¹ And Allah knows best.

⁹¹ 'Uwaimir Mīr Muḥammadī, *al-Nafaḥāt al-Āṭirah fī Tawjīh al-Qirā'āt al-ʿAshr al-Mutawātirah*, 631.

Sūrah al-‘Ankabūt

Verse 25

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ **أَوْثَنًا** مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا

And he said, “You have adopted instead of Allah **idols**, **only** because of love between yourselves in the worldly life.

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ **أَوْثَنًا** مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا

And he said, “You have adopted instead of Allah **idols**, **only** because of love between yourselves in the worldly life. (Nāfi‘, Ibn ‘Āmir, Shu‘bah, Abū Ja‘far, Khalaf)

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ **أَوْثَنًا** مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا^ط

And he said, “You have adopted instead of Allah **idols**. **Love** between yourselves is only in the worldly life. (Ibn Kathīr, Abū ‘Amr, al-Kisā‘ī, Ruwais)

The readings differ on the grammatical structure of “love between yourselves”. For the purposes of *waqf*, the first two readings are treated as the same.

The first two readings treat “love between yourselves” as the reason for adopting idols. Grammatically, it remains connected to the verb “you have adopted”. To not separate the verb from one of its objects, **al-Dānī** discourages stopping at this point.

The third reading allows for two grammatical interpretations:

1. A new independent sentence starts informing them: “*Love between yourselves is only in the worldly life*”. **In this case, al-Dānī grades this stop as *kāfī*.**
2. The opening particle is translated as “*Indeed what*” instead of “*only*”. The meaning becomes: “*Indeed what you have taken...is only love between yourselves in the worldly life*”. **In this interpretation, al-Dānī discourages stopping at this point.**

Verse 41-42

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ
أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ
مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ

*The parable of those who take protectors other than Allah is that of a spider spinning a shelter. And the flimsiest of all shelters is certainly that of a spider, if only **they knew**. (41) Surely, Allah knows whatever **they** invoke beside Allah, and He is the Mighty, the Wise. (Abū 'Amr, 'Āṣim, Ya'qūb)*

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ
أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤٢﴾ إِنَّ اللَّهَ يَعْلَمُ مَا تُدْعُونَ
مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ

*The parable of those who take protectors other than Allah is that of a spider spinning a shelter. And the flimsiest of all shelters is certainly that of a spider, if only **they knew**. (41) Surely, Allah knows whatever **you** invoke beside Allah, and He is the Mighty, the Wise.*

The readings differ in the use of the third versus the second person in “to invoke” in verse 42. The first reading maintains the third person throughout both verses: “...if only they knew...Allah knows whatever they invoke...” making a continuous statement. **Al-Dānī accordingly discourages stopping here.**

The second reading shifts to the second person in verse 42. The implied meaning becomes: “...if only they knew. Say to them, ‘Indeed Allah knows whatever you invoke’...”. An independent sentence is formed. **Al-Dānī therefore grades this stop as *kāfi*.**

Verse 66

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلِيَتَمَتَّعُوا ۖ فَسَوْفَ يَعْلَمُونَ

So that they be ungrateful for all *We have given them*, and so that they enjoy, for they will soon know.

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلِيَتَمَتَّعُوا ۖ فَسَوْفَ يَعْلَمُونَ

So that they be ungrateful for all *We have given them*, and let them enjoy, for they will soon know (Qālūn, Ibn Kathīr, Ḥamzah, al-Kisā'ī, Khalaḥ)

The readings differ in the form of the verb “to enjoy”. For context, the previous verse describes their state: “If they happen to be aboard a ship caught in a storm, they cry out to Allah alone in sincere devotion. But as soon as He delivers them safely to shore, they associate others with Him once again”.

The first reading uses a prefix that has two possibilities:

1. The prefix indicates consequence. The meaning is: “But as soon as He delivers them safely to shore, they associate others with Him once again...so that they enjoy”. Stopping here would render an incomplete idea. **Al-Dānī discourages stopping here.**
2. The prefix indicates a command, similar to the second reading. In this case **al-Dānī grades this stop as *tāmm*.**

The second reading uses a command form of the verb as a warning to the disbelievers. The meaning becomes: “So that they be ungrateful for all We have given them. Let them enjoy!” Grammatically, the command is independent of what precedes. **Al-Dānī accordingly grades this stop as *tāmm*.**

Sūrah al-Rūm

Verse 11

اللَّهُ يَبْدُؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Allah originates the creation, then He will *create it again*, then to Him *you will be returned*

اللَّهُ يَبْدُؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تَرْجَعُونَ

Allah originates the creation, then He will *create it again*, then to Him *you will return* (Ruways)

اللَّهُ يَبْدُؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

Allah originates the creation, then He will *create it again*, then to Him *they will be returned* (Abū ‘Amr, Shu‘bah)

اللَّهُ يَبْدُؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ يَرْجَعُونَ

Allah originates the creation, then He will *create it again*, then to Him *they will return* (Rawḥ)

The readings differ in the active versus passive forms as well as the third person versus second person of the verb “to return”. This creates a total of four possible readings. The active and passive forms, however, do not affect the ruling on waqf.

The first two readings use the second person which introduces a shift from “Allah originates the creation”.⁹² The addressee is part of “creation,” and is therefore being discussed in the third person in the beginning of the verse.

⁹² Al-Ushmūnī, *Manār al-Hudā*, 299.

Then the addressee is spoken to directly in both readings. Due to this shift, **al-Dānī grades this stop as *kāfī*.**

The second two readings maintain the third person throughout the entire verse. As this forms one continuous idea, **al-Dānī discourages stopping here.**

Sūrah al-Aḥzāb

Verse 2

وَأَتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

Follow what is revealed to you from your Lord. Surely Allah is All-Aware of what you do.

وَأَتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا يَعْمَلُونَ خَبِيرًا

Follow what is revealed to you from your Lord. Surely Allah is All-Aware of what they do. (Abū ‘Amr)

The readings differ in their use of the second versus third person in the verb “to do”. The previous verse in all readings is: “O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Surely Allah is All-Knowing, All-Wise”.

In the first reading, the second person is used to denote a command to the Prophet ﷺ. The meaning is: “Say to them (the disbelievers and hypocrites) O Prophet, ‘Surely Allah is All-Aware of what you do’”. Because of the start of a new command, **al-Dānī grades this stop as kāfī**.

The second reading uses the third person, referring back to the “disbelievers and hypocrites” from the previous verse. Due to this connection, **al-Dānī discourages stopping here**.

Sūrah Saba'

Verse 3

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يُعْزِبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ

And those who have denied have said, "The Hour is not coming upon us". Say, "Yes indeed, by my Lord, **it will certainly come upon you.** *The Knower of the hidden realm* - Not an atom's weight in the heavens or in the earth escapes His knowledge, nor anything smaller or larger, except that it is in an evident record.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يُعْزِبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ

And those who have denied have said, "The Hour is not coming upon us". Say, "Yes indeed, by my Lord, **it will certainly come upon you.** *The Superb Knower of the hidden realm* - Not an atom's weight in the heavens or in the earth escapes His knowledge, nor anything smaller or larger, except that it is in an evident record. (Hamzah, al-Kisāṭ)

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يُعْزِبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ

And those who have denied have said, "The Hour is not coming upon us". Say, "Yes indeed, by my Lord, **it will certainly come upon you.** *(He is) the Knower of the hidden realm*. Not an atom's weight in the heavens or in the earth escapes His knowledge, nor anything smaller or larger, except that it is in an evident record. (Nāfi', Ibn 'Āmir, Abū Ja'far, Ruwais)

The readings differ in the grammatical state of "knower". There is also an emphasized form of "knower" (عَلَّام) used in the second reading, but this does not affect the discussion on waqf. There is also another reading for "does not escape" but that too does not affect the discussion on waqf.

The first two readings use the same grammatical state on “*knower*” as “*my Lord*”, making it a description of the latter. The meaning is “...yes indeed by my Lord...(by the) *knower of the hidden realm...*”. To not separate the descriptor from what it describes, **al-Dānī discourages stopping here.**

The last reading allows for two grammatical possibilities:

1. “*Knower of the hidden realm*” is the predicate for a new sentence. The meaning is: “(He is) *the Knower of the hidden realm*”. In this case, **al-Dānī grades this stop as *kāfī*.**
2. “*Knower of the hidden realm*” is the subject for a new sentence. The meaning now becomes: “*The Knower of the hidden realm (is one who) not an atom’s weight in the heavens or on the earth escapes His knowledge...*”.. In this case a completely new discussion is taking place. **Al-Dānī grades this stop as *tāmm*.**

Verse 11-12

أَنْ أَعْمَلَ سَبِغَتٍ وَقَدَّرَ فِي السَّرْدِ وَأَعْمَلُوا صَدِيقًا إِنِّي بِمَا تَعْمَلُونَ **بَصِيرٌ** ۝ وَلَسَلَيَمَنَّ الرِّيحَ
غُدُوَّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ

(Saying to him,) “Make coats of armor, and maintain balance in combining rings, and do, all of you, righteous deeds. Surely I am over what you do **watchful**”.(11) And to Sulaimān **(We subjected) the wind** its morning stride was a month’s journey and so was its evening stride...

أَنْ أَعْمَلَ سَبِغَتٍ وَقَدَّرَ فِي السَّرْدِ وَأَعْمَلُوا صَدِيقًا إِنِّي بِمَا تَعْمَلُونَ **بَصِيرٌ** ۝ وَلَسَلَيَمَنَّ الرِّيحَ
غُدُوَّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ

(Saying to him,) “Make coats of armor, and maintain balance in combining rings, and do, all of you, righteous deeds. Surely I am over what you do **watchful**”.(11) And to Sulaimān **(We subjected) the winds** its morning stride was a month’s journey and so was its evening stride... (Abū Ja’far)

أَنْ أَعْمَلَ سَبِغَتٍ وَقَدَّرَ فِي السَّرْدِ وَأَعْمَلُوا صَدِيقًا إِنِّي بِمَا تَعْمَلُونَ **بَصِيرٌ** ۝ وَلَسَلَيَمَنَّ الرِّيحَ
غُدُوَّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ

(Saying to him,) “Make coats of armor, and maintain balance in combining rings, and do, all of you, righteous deeds. Surely I am over what you do **watchful**”.(11) And to Sulaimān **(belonged the control of) the wind** its morning stride was a month’s journey and so was its evening stride... (Shu’bah)

The readings differ in the grammatical state of “wind”. The second reading uses the plural form “winds,” but this does not affect the discussion on waqf.

In the first two readings there are two grammatical possibilities:

1. There is a continuation of a discussion from verse 10 “And We softened iron for him...and for Solomon (we subjected) the wind”. The whole passage lists the things subjugated for Dāwūd ﷺ and Sulaimān ﷺ. To not separate these things, **al-Dānī discourages stopping here.**

2. A new sentence is formed with a rhetorical omission: “(And We subjected) for Sulaimān the winds..”.. Here “winds” is the object of this omitted verb, and therefore the verse is not dependent on what precedes. Al-Dānī does not mention this interpretation. **Al-Ushmūnī grades this stop as *tāmm*.**⁹³

In the third reading, a new sentence starts stating that Sulaimān ﷺ had control of the wind: “And to Sulaimān (belonged the control of) the wind...”. It is no longer grammatically linked to what precedes. **Al-Dānī sees this as an appropriate stop. Al-Ushmūnī grades this stop as *tāmm*.**⁹⁴

⁹³ Al-Ushmūnī, *Manār al-Hudā*, 312.

⁹⁴ Al-Ushmūnī, *Manār al-Hudā*, 312.

Sūrah Yā Sīn

Verse 4-5

عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ

Upon the *Straight Path*. (4) *(As a) revelation* from the Almighty, Most Merciful

عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥﴾ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ

Upon the *Straight Path*. (4) *(It is a) revelation* from the Almighty, Most Merciful (Nāfi', Ibn Kathīr, Abū 'Amr, Shu'bah, Abū Ja'far, Ya'qūb)

The readings differ in the grammatical state of "a revelation". The first reading uses a form that connects it to verse 2: "By the wise Qur'ān". Verse four in this reading elaborates on the Qur'ān: "(Revealed as) a revelation from the Almighty, Most Merciful". Due to the grammatical dependence, **al-Dānī discourages stopping here.**

The second reading starts a new sentence with an omitted subject. The meaning is: "(This is a) revelation from the Almighty, Most Merciful". It forms an independent new statement. **Al-Dānī accordingly grades this as *tāmm*.**

Verse 38-39

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ
كَالْعُرْجُونِ الْقَدِيمِ

And the sun is quickly proceeding towards its destination. That is the designing of the All-Mighty, the **All-Knowing**. (38) **And (We ordained) the moon in** measured phases, until it turned like an old branch of date palm.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٩﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ
كَالْعُرْجُونِ الْقَدِيمِ

And the sun is quickly proceeding towards its destination. That is the designing of the All-Mighty, the **All-Knowing**. (38) **And the moon: We ordained in** measured phases, until it turned like an old branch of date palm. (Nāfi', Ibn Kathīr, Abū 'Amr, Rawḥ)

The readings differ in the grammatical state of “the moon”. The first reading makes it an object of the omitted verb “We ordained” to make an independent sentence: “And We ordained the moon in measured phases”. **Al-Dānī grades this stop as kāfī**.

The second reading allows for two grammatical interpretations.

1. “The moon” is the subject of a new sentence while “We ordained” is the predicate. The meaning is: “And the moon (is what) We ordained in measured phases”. **Al-Dānī grades this stop as kāfī**.
2. “The moon” is an addition to “the night” in verse 37 and “the sun” in verse 38 as signs. The meaning of all the verses together is: “A sign for them is the night...and the sun...and the moon...”. In this interpretation, **al-Dānī discourages stopping here** to not break up the different items mentioned in one continuous list.

Sūrah al-Ṣāffāt

Verse 125-126

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾ اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ

Do you invoke Ba‘l, and ignore the Best of the *creators*, (125) *that is, Allah* who is your Lord and the Lord of your forefathers?” (Ḥaḥḥ, Ḥamzah, Al-Kisā‘ī, Ya‘qūb, Khalaf)

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾ اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ

Do you invoke Ba‘l, and ignore the Best of the *creators*, (125) *Allah is* your Lord and the Lord of your forefathers?”

The readings differ in the grammatical state of the words “Allah” and “your Lord”. The first reading allows for two grammatical possibilities:

1. The beginning of verse 126 is an additional subject of the verb “you ignore”. The meaning is: “Do you invoke Ba‘l and ignore the Best of creators? (Do you ignore) Allah who is your Lord and...” .. Because of this grammatical dependence, **al-Dānī discourages stopping here.**
2. Verse 126 uses a classical Arabic rhetorical technique where a word is put into the accusative to single it out for praise. The meaning is “Do you invoke Ba‘l and ignore the Best of creators? I mean, Allah your Lord...”. As this technique creates grammatical isolation out of reverence, **al-Dānī sees this as an appropriate stop.**

The second reading simply starts a new declarative sentence with verse 126: “Allah is your Lord and the Lord of your forefathers”. **Al-Dānī sees this as an appropriate stop. Al-Ushmūnī grades this stop as *tāmm*.**⁹⁵

⁹⁵ Al-Ushmūnī, *Manār al-Hudā*, 325.

Verse 152-153

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ

“Allah has begotten”. They are absolute *liars*. (152) *Has He chosen* daughters over sons?

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٣﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ

“Allah has begotten”. They are absolute *liars*. (152) “*He has chosen* daughters over sons”. (Abū Ja‘far)

The readings differ in the form of the verb “to choose”. The first reading uses a particle of questioning as a form of rebuke to demonstrate the absurdity of the disbeliever’s claims: “*Has He chosen daughters over sons?*” The question is grammatically independent. **Al-Dānī therefore grades this as *kāfi*.**

The second reading does not use the particle of questioning but rather continues quoting the disbelievers as in the preceding verse. The disbelievers are described as saying both “*Allah has begotten*” and “*He has chosen daughters over sons*”. The two statements of the disbelievers are separated by Allah’s ﷻ interjection: “*They are absolute liars*”. To not break up the quote, **al-Dānī and al-Ushmūnī both discourage stopping here.**⁹⁶

⁹⁶ Al-Ushmūnī, *Manār al-Hudā*, 326.

Sūrah Ṣād

Verse 62-63

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ

They will say, “Why do we not see those we thought were **lowly**. (62) **Had we taken them** as a laughingstock (unjustly), or have our eyes missed them?”

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْأَشْرَارِ ﴿٦٣﴾ إِنَّا نَحْنُ الْحَكِيمُونَ

They will say, “Why do we not see those we thought were **lowly** (62) **whom we took as** a laughingstock? Or have our eyes missed them?” (Abū ‘Amr, Ḥamzah, al-Kisā’ī, Ya‘qūb, Khalaf)

The readings differ in the form of the verb “to take”. This passage describes the confusion of the wrongdoers when they do not see the believers in hell with them.

In the first reading they ask separate questions: “Why do we not see those we thought were lowly? Had we taken them as a laughingstock (unjustly)?” Each question is grammatically independent of the other. **Al-Dānī sees this as an appropriate stop. Al-Ushmūnī grades this as *tāmm*.**⁹⁷

In the second reading, the beginning of verse 63 describes the “men” in verse 62. The meaning is: “Why do we not see those we thought were lowly and took as a laughingstock?” This forms one continuous question. **Al-Dānī therefore discourages stopping here.**

⁹⁷ Al-Ushmūnī, *Manār al-Hudā*, 330.

Verse 84

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

(I am) the Truth and I speak the truth. I will surely fill up Hell with you and whoever follows you from among them, all together". (‘Āṣim, Ḥamzah, Khalaf)

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

(Listen to) the truth and I speak the truth. I will surely fill up Hell with you and whoever follows you from among them, all together".

The readings differ in the grammatical state of the first instance of “the truth” which affects what can be understood to have been omitted from the sentence. The first reading uses a grammatical state that carries the meaning: “(I am) the truth. And I speak the truth...”. Two independent statements are formed. **Al-Dānī sees this as an appropriate stop.**

The second reading allows for two possible scenarios:

1. “(Listen to) the truth! And I speak the truth...”. **Al-Dānī sees this as an appropriate stop.**
2. “Definitely, and I speak the truth, I will surely fill up Hell...”. Here the word is used as a particle of emphasis for “I will surely fill up Hell...”. To not separate the two, **al-Dānī discourages stopping here.**

Sūrah al-Ghāfir

Verse 20

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ

And Allah judges with the **truth**, while those **they** invoke besides Him cannot judge at all. Indeed, Allah is the All-Hearing, All-Seeing.

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ

And Allah judges with the **truth**, while those **you** invoke besides Him cannot judge at all. Indeed, Allah is the All-Hearing, All-Seeing. (Nāfi', Hishām)

The readings differ in the use of the third versus second person in the verb “to invoke”. The first reading uses the third person, connecting back to the preceding verses. The meaning, starting from verse 18, is: “Warn them of the approaching Day when the hearts will jump into the throats, suppressing distress. The wrongdoers will have neither a close friend nor intercessor to be heard...and Allah judges with the truth, while those they invoke besides Him cannot judge at all”. The pronoun “they” refers back to “wrongdoers”. **Al-Dānī discourages stopping here due to this connection.**

The second reading uses the second person, creating a shift from the preceding verses. The wrongdoers are now being directly addressed, “...while those you invoke besides Him cannot judge at all”. **Al-Dānī grades this stop as *kāfī*.**

Sūrah al-Fuṣṣilat

Verse 44

وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَبِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ **ءَايَاتُهُ** أَعْجَبِي وَعَرَبِي

Had We made it a non-Arabic Qur'ān, they would have said, “Why are *its verses not clearly explained*? *Is it a* non-Arabic (book) and an Arab (messenger)?”

وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَبِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ **ءَايَاتُهُ** أَعْجَبِي وَعَرَبِي

Had We made it a non-Arabic Qur'ān, they would have said, “Why are *its verses not clearly explained*? *Non-Arabic (verses)* and an Arab (messenger)” (Hishām)

The readings differ in the presence or absence of the particle of questioning before “non-Arabic”. The first reading uses the particle of questioning to describe two questions the disbelievers would say in this situation: “Why are its verses not clearly explained? A non-Arabic book and an Arab messenger?!” As the questions are grammatically independent, **al-Dānī grades this as *kāfī***.

The second reading omits the particle of questioning to make a declarative statement: “Why are its verses not clearly explained? Non-Arabic (verses) and an Arab (messenger)”. In this reading “non-Arabic” is a description of “verses” and should not be separated. **Al-Dānī therefore discourages stopping here.**

Sūrah al-Shūrā

Verse 3

كَذَٰلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

This is how *He inspires you* and those who were *before you*, Allah, the Mighty, the Wise.

كَذَٰلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

This is how *you are inspired*, and those who were *before you*. Allah, the Mighty, the Wise. (Ibn Kathīr)

The readings differ in the active and passive form of the verb “to inspire”. The first reading uses the active form which necessitates a subject. The subject (doer) of the verb, however, comes at the end: “Allah, the Mighty, the Wise”. The meaning is: “This is how Allah, the Mighty, the Wise, inspires you and those who were before you”. To not separate the verb from its subject, **al-Dānī discourages stopping here.**

The second reading uses the passive form of the verb which does not require a subject. The ending of the verse is no longer grammatically connected. The meaning is: “This is how you are inspired...Allah is the Mighty and the Wise.” **Al-Dānī sees this as an appropriate stop. Al-Ushmūnī grades this stop as *ḥasan*.**⁹⁸

⁹⁸ Al-Ushmūnī, *Manār al-Hudā*, 345.

Verse 34-35

أَوْ يُوقِظَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَّخِصٍ

Or He can wreck the ships for what the people have committed—though He forgives *much* (34) *and so* those who dispute about Our signs may know that they have no refuge.

أَوْ يُوقِظَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٥﴾ وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَّخِصٍ

Or He can wreck the ships for what the people have committed—though He forgives *much* (34) *And* those who dispute about Our signs know that they have no refuge. (Nāfi', Ibn 'Āmir, Abū Ja'far)

The readings differ in the grammatical state of the verb “to know”. The state used in the first reading connects the verb to what precedes it. This verse states that if Allah wishes, He can destroy the ships sailing at sea. However, He does not do this because “He forgives much” and (in this reading) “so those who dispute about Our signs may know that they have no refuge”. Due to this connection, **al-Dānī discourages stopping here.**

The second reading uses a different grammatical state to start a new independent sentence. The meaning becomes: “...though He forgives much. And those who dispute Our signs know that they have no refuge”. **Al-Dānī grades this stop as *tāmm*.**

Sūrah al-Zukhruf

Verse 23-24

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ
ءَاثَرِهِمْ مُّقْتَدُونَ ﴿٢٣﴾ قُلْ أُولَٰئِكَ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ
بِهِ كَافِرُونَ

Similarly, We did not send a warner to a town before you, but its affluent people said, "We have found our fathers on a certain way, and we are *following their footprints*". (23) *He said*, "Even if I bring to you something better in guidance than that on which you have found your fathers?" They said, "We totally disbelieve in what you are sent with." (Ibn 'Āmir, Ḥaḥṣ)

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا
عَلَىٰ ءَاثَرِهِمْ مُّقْتَدُونَ ﴿٢٤﴾ قُلْ أُولَٰئِكَ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ
بِهِ كَافِرُونَ

Similarly, We did not send a warner to a town before you, but its affluent people said, "We have found our fathers on a certain way, and we are *following their footprints*". (23) *Say*, "Even if I bring to you something better in guidance than that on which you have found your fathers?" They said, "We totally disbelieve in what you are sent with."

The readings differ in the form of the verb "to say". The first reading uses the third person to continue the discussion from the previous verse about a prophet to whom his people said: "We have found our fathers on a certain way...". This prophet then responds "Even if I bring you something better..". Because it is a continuous narrative, **al-Dānī discourages stopping here.**

In the second reading, the command form “say” is used to start a new discourse. **Al-Dānī sees this as an appropriate place to stop and start. Al-Ushmūnī grades this stop as *tāmm*.**⁹⁹

⁹⁹ Al-Ushmūnī, *Manār al-Hudā*, 349.

Verse 87-88

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلَ لَهُ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ

If you ask them who created them, they will certainly say, “Allah!” How can they then be **deluded**? (87) And **(Allah is Aware of) the Prophet’s statement**: “O my Lord! Indeed, these are a people who persist in disbelief”. (‘Āṣim, Ḥamzah)

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلَ لَهُ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ

If you ask them who created them, they will certainly say, “Allah!” How can they then be deluded? (87) And **(the Prophet makes his) statement**: “O my Lord! Indeed, these are a people who persist in disbelief”.

The readings differ in the grammatical state of “his statement”. The first reading uses a grammatical state that connects it back to verse 85: “And Blessed is the One to Whom belongs the kingdom of the heavens and the earth and everything in between! With Him is the knowledge of the Hour”. This verse then adds to this statement: “...With Him is the knowledge of the hour...and (the knowledge of) his statement: “O my Lord! Indeed these are a people who...”. Due to this connection, **al-Dānī discourages stopping here**.

The second reading uses a grammatical state that allows for two possible interpretations:

1. “His statement” is the subject of an omitted verb in which the Prophet ﷺ is the subject: “(The Prophet said) his statement, ‘O my Lord...’”. In this case it is an independent idea and **al-Dānī grades it as tāmm**.
2. “His statement” is the subject of an omitted verb in which Allah ﷻ is the subject: “(Allah knows) his statement, ‘O my Lord...’”. In this interpretation, it remains connected to what precedes, similar to the first reading. **Al-Dānī discourages stopping here**.

Sūrah al-Dukhān

Verse 6-7

رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنتُمْ مُّوقِنِينَ

As a mercy from your Lord, -Surely, He is the All-Hearing, the **All-Knowing**- (6) the **Lord** of the heavens and the earth and everything in between, if only you had sure faith. (‘Āsim, Ḥamzah, al-Kisā’ī, Khalaf)

رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنتُمْ مُّوقِنِينَ

As a mercy from your Lord, -Surely, He is the All-Hearing, the **All-Knowing**- (6) **He is the Lord** of the heavens and the earth and everything in between, if only you had sure faith.

The readings differ in the grammatical state of “Lord”. The first reading uses the same grammatical state for the word “Lord” in both verses, creating a continuous description. The meaning is: “Surely He is the All-Hearing, the All-Knowing, the Lord of the heavens and the earth...”. To not break the continuity, **al-Dānī discourages stopping here**.

The second reading uses a different grammatical state of “Lord” in verse 7 that separates it from the previous verse. A new independent sentence is formed: “He is the Lord of the heavens and the earth...”. **Al-Dānī sees this as an appropriate stop**. Al-Ushmūnī grades this stop as *tāmm*.¹⁰⁰

¹⁰⁰ Al-Ushmūnī, *Manār al-Hudā*, 353.

Verse 49

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ

*Taste this. **Indeed** you are the mighty, noble one!*

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ

*Taste this, **for** you are the mighty, noble one! (al-Kisā'ī)*

The readings differ in the particle used after the command “taste”. In this verse, the disbelievers in hellfire are being mocked as they thought they were mighty and noble in this life. The first reading makes this a separate statement: “*Indeed you are the mighty noble one!*” As this is separate from the command “Taste!”, **al-Dānī grades this stop as kāfī**.

The second reading uses a different particle to make the latter part of the verse a reason for the command. The meaning is: “*Taste this, since you are so mighty and noble!*” The two parts of the verse are now linked. **Al-Dānī discourages stopping here.**

Sūrah al-Jāthiyah

Verse 3-5

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ ءَايَاتٍ لِّقَوْمٍ يُوقِنُونَ
﴿٤﴾ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ
الرَّيْحِ ءَايَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Surely in the heavens and the earth, there are signs for **those who have faith**.
(3) And in your creation and in the living beings that He scatters on the earth, **there are signs** for a **people who believe**. (4) And in the alternation of the day and the night, and in the provision He has sent down from the sky, then has revived the earth after its death, and in changing of the winds, **there are signs** for a people who understand.

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿٥﴾ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ ءَايَاتٍ لِّقَوْمٍ يُوقِنُونَ
﴿٦﴾ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ
الرَّيْحِ ءَايَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Surely in the heavens and the earth, there are signs for **those who have faith**.
(3) And in your creation and in the living beings that He scatters on the earth, **there are (surely) signs** for a **people who believe**. (4) And in the alternation of the day and the night, and in the provision He has sent down from the sky, then has revived the earth after its death, and in changing of the winds, **there are (surely) signs** for a people who understand. (Ḥamzah, al-Kisā'ī, Ya'qūb)

The readings differ in the grammatical state on “signs” in verses 4 and 5. Both readings, however, use the same grammatical state on “signs” in verse 3.

In the first reading, verses 4 and 5 use a different grammatical state than verse 3. This creates an independent sentence in each verse: “Indeed...there are signs for those who have faith...There are signs for people who believe...There are signs for people who understand”. As each statement is grammatically independent, **al-Dānī grades these stops as kāfī**.

In the second reading, all three verses use the same grammatical state on “signs”. This makes them all dependent on the particle “indeed” in verse 3. The meaning is: “*Indeed...there are signs for those who have faith...(Indeed) there are signs for people who believe...(Indeed) there are signs for people who understand*”. Due to the grammatical dependence, **al-Dānī discourages stopping here.**

Verse 21

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ
وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ

Do those who have committed evils assume that We will make them like those who believe and do **righteous deeds**, **equal in their life and their death**? Evil is what they judge. (Ḥafṣ, Ḥamzah, al-Kisā'ī, Khalaf)

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ
وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ

Do those who have committed evils assume that We will make them like those who believe and do **righteous deeds**? **Equal is their life and their death**. Evil is what they judge.

The readings differ in the grammatical state of “equal”. In the first reading, “equal” describes the condition of “those who believed”. Stopping at “righteous deeds” would cut off the description from what it is describing. Al-Dānī therefore discourages stopping here.

The second reading carries three possible interpretations:

1. “*Their life and their death*” refers to both the believers and the wrongdoers. The rhetorical question is: “*Will we make both groups the same in their life and their death?*” To not separate “equal” from the previous mention of both groups, **al-Dānī discourages stopping here.**
2. “*Their life and their death*” refers only to the disbelievers. The meaning is: “*The disbelievers lives are the same, and their deaths will be the same*”. In this case an independent sentence is formed. **Al-Dānī considers this this stop as *kāfī*.**
3. There is no grammatical connection between the two clauses. Instead, a new sentence begins describing both parties: “*The*

believers are equal in their life and their death. The disbelievers are as well". In this case, al-Dānī grades this stop as kāfī.

Verse 28

وَتَرَى كُلَّ أُمَّةٍ جَانِبَهُ كُلِّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

And you will see every community *kneeling down*. *Every community* will be called to its book. Today you will be recompensed for what you used to do.

وَتَرَى كُلَّ أُمَّةٍ جَانِبَهُ كُلِّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

And you will see every community *kneeling down*. *(You will see) Every community* called to its book. Today you will be recompensed for what you used to do. (Ya'qūb)

The readings differ in the grammatical state of the second instance of "every". The first reading starts a new sentence that is independent grammatically from what precedes: "Every community will be called to its book". **Al-Dānī grades this as *kāfī*.**

The second reading makes both instances of "every" objects of the verb "you will see". The meaning becomes: "And you will see every community kneeling down, and you will see every community called to its book". Due to this connection, **al-Dānī discourages stopping here.**

Sūrah al-Ṭūr

Verse 28

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

Indeed, before we used to *call upon Him*. *Indeed He* is truly the Most Kind, Most Merciful.

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ أَنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

Indeed, before we used to *call upon Him for He* is truly the Most Kind, Most Merciful. (Nāfi', al-Kisā'ī, Abū Ja'far)

The readings differ in the particle used to start the second part of the verse. The first reading starts a new sentence independent of what precedes it: “*Indeed He is truly the Most Kind...*”. **Al-Dānī grades this as *tāmm*.**

The second reading cites Allah ﷻ being the most kind and merciful as the reason these people used to call on Him: “*...we used to call upon Him for He is truly the Most Kind...*”. As this forms a continuous idea, **al-Dānī discourages stopping here.**

Sūrah al-Raḥmān

Verse 29-31

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ سَتَفْرُغُ لَكُمُ أَيُّهُ التَّقَالَن

*All those in the heavens and the earth beseech Him. Every day He is in a state of **action**. (29) So, which of the bounties of your Lord will you deny? (30) **We** will soon attend to you (for judgment), O two multitudes (of jinn and humans)*

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ سَيَفْرُغُ لَكُمُ أَيُّهُ التَّقَالَن

*All those in the heavens and the earth beseech Him. Every day He is in a state of **action**. (29) So, which of the bounties of your Lord will you deny? (30) **He** will soon attend to you (for judgment), O two multitudes (of jinn and humans)
(Ḥamzah, al-Kisā'ī, Khalaf)*

The readings differ in the use of the first versus the third person in the verb “to attend”. In the first reading, verse 29 speaks about Allah ﷻ in the third person. Then, there is a shift to the honorific first person plural in verse 31: “Every day He is in a state of action....We will soon attend to you...”. The shift indicates a new discourse. **Al-Dānī grades this as *tāmm*.**

The second reading continues the use of the third person in verse 31. In this reading both verses are part of the same discussion: “Every day He is in a state of action...He will soon attend to you...”. **Al-Dānī discourages stopping here.**

Sūrah al-Wāqī‘ah

Verse 21-22

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَخُورٍ عَيْنٍ

And meat from any bird *they desire*. (21) And (*they will have*) maidens with
gorgeous eyes

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَخُورٍ عَيْنٍ

And meat from any bird *they desire*. (21) And (*they are rewarded with*)
maidens with gorgeous eyes (Ḥamzah, al-Kisā’ī, Abū Ja‘far)

The readings differ in the grammatical state of the words in verse 22. The first reading starts a new, grammatically independent sentence with the meaning: “(And for them) are maidens with gorgeous eyes”. **Al-Dānī sees this as an appropriate stop. Al-Ushmūnī grades this stop as ḥasan.**¹⁰¹

The second reading uses a different grammatical state that connects the meaning to verse 12 to describe the setting of paradise: “In the gardens of bliss...in (the companionship of) maidens with gorgeous eyes”. As this remains a single discourse, **al-Dānī discourages stopping here.**

¹⁰¹ Al-Ushmūnī, *Manār al-Hudā*, 381.

Sūrah al-Qalam

Verse 13-14

عُتِّلَ بَعْدَ ذَلِكَ **زَنِيمٍ** ﴿١٣﴾ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ

Harsh, (and) after all that, **notorious**, (13) ***because*** he is a man of wealth and sons.

عُتِّلَ بَعْدَ ذَلِكَ **زَنِيمٍ** ﴿١٣﴾ أَمْ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ

Harsh, (and) after all that, **notorious**, (13) ***Is it because*** he is a man of wealth and sons? (Ibn 'Āmir, Shu'bah, Ḥamzah, Abū Ja'far, Ya'qūb)

The readings differ in whether verse 14 is phrased as a statement or question in describing the enemy of the Prophet ﷺ, Walīd ibn al-Mugīrah. The first reading is phrased as a statement. It cites his wealth and sons as a reason for his abrasive character. The verses together form a single idea. **Al-Dānī discourages stopping here.**

The second reading phrases the verse as a question. The previous statement is complete, after which Allah ﷻ asks the rhetorical question: “Does he deny our signs because he is a man of wealth and sons?” As it is now separate, **al-Dānī sees this as an appropriate stop. Al-Ushmūnī grades this stop as *kāfī*.**¹⁰²

¹⁰² Al-Ushmūnī, *Manār al-Hudā*, 401.

Sūrah al-Ma‘ārij

Verse 15-16

كَلَّا إِنَّهَا لَنَظْفٍ ﴿١٥﴾ نَزَاعَةٌ لِّلشَّوَى

By no means! Indeed it is the flaming *fire* (15) *ripping off* scalps. (Ḥafṣ)

كَلَّا إِنَّهَا لَنَظْفٍ ﴿١٥﴾ نَزَاعَةٌ لِّلشَّوَى

By no means! Indeed it is the flaming *fire* (15) *(It is) ripping off* scalps.

The readings differ here in the grammatical state of the word “ripping off” being used to describe the hellfire. The first reading allows for two grammatical interpretations:

1. Verse 16 is an elaboration of “flaming fire” with an omission: “It is the flaming fire. I mean: ripping off scalps”. In this interpretation it is a complete and independent sentence. **Al-Dānī grades this stop as *kāfī*.**
2. Verse 16 is describing the state of “flaming fire.” “It is the flaming fire, ripping off scalps”. Here, verse 16 is not grammatically independent. **Al-Dānī discourages stopping here.**

The second reading also allows for multiple interpretations.

1. Verse 16 is a predicate of a new sentence with an omitted subject. The meaning is: “It is ripping off scalps”. The sentence is complete. **Al-Dānī grades this stop as *ḥasan*.**
2. Verse 16 is a predicate of “Indeed it” in verse 15. The meaning becomes: “Indeed it is the flaming fire, (Indeed it is) ripping off scalps”. **Al-Dānī also grades this stop as *ḥasan*.**

Sūrah al-Jinn

Verse 18-19

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ
لِبَدًا

And that the places of worship are only for Allah, so do not invoke besides Him *anyone*. (18) and *that* when Allah's servant stood invoking Him, they almost rushed on him in crowds.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٩﴾ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ
لِبَدًا

And that the places of worship are only for Allah, so do not invoke besides Him *anyone*. (18) and *indeed* when Allah's servant stood invoking Him, they almost rushed on him in crowds. (Nāfi', Shu'bah)

The readings differ in the particle used to start verse 19. The first reading uses the same particle, "that," used to start verse 18, connecting the two verses. Both connect to the "that" in the very beginning of the Surah: "Say, It has been revealed to me that a group of jinn listened...and that the places of worship are only for Allah...and that when Allah's servant stood...". These verses can also be connected to the "that" in verse 2: "It leads to right Guidance, so we believed in it...and that the places of worship are only for Allah...and that when Allah's servant stood...". In either case, the verses remain connected to what precedes and **al-Ushmūnī discourages stopping here.**¹⁰³ **Al-Dānī grades every stop at the end of the verse in this surah as *kāfi*** (except a few he designates as *tāmm*) due to the connection to verse 1 explained below.

The second reading uses the particle "indeed" which allows for two possibilities:

¹⁰³ Al-Ushmūnī, *Manār al-Hudā*, 406.

1. “Indeed” starts a new discourse entirely: “*And Indeed when Allah’s servant stood...*”. **Al-Dānī grades this stop as *tāmm*.**
2. “Indeed” connects back to verse 1 “*...and they said, Indeed we have heard an amazing Qur’ān...and indeed when Allah’s servant stood*”. In this interpretation, **al-Dānī grades this stop as *kāfī*.**

Verse 19-20

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

And that when Allah's servant stood invoking Him, they almost rushed on him in **crowds**. (19) **Say**, "I invoke my Lord, and do not associate anyone with Him". (Āṣim, Ḥamzah, Abū Ja'far)

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿٢٠﴾ قَالَ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

And indeed when Allah's servant stood invoking Him, they almost rushed on him in **crowds**. (19) **He said**, "I invoke my Lord, and do not associate anyone with Him".

The readings differ in the form of the verb "to say" used to start verse 20. Of note, the difference in the particle used to start verse 19 which was discussed in the previous entry does not affect the discussion of *waqf* at this juncture.

The first reading uses the command form "Say" as instruction to the Prophet ﷺ. In this reading, the Prophet ﷺ is being told how to respond when the disbelievers "*almost rushed on him in crowds*". The command is grammatically independent. **Al-Dānī grades this stop as *kāfī***.

The second reading uses the third person to speak about the Prophet ﷺ, "*he said*". In this reading, verse 20 continues describing the scene being discussed in verse 19: "*When Allah's servant stood invoking Him, they almost rushed on him in crowds. He (Allah's servant) said...*". As it is a continuous description, **al-Dānī discourages stopping here**.

Sūrah al-Muzzammil

Verse 8-9

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

And remember the name of your Lord, and devote yourself to Him with **exclusive devotion**. (8) **He is the Lord** of the east and west, there is no god but Him, so take Him as your Protector (Nāfi, Ibn Kathīr, Abū ‘Amr, Ḥafṣ, Abū Ja‘far)

وَاذْكُرْ بِاسْمِ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٩﴾ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

And remember the name of your Lord, and devote yourself to Him with **exclusive devotion**. (8) **The Lord** of the east and west, there is no god but Him, so take Him as your Protector

The readings differ in the grammatical state of the word “Lord”. The first reading starts a new sentence: “*He is the Lord of the east and the west*”. This sentence is grammatically independent from what precedes. **Al-Dānī grades this stop as *kāfi***.

The second reading uses the same grammatical state for “Lord” in both verses to make a continuous description: “*And remember the name of your Lord...the Lord of the east and the west...*”. Verse 9 remains grammatically connected to the preceding verse. **Al-Dānī discourages stopping here**.

Sūrah al-Insān

Verse 20-21

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾ عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

And if you looked around, you would see bliss and a **vast kingdom**. (20) *While upon them* will be garments of green fine silk, and of thick silk, and they will be adorned by bracelets of silver. Their Lord will give them a pure beverage to drink

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢١﴾ عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

And if you looked around, you would see bliss and a **vast kingdom**. (20) *Upon them* will be garments of green fine silk, and of thick silk, and they will be adorned by bracelets of silver. Their Lord will give them a pure beverage to drink (Nāfi', Ḥamzah, Abū Ja'far)

The readings differ in the form of “upon them” used to start verse 21. The first reading allows for two grammatical possibilities:

1. “Upon them” is describing the setting of “garments”. The meaning is: “Upon them (will be) garments of green...”. The clause is independent of what precedes it. **Al-Dānī sees this as an appropriate place to start** recitation in this interpretation.
2. “Upon them” is describing the state of the people being referred to in verse 19: “And circling around them will be eternal youths...while upon them will be garments of green...”. Due to this connection, **al-Dānī discourages stopping or starting from here**.

The second reading makes “upon them” the subject of a new sentence: “Upon them will be garments of green...” As this forms an independent

sentence, **al-Dānī** sees it as an appropriate start. **Al-Ushmūnī** sees it as an appropriate stop.¹⁰⁴

¹⁰⁴ Al-Ushmūnī, *Manār al-Hudā*, 413.

Sūrah al-Naba'

Verse 36-37

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

A reward from your Lord, a **fitting gift** (36) (*from*) the Lord of the heavens and the earth and what is between them, the All-Merciful. No one will have power to address Him

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

A reward from your Lord, a **fitting gift** (36) (*He is*) the Lord of the heavens and the earth and what is between them, the All-Merciful. No one will have power to address Him (Nāfi', Ibn Kathīr, Abū 'Amr, Abū Ja'far)

The readings differ in the grammatical state of the word “Lord” used to start verse 37. The first reading maintains the same grammatical state used on “Lord” in verse 36. The meaning is: “A reward *from* your Lord...*from* the Lord of the heavens and the earth”. The verses are grammatically connected. **Al-Dānī discourages stopping here.**

The second reading uses a different grammatical state on the word “Lord” to start a new independent sentence: “*He is* the Lord of the heavens and the earth...”. **Al-Dānī grades this stop as *kāfī*.**

Verse 37

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا

(From) The Lord of the heavens and the earth and what is *between them*,
(~~From~~) the All-Merciful. No one will have power to address Him (Ibn ‘Āmir,
‘Āṣim, Ya‘qūb)

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا

(From) The Lord of the heavens and the earth and what is *between them*. (*He is*) the All-Merciful. No one will have power to address Him

The readings differ on the grammatical state of Allah’s name “The All-Merciful”. The first reading uses the same grammatical state as the word “Lord” earlier in the verse, as well as the word “your Lord” in verse 36 to form a continuous description: “A reward from your Lord...from the Lord of the heavens and the earth...from the All-Merciful...”. Due to this interconnectedness, **al-Dānī discourages stopping here.**

The second reading uses a different grammatical state to start a new grammatically independent and complete sentence: “He is the All-Merciful”. **Al-Dānī grades this stop as *kāfī*.**

Sūrah al-ʿAbasa

Verse 24-25

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا

Let man consider his *food* (24) *How* We pour down rain in abundance (ʿĀṣim, Ḥamzah, al-Kisāʿī, Khalaf, Ruwais¹⁰⁵)

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٥﴾ إِنَّا صَبَبْنَا الْمَاءَ صَبًّا

Let man consider his *food* (24) *Indeed* We pour down rain in abundance

The readings differ in the particle used to start verse 25. The first reading allows for two grammatical interpretations:

1. The particle “how” is parallel to “his food” to give the meaning: “Let man consider his food, let him consider how We pour down rain...”. Due to this connection, **al-Dānī discourages stopping or starting recitation from this point.**
2. Verse 25 is the predicate of an omitted subject. The meaning would be: “Let man consider his food. (It is) how We pour down rain...”. In this interpretation, **al-Dānī still discourages stopping or starting from here.**

The second reading also allows for two grammatical possibilities:

1. Verse 25 is an explanation of what is meant by “consider his food”. In this case **al-Dānī discourages stopping and starting here** to not separate the explanation from the phenomenon it is explaining.

¹⁰⁵ Ruwais reads the *hamzah* with a *fathah* when continuing and not stopping at *ṭaʿāmiḥ*.

2. Verse 25 is a separate and complete sentence: "*Indeed We pour down rain in abundance*". In this case, **al-Dānī grades this stop as *tāmm* and sees it as an appropriate place to start recitation.**

Sūrah al-Shams

Verse 14-15

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمُ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَاهَا

But they called him a liar and hamstrung her. Their Lord destroyed them for their crime and **levelled them** (14) **While having** no fear of its consequence.

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمُ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٥﴾ فَلَا يَخَافُ عُقْبَاهَا

But they called him a liar and hamstrung her. Their Lord destroyed them for their crime and **levelled them** (14) **And He has** no fear of its consequence.
(Nāfi', Ibn 'Āmir, Abū Ja'far)

The readings differ in the particle used to start verse 15. In the first reading, the wāw used to start verse 15 indicates a description of an action. This allows for two possible meanings:

1. One connects to the preceding verse: "Their Lord destroyed them for their crime and levelled them without fearing its consequence".
2. The other connects to verse 12: "When the most wicked man among them rose...without fearing its consequence".

In both interpretations, **al-Dānī does not give a specific ruling on stopping here but discourages starting from here** as the verse remains connected to what precedes.

The second reading uses the particle *fa* to start a new sentence. The story is complete, and the new sentence states: "And He has no fear of its consequence". **Al-Dānī grades this stop as tamm.**

Sūrah al-Masad

Verse 3-4a

The readings differ on the grammatical state of “carrier”. This affects the *waqf* at two places, each of which will be discussed separately.

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

He will soon enter a Fire, full of *flames* (3) and *so will his wife*, the firewood-carrier (Ḥafṣ)

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٤﴾ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

He will soon enter a Fire, full of *flames* (3) and *his wife is* the firewood-carrier

The first reading treats “carrier” as describing the state of “his wife”: “...his wife, the firewood carrier”. **Al-Dānī grades this stop as *kāfī*.**

The second reading allows for two grammatical possibilities:

1. “His wife” is the subject of a new independent sentence: “His wife is the firewood carrier”. **Al-Dānī grades this stop as *kāfī*.**
2. “His wife” is an additional subject of “enter a fire”. The meaning would be: “He will soon enter a Fire full of flames as will his wife...”. The meaning would not be complete at the end of verse 3. **Al-Dānī and al-Ushmūnī discourage stopping here.**¹⁰⁶

¹⁰⁶ Al-Ushmūnī, *Manār al-Hudā*, 437.

Verse 3-4b

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

He will soon enter a Fire, full of flames (3) and *so will his wife* the firewood-carrier (Ḥafṣ)

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٤﴾ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

He will soon enter a Fire, full of flames (3) and *his wife is* the firewood-carrier

The first reading here allows for two grammatical possibilities:

1. “His wife” is an additional subject of “enter a fire”. The meaning would be: “He and his wife will soon enter a Fire full of flames...”. **Al-Dānī grades this stop as *kāfī***, as the meaning is complete.
2. “His wife” is the subject of a new sentence: “His wife (is the) firewood carrier”. **Al-Dānī discourages stopping here** as the meaning would remain incomplete.

The second reading allows for the same two possibilities as discussed in the previous entry:

1. “His wife” is the subject of a new independent sentence: “His wife is the firewood carrier”. **Al-Dānī discourages stopping here.**
2. “His wife” is an additional subject of “enter a fire”. The meaning would be: “He will soon enter a Fire full of flames as will his wife...”. Here the meaning is complete. **Al-Dānī grades this stop as *kāfī*.**

We end with the concluding words of ‘Allāmah Abū ‘Amr al-Dānī:

تم الكتاب بأسره والحمد لله على نصره.

أحسن الله عاقبتها. والحمد لله رب العالمين والصلاة على محمد وآله أجمعين ولا حول ولا قوة إلا بالله
العلي العظيم.

The book is complete in its entirety. All Praise is due to Allah for His aid.

May Allah ﷻ bless its outcome. All praise is due to Allah, Lord of all existence, may His peace and eternal blessings be on our Prophet Muḥammad and his family. And there is no power nor strength except in Allah, the Most High, the Almighty.

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