

## The Significance of Pausing at the Phonetic Level of the Pausing Scholars

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### Abstract

*Praise be to God, Lord of the worlds, and prayers and peace be upon our master, Abi Al-Qasim Muhammad, and his good and pure family.*

*One of the most important things through which you discover the secrets of the Holy Qur'an and its pearls is knowing how to read its verses correctly, and from the correct reading is knowing the pausing and starting, so if the one who reads the Holy Qur'an is familiar with that, then he will understand what he recited and will understand the listeners. Knowing the pausing differentiates between the meanings, so the reader of the Qur'an, if he reads it, must understand what he is reading, occupy his heart with it, check the syllables and the conjunctions, and be keen to make the listeners understand what he reads, and that is in terms of where his pause is at a speech that is independent of what follows it, or similar to it, and his beginning is good. ; Accordingly, the one who follows the Book of God needs to see where it is interrupted and how it is intertwined. Because some of pausing is clear and its meaning is understood, and some of it is problematic that can only be known by hearing or knowledge of interpretation, and some of it is taught by the people of knowledge in Arabic and language, so it is known where it is located, and how it is related.*

**Keywords:** *Pausing, The beginning, Phonetic Level, Al-Sajawandi.*

### Introduction

Before talking about the pausing and its significance at the phonetic level, the research deals briefly with the term linguistic sound and aspects of the pausing in the Qur'an at the phonetic level.

((The Qur'an is the great book of God, and the immortal miracle of Muhammad (PBUH), and the application of phonetic research in Qur'an, in which there is difficulty and suffering, and empowering the concepts of sound for the Qur'an is not an easy matter, Qur'an, which is Arabic in expression, accommodates hundreds of particles in Arabic, and Arabic, which is the universal language, marches with the world in its swimming sounds. Languages are sounds)).

This topic does not deal with the study of the significance of the sounds of the Holy Qur'an and its semantic and rhetorical aspects in terms of their characteristics and exits, rather, it sheds light on the pausing at the words of the Glorious Qur'an, showing the phonetic connotations of some examples. The pausing has two cases.

First: Knowing what it pause and what it begins with.

Second: knowing how to pause and how to start.

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The first case is related to the other aspects of the pausing, which is other than the phonetic aspect, such as the grammatical and morphological aspects, and the pausing is affected by the difference in reading.

As for the second case, it is the one related to the phonetic aspect. Ibn Al-Jazari mentioned that the pausing in the speech of Arabs has many aspects, and it is used by Imams of reading nine, which are:

1- Appendage: It is what appends the end of the word from Haat of silence for those who append it in (uncle, and with whom, and why, and so on).

2- Evidence: It is what proves from the omitted ya's and a link for those who establish them as a pausing, as in: (Had, Waal, Wa'il, Waq'i, and Baqi...

3- Deletion: And there are additions in the Ya'as for those who establish them with a link and delete them as pausing,, as in the Almighty's saying: Yaqwam I have informed you (, and {Yaqwam if you were} , and {Ya Rabb that they are} , and this deletion is caused by the pause that makes changes to the last of the pause words.

4- Diphthong: and at the end of it there is Hamza after Ya' or two additional Wao, for it is paused - at Hamza - also by diphthong after replacing Hamza from the gender before it, such as: (an-nasi', and Qarooe), so they become in the pausing: Nasi, and Qaroo.

5- Transliteration: At the end of it, there is Hamza after a consonant, as it pauses at Hamza by transferring its movement to it, so it is moved with it, then it is deleted, such as: (Dfea , and Khaba').

6- Substitution: In the accusative noun, the noun is achieved by pausing it with an Alif instead of A tanween towards: (Mhada) becomes (Mhada), and in the singular feminine noun with T in the pausing with Haa instead of Taa, (forgiveness) becomes (forgiveness).

7- Sukoon: It is the basis for pause on the vowel word. Because the meaning of pausing is to leave and cut off, and because it is the opposite of beginning, just as it does not begin with a consonant, it does not paused with a vowel.

8- Al-Rum: It is for the reciters to pronounce with some movement, and it was said: It is to double the sound with movement until most of it goes away, and it is specific to the nominative and dative, towards the word (we seek help) and (the elephant).

9- Al-Ishamam: It is when the word is pronounced with two vowels in which the original is the breaking , and then we pronounce it with addition at the same time, towards (Bih), (Saim).

The benefit of pause with Rum or Al-Ishamam is the statement of the movement that is proven in the connection of paused letter on it, to show the listener or the viewer how that movement is paused.

The Holy Qur'an was concerned with raising the heat of the word among the Arabs, and was concerned with the glow of the expression in the perspective of their lives, and the Qur'anic statement was called upon to achieve the music of the words in the sentences, the harmony of the letters in the structures, and the equilibrium of the phonetic units in its syllables, so the sounds were issued in balanced tones, and the structures of the statement are compatible with the sounds

When referring to the interpretation of al-Sajwandi, we do not find a vocal effort with him except for what the study concluded of phenomena in stress and intonation. ), as well as the Qur'anic comma and its lack of a sound effect, and how the scholars dealt with it and explained the phonetic aspects of it, as we find that Al-Sajawandi did not take into account these aspects that he presented the full meaning to them , and this is what the research will reveal when clarifying the significance of the endowment on the grammatical level.

***Intonation and its effect on the endowment:***

Intonation is from the tone, and in the language ((the timbre of the word and the beauty of the voice in recitation and others, and it is a good tone)).

In terminology, it is a sound presumption that is inferred during speech on the meanings of different sentences by raising and lowering the voice (lowering). It is the sound frame in which sentences are said in a specific context.

Dr. Tammam Hassan called it the tone, and counted it as one of the evidence of verbal commentary in the context, and it is the sound frame in which the sentence is said in the context , and he says: ((The Arabic sentence falls into tonal formulas and scales that are structures of tonal systems with specific forms, so the tonal structure that It is brought by the interrogative sentence and the exposition sentence other than the tonal structure of the affirmative sentence, and they differ in terms of intonation from the affirmative sentence, for each of these sentences has a special intonation formula)) ( (

This indicates the effect of the tonal formula in revealing the grammatical meaning , in addition to the function of intonation, as it performs what punctuation marks do in writing, except that intonation is clearer than punctuation in denoting the functional meaning of the sentence, and that what is used by intonation is more than what is used by punctuation signs such as points , commas, dashes, question marks, and accent marks.

Perhaps the language neglected to mention the letters in the sentence, depending on the commentary with the tone, so it was possible to understand the meaning of the supplication from your saying: (No, may God heal you), without mentioning Waw, relying on what is in the intonation of the sentence in terms of pause and resumption, so it would be: ( No may God heal you) With the intention of praying, separate between (no) and the phrase (may God heal you).

Likewise, what the poet Omar bin Abi Rabia said, he deleted the interrogative article from his saying:

Then they said: Do you love her? I said: Dazzling, the number of stars, pebbles, and dust.

The interrogative tone in his saying: you love her enriched the questioning tool, so the questioning tool was deleted, and the meaning of the question remained understood from the verse.

Dr. Ibrahim Anis called intonation the term “speech music” , and whoever reads what Dr. Anis mentioned, finds that he considers the difference in the degree of sounds when pronouncing them, and the difference the sounds that make up a single syllable is the music of speech, and the difference in sound degree in some Languages are very important to reveal their meanings.

Dr. Ghanem Qaduri Al-Hamad has confirmed ((that one of the things that the scholars of Arabic sounds did not know among the narrators is that the Tajweed scholars realized the phenomenon of intonation and knew its examples, and some of them used the word tone, while others contented themselves with using the phrase (raising and lowering the voice), which is the meaning of intonation when Muhadditheen , referring to this with the words of Abi Al-Ala' Al-Hamdhani Al-Attar (569 AH) when he spoke about melody: ((As for the hidden melody, it is the one that only the readers and famous scholars can stand on its truth, and it is of two types: one of which is not known how it is nor understood. Its reality is only by oral and by taking from the mouths of those who have control and knowledge, and that is about the amounts of extensions and the limits of equivocations, moderations, saturations, and embezzlements, and the difference between negation and affirmation, predication, interrogation, manifestation, assimilation, deletion, completion, Rum, and Al-Ishamam, to what is other than that of secrets that do not adhere to the line and subtleties that are taken only from the people of mastery and precision. ) .

On this saying, Dr. Ghanem inferred that the phenomenon of intonation was present, ((Abu Al-Ala's saying: The difference between negation and affirmation, predicate and interrogative, is included in the subject of intonation, even if the phrase is brief)).

In this place, we try to explain the pausing and its relationship to the intonation of some sounds, and how al-Sajawandi dealt with it in his interpretation of the term for the pausing and an explanation for it, without dealing with the phonetic syllables or explaining their sections that the modern scholars excelled at explaining their implications, and after mentioning the statement of the concept of intonation, we will present what he dealt with Al-Sajwandi for this concept when explaining his explanations for some pauses, there are many evidences that were caused by the statement of separation between affirmation and negation or the declarative and constructive sentence or the difference between informing and intelligence, and all of these are included in the subject of intonation on some places of sounds.

If we wanted to review al-Sajwandi's interpretation of the pausing in the Almighty's saying: (O Prophet, why do you prohibit [yourself from] what Allāh has made lawful for you, seeking the approval of your wives? And Allāh is Forgiving and Merciful.)

We find that Al-Sajwandi mentioned the pausing on the Almighty's saying: (for you) and considered it permissible, justifying that the sentence after it is adverb or an interrogative sentence by deleting the letter, the second saying is more likely, and he counted it as an interrogative sentence, and described it as better. Because forbidding what is permissible without seeking their pleasure is not permissible. Thus, we can distinguish the sentence that it is an interrogative constructive sentence and not a declarative sentence by changing the intonation of the reading from his saying: (want), and in this is a statement to delete the interrogative letter.

Whereas, we find Ibn al-Anbari made the pausing on his saying: (your wives), and he considered it good, and likewise Abu Jaafar, he made the pausing on (yours) a mistake, justifying that by (you want) in the situation where he did what preceded it , and Al-Ashmouni agreed with Abu Jaafar In making the pausing on his saying (your wives), he considered it sufficient as a justification for what was justified by Abu Jaafar.

His saying , the Blessed and Exalted, says: { It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allāh's enemies] in the land. You [i.e., some Muslims] desire the commodities of this world, but Allāh desires [for you] the Hereafter. And Allāh is Exalted in Might and Wise. , Al-Sajawandi mentioned the pausing of his saying: (the earth) and considered it absolute justification for appreciating the interrogative, i.e.: Do you want .

Here Hamza was also omitted; In order to mitigate, and in order to distinguish the declarative sentence from the constructive one and to clarify the place of deletion of Hamza, the reader should change the tone of the verse, in order to indicate the location of the deletion and the difference between the two sentences.

As for Abu Jaafar, he favored two places for the pausing, the first: when he said: (the world), and the second when he said: (The Earth ), and he considered them sufficient without indicating that the reason for the pausing on (The Earth) is the presence of a question that omitted the tool, and the importance of starting with it, and the language has the tool is omitted depending on the commentary in the tone, while Al-Ashmouni mentioned the pausing on his saying: (The Earth ), and he considered it sufficient for two things, the first: on the resumption of what follows it; Because the meaning: until those who are polytheists in it are killed or those who are in it are defeated, and second: Appeal to appreciate the interrogative tool, i.e.: (Do you want)?

Almighty saying: Jacob] said, "Never will I send him with you until you give me a promise [i.e., oath] by Allāh that you will bring him [back] to me, unless you should be surrounded [i.e., overcome by enemies]." And when they had given their promise, he

said, "Allāh, over what we say, is Entrusted Al-Sajwandi mentioned that some of them preferred silence between the verb and the noun when saying: (God said); Because Jacob (peace be upon him) said, not God, Glory be to Him, while Al-Sajawandi himself said that it is better to differentiate between them by the strength of tone; Lest it be necessary to separate the person who says from the saying.

Al-Sajawandi meant to decide by the strength of the tone to be on the word of God, and this is the toning or what is called the music of speech.

Almighty saying: And [mention, O Muḥammad], the Day when He will gather them together [and say], "O company of jinn, you have [misled] many of mankind." And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term which You appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allāh wills. Indeed, your Lord is Wise and Knowing."

Al-Sajwandi mentioned Almighty saying: (He said the Fire), that the voice be harsh the voice on the fire; An indication that fire begins after the saying, and is not a subject of the verb, he said, and the harshness of the voice mentioned by al-Sajawandi is that the reciter changes the tone, and this is what enters into the subject of intonation.

What also came in the interpretation of al-Sajwandi was mentioned by al-Sikt in the Almighty's saying: {they said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."}, and the Almighty's saying: "Joseph, turn away from this and ask forgiveness for your sin, for you were among the sinners", Al-Sajwandi mentioned silence when saying: (ourselves); And that is for the sake of politeness, justifying that as an announcement of the interruption of the argument before the need begins, and as for the second verse, the silence was mentioned when the Almighty said: (about this) in order to turn away from an addressee to an addressee, and here also the reader must clarify the reasons mentioned by changing tone of voice.

And after mentioning these verses and what they contain of the relationship between intonation and the pausing, I will discuss some examples from the verses of the Glorious Qur'an, pausing on some of its words and starting with what follows it was to show the nature of a sentence from others, and this depends on the tone of the voice that begins with it and the clarification of the tone. Because of the importance of this, I will present them according to the type of sentence, which are:

1- pausing to begin with an interrogative sentence:

- The Almighty said: { Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allāh is not unaware of what you do.

Al-Sajwandi mentioned in this verse in order to begin with the question, two stops: the first when he said (taking them out) and he considered it an absolute pausing, and the second when he said: (with some), and he considered it permissible. Beginning with the question, he mentioned the pausing on his saying: (with some).

Here we find Ibn al-Anbari, Abu Jaafar, and al-Ashmuni mentioned the pausing on his saying: (with some), despite their difference in the terminology of the pausing, Ibn al-Anbari counted it as good, and Abu Jaafar and al-Ashmouni considered it sufficient without referring to the reason for the pausing, as al-Sajawandi did.

Almighty said: “And say, "Ours is] the religion of Allāh. And who is better than Allāh in [ordaining] religion? And we are worshippers of Him , and Al-Sajwandi considered the pause when saying “The Sibghat of God” to be permissible, justifying that because Waw is for the situation. We also know that pausing scholars have mentioned some places that are not permissible In which the pausing is the separation between the case and its owner.

As for the face of the pausing adopted by al-Sajawandi, it is the interrogation that requires the reader to change the intonation of the reading, to indicate the importance of the sentence beginning with it ((The pauses and the tones participate in the signification of the interrogative in the sentences that do not have the interrogative tool that gives in terms of form the meaning of (telling), but the vocal performance gives it an interrogative significance...)).

Al-Ashmouni mentioned pausing on his saying: (The dye of God), and he considered it good, but he made the stopping on his saying: (the dye) the second better than him, justifying that by appealing without referring to the beginning with the interrogative sentence, and the importance of this beginning that the reader shows to the blessed verse, like what Al-Sajawandi did.

## 2- Pausing for the beginning of the conditional sentence:

Almighty said: Indeed, aṣ-Ṣafā and al-Marwah are among the symbols of Allāh. So whoever makes ḥajj [pilgrimage] to the House or performs ‘umrah - there is no blame upon him for walking between them, And whoever volunteers good - then indeed, Allāh is Appreciative and Knowing. , Al-Sajwandi considered the pausing on his saying: (God's rituals) permissible, justifying that linking as fulfillment of Taqeeb and the pausing to begin with the condition , and this beginning requires a strong tone and strength when reading, but we find that the scholars of the pausing among them mentioned the pausing on his saying: (there is no sin), and the other on his saying: (thankful and knowledgeable), Abu Jaafar Al-Nahhas denied the pausing on his saying: ( there is no sin) justifying that the hadith indicates otherwise, as pausing came because they were embarrassed to circumambulate between Safa and Marwa; Because it is one of the rituals of pre-Islam era , and he made the pausing at the head of the verse and counted it completely , as for Al-Ashmouni, he preferred places for the pausing, the first: (from the rituals of God) and his promise is sufficient, and the second: according to his saying: (sin), and he began by saying: (he must circumambulate them ) ; To indicate that striving between al-Safa and al-Marwah is obligatory, i.e.: (he must circumambulate), but he mentioned that this is a temptation for the absent, and the temptation of the absent is weak, and the eloquent is the temptation of the addressee, and the third: standing on his saying: (to circumambulate them) and counting it as good, and the fourth: pausing at the head of the verse ,and considered completely.

It is noticeable that both Abu Jaafar and Al-Ashmouni did not make the pausing on his saying: (God's rituals) to begin with the condition as we find it with Al-Sajawandi.

Almighty said: ( O you who have believed, be persistently standing firm in justice, witnesses for Allāh, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allāh is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allāh is ever, of what you do, Aware.

Al-Sajawandi mentioned the the pausing on his saying: (And the closest ones), and he considered it permissible, justifying that it is to start with the condition with the agreement of the meaning , and here Al-Sajawandi made the the pausing permissible on the agreement of the meaning that requires the connection; To indicate the importance of the sentence that begins with it, and this requires a change in the tone of the reading.

Here we find that Al-Ashmouni agreed with Al-Sajwandi in the the pausing with his saying: (And the closest ones), but he considered the the pausing sufficient, justifying

what Al-Sajwandi justified, that the reason for the the pausing is to start with the condition.

Almighty said: ( In it are clear signs [such as] the standing place of Abraham. And whoever enters it [i.e., the Hāram] shall be safe. And [due] to Allāh from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves [i.e., refuses] - then indeed, Allāh is free from need of the worlds. (, Al-Sajwandi mentioned the pausing at his saying: (Ibrahim) and considering it permissible, and starting with his saying: ( And whoever enters it) justifying that to start with the condition and Wow of kindness , and had it not been for the presence of the condition here and the importance of starting with it, the the pausing would not have a face; Because it is not permissible to separate the subject from the objective and the subject to it , and this is what requires the reader to explain that importance through a statement of intonation.

As for the scholars of the pausing, even if they mentioned the the pausing on his saying: (Ibrahim), they did not make the reason for the the pausing starting with the condition. Al-Nahhas made the pausing dependent on the nature of the reading, stating that whoever reads (in it are clear verses) the stand was on his saying: (safe), and whoever reads (in it is a clear verse), then the pausing is on (the station of Ibrahim), justifying that by the position of Ibrahim instead of (a verse). without referring to the starting condition.

As for Al-Ashmouni, he mentioned pausing at his saying: (Ibrahim), and considered it sufficient, justifying the reason for the pausing to start with the condition.

Almighty says: ( Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion..

Al-Sajwandi mentioned the pausing on his saying: (The Resurrection); To begin after that with the condition with Fa' of Taqeeb , the reason for the pausing with the presence of Fa' of Taqleeb is the importance of starting with the condition, so it is advisable for the reader to come up with intonation to show that importance.

### 3- The pausing for reversal:

Almighty said: (Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allāh?" Unquestionably, the help of Allāh is near.( )

Al-Sajwandi mentioned the pausing on his saying: (before you), and he considered it an absolute pausing, justifying that to separate the interrogative from the informative; Because his saying: (and when it comes to you) added to his saying: (you thought) , so the separation between interrogative and telling requires the reader to change his tone in the recitation in order to show the nature of the change that occurred in the speech.

Al-Ashmouni Al-Sajwandi agreed with the pausing,, and counted the pausing, on his saying: (before you) well, making the reason for standing is the separation between the interrogative and the telling.as Al Nahhas and Al Dani the donut mentioned pausing, on his saying(before you) as Al-Sajwandi and Al-Ashmouni indicated.

Almighty said: and [mention] when your Lord called Moses, The people of Pharaoh. Will they not fear Allāh?" Al-Sajwandi mentioned the pausing of his saying: (Pharaoh), and he considered it absolute, justifying that to turn away from the command to the interrogative , and this reversal requires the reader to clarify that in his recitation through the rhythm of intonation on his saying: (except).



Here, we find al-Nahhas and al-Dani mentioning pausing, on his saying: (Pharaoh) without mentioning that the reason for pausing, is reversal: from the command to the interrogative, unlike al-Ashmouni, who required the pausing on his saying: (Pharaoh) mentioning the reason for the pausing, which is reversal, agreeing with al-Sajwandi in the nature of the pausing.

Almighty said: ( O you who have believed, be persistently standing firm in justice, witnesses for Allāh, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allāh is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allāh is ever, of what you do, Aware.

Al-Sajwandi mentioned the pausing on his saying: (return), and he considered it a permissible pausing, justifying that the pronoun begins with the intensity of the connection of the meaning , and we note here that Al-Sajawndi has preferred the the pausing to the intensity of the connection of the meaning, and the intensity of the connection of the meaning requires the connection; However, he preferred it to change the nature of the sentence from constructive to declarative, and this separation between the two sentences is done with a gentle stroke in the tone of the recitation.

#### 4- The pausing to initiate negation:

Almighty said,( Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

In this verse, al-Sajwandi mentioned two places for the pausing, one of which is to begin with the negation after it, and it is the pausing on his saying: (He won), and the beginning with his saying: (And what is life).

And also Almighty said:( Say, [O Muḥammad], "I do not tell you that I have the depositories [containing the provision] of Allāh or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

Al-Sajwandi mentioned the pausing of his saying: (Angel ), and he considered it permissible. He justified this by starting with the negation, and the union of the saying and the narration , meaning that the face of the pausing is to begin with the negation; In order to state something important, this is done by changing the tone, and it is noticeable that it does not separate the saying from the narration ; Because they are united, and we learned that the face of the connection and the pausing is to present an order in a certain manner that requires the reader to change the tone in contrast to what preceded it, As for the follower of the phenomenon of the pausing among the rest of the scholars, he finds that they did not mention the the pausing on his saying: (Angel) as mentioned by al-Sajawandi.

#### 5- The pausing to initiate oath:

Among the places that fall into the subject of intonation is the pausing in order to initiate the oath. To show the importance of what came after it, even if the speaker was one towards the Almighty's saying: (And Allāh had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allāh said, "I am with you. If you establish prayer and give zakāh and believe in My messengers and support them and loan Allāh a goodly loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the soundness of the way.

We note here that al-Sajawandi made the pausing on his saying: (with you), and he considered it an absolute pausing, justifying that that what comes after it begins with an



omitted oath , and this requires the reader to read the oath in a tone different from the previous one of the reading.

Al-Ashmouni mentioned the pausing on his saying: (with you) and considered as a complete justification for starting with the oath as well.

And in Almighty's saying: '[Iblees] said, "Do You see this one whom You have honored above me? If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy, his descendants, except for a few."

Al-Sajawandi mentioned the pausing on his saying (on me ), and he considered it a permissible pausing, justifying that for the right of the oath that was omitted with the union of words , and here we notice that Al-Sajawandi has preferred the pausing for the sake of the oath because of the importance of starting with it, which requires the reader to clarify that with intonation.

Almighty said;( If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided..

Al-Sajawandi stopped in this verse when God Almighty said: (They will not help them), and he considered an absolute justification for that of addition in them with the beginning of the oath.

We note that Al-Sajawandi made the pausing, here stronger than the connection after it absolutely, even if what comes after the pausing, is connected to what came before it, and this is due to the importance of the oath, which requires the reader to indicate that with intonation when pronouncing it: (and if).

However, we find that most of the pausing, scholars did not mention the pausing, in this verse when he said: (They will not help them) except for the Ashmouni, because he made the pausing, on his saying: (They do not help them) sufficient without mentioning the reason for the pausing, like al-Sajawandi.

6- The pausing to begin with the threat:

The ruling of the pausing came in the following examples, and it was caused by the initiation of the threat. Almighty said: ( For they had denied the truth when it came to them, but there is going to reach them the news of what they used to ridicule.

Al-Sajawandi mentioned the pausing of his saying (when he came to them) and he considered an absolute , referring to the reason for the pausing to begin with the threat.

It is noted here that the nature of the absolute pausing is complete with speech, and there is no relationship between what comes after the pausing and what precedes it, but the occurrence of the Fa in his saying (it will) indicates that the sentence after it has a relationship with what came before it, so it is a link that occurs in the answer to a predetermined condition: (if they are opposing the verses)

So, the justification for the pausing is the threat that requires the reader to stress his saying (so will) and change the tone of his voice; To indicate the nature of that threat.

Also Almighty said: or every news [i.e. happening] is a finality; and you are going to know.

As al-Sajawandi mentioned the pausing on his saying (stable) and he considered it as absolute; Justifying this for the threat, he made the significance of the pausing stronger than the connection with the intensity of the connection of the meaning.

According to the foregoing, it is understood from al-Sajawandi's reasoning to the pausing with the intensity of the connection of the meaning, that the nature of the threat is only accomplished by the pausing and starting from his saying (it will), and this is what the reader shows through the stress and the way he performs it.

And Almighty said: (Said Pharaoh, "You believed in him, before I gave you permission. Indeed, this is a conspiracy which you conspired in the city to expel therefrom its people. But you are going to know.

Al-Sajawandi made the pausing according to his saying (its people) and considered it permissible, with the reasoning that the reason for the pausing is the threat with addition .

While we find that one of the places that does not separate between them is the lack of separation between the affection and additive , but the reason for the pausing came to perform the threat, and therefore it requires the reader to show that meaning in his performance and the tone of his voice.

Abu Hayyan went to the meaning mentioned by al-Sajawandi in his saying (you will come to know), but it is a threat and a warning that the object (you know) is omitted, i.e. (what happens to you).

And the Almighty says: (So that they will deny what We have granted them, Then enjoy yourselves, for you are going to know)

Al-Sajawandi mentioned two stops in this verse: the first when he said (we have come to them) and he considered it an absolute, and the second when he said (so enjoy), and he considered it a pausing to resume the threat , so defining Al-Sajawandi the pausing at his saying (so they enjoyed) requires the reader to state the purpose of the threat, through his performance the tone of his voice.

Al-Ashmouni mentioned that God addressed those who did this, i.e.: (disbelief in what God has given them) with a speech, a feast and a threat.

Likewise, what came when Almighty said: (Say, "O my people, work according to your position, [for] indeed, I am working; and you are going to know) it is similar to what was mentioned on the pausing on his saying (worker), that the Fa, although it is for a comment, but it is a performance of a purpose of the threat requires pausing what preceded it and starting with what it achieves that.

So, and through what was mentioned, it is understood that the purpose of the threat that comes in the context of the blessed verses is not clear except by pausing and starting with it, and this is what the reader shows in his recitation and the tone of his voice. The phonetic issues that are related to the pausing, and the evidence mentioned by al-Sajawandi, and the relationship of intonation with the pausing, all of this supports the relationship of the pausing with the phonetic phenomena, and that the pausing was not only a grammatical phenomenon, Dr. Abd al-Sabour Shaheen also went to that when he excluded the phenomenon of pausing in his study of the phonetic approach of the Arabic structure as a grammatical phenomenon , and it appears from the foregoing that the pausing is a linguistic phenomenon - phonetic, morphological and grammatical - even if the predominance is for the phonetic system as some modern researchers went to that by saying: ((And after, the case of the pausing highlights the predominance of the phonemic system, as it was the prevalence of the silence , which means a clear neglect of the grammatical features...)).

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