

The Epistemic Integration Between Arabic Sciences and Islamic Jurisprudence: Grammar, Pausing, and Starting as a Model

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Abstract

This research addresses the epistemic integration between Arabic and Islamic sciences in general, with a specific focus on grammar, pausing, and starting. It highlights the primary aspects of this epistemic integration and clarifies them for the reader, while also showcasing the efforts of Arabic and grammar scholars in establishing and systematizing the science of pausing and starting. Additionally, it examines the impact of grammatical forms and syntax on pausing, starting, and Quranic recitation. This study follows the inductive-analytical method, as it relies on examining the connections between grammar and the science of pausing and starting, presenting and analyzing selected verses from the Quran where multiple grammatical forms exist, and discussing how these variations affect pausing and starting choices. The research reveals the close relationship between grammar and the science of pausing and starting, emphasizing that only those thoroughly knowledgeable in Arabic grammar can undertake this field. Furthermore, the study highlights the influence of grammar and syntactical forms in diversifying pausing and starting, establishing its rules, and the dedication of Arabic scholars to writing on the science of pausing and starting.

Keywords: *Integration, Arabic, Islamic, Grammar, Pausing and Starting.*

Introduction

Islamic sciences are derived from Arabic sciences, as they share the same origin and purpose: serving the divine revelation of the Quran and Sunnah. Arabic sciences, especially grammar, are foundational for understanding the intent of God in His Book and the intentions of the Prophet, peace be upon him, in his speech. As Abu Ishaq al-Shirazi stated, "One must know enough of language and grammar to understand the intent of God and His Messenger in their discourse." Among the sciences that heavily rely on Arabic grammar is the science of pausing and starting, a discipline esteemed for its connection to the words of Allah Almighty. Thus, scholars have devoted themselves to teaching and writing on this subject. While reading various works, I noticed the significant number of syntactical perspectives and grammatical justifications related to pausing and starting. This inspired me to undertake a concise study to elucidate the close relationship and epistemic integration between grammar and the science of pausing and starting, as well as the impact of multiple syntactical interpretations on the diversity of pausing and starting practices. The study is titled:

"The Epistemic Integration Between Arabic Sciences and Islamic Jurisprudence: Grammar, Pausing, and Starting as a Model"

Research Problem

This study seeks to answer the following primary question: What are the main aspects of integration between grammar and the science of pausing and starting? Additionally, does the presence of multiple syntactical interpretations affect pausing and starting?

The Study Further Addresses These Specific Questions

What are the scholars' conditions for those who engage in the science of pausing and starting?

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How does grammar influence the establishment of rules and principles for pausing and starting?

Are there works by grammar and Arabic scholars dedicated to the science of pausing and starting?

Why have some scholars of pausing and starting emphasized the importance of parsing the Quran in their writings?

Did grammar and Arabic scholars use terms related to pausing and starting or their equivalents in their works?

Does the variety of syntactical interpretations impact the diversity of pausing and starting?

Does the grammatical difference in Quranic readings affect the diversity of pausing and starting?

Does every permissible syntactical interpretation allow for pausing or starting accordingly?

Research Methodology

This study adopts both the inductive and analytical methods. The researcher will examine the connections between grammar and the science of pausing and starting, as well as explore Quranic verses with multiple syntactical interpretations to analyze how these variations influence the diversity of pausing and starting practices.

Preface: Definition of Pausing and Starting

Pausing (Waqf)

Linguistic Definition: The root of the Arabic term [W.A.Q.F] revolves around the notions of withholding and restraint.

Technical Definition: Scholars have provided various definitions for pausing. However, I will focus on the definition provided by the esteemed scholar Ibn al-Jazari, as I consider it to be the most accurate, with other definitions open to critique or objection. Ibn al-Jazari defines pausing as: "Pausing is the cessation of sound on a word, allowing for a breath to be taken, with the intention to resume recitation, either with the word following the paused word or with the word preceding it, without any intention of disengagement."

The relationship between the linguistic and technical meanings of pausing is evident. When a reader pauses on a Quranic word, they withhold and restrain their voice, severing the connection between that word and the one that follows.

Starting (Ibtida')

Linguistic Definition: Starting is the opposite of pausing. It means to begin something; one says, "I began with this" to mean they initiated with it.

Technical Definition: Technically, starting is the act of resuming recitation after a pause or cessation.

Here, too, the connection between the linguistic and technical meanings of starting is clear, as both imply the commencement or initiation of an action.

After presenting brief definitions of both pausing and starting individually, we can understand them as terms or a field of study. Imam al-Zarkashi describes it as a "noble science by which one learns the correct recitation through pausing at locations indicated by reciters and scholars to complete meanings, and starting at specific locations where meanings remain intact." In other words, it is the science that identifies where pausing is appropriate or not, and where starting is suitable or not.

Section One: The Relationship Between Pausing and Starting and the Arabic Language

It is as clear as daylight that there is a strong connection between the science of pausing and starting and the Arabic language in general, and particularly with grammar. This relationship is evident in the following aspects:

Issue One: Only those with a deep understanding of grammar can engage in the science of pausing and starting.

Evidence of This Includes

Ibn Mujahid's Statement: As narrated by Al-Nahas, Imam Ibn Mujahid (may Allah have mercy on him) said, "Only a grammarian who is knowledgeable in the recitations, interpretation, stories, and how to distinguish between them, and who is well-versed in the language in which the Quran was revealed, can properly determine the correct pausing."

Abu Ja'far Al-Nahas elaborated on the requirements for those engaged in the science of pausing and starting, stating: "... One needs to have knowledge of grammar and its syntactical estimations. For instance, if someone says that 'مَلَّةٌ أَبِيكُمْ إِبْرَاهِيمَ' [Al-Hajj: 78] is in the accusative case, meaning 'follow the religion of your father, Ibrahim,' governed by what preceded it, they would not pause before it. However, if it is taken as an imperative, they would pause before it."

Al-Nahas also indicated that some types of pausing require knowledge of Arabic and its grammar, saying, "Some types of pausing are clear in meaning, while others are ambiguous and understood only through listening and knowledge of interpretation. Some are known by scholars of Arabic and the language, who know where to pause and how to resume."

Ibn al-Anbari's Observation: Imam Ibn al-Anbari emphasized the connection between grammar and the science of pausing and starting, saying, "Complete knowledge of the syntax, meanings, and rare terms of the Quran includes knowing where to pause and where to start."

Al-Ashmuni's Explanation: Imam Al-Ashmuni highlighted the relationship between pausing and syntax, stating, "Pausing may be complete according to one interpretation, syntactic structure, or reading, but incomplete according to another."

Ibn Mujahid's Prioritization: Imam Ibn Mujahid emphasized the excellence of a scholar well-versed in syntax, recitations, languages, word meanings, and evaluation of readings, saying, "Among those who carry the Quran, the one knowledgeable in syntax, recitations, languages, meanings of words, and able to critique narrations is the Imam to whom Quran memorizers across the Muslim lands turn."

Among them are those who articulate correctly without making grammatical mistakes, but who have no further knowledge beyond that; they are like the Bedouin who recites in his dialect and cannot adjust his language, as he is fixed in his manner of speech.

There are also those who merely repeat what they have learned from others without understanding syntax or anything else. This type of memorizer, with the passage of time, is likely to forget and lose accuracy in syntax due to the frequent similarity of case endings (nominative, accusative, and genitive) within a single verse. Since he does not rely on knowledge of Arabic or insight into meanings, but solely on his memory and what he has heard, he may forget and confuse letters, leading him to recite incorrectly without realizing it. Doubt may lead him to attribute his error to someone else, exonerating himself. If others trust him, this error may be accepted and spread, although he himself has forgotten and misunderstood it and persistently insists on it.

There are also those who recite after learning from someone who has forgotten and lost the sense of syntax, who may become confused and misguided. This type should not be followed in recitation or relied upon for transmission.

Then there are those who understand the syntax, comprehend meanings, and are knowledgeable in languages, yet lack familiarity with the various readings and differences among scholars and traditions. This understanding of syntax may sometimes lead them to recite with a linguistically correct reading that was not adopted by any of the early reciters, thus making them innovators.

Fifthly: Imam Ibn Al-Jazari emphasized the connection between the sciences of pausing and beginning with grammar, considering it a crucial prerequisite for those who teach Quranic recitation. He stated: "The reciter is required... to gain some knowledge of grammar and morphology so that he can interpret the readings presented to him. This knowledge is essential; otherwise, he will make errors in many cases, such as in the pausing practices of Hamzah, in cases of inclination, and similar issues related to pausing and beginning.

Sixthly: Imam Al-Husari highlighted the importance of knowledge of grammar for those who take on the responsibility of teaching Quranic recitation, saying

"Master the best of Arabic if you are a reciter,

Or else you will make mistakes as you read or teach.

There are those who claim knowledge of recitation,

Yet their grasp of grammar is shorter than a span.

If asked about syntax and its reasoning,

I have seen the one with broad knowledge fall short."

Second Matter: The Impact of Grammar and Arabic Language on the Variation of Pausing and Beginning

Upon examining books on pausing and beginning, the influence of the Arabic language in general—and grammar in particular—on the variation and classification of pausing and beginning becomes evident. The expressions of scholars have varied significantly in defining the categories of pausing and beginning, and their views and opinions differ in this regard. Imam Ibn Al-Jazari, may Allah have mercy on him, stated: "The scholars have agreed upon certain names for the types of pausing and beginning ... however, most of what people have mentioned in categorizing them lacks strict organization and comprehensiveness.

"And the closest I have come to classifying it is to divide pausing into voluntary and involuntary; for speech is either complete or not. If it is complete, it is voluntary. If it is fully independent—having no connection to what follows, either in terms of wording or meaning—it is known by the scholars as the 'perfect' pause due to its absolute completeness. One may pause here and start from what follows. If there is some connection, it may be only in meaning, and this is known as the 'sufficient' pause, as it is sufficient in itself and independent from what follows. Like the perfect pause, one may pause here and start from what follows. If the connection is in wording, it is known as the 'good' pause, for it is good in itself and conveys meaning; one may pause here but not start from what follows due to the verbal connection.

If the speech is incomplete, the pause is involuntary, known as the 'unpleasant' pause, which should not be done intentionally except out of necessity, such as when running out of breath, because it lacks meaning or corrupts the intended meaning.

As for beginning, it can only be voluntary, as it is not compelled by necessity like pausing. Thus, it is only allowed when the beginning is independent in meaning and fulfills the purpose, categorized similarly to the four types of pausing, varying in terms of perfection, sufficiency, goodness, or unpleasantness depending on completeness or incompleteness, and on whether the meaning is maintained or distorted."

Al-Ashmuni mentioned a similar classification, saying: "Pausing varies in five types in relation to the connection. Either what follows the pause is disconnected both in wording and meaning—which is perfect. Or it is connected both in wording and meaning—which is unpleasant. Or it is connected only in meaning and not wording—which is sufficient. Or it is disconnected in meaning but connected in wording—which is good. The fifth type fluctuates between these categories, sometimes aligning with the first, other times with the second, depending on differences in reading, grammatical analysis, and interpretation; for a pause may be perfect in one interpretation or grammatical form and not in another.

From What Has Been Mentioned, It Is Clear That the Types of Pauses Are Four:

Perfect pause

Sufficient pause

Good pause

Unpleasant pause

This classification is based on two essential pillars:

Verbal connection: This refers to the connection of the preceding text with the following text in terms of grammatical structure and the relationships between parts of the speech as determined by grammarians.

Meaningful connection: This means that the preceding text is connected to the following text in terms of meaning, without any grammatical connections.

Based On This, The Scholars of Pauses and Beginnings Have Defined the Types of Pauses as Follows

Perfect pause: This is a pause where it is appropriate to stop and start from what follows because it is not connected to anything that comes after it, either verbally or in meaning. In other words, it is a pause at a complete meaning, with no connection to what follows, either in wording or meaning. The verbal connection refers to the connection in terms of grammar, while the meaningful connection refers to the connection where the subsequent text relates to the preceding text in terms of meaning, not grammar.

Sufficient pause: This is a pause where it is appropriate to stop and begin what follows, with the distinction that what comes after it is connected in meaning, not in wording.

Or it is defined as a pause at a word that is not connected to what follows it or to what precedes it in terms of wording, while being connected to the preceding word in terms of meaning; thus, it is disconnected verbally but connected in meaning.

Good pause: This is a pause where it is appropriate to stop because it conveys meaningful speech, but it is not appropriate to begin with what follows it due to its verbal and meaningful connection. Alternatively, it is a pause that does not need what follows it because it is understandable on its own, while what follows depends on it.

Unpleasant pause: This is a pause at a statement that does not convey any meaning due to its strong connection to what follows it, both verbally and in meaning. It can also refer to a pause that suggests a beginning or ending that is inappropriate for God Almighty or conveys a meaning other than what God intended.

From what has been stated, the impact of grammar on the diversity of pauses and beginnings and the definition of terms becomes clear.

Third Issue: The Impact of Grammar on Setting Rules and Requirements for Pausing and Beginning:

When we explore the books on pausing and beginning, we see that scholars have established rules and requirements for pauses, and the Arabic language in general, along with grammar in particular, has played a significant role in these rules. This is evident in the following:

First: Rules for the Perfect Pause

We have defined the perfect pause as one made at a statement that is not connected to what follows it either verbally or in meaning. Among the rules that define the perfect pause, as indicated by Al-Ashmouni, are: "Among the requirements for the perfect pause is to begin with a question, whether expressed or implied. Another requirement is that the end of each story corresponds with the beginning of another, or starting with the vocative 'O', or beginning with an imperative verb, or beginning with the 'lam' of swearing, or starting with a condition since starting with it initiates a new discourse, or separating a verse of punishment from a verse of mercy, or shifting from reporting to narration, or separating opposing attributes, or reaching the end of an exception, or reaching the end of a statement, or starting with negation, or prohibition. Moreover, the perfect pause may apply to interpretation, grammar, and recitation but not to other instances."

Thus, most of these rules pertain to grammar and parsing.

Second: Rules for the Sufficient Pause

The sufficient pause is one made at a statement that is connected to what follows it in meaning but not in wording. Among the rules recognized by scholars for identifying the sufficient pause, Al-Ashmouni stated: "Its signs are that what follows it is an initiatory subject, or a new action, or an object for an omitted verb, or that what follows it is a negation, or a conditional 'if' in the broken form, or an interrogative, or an affirmative 'but,' or a softened 'no,' or the future 'will' or 'shall.'"

Third: Rules for the Good Pause

The good pause is one that is appropriate to stop at, but it is not suitable to begin with what follows it due to its verbal connection. The verbal connection, as previously mentioned, refers to the connection of what comes after to what precedes it regarding grammar and the rules established by grammarians. Thus, knowledge of grammatical rules and parsing is the main and foundational criterion for the good pause.

As for the unpleasant pause, it is a pause at a statement that does not convey a meaning or conveys a meaning other than what God intended due to its strong connection to what follows both verbally and in meaning. Hence, knowledge of grammar and its rules is an important part of defining and regulating the unpleasant pause.

Further emphasizing the impact of grammar in establishing rules and requirements for pauses, Ibn Al-Anbari mentioned under the title (Chapter on What Cannot Be Paused On): "Know that a pause cannot be made on an added noun without what has been added to it, nor on an adjective without the noun it describes, nor on a subject without the predicate, nor on a predicate without the subject, nor on an object without the verb that acts upon it, nor on a verb without its object, nor on an intensifier without what it intensifies, nor on a coordinated element without what has been coordinated to it, nor on 'if' and its sisters without their subject, nor on their subject without their predicate, nor on 'was' and 'was not,' and their sisters without their subject, nor on their subject without their predicate, nor on 'I thought' and its sisters without the subject, nor on the subject without the predicate, nor on a portion without the rest, nor on what is exempted from a rule without the exception, nor on the explanation without the explanation itself, nor on the translated subject without the translation, nor on 'who,' 'what,' and 'whom' without their relative

clauses, nor on their relative clauses without their inflections, nor on the verb without its source, nor on the source without its tool, nor on the interrogative particles without what has been asked about, nor on the conditional particles without the verb that follows them, nor on the verb that follows them without the response to the condition. If the response to the condition is presented first, the pause cannot be made without the condition, nor on a command without its response.

The letter "fa" serves to connect the response to six situations: in response to a command, a prohibition, a question, denial, desire, and doubt. A pause cannot be made on these six without "fa."

A pause cannot be made on oaths without their responses, nor on "where" without what follows it, nor on some demonstrative pronouns without others. A pause cannot be made on what has been excluded without specifying what has been excluded, nor on denial without the denied, nor on "no" in prohibition without the verb that is being negated. A pause cannot be made on "no" if it means "not" without what follows it, nor on "no" when it serves as an excuse without what follows it, nor on "no" if it affirms the speech without denial, nor on "no" if the letter before it is acting on what follows. If it is not acting, it is permissible for someone in a dire situation to pause on it. Additionally, a pause cannot be made on "narration" without what is narrated, nor on "and" as these are particles that indicate meaning, and the benefit is found in what follows them.

Moreover, a pause cannot be made on "or," "nor," "and," "but," and "however," as these are coordinating conjunctions that connect what follows to what precedes it. Examples have been provided for each of the aforementioned cases, but I have omitted mentioning them for brevity.

From the above, it is clear how the rules of grammar influence the classification of pauses and initiations and establish their regulations and requirements.

Issue Four: The Emphasis by Some Scholars of Waqf on the Importance of Grammatical Analysis of the Quran

One significant indicator of the relationship between the sciences of waqf (pausing) and ibtida (starting) and the science of grammar is that many scholars have prefaced their works by emphasizing the importance of grammatical analysis of the Quran.

Issue Five: The Collaboration of Grammarians with Scholars of Waqf and Ibtida in Authorship

The complementary relationship between the sciences of waqf and ibtida is further evidenced by the contributions of numerous grammarians who have authored works in this field. Notable examples include, but are not limited to:

Waqf and Ibtida by Muhammad ibn Abi Sara al-Kufi al-Ruhasi, a teacher of Al-Kisai and Al-Farra.

Waqf and Ibtida by Yahya ibn al-Mubarak al-Yazidi, a grammarian and linguist from Basra.

Waqf and Ibtida by Yahya ibn Ziyad al-Farra, the Imam of Kufa in grammar and language after Al-Kisai.

Waqf and Ibtida by Mu'ammār ibn al-Muthanna, known as Abu Ubaidah, a linguistic grammarian from Basra.

Waqf al-Tamam by Sa'id ibn Mas'ada, known as Abu al-Hasan al-Akhfash, a grammarian from Basra.

Waqf and Ibtida by Muhammad ibn Sa'id al-Darir, a grammarian.

Waqf and Ibtida by Abdullah ibn Yahya ibn al-Mubarak al-Yazidi, a grammarian.

Waqf al-Tamam by Nasir ibn Yusuf al-Razi, a grammarian and a student of Al-Kisai.

Al-Maqati' wa al-Mabadi by Sahl ibn Muhammad Abu Hatim al-Sijistani.

Waquf and Ibtida by Ahmad ibn Ja'far, known as Abu Ali al-Dinuri, a grammarian.

Waquf and Ibtida by Ahmad ibn Yahya ibn Yazid al-Shaybani, known as Tha'labi, an Imam of Kufa in grammar and language.

Waquf and Ibtida by Muhammad ibn Ahmad ibn Kaysan al-Baghdadi, a grammarian who studied under Al-Mubarrad and Tha'labi, and was knowledgeable in both Basran and Kufan schools of thought.

Waquf and Ibtida by Ibrahim ibn al-Sari, known as Abu Ishaq al-Zajjaj, a grammarian and linguist.

Clarification of Waquf and Ibtida by Muhammad ibn al-Qasim ibn Bashir al-Anbari, a grammarian known for one of the most prominent printed works in this field.

Cutting and Joining by Ahmad ibn Muhammad ibn Ismail, known as Abu Ja'far al-Nahhas, a prominent work in this science.

Waquf and Ibtida by Muhammad ibn al-Hasan ibn Ya'qub ibn Muqsim al-Attar al-Baghdadi, a grammarian and reader.

Waquf and Ibtida by Uthman ibn Jinni, a leading figure in literature and grammar.

Waquf and Ibtida by Ali ibn Ahmad ibn Muhammad ibn al-Ghazal al-Naysaburi, one of the main printed works in the science of waquf and ibtida.

Clarification of Waquf and Ibtida: The Reasons for Pausing by Muhammad ibn Taifur al-Ghaznawi al-Sajawandi, a grammarian and interpreter.

Additionally, some readers who were also grammarians, such as Imam Al-Kisai and Ya'qub, authored works on waquf and ibtida.

From the above, it is evident that the scholars of Arabic had significant contributions to the literature on waquf and ibtida, reinforcing the close connection between the sciences of waquf and ibtida, and the Arabic language in general, and grammar in particular.

Fifth: The Use of Waquf and Ibtida Terminology by Grammarians in Their Writings

The Relationship Between the Science of Waquf and Ibtida and Grammar: Usage of Terminology by Some Grammarians

One of the significant indicators of the relationship between the sciences of waquf (pausing) and ibtida (starting) and grammar is the use of terminologies related to waquf and ibtida, or their equivalents, by certain grammarians in their works. Examples of this include:

Ibn Jinni's statement in his book Al-Muhtasib: Regarding the verse: "And He will remove the anger from their hearts, and Allah will accept repentance from whomever He wills," after mentioning the unusual reading that states "and He will accept (yatubu)" in the accusative case, he explains: "The correct reading is that of the majority, which is on the basis of resumption; for the sentence is complete with the statement: 'And He will remove the anger from their hearts,' and then he resumed by saying: 'And Allah will accept repentance from whomever He wills.'" Here, he uses the term *istinaf* (resumption), which is equivalent to the term *ibtida* (beginning), as well as the term *tamam* (completeness), both of which are part of the terminology of waquf and ibtida.

Al-Farra also utilized the terms qat' (cutting), istinaf (resumption), and ibtida (beginning) in his work Ma'ani Al-Quran.

Sibawayh mentioned the term ibtida 108 times, qat' 3 times, waquf 61 times, wasl (joining) 61 times, and both qat' and ibtida once.

The Impact of Multiple Grammatical Interpretations on the Diversity of Waquf and Ibtida

The existence of multiple grammatical interpretations has a clear effect on the diversity of waquf and ibtida. Examples of this include:

The verse: “Alif Lam Meem. That is the Book about which there is no doubt, a guidance for the righteous” [Al-Baqarah: 1-2]. Scholars have disagreed on the grammatical interpretation of Alif Lam Meem with the following opinions:

It can be interpreted in the nominative case as a subject, with “that is the Book” as its predicate.

It can be interpreted in the nominative case as a fronted predicate, with “that is the Book” as a delayed subject, meaning: “That Book is Alif Lam Meem.”

It can be interpreted in the nominative case as a subject with a hidden predicate, which can be understood as: “This is Alif Lam Meem.”

It can be interpreted in the accusative case as an implicit verb, meaning: “Read Alif Lam Meem,” or “Take Alif Lam Meem.”

It can be interpreted in the genitive case as an oath, with “that is the Book” standing in place of its answer, meaning: “By the right of these letters, this Book, O Muhammad, is the Book that was promised through the prophets before you.” It is connected to what follows as it provides useful information; therefore, it should not be separated from it, as an oath necessarily requires an answer, which follows it.

It can be understood as a name for the chapter or an independent statement meaning: “I am Allah, the All-Knowing.”

There has been a disagreement about the waquf based on the grammatical interpretation

The waquf is considered tamam (complete) for those who interpret it as a name for the chapter or as an independent statement.

It is considered kafi (sufficient) if it is understood as a predicate for an omitted subject.

It is considered hasan (good) if it is interpreted in the accusative case with an implicit verb.

The Different Types of Waquf Based on Grammatical Interpretations

The decision to stop at Alif Lam Meem varies based on different grammatical interpretations. Specifically, one should not pause if it is interpreted as a subject with “that is the Book” as its predicate, or if it is seen as a fronted predicate with “that is the Book” as a delayed subject, meaning: “That Book is Alif Lam Meem.” Additionally, one should not pause if it is interpreted as a subject, with “that is the Book” as a second subject and “there is no doubt in it” as the predicate of the second subject; the sentence formed by the second subject and its predicate acts as the predicate of the first subject. Furthermore, one should not pause on the genitive case if it is understood as an implied oath since the phrase “there is no doubt in it” serves as the answer to that oath.

From the above, it is clear that the waqf on Alif Lam Meem varies depending on its grammatical interpretations. Despite the numerous interpretations, there is no contradiction among them. Readers can reconcile these opinions by pausing at Alif Lam Meem once to signify the completion of the meaning, particularly because it is the head of a verse according to the Kufans, and connecting it another time to highlight its verbal relation and to indicate that it is not the head of a verse according to others. In other words, if a reader is from Kufa, they may pause, while if they are reading according to others, they should not pause—Allah knows best.

Another Example

The verse: “Perhaps I may do righteous deeds in that which I left behind. No! It is but a word he is saying, and behind them is a barrier until the Day they are resurrected” [Al-Mu’minun: 100]. Scholars have differed regarding the grammatical interpretation of the phrase “and behind them is a barrier...” with three opinions:

The wa (and) is an introductory conjunction, and the clause is an independent one, having no grammatical function.

The wa is a conjunction, and the clause is attached to the clause “No! It is a word he is saying.”

The wa is a conjunction of state, and the clause describes the pronoun he.

The waqf varies according to these interpretations: it is a complete pause when stopping after Kalla (No!) according to Al-Dani, in the case of resumption. It is considered a good pause according to Al-Omani and Al-Ashmoni based on the conjunction or the state interpretation.

The preferable opinion is that it is a good pause that may be used, but connection is preferred due to its verbal and meaningful relation to what follows. This is emphasized by the placement of the waqf sign on it in the Mushaf. It does not reach the level of completion as Al-Dani stated because, although the clause is independent, it is still connected to what follows in meaning—Allah knows best.

The Third Section: The Impact of Grammatical Differences in Recitations on Waqf and Ibtida

The variations in recitation regarding grammatical interpretations have a significant effect on the diversity of waqf (pause) and ibtida (beginning). Examples illustrating this include the following:

First Example

The verse: “To Allah belongs whatever is in the heavens and whatever is in the earth. And if you disclose what is in yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And Allah is over all things competent” [Al-Baqarah: 284].

In this verse, Ibn Amer, Asim, and Abu Ja'far Ya'qub recite “He will forgive” and “and punish” in the nominative case, while the others read them in the jussive form.

Grammatical Interpretations

Nominative Reading: The fa (and) is an introductory conjunction, with “He will forgive” as a raised verb (the implication being: “So He will forgive”), and “and punish” is an appended clause.

Jussive Reading: The fa is a conjunction, with “He will forgive” attached to the jussive verb “He will bring you to account”.

The pause at “Allah will bring you to account for it” varies based on the reading. A sufficient pause can be made on the nominative reading for resumption, while no pause is appropriate on the jussive reading since it is semantically and verbally related to what precedes it.

Second Example

The verse: “Alif Lam Meem. Those are the verses of the Wise Book. Guidance and mercy for the good-doers” [Luqman: 1-3].

In this verse, Hamzah reads “Guidance and mercy” in the nominative case, while the others read it in the accusative.

Grammatical Interpretations

Nominative Case: It is considered a predicate for an omitted subject, meaning: “It is guidance and mercy.”

Nominative Case: It is a second predicate with “those” as the subject, and “verses” as the first predicate, while “guidance and mercy” serves as the second predicate.

Accusative Case: It is interpreted as praise.

Accusative Case: It functions as a description of “verses.”

Accusative Case: It serves as an alternate expression for “verses.”

The waqf (pause) varies based on the grammatical interpretations across different recitations, as follows:

A Good Waqf: According to Ibn Al-Anbari, it is considered a good waqf in all interpretations because “the Wise” marks the beginning of a verse.

Sufficient Waqf: Al-Dani also deems it sufficient

Sufficient on the Nominative Reading: According to Al-Nahhas, it is a sufficient waqf for the nominative reading, under the assumption that “Guidance and mercy” is the predicate of an omitted subject. However, it is not sufficient if “Guidance and mercy” is seen as an alternate expression for “verses” or as a second predicate for “those”, particularly with the accusative reading.

Sufficient for the Nominative Interpretation: According to Al-Ashmuni, it is a sufficient waqf for those who read “Guidance and mercy” in the nominative case with the implied subject being: “It is guidance and mercy.” However, it is not a waqf for those who treat it as a second predicate, with “those” as the subject and “verses” as the first predicate, where “Guidance and mercy” serves as the second predicate. Similarly, it is not a waqf if “the Wise” is interpreted in the accusative as a description of “verses.”

Additionally, Al-Qastalani concurs with this interpretation, stating that the heads of verses should be treated similarly to other pauses within the middle of verses.

Fourth Requirement: Not Everything That Is Grammatically Valid Can Be Stopped or Started After

A reader of the Holy Quran should fear Allah and strive to pause at the points that are accepted by the skilled scholars of the Arabic language and interpreted by the recognized imams of recitation, which befits the eloquence of the Quran. There are some readers who deliberately pause at certain points and start with others, relying on some unusual grammatical interpretations.

Imam Ibn Al-Jazari states: "Not everything that some grammarians or readers twist, or some people of opinions interpret in a way that necessitates a pause and a beginning should be intentionally paused at. Rather, one should seek the most complete meaning and the most appropriate pause." This is what is referred to as an arbitrary pause or beginning.

Examples of Arbitrary Pauses

The Statement of Allah

Indeed, those who disbelieve are alike to them; whether you warn them or do not warn them, they will not believe. [Al-Baqarah: 6]

Al-Ashmoni reported that some permitted pausing at "or did you not warn them" and starting with "they will not believe," as an independent sentence with a subject and predicate. This is not permissible, as the agreed interpretation of "did not warn them" is that "lam" is a negation, inversion, and a jussive particle, and "tundhiruhum" is a jussive verb, with an implicit subject that is necessarily "you," and "hum" is a pronoun connected in the accusative case. The sentence is conjoined with the sentence "did you warn them?"

The Statement of Allah

Our Lord, and do not burden us with that which we do not have the strength to bear; and pardon us and forgive us and have mercy on us. You are our protector, so help us against the disbelieving people. [Al-Baqarah: 286]

Some have allowed pausing at "and have mercy on us, You," and starting with "Our protector," considering it an expression of calling. This interpretation suggests that these sincere believers, whose hearts are filled with the warmth of faith, desire Allah to take care of their mercy and not leave them to anyone else. Therefore, they say "You" for emphasis. This pause contradicts the truth of the verse, which is meant to highlight their status, praise their mention, and indicate their high rank with Allah, the Exalted.

The Statement of Allah

So how, when a calamity strikes them because of what their own hands have earned, and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation." [An-Nisa: 62]

Some have argued for the permissibility of pausing at "they swear," and starting with "by Allah, we intended nothing but good conduct and accommodation," suggesting that the swearing is implied with the understanding of "by Allah," and the "bi" in "by Allah" indicates an oath, with the verb of the oath omitted, implying "I swear."

This Interpretation Is Refuted for Several Reasons

First Reason: It contradicts the apparent meaning inferred from the noble verse, as it is implied that the statement of Allah "by Allah" is related to "they swear" and that the "bi" is not an oath particle but rather a preposition.

Second Reason: It relies on an implied estimation, and it is established among scholars that what does not require estimation is prioritized over what does. Imam Al-Ashmoni stated: "It is not permissible to pause at 'they swear,' while some have arbitrarily paused there, considering 'by Allah' as an oath, and 'if we intended' as the response to the oath, with 'if' negating, meaning: we did not intend to deviate from you in judgment except for good conduct and accommodation. This interpretation is invalid due to its strong attachment to what follows. The omitted oaths in the Quran can only be with 'wa' (and), as seen in the statement 'and they swore by Allah' [Al-An'am: 109], meaning they swear by Allah. You will never find the 'bi' (by) used without the verb."

Third Reason: Pausing at “they swear” and starting with “by Allah” contradicts the essence and objective of the verse. The verse aims to condemn the hypocrites and enumerate their vices, one of which is their audacity to lie and swear falsely by Allah. If one pauses at “they swear,” it does not clarify for the listener whether what they swore by is Allah, which would constitute another crime added to their previous transgressions, or whether they swore by something other than Allah, making their oath irrelevant. Therefore, it is preferable to connect “they swear” with the following statement:

“By Allah, we intended nothing but good conduct and accommodation,”

to clarify that Allah is the one they swore by, thereby indicating their falsehood in swearing by Allah unjustly and deceitfully. In this way, the listener will not hesitate regarding their situation but will certainly recognize their wrongdoing and the severity of their false accusations against Allah and His Messenger Muhammad (peace be upon him).

Conclusion

Afterward, I have been blessed by Allah to complete this modest research titled: "The Cognitive Integration Between Arabic and Islamic Sciences: Syntax and Pausing as a Model." Through this research, I have reached several conclusions that I will record in the following points:

The research highlighted the integration between the science of syntax and the science of pausing and starting.

One of the most important conditions set by scholars for those who engage in the study of pausing and starting is to have a thorough understanding of syntax.

Syntax plays a prominent role in the diversity of pausing and starting.

The research revealed the impact of syntax in establishing the rules and requirements of pausing and starting.

Most scholars who authored works on the science of pausing and starting were from the eminent figures of syntax and Arabic language.

The fact that some scholars of pausing and starting prefaced their works with encouragement to analyze the Quran indicates the significance of syntax and analysis for those engaged in the study of pausing and starting.

Some grammarians, such as Sibawayh, Al-Mubarrad, Al-Farra, and others, used terms related to pausing and starting or their equivalents in their works.

The diversity of grammatical interpretations has a clear effect on the variation of pausing and starting.

The research demonstrated the effect of the differences in readings, grammatically, on the diversity of pausing and starting.

Not everything that is permissible in terms of grammatical analysis is also permissible for pausing or beginning with what follows.

The research uncovered the linguistic and rhetorical miracle of the Quran; despite the variety of grammatical interpretations and the diversity of pausing and starting, this variety is one of harmony and support, not contradiction or conflict.

Recommendations

The researcher proposes to compile the issues of disagreement between the grammarians of Basra and Kufa and their impact on the diversity of pausing and starting.

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