

# Phonological Manifestations Resulting of the Phenomenon of Waqf in the Recitation of the Qur'an

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**Abstract:** We will shed light here on the phenomenon of «Al-Waqf» at the Qiraat Scientists, in order to reveal how they studied this phenomenon, and to explain the most important implications of «Al-Waqf» during the recitation of the Qur'an, or what is known as the phonological phenomena of «Al-Waqf», as well as knowing the reasons from which they started to determine the positions of the «Waqf», whether grammatical or semantic. In this research paper, we do not wish to trace all the phonological procedures resulting from the Waqf: such as similar, «el'ichmaam», «elraoume» and others. Rather, we will confine ourselves to some of them, which is to consider some of the phonological procedures resulting from the phenomenon of «waqf» in its verbal and semantic aspect. It was observed through this research that the Waqf has the ability to establish new potential connections between the units of the structures, which makes the significance of the text accommodate a greater area of perceptions to understand the meaning of the text. As for the previous studies that were relied upon in this research paper, from the ancients, we mention the publication in the ten readings of Ibn Al -Jazari, the book of Al -Maktafi for Al -Dani, and others and the book of the impact of the al-waqf on the syntactic significance of its author Habas, Mohamed Youssef.

**Keywords:** El Waqf, Phonemic Procedures, Quranic Text, Reading

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## 1. Introduction

Waqf is a performative acoustic phenomenon that characterizes it, especially in spoken speech. It was the subject of great interest in ancient Arabic linguistic studies especially in linguistic studies related to the Qur'an; Because the Waqf has a great influence in directing the meaning of the Qur'anic text. Therefore, scholars of Al-Qiraat and the scholars of Tajweed paid more attention to this phenomenon than others. They were so careful that they described it very accurately. They outlined their acoustic mechanisms, detailed their functions, identified their types and drew their positions along the Qur'anic text, not only on the theoretical side, and the theoretical side, but also devoted literature to them that took care of their importance in guiding meaning in each of the waqf places to which they referred, for example: the statement of «Waqf wa Al-Ibtida'» of Al-Ashmooni, which is sufficient for the «Waqf wa Al-Ibtida'» of Al-Dani, the «Waqf wa Al-Ibtida'» of Al-Sjaundy. This is in order to take into account and preserve the Qur'anic text from all the rea-

sons that may lead to a misunderstanding of its meanings. From this conception of the waqf issue, it can be said that, in the eyes of Qur'anic scholars, the waqf is a distinct vocal element, with the ability to change meaning, and many statements confirming this fact have been proven in their texts, hence our view that this concept the fact that the reading scholars are standing close to the functional school's conception of the Phoneme issue as the smallest sound unit capable of changing meaning is that, in the doctrine of modern linguistics, Waqf in its functional dimension is a non-sign. Is distinction in calligraphic painting, and this compatibility between the sound results proven by Arab scholars, and the concepts of the modern audio lesson predict the value of the ancient Arab heritage and the importance of rereading it again in the light of modern linguistics, and this is what many Arab linguists such as Ahmed Aref Hajjaoui did in his book: "Endowment and initiation in the light of modern linguistics".

From this point of view, we decided to shed light on the characterization of the phenomenon of waqf in the texts of the scholars of the readings, in order to reveal how they addressed this phenomenon, as well as to indicate the most important implications of the moratorium during the living use of the Qur'anic text, or what is known in modern linguistics as the phonological phenomena of cessation, trying each time to find out some of the linguistic justifications from which they set out to determine the location of the waqf in reading the Qur'an.

We do not care in this paper about the differences between the Qur'anic readings in the issue of waqf or the phenomenon of separation and connection in the texts of grammar scholars and scholars of rhetoric, nor about the relationship of waqf to other sciences such as jurisprudence and interpretation, as we find in some previous studies, as is the case in the thesis of The Doctor of Taher Mohammed al-Madani tagged B: the separation and connection between reading science and grammar sound study, and we also do not wish to follow all the vocal actions resulting from the moratorium such as the ingestion and the inclusion Rum and others, but we will limit the subject of our research to some of them in accordance with the desired purpose of this work, which is to consider some of the vocal actions resulting from the phenomenon of waqf in its verbal and semantic aspect of the Qur'anic text.

## 2. El-Waqf

### 2.1. Explaining the Concept of Waqf

In defining the term waqf, ibn al-A'ad said: "The waqf is taken from their saying: I stood up for your words, i.e. I left him. The one who stands in the recitation is leaving what he stood for after him." [1]. From the point of view of the Quiriat Scientists, the pronunciation was cut to separate what stood for after it, and in return the term "initiation" is used to open the reading [2].

In fact, In the eyes of most of the first, the waqf, the al-qaṭ'i, and the as-saktu, it all have one meaning in use, namely the waqf, ibn al-Jazari said in a comment on the difference between these three terms: "These terms [i.e., the as-saktu, the al-qaṭ'i and the waqf] In the perception of many early scientists, these three terms have a unique meaning, namely, Al-waqf. And its only the meaning is al-Waqf" [3].

But when we look at the specific texts of these terms when of the Quiriat scientists and others, there is a clear difference between them in their respective functions in practice and performance: the as-saktu in the perception of the Quiriat scientists cutting of the sound That is, stop reading for less time than the al-Waqf, And without breathing, Said ābnu aljazriyyi in the definition of the term as-saktu: "Cut the sound for a while, And it's less than the time of al-Waqf usually without breathing." [3]. The as-saktu is on the first letter of the word without breathing, With the intent to continue reading, not with the intent of not continuing to read [4].

As for the al-qaṭ'i e, it is meant by the later scholars: completing the reading and moving to another matter ibn al-Jazari said in his definition of the: "As for the late scholars and other investigators, The al-qaṭ'i e for them is a complete cessation of reading, It is like finishing reading, The reader with it is like the one who is removed from the reading, moving from it to another state" [3].

As for the al-waqf, it is the interruption of the sound at the end of the word for a period longer than the time of as-saktu, The reader breathes in it, It is intended to resume reading, not to stop reading [5].

And when we look at the previous texts that defined those terms, We find that al-waqf and as-saktu are the two terms in which we notice some overlap or convergence, in terms of technical characteristics in performance, the time of al-waqf is greater than the time of as-saktu, then the al-waqf is accompanied by a breath from the reader, while in as-saktu no, Therefore, they considered the factor of time and the presence of the breath as two essential elements to differentiate between them [6]. The one feature they have in common, It is "the intent to continue reading, rather than to stop reading, with no intention to resume." [7].

This is an accurate description of these phonetic phenomena related to reading the Qur'anic text, it makes us certain that the audio-text image narrated with the correct chain of transmission was for them the living and real testimony adopted in their studies. In their sense, the line drawing was only a means of adjusting the sound image of the text, this position in conception and achievement is a unique and distinctive precedent, And a scientific approach adopted in modern linguistic studies in the study of any language, that were sounds before they were written, and this is what de Saussure realized, this made him exclude writing from the language lesson, he called for relying on the linguistic sound [8].

### 2.2. El-Waqf in Linguistic Usage

El-waqf in its general sense is a phonetic phenomenon that occurs during the practice of the act of reading or during the continuous speech act, it is achieved by an opposite verb of the pronunciation process of the letter, whether this phoneme present in writing or was visualized in the mind, it is manifested in the ear of the recipient by the absence of the sound at the end of the pronunciation, that is, the absence of movement about the phoneme at which the sound is cut off, this is what is known in acoustic studies as the term stillness (as-sukūn), in this context, we find a clear indication in the words of the ad-dāniyyu who says: "Because the is the waqf against Al-Wasl, because the meaning of the El-waqf, to stop about al-harrka, meaning leave" [9]. There are many texts that show that the El-waqf on the word is in principle to be in as-sukūn.

Waqf is an act imposed by the nature of the human vocal system, it seeks breathability and comfort at every stage of the vocal performance of words, The term stillness itself derives from this fact, It is the stillness of the speech organs from movement, the term as-sukūn is a pure Arabic term, We shall explained the concept of rest from the point of view of

the modern audio lesson that al-waqf makes the last syllable disappear, this contributes to reducing the effort and energy expended by the speech machine. al-qasṭalāniyyi said: "stillness is the origin in the el-harf movable in the al- waslit was done al-waqf on, because he who stops reading usually wants to rest, so use the lightest of voyelles, which is as-sukūn. Also, the waqf is against so it was given against what is specific to it so it was given against what is specific to it, (it is al-ḥarakah) [10].

And the time in its amount is a condition for the validity of the al-waqf process. And because the al-waqf is also governed by the narration, it is not possible to determine the amount of the al-waqf time except by hearing from a sheikh who has a chain of transmission in the narration. In the sense that the al-waqf is governed by the verbal performance of the correct narration, and also it is governed by the typical auditory image that the Sheikh accomplishes during the practice of the act of reading, ābnu aljazriyyi said: "it is restricted by listening from cheikh, it is not permissible except what was the authenticity of the transfer confirmed, and its riwāyatun was correct" [11].

And the reader, even in his optional state, is restricted to specific stops on the Qur'anic text, they are carefully selected sites according to carefully studied controls by scientists. The reader chooses from its what he wants, Amr Al-Dani said: "You must then choose to stop for breathing and rest, and choose a point to start reading again after breathing and resting, it is imperative that it does not spoil the meaning" [12]. The al-waqf has terms and conditions, it's clear up the scholars basically related to the meaning, and what is proven from the authentic narrations about the recitation of the Prophet, may God's prayers and peace be upon him, it was reported on the authority of Abu Amr al-Dani that he said in an explanation of the reading of the Companions that they were: "They avoid cutting the lyrics that are related to each other and related its latter to its first" [12].

On the basis of these inferred controls, either from the narrations transmitted with the correct chain of transmission, on the reading of the Prophet, may God bless him and grant him peace, or the Companions, may God be pleased with them, or was it derived from linguistic justifications that govern the Qur'anic text al-waqf was divided into types:

### 3. Al-Waqf Types

Al-Waqf in general, if we exclude checksum al-waqf, it split to: optional al-waqf, and necessary al-waqf, Ibn Al-Jazari said in his statement on the issue of the types of al-waqf: "And the closest thing I said in controlling it is that the al-waqf is divided into: optional and compulsory, because the talk is either done or not, if the talk done, it was optional" [3]. And the desired section to show its types here, it is the optional al-waqf, because it is an audio event that differentiates between the joints of speech, in its functional dimension, it has the ability to form the structure of the verbal and semantic text, Therefore, the reader of the Qur'an should be on the jurisprudence of it.

As for the types of this section of the al-waqf, scholars have exaggerated by dividing and subdividing them, they differed in its divisions, so Abu Bakr ibn Al-Anbari divided it into three sections: al- tāmmin, kāfin, al-qabīḥin, El-Kafi terimi Al-Hasan olarak adlandırılabilir [13]. It was reported from Al-Omani that he divided it into eight sections: The highest rank is al-waqf al- tāmmin, then Al-Hasan, then El-Kafi, then aṣ-ṣāliḥu, then al-mafhūmi, then al-jā'izi, then al-bayānu, then al-qabīḥin [13]. It is well-known that the majority of scholars agree that it is of four ranks. In the introduction to the science of tajweed, it came in the statement of the sections of the al-waqf, saying: "tāmmin mukhtārīn, kāfu jā'izun, ḥasanun mafhūmu, qabīḥin matrūk" [14].

Al-waqfu al-tāmminu: It is the al-waqf that does not connect what comes after it to what comes before, neither in the pronunciation nor in the meaning [15], his example: al-waqf on (ūla'ika humu almuflīḥūna) [ālbaqarati: 5], and getting started (inna allathīna kafarū) [ālbaqarati: 6], This kind of al-waqf is the perfect image what the reader seeks to achieve in the practice of the act of reading, because this type of al-waqf contributes to the differentiation of the units that make up the structure of the text in the mind of the recipient and the listener together, it also makes the text, whether in its pronunciation or in its significance, more coherent and harmonious.

As for al-waqfu alkāfi: al-waqf on it is good and the starting with what its after, except it's it has a certain attachment to its, in terms of meaning, not connected in terms of the pronounce, connected in terms of the meaning [15], his example (ḥurrimat alaykum ummahātukum) [ālannisā'u: 23], and the start with after that in the whole verse, because there are those who share the rule of sanctity with mothers [7]. From the foregoing, we notice a convergence between al-waqfu al-tāmminu and al-waqfu alkāfi, both of them are good to start with what it's after this means that the intended meaning of the speech remains intact.

Al-waqfu al-ḥasanun: It is he who improves the endowment on its, it is not good to start with what its after, because he is attached to it in terms of both the pronunciation and meaning [12], An example is the endowment on the way of: (God ālḥamdu lillahi rabbi al'ālamīna) [āl-fātiḥatu: 1]. It is not good to start with the say of the God: (ar-raḥmani al-rahīmi) [āl-fātiḥatu: 2], because it connected with what it before, sometimes it is permissible to start with what follows if they say are understood and not ambiguous.

Al-waqfu al-qabīḥu: it is connected what its after with its before, it does not know what is meant from the say of God, Example: Standing on the way of God: (laqad sami'a allahu qawla allathīna qālū) [ālū imrāna: 18], and getting started the day of God: (inna allaha faqīrun) [ālū imrāna: 18], The al-waqfu al-qabīḥu is not completely permissible to start with what comes after it.

### 4. Phonological Manifestations of Al-Waqfu

The use of the al-waqfu has an effect whether on the mor-

phonological structure of the pronunciation which the reader stopped, or at the level of the syntax of the text, from this standpoint, the al-waqfu is a procedural principle, it was adopted by the scholars of al-qirā'āti and others in the explanatory analysis, based on the criterion of meaning, of the Qur'anic text, Ibn Al-Jazari said in describing some of the phonetic aspects that result from the al-waqfu: "Know that the al-waqfu in the speech of the Arabs has many faces, and the one used from it's by the imams of al-qirā'ati is nine: as-sukūna, alrrūmu, al'ishmāmu, al-'ibdālu, alnnaqlu, al-'idgāmi, alhathfu, al-'itbāti, al'ilhāqu" [3]. These aspects are not appeared in the calligraphy of the Qur'anic text, rather, they are aspects of sound facts with specific functions, remember of which:

#### 4.1. Al-waqfu and Meaning

It is represented in the al-waqfu on the *verse's* heads of the Qur'an by al-sukoon, and this is what makes the vocal rhythm of the *verse's* heads unified at a homogeneous pace, this makes the commas as a single syllable that forms an expressive chain that includes a single stress.

It is also desirable for the reader to choose the al-waqfu that form a harmonious character of the musical note in the voice, "Because the phonetic tone increases the meaning, the reader must take this into consideration according to what the place and the content of the speech requires" [13].

The meaning carried in a beautiful audio form has a deep impact in the paths of the human soul.

#### 4.2. Acoustic Homogeneity

Determining the positions of the al-waqfu is mainly related to the meaning, because the difference in the positions of the al-waqfu lead to a multiplicity of meaning, for example: A verse from Surat Al-Kahf (al-ḥamdu lillahi allathī unzila alā abdihi alkitāba, walam yaj'al lahu awjan qīman)[ālkahfi: 1-2], In this verse it is possible to find two places of the al-waqfu in it:

The first position of the al-waqfu on the word "awjan", Accordingly, the verse becomes a composite of two sentences: first sentence "al-ḥamdu lillahi allathī ānzalla alayya abduhu alkitāba walam yaj'al lahu awjan", The word 'awjan' is related to the verb yaj'al 'make'. Then the meaning becomes that among the things that deserve praise to God is His revelation of this book, which is uncorrected and valuable.

The second position of the al-waqfu on the word "qīman",

In this case, in order to correct the meaning, we should make this sentence "walam yaj'al lahu awjan" an objection sentence, and to make the word "qīman" related to the word book "alkitāba".

#### 4.3. Prolonging the Al-muddu Sounds

One of the phonological aspects of reading the Qur'anic text is the lengthening of the al-muddu sounds in the case of al-waqfu at the breaks of the verses. It is what is known in the rules of at-tajwīdu as the al-muddi al'āriḍu lilssukūni.

This increase in the amount of al-muddi wāllayni sounds when standing on it gives the ear the possibility of capturing the full audio image of the suspended word, this is what makes the time of the sound extend before it reaches the sukoon, thus giving strength in hearing as a result of the stress on the last syllable of the suspended word, it also preserves the al-muddu sounds from being short in length due to the succession of the consonants. like standing on: (nas-ta'tnu)[ālfātiḥatu: 4], also, this type of al-waqfu adds beauty to the musical melody of the Qur'anic commas, which makes the listener or the recipient emotionally interact with the divine discourse, the commas of the Qur'an are all based on this beautiful phonetic pattern, as we find in the breaks of Surat Al-Rahman and Surat Maryam.

#### 4.4. Al-'ilhāqi (الإحاق)

It is also called the term "waqfu increase", It is intended to increase hā'a alssikati, it has two forms of the reality of its existence in the phonetic and phonological system of the Qur'anic text:

The first form: The presence of the hā'a alssikati phonetically, not linear, on the end of the suspended pronunciation, for example عَمَّ in (عَمَّ) ['amm: 1].

And this phonetic change in this case is a constant in the phonetic system of the Arabic language, where you make al-hā' instead of the deleted alif. Among the phonetic explanations that we can rely on in the case of replacing "alif" with "haa" is the presence of phonetic convergence between alif and haa in terms of output and acoustic characteristics, they are the two sounds that form at the level of the vocal tract gate.

The second form: It is the appending of "haa' as-sakt" phonetically and in writing to the end of the word the reader stopped at, for example: (مالية) [ālḥāqatu: 28], Among the interpretations that Ibn Yaish explained is the increase of Haa' al-Sikt for these words: Add "Haa' al-Sakt" to show "al-haraka" vowel [16], One of the most important phonetic reasons for which they explained the appendix of "Haa' al-Sakt" is the nature of the phonetic system of the Arabic language, which is reluctant to stand on a short, open syllable [6].

#### 4.5. Al-'ibdāl (الإبدال)

Which is to "put a letter instead of a letter in its place, either as a necessity or as a favor." [6], like the "waqf" on "the feminine ta'a" in reading the Qur'an, it replaces by "ha'." And when we look at the Qur'anic drawing, we find that it has characteristics that differ from drawing the letters of the Arabic language, therefore, you see the feminine "haa" in the Qur'anic drawing. It has two images in the calligraphy, the first one has a taa' drawn in the form of a ta' marbutah (ة), there is no disagreement about this t among the scholars of the readings in replacing it with haa in the case of "al-waqfu". The second is the feminine ta'a drawn in the form of an open "Ta'a". The scholars of the readings differ on it. Some of them stopping on it with "haa" and some of them stopping on it with "ta".

There is another form of waqf al-'ibdāl, it is the "waqf" by the alif on the word that has two openings at the its end "manun", for example in the words of God Almighty (عليما) (عليما) [āl'ahzābi: 51]. The reason for replacing "alif" in place of the letter "nun" in these places is the similarity between "nun" and the letters "madd" and "leen" in the sound of "ghona." [17], because the sound of "ghona" is one of the sounds that have an extension in time because there is no obstacle, like "alif".

#### 4.6. Al-ḥathfi (الحذف)

Also called "waqfu al-ḥathfi" it is represented in the deletion of the al-yā'āt in the case of the reading connection (Wasl), it is one of the acoustic effects that "al-waqf" makes. Like what we see in reading the verse: (والليل إذا يسر) [ālfajru: 2]. Where the al-yā is omitted in the vocal performance in the case of al-waqf, while it is fixed in the sound in the case reading connection (Wasl), this gives the comma (heads of verses), with the comma (heads of verses) bells its following and it's preceded by it a bit of musical harmony in the performance.

From the acoustic effect of al-waqf also, the delete of the hamza at the end of the word. Among the justifications by which he interpreted the deletion of the hamz in the event of a waqf was their saying for difficulty the al-waqf with al-sukoun on the hamza, so it was deleted [18].

#### 4.7. Al-'itbāt (الإثبات)

It is known among the scholars of readings as the waqf al-'itbāt, it is the pronunciation of the letter "yaa" located at the end of the word in the case of endowment, which is deleted in the case of the continuation reading.

Perhaps this unique phonemic procedure is a kind of care intended to indicate the origin in the letters of the premises of the word, in addition, the speech apparatus finds it difficult to al-waqf the stillness imposed by the "al-mudd al'āriḍu lilssukūn".

## 5. Conclusion

It was noted in this research paper the description of scholars of the readings of al-waqf phenomenon was very accurate and clear, This means that they were aware of the impact that the "endowment" had on the meaning of the Qur'anic text, as that, the treatment of the Qur'anic text and its flipping on the possible aspects of the waqf, and determining its positions to find out the multiple meanings, reflects the ability of reading scholars to the practical employment of the phenomenon of al-waqf.

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