

## Wuqoof<sup>1</sup> in which the condition of reciter is considered

1. **The voluntary stop** (Al-Waqf Al-Ikhtiyaari – الوقف الاختياري) to stop by choice to take a new breath. For example at the end of an Aayah.
2. **The informative stop** (Al-Waqf Al-Ikhtibaari – الوقف الاختباري) to stop with the intention of explaining how the stop is made, or to test the student to see if he / she would be able to stop there if he needed to.
3. **The involuntary stop** (Al-Waqf Al Idhtiraari – الوقف الإضطرابي) the stop which is caused by an unplanned break in breath, or shortness of it.  
*(We have explained this in some detail during Lesson No 10. Please refer to the video recording made available to you.)*
4. **The waiting stop** (Al-Waqf Al-Intizaari – الوقف الإنتظري) to stop at a particular place to complete reciting in other Qira'aat<sup>2</sup> (dialects of reciting The Holy Quran). *(This was also explained in the Class.)*

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<sup>1</sup> Wuqoof is the Plural of Waqf, which means Full stops in the Qur'an

<sup>2</sup> There are ten authentic Qira'aat / dialects in which can be recited in Salah and outside of Salah. There are other dialects which can be used for information but can't be recited in Salah.

## سَكْتَة - Saktah

There is a type of Pause in between stopping and continuing, called Saktah (سَكْتَة). This means that you stop the utterance of letters, but you do not take a new breath like you would do if it was the end of an Aayah.

In the Qiraa'ah (dialect) of Imam Hafs<sup>3</sup> from the way of Shaatibyyah<sup>4</sup>, (which is the way in which we recite the Qur'an as beginners), there are four places in the Quran in which Saktah happens:

### 1. Between Aayah 1 and 2 of Surah Kahf:

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا (١) قَيِّمًا لِّيُنذِرَ بَأْسًا  
شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

### 2. In Aayah number 52 of Surah Yaaseen:

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا<sup>سَقَطَ</sup> هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

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<sup>3</sup> Abu 'Amr Hafs Ibn Sulayman Ibn al-Mughirah Ibn Abi Dawud al-Asadi al-Kufi, better known as Hafs (90-180AH), is a significant figure in the art of Qira'at and Qur'an reading. Being one of the primary transmitters of one of the canonical methods of Qur'an recitation, his method via his teacher Aasim ibn Abi al-Najud has become the most popular method across the majority of the Muslim world.

<sup>4</sup> One of the most important texts of Qira'aat written by Imam Shatibi who was - Abu Ishaq al-Shatibi (720-790 A.H./1320/1388 A.D.) was an Andalusian Sunni Islamic legal scholar following the Maliki madhab He died in 1388 in Granada.

**3. In Ayah number 27 of Surah Qiyaamah:**

وَقِيلَ مَنْ رَاقٍ

**4. In ayah number 14 of Surah Mutaffifeen:**

كَلَّا ۖ بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ