

Al Quran Reader's Guide

By QuranWBW.com

–/ Introduction /–

Al Quran is arranged into 114 chapters {**Surah**}. Each chapter {**Surah**} consists of a number of verses {**Ayah**}. Verses {**Ayah**} are numbered at the end inside the full stop sign 'see below'. A chapter {**Surah**} may additionally be divided into sections {**Ruku'** رُكُوع}. The end of a section is shown by an 'Ayn ع sign.

The **Mushaf** "Book" or **Al Quran** is also divided into thirty equal parts {**Juz'**}, for those who wish to finish the recitation in a given time. These are indicated at the start of each one which occurs in 20 pages in most modern Mushafs. The **Ajza'** {pl. of **Juz'**} are further divided, which makes them 60th parts of a Mushaf, called **Hizb** ❁. There are 3 different Hizb & Juz' sub section signs at the margin indicating the place : الربع {**Ar-Rub'**} for the first quarter, النصف {**An-Nisf**} for the half, and الثلثة {**Ath-Thalatha**} {abbreviation. of ثلثة ارباع} for the last quarter.

The word السجدة **Sajdah** ❁ {prostration} written on the margin or on an ayah sign means everyone reciting that verse and the ones listening should offer a prostration. This sign is found in 14 places in **Al Quran**. All the Sajdah verses are Meccan / Makki.

Also, all the chapters {**Surah**} of **Al Quran** are marked as Meccan / Makki or Medinan/Madni based on their respective places of revelation to the Prophet Muhammad ﷺ .

–/ Punctuation & Pause Marks /–

–/ Full Stop /–

○	<p>The Conclusion of Verse: "Waqf-e-Taam" represents the finishing end of a specific verse of Al Quran. It is also known as the "Perfect Stop". It is represented simply by a circle at the conclusion of a Quranic line. The reciter has to stop here and take a breath before continuing reading further. It also shows the complete deliverance of the message in that sentence, so a narrator should look back at the verse, fully grasp its gist and get ready to learn about the following lines.</p> <p>After a full stop, the last letter of the verse loses its vowel, <u>if consonant</u>, or converts the Tanween into an elongated alif, <u>if an Alif's Tanween</u>. ً ِ ٍ </p>
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- / Signs of pause {وقف} / -

These are generally placed at the top of the line they apply to in a verse.

Mandatory Pauses / Signs

م	<p>The Compulsory Stop: Meem at the top, it's an abbreviation of وقف لازم {necessary} “Waqf-e-Laazim”. It means disregarding the sign may lead to change in the meaning. MUST STOP. It bounds the reader to stop reading at this point, as the word laazim means imperative or to do at any cost. It is so because if one does not take a pause here, the entire meaning of the sentence will alter radically. {It is indicated at the Margins in the Mushaf.}</p>
ط	<p>The Absolute Stop: Toa abbreviation of مطلق {absolute} “Waqf-e-Mutlaq”. Full stop even though the verse is not complete. It is stop sign to indicate to the reader to take a gap in reciting the long passage by taking breath and discontinue the recitation for an instantaneous period of time. It is better to stop here because it makes the reading process easier by fully grabbing the meaning of already read text.</p>
لا	<p>No Need of Stopping : Lam and alif glyph which means 'no' in Arabic when uttered in isolation. FORBIDDEN TO STOP. If stopped, the reciter should start from a place before the sign, unless it's the end of a verse. One should not discontinue reading the verses at this sign of “Laa” as it would change the meaning of Quranic lines altogether, yet one can stop when it is used at the end of the Ayah with Circle Mark of conclusion.</p>
ك	<p>Same like Previous Sign: Kaaf Abbreviation of “Kadhaalik or “like that” applies the same connotation of action as suggested by the preceding symbol.</p>
س or سكتة	<p>The Silence Symbol : Seen abbreviation of سكتة “Saktah” {silence}. Pause without breathing out, giving a silence effect. “Saktah” is a sign at which the reader should take a brief pause without breaking its breath before keeping on reading further.</p>
وقف or وقفة	<p>The Longer Pause: Same with the previous one, but with a somewhat longer pause. “Waqfah” indicates the longer pause than Saktah with the same gist of not breaking one's breath while taking the break.</p>

Discretionary Pauses / Signs

Because the reciter may feel the need to stop, for example, because of need for a breath or other bodily necessities, there are these signs placed.

ج	<p>The Permissible Stop : Jeem Abbreviation of جائز {permitted} “Waqf-e-Jaaz”. It is better to stop, but in one's own discretion, may proceed also. It points toward completion of matter discussed in that fragment of the Ayah, so one needs to stop here, although it is not obligatory to do so, so that it can absorb the meaning discussed in previous part, and get ready to know about new matter in the following part of same verse.</p>
ز	<p>Continue Reading : Za Abbreviation of مجز {permitted} “Waqf-e-Murakhkhas”. It is better not to stop. It means one does not need to take a pause and continue the recital process, although there is no prohibition on stopping here.</p>







ص	The Licensed Stop: Soad Abbreviation of مرخص {admissible} “Waqf-e-Murakhkhas”. It is better not to stop but if the reciter is tired or any other valid reason, one may stop.
ق	Better not to Stop: Qaf Abbreviation of قيل عليه الوقف “Qeela ‘Alayhil-Waqf”. It is better not to stop. It is a sign that shows not to stop recitation although there are differing opinions on whether to stop reading the verses or not.
قف	The Anticipated Stop: Abbreviation of يُوقف عليه. It is better to stop , facilitating the understanding of the verse's meaning. “Qif” is inserted on the stop sign when a reader might expect the pause sign was not necessary.
صل	The Permissible Stop : Abbreviation of قد يُوصل “Qad-Yusal”. The majority view is that one should pause here. It specifies about the permission of continue reading although one should stop here.
صله	Preference for Continuation: Abbreviation of الوصل أولى “Alwasl-Awlaa”. It is better not to pause. The reciter can stop or continue depending on his convenience.
•••	The Embracing Stop : Named معانقة “Mu’anaqah” {hugging} signs, these three dots are usually paired and placed near each other. The reciter should stop at one of them , though which one is in their own discretion. In Indopak Mushafs, these three dots are placed above a small ج sign.

- / Marginal marks / -

There are some marginal signs used in the Indian subcontinent:

٥	Used in the subcontinent, this indicates a difference of opinion on the pause.
وقف النبي ﷺ or وقف	The Pause Sign of Prophet Muhammad ﷺ {Pause of the Prophet ﷺ} for pause , “Waqf-un-Nabi” shows the parts of Quran where the Messenger of Allah ﷺ Himself stopped and took pause.
وقف منزل or وقف جبريل ﷺ	The Pause Sign of Jibrael ﷺ {Pause of Jibrael} for pause , “Waqf-e-Manzil” & “Waqf-e-Jibrael” is the sign indicating the Angel, Jibrael ﷺ stopping and taking pause at the time of revealing the Quranic Instructions over the Holy Prophet ﷺ.
وقف غفران or وقف	The Sign of Supplication for ‘Pause’ ☺, “Waqf-e-Ghufraan” is a sign indicating a place where the reciter and listener may stop to make a Supplication to Allah ﷻ.

- / Special Marks and Indications on QuranWBW.com / -

الجُزءُ الربع Ar-Rub’	الجُزءُ النصف An-Nisf	الجُزءُ الثلثة Ath-Thalatha	End of Juz’ {Last Ayah of Juz’}	End of Ruku’ {Last Ayah of Ruku’}	السجدة - Sajdah {Sign of Prostration}
Example					
 1/4 th of Juz’	 Half Juz’	 3/4 th of Juz	 End of Juz	 Highlighted ‘Ayn of Ruku	 Highlighted Ayah Icon

Sources: Wikipedia.org, QuranReading.com & WikiDaiyah