Semantics Tammām Ḥassān on Waqf Lāzim Verses in Surah al-Māʾidaṭ

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Abstract: Semantics of Tammām also known as ilm al-dalālaṭ is the discussion of the strong relationship between meaning and three items by integrating syntax and ilm al-maʿānī (the science of meaning). There are two pillars of meaning, namely maʾnā maqālī (literal meaning) and maʾnā maqāmī (contextual meaning) that uphold semantics. This study found any uncertainty regarding the semantic components can call into question the analysis’s efforts and the veracity of the results. This is as mentioned by Iftikhar Muhammad (2004) in his master’s thesis when talking about the uncertainty of niẓām al-jumlaṭ (verse system aspect) from Ibrāhīm Anīs. From that, this study has decided to explain the semantic functions of the waqf lāzim that is present in the Surah al-Māʾidaṭ. The selection of this Surah is based on the existence of three different waqf ikhtiyāri laws, there are law of tām, kāfī and ḥasan. This existence sheds light on the purpose and semantic significance of Tammam in the waqf lāzim verses with its several laws. In an effort to achieve the research objective, this study uses a qualitative method, covering only the literature review. By this method, the study has room to use a non-prominent method, where data is obtained from written records only. The collected data will then be analysed using the content analysis method. It includes three steps: mind mapping of the waqf lāzim verse, verse description, and interpretation and evidence. Next, by using the research methodology earlier, this study found that two waqf lāzim verses in Surah al-Māʾidaṭ have the same waqf law, while the other two verses are different. Two verses that have the same waqf law are Surah al-Māʾidaṭ, 5: 51 and Surah al-Māʾidaṭ, 5: 64, that is, with the rule of kāfī. Two more verses are Surah al-Māʾidaṭ, 5: 2, which is with the law of tām, and Surah al-Māʾidaṭ, 5: 73, which is with the law of ḥasan. In the end, this study provided a simple semantic framework to understand its function in the verses of waqf lāzim as shown in Figure 1. This study also contributed in solving the ambiguity found in semantic theory such as Ibrāhīm Anīs in studying the verses of waqf lāzim. The most interesting contribution from this study is revealing the semantic correlation between the four verses of waqf lāzim with signalling techniques.

Keywords: Semantics, Tammām Ḥassān, Waqf Lāzim, Musāʿid, Surah al-Māʾidaṭ.

1. Introduction

Tammām Ḥassān was born on January 27, 1918, in al-Karnak village, Egypt. He is famous as knowledgeable and innovative (ālim mujaddid) in Arabic language for his book called al-Lughāṭ al-ʿArabiyyaṭ Maʾnāhā wa Mabnāhā (Aḥmad, n.d.). In this book, Tammām has talked specifically about semantics in one chapter, which is known as ilm al-dalālaṭ. It is a combination of the syntactic data with the al-maʿānī data to form a fluent Arabic language study. To be specific, semantics is based on two pillars of meaning, namely maʾnā maqālī (literal meaning) and maʾnā maqāmī (contextual meaning) (Tammām, 2006). Understanding the relevance of these two meanings is vital to comprehending the semantic function of the waqf lāzim verses in the Surah al-Māʾidaṭ. From that, this study will particularly explain the semantic functions of the waqf lāzim that is present in the Surah al-Māʾidaṭ. The three waqf ikhtiyāri laws that are contained in this surah are what led to its selection. This sheds light on the purpose and semantic significance of Tammam in the waqf lāzim verse with its several laws. As a result, this research provides a thorough knowledge of the semantics pertaining to the waqf lāzim verses. It then goes on to clarify the precise meaning of the waqf lāzim verses. The distinctiveness of another verse of waqf lāzim in this
surah is its recital concerning the fight between infidels and Muslims and with Allah SWT. These verses of waqf lāzim seem to be associated with each other. The semantics, which is ascribed to two pillars of meanings such as that of Tammām, is adequate in comprehending the concerns of language in the waqf lāzim verses. This suggests that not all aspects or semantic components should be involved in this study.

Background Study

The study problem: The waqf lāzim verses’ semantic components must be understood thoroughly in order to yield reliable results. Any uncertainty regarding the semantic components can call into question the analysis’s efforts and the veracity of the results. This is as mentioned by Ibrāhīm Anīs in the verse system aspect (nizām al-jumlaḥ), when he said: (Iftikhār, 2004): “Several languages have sequences, and each of these sequences has syntactic functions, to put it another way. There is a sequence for fā’il (doer), another sequence for fi’l (verb), a third sequence for maf’ūl bih (object), and so on.” The words of Ibrāhīm Anīs above demonstrate that fā’il, fi’l, and maf’ūl bih appear to follow a particular sequence or law. Because there is a system of waqf lāzim verses that does not adhere to the law of Ibrāhīm Anīs, it makes it difficult to understand the issues with waqf lāzim verses. This ambiguity is demonstrated by Surah Yāsin 36: 76:

فَلا يَحْزُنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

“Let not their speech, then, grieve thee. Verily we know what they hide as well as what they disclose”. This word of Allah SWT clearly reveals the sequence or law for fi’l, fā’il, and maf’ūl bih, unlike what Ibrāhīm Anīs said, in which maf’ūl bih is in the third sequence or after fā’il. Referring to Surah Yāsin 36: 76, the existence of maf’ūl bih (pronoun, ل in the word فَلا يَحْزُنْكَ قَوْلُهُمْ) came earlier than fā’il (فَلا يَحْزُنْكَ قَوْلُهُمْ), and this does not interfere with the verse system at all. What is remarkable is that the preposition of maf’ūl bih (do) here is compulsory because it is present in the form of ḍamār muttaṣil (connected pronoun) and fā’il in the form of ʾism ẓāhir (clear noun) (Abbās, 1973). This kind of ambiguity can be reduced with the semantics of Tammām (2006), which is why it has been clarified in the context of rubāṭ (arrangement) inside the syntax scope. Not uslūb al-tarkīb (word processing arrangement), but rather tarkīb (word structure arrangement) is the rubāṭ that relates to syntax. This is because uslūb al-tarkīb no longer involves word placement and falls under the purview of balāgha (rhetoric). Therefore, Ibrāhīm Anīs’ observation that the verse system is ambiguous can be resolved with a thorough comprehension of rubāṭ al-tarkīb.

What is semantics in general?

Semantics is a phrase that is used in many different areas of knowledge but is nonetheless closely tied to them. Semantics can therefore be found in social actors (Roghayeh, 2017), in Mantiq, the science of logic (Lajna l’dād wa Taṭwīr al-Manāhīj, 2019), and undoubtedly in language (Syahruzād, 2020 & Rashidah, 2020). It can be characterised as the study of the meaning of a written or spoken text in general. Every written and spoken word has a meaning to convey its message, making this study extremely important to acquire (Ni Wayan, 2021). When the conveyer and the hearer or reader are moving in the same direction, the exact meaning will be understood. For instance, referring to someone as an angel does not imply that they live in heaven. Meaning is misled by semantics into thinking they are kind-hearted (Kittelstad, 2020).

What is semantics of Tammām?

According to Tammām (2006), semantics is the discussion of the strong relationship between meaning and three items by integrating syntax and the science of meaning (ilm al-Ma‘ānī). First, with the way the sentence is put together, then with the setting or context in which it is used, and finally, with everything that has to do with a sentence’s ability to accomplish its intended goal. By using Tammām's semantics, these three items are simple to grasp:
The definitions and components under the terms ma'nā maqālī and ma'nā maqāmī are shown in full in Figure 1 above. Since ma'nā maqālī discusses a verse’s outward meaning and is the first claim made before ma'nā maqāmī, it is more significant than ma'nā maqāmī. Because of this, it is difficult to get a ma'nā maqāmī that discusses the implicit meaning without having one before it. Understanding ma'nā maqālī requires looking up and examining external texts or sentences involving ma'nā waẓīfī and ma'nā mu'jamī. Although each has a different focus, they both work in tandem to achieve ma'nā maqālī. Ma'nā waẓīfī is composed of morphological and syntactic components that discuss the purpose of language’s constituent pieces. (Tammām, 2006). The meaning of morphology is supported by three pillars. First, ma'ānin ẓarfiyyaṯ, which entails sorting words into categories and handling their forms. The second is mabānin ẓarfiyyaṯ, which uses word formations, affixes, or particles. Third, 'alāqāt 'uḍwiyyaṯ ẓarfiyyaṯ which discusses the relationship between word formation and a group of disparate values. Following that, syntax is the comprehension of a sentence’s meaning based on its external processing style, such as processing statements, convictions, denials, and queries. Comprehending ma'nā waẓīfī goes concurrently with comprehending ma'nā mu'jamī in order to get at ma'nā maqālī. The topic of ma'nā mu'jamī is 'alāqāt 'urfiyyaṯ i'tibāṭiyyaṯ, or the relationship between words and their meanings in a verse or text. This meaning gives the verse or text a deeper, more complex meaning that is accurate from a ma'nā waẓīfī perspective as well. However, the finding of written evidence, or qarā'in maqāliyyaṯ allows for the validation of a ma'nā maqālī.

Ma'nā maqāmī is the next pillar needed to achieve semantic meaning after ma'nā maqālī. This is so because ma'nā maqāmī is the only way to understand a verse’s implied meaning. It is an examination of the ‘unṣūr ijtīmā‘l that can occur when conveying a message in a variety of contexts. Its acquisition is frequently the result of the gradual construction of society’s culture, which comprises beliefs, behaviours, jokes, fairy tales, puzzles, social emotions, and other events. The existence of ma'nā maqāmī’s dimensions, namely zurūf al-qirā‘aṯ (reading dimension) and zurūf al-kalām (communication dimension), is the next thing that needs to be understood. However, as the focus of the study is on the verses in Surah al-Mā‘īda, it is only present in zurūf al-qirā‘aṯ in this instance. When a verse’s genuine meaning is clarified by a prescriptive appearance, ma'nā maqāmī in zurūf al-qirā‘aṯ can be understood. Additionally, it frequently refers to ‘ulūm musā‘idaṯ, which is outside knowledge or information that aids in a more complete understanding of something. ‘Ulūm musā‘idaṯ is universal in nature because it is not restricted to any particular subject of knowledge. Therefore, any facts or discoveries that aid in better understanding are regarded as ‘ulūm musā‘idaṯ. Furthermore, it is necessary to find qarā‘i in ḥāliyyaṯ, or implicit
evidence, to support the understanding drawn from a meaning. Only ma’nā maqālī is related to qarā’in ḥāliyaṯ, which is situation-based and has significant advantages in identifying the precise meaning. Furthermore, it is required when determining the tense of nouns (iṣma) and adjectives (ṣifaṯ) through syntactic analysis (Tammām, 2006). When the meanings and components found in ma’nā maqālī and ma’nā maqāmī are combined, the subject will have the correct semantic meaning. There is no questioning the significance of these two semantic pillars, yet without qarā’in maqāliyyaṯ and qarā’in ḥāliyaṯ, the meaning of both will remain ambiguous.

What is the uniqueness’s semantics of Tammām?

Tammām’s semantic uniqueness, which is based on two meaning pillars (ma’nā maqālī and ma’nā maqāmī), permits it to be matched with two relevancies in determining the law of waqf ikhtiyārī. Ta’alluq lafẓī (relevance of wording) and ta’alluq ma’nawī (relevance of meaning) are the two intended relevancies (Musā’id: 2012). The correlation between the two pillars of Tammām’s semantic meaning and the two preceding relevancies is possible because each has a common point, albeit not totally. When compared, ma’nā maqālī and ta’alluq lafẓī are both concerned with the elements of a written sentence, such as its morphology, syntax, and inflexion (i’rub). While ma’nā maqāmī and ta’alluq ma’nawī are concerned with the implied sentence or what is inferred by it, such as the message’s context and interpretation, respectively, Figure 2 below provides an illustration of this correlation:

![Figure 2: Semantics Pillars Correlation with Waqf Ikhtiyārī Law](image)

Figure 2 indicates that, while coming from separate disciplines of study, semantics and waqf ikhtiyārī complement each other in the study of waqf lāzīm verses. From the standpoint of waqf ikhtiyārī, the importance of ta’alluq lafẓī to the written sentence and ta’alluq ma’nawī to the implied sentence must be grasped next. Ta’alluq lafẓī, according to Musā’id (2012), is the presence of an inflectional relationship between the verse before the waqf and the verse after the waqf. It has morphological and syntactic elements. Ta’alluq ma’nawī, on the other hand, is a verse after the waqf that has refined its inflectional relationship with the verse before the waqf, but both are still related in terms of storytelling. For example, the verse that follows serves as ṭatmīm (complete) or radd al-kalām (response) to the verse that preceded it. As a result, this study is based on figure 2 in assessing whether the law of waqf ikhtiyārī is tām, kāfī, or ḥasan. Its laws are separated into four parts, namely qabīḥ and the three previously mentioned (‘Uthmān al-Dānī: 1987, Musā’id: 2012 & Al-Quran Amazing: 2017). However, the law of waqf qabīḥ is not discussed in this study, because it is only found in the method of stopping recitation that discloses the meaning of a bad or ambiguous verse. This is in contrast to the waqf lāzīm verses in Surah al-Māʾidaṯ, which have a clear and beneficial connotation. Therefore, there are only three to consider when determining waqf law: tām, kāfī, or ḥasan. These three waqf laws must be seen from two perspectives, namely the perspective of relevance and the perspective of reading technique, both of which are intertwined. The lack of ta’alluq lafẓī and ta’alluq ma’nawī between the verse before and the verse after is a related element of waqf tām. As a result, the reading technique for waqf tām is permitted to skip over the previous verse and immediately begin reciting the verse after
the waqf. The presence of ta'alluq ma'nawī between the verse before and the verse after, but not ta'alluq lafẓī, is a related element of waqf kāfī. In light of this, the reading technique for waqf kāfī is the same as for waqf tām, that is begin with the following verse right away. While waqf ḫāṣan requires an entirely new reading technique, it is still important to read the previous verse after waqf. This is because between the verse before and the verse after, there are still ta'alluq lafẓī and ta'alluq ma'nawī.

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The next phase is to locate the waqf lāzim verses in Surah al-Māʿidaṯ. It is distinguished by the small mim symbol (مـ) at the top of a sentence. Surah al-Baqara, 2: 26, Surah Āli ‘Imrān, 3: 181, and Surah al-Nisā’, 4: 118 are examples of this. In Surah al-Māʿidaṯ, there are four verses of waqf lāzim in total, which are listed in table 1 below:

<table>
<thead>
<tr>
<th>Number</th>
<th>Waqf Lāzim Verses, Surah al-Māʿidaṯ</th>
<th>Verse Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>أ ن ت عْت دُوا ت ع او نُوا ع ل ى الْبِر ِ و التَّقْو ى</td>
<td>Al-Māʿidaṯ, 5: 2</td>
</tr>
<tr>
<td>2</td>
<td>لا تَّخِذُوا الْي هُود  و النَّص ار ى  أ وْلِي اء ب عْضُهُمْ أ وْلِي اءُ ب عْض</td>
<td>Al-Māʿidaṯ, 5: 51</td>
</tr>
<tr>
<td>3</td>
<td>غُلَّتْ أ يْدِيهِمْ و لُعِنُوا بِم ا ق الُوا ب لْ ي د اهُ م بْسُوط ت انِ</td>
<td>Al-Māʿidaṯ, 5: 64</td>
</tr>
<tr>
<td>4</td>
<td>لَّق دْ ك ف ر  الَّذِين  ق الُوا إِنَّ اللََّّ  ث الِثُ ث لَ ث ة و م ا مِنْ إِل  ه إِلاَّ إِل  هٌ و احِدٌ</td>
<td>Al-Māʿidaṯ, 5: 73</td>
</tr>
</tbody>
</table>

There are ten mushafs of the Quran from eight different printing companies, and both the quantity and list of waqf lāzim verses match those numbers. This demonstrates that the waqf lāzim verse selection in this study is insufficient with only a small mim symbol, necessitating a review from several mushafs to verify the number and list. The ten mushafs under discussion are as follows:

<table>
<thead>
<tr>
<th>Number</th>
<th>Mushaf Name</th>
<th>Printing Company</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Al-Quran Tajwid dan Terjemahan</td>
<td>Humaira Bookstore (2012)</td>
</tr>
</tbody>
</table>

In short, waqf lāzim is a small mim symbol found in certain verses that can be validated using mushaf revision. The sign of waqf lāzim on a verse is to stop reading it in order to realise its true meaning. Refusing to do so increases the likelihood of misunderstanding the meaning of the verse (Muammad: 2014 & Khadja: 1986). The study will go into more details regarding this at the level of analysis, as well as the semantics function of Tammām to it.

Review of Previous Studies

There are numerous previous studies that talk about semantics and waqf lāzim, such as Examples of Semantics: Meaning & Types (Kittelstad: 2020), Socio-Semantic Processes in Social Actors Representation: A Case Study
of Ya-Sin (Roghayeh: 2017), Al-Waqf wa al-Ibtidâ’ ‘Inda al-Nuḥâṭ wa al-Qurrâ’ (Khâdijat: 1986), and al-Muktafâ fi al-Waqf wa al-Ibtidâ’ (‘Uthmân: 1987). Despite this variation, five previous studies stand out as being crucial to the journey of this study. In the semantic field, the study’s foundation is the book al-Lughât al-‘Arabiyyâṭ Ma’nâhâ wa Mabnâhâ by Tammâm (2006). It is because Tammâm’s semantic pillars are distinct and may be matched with two relevancies from waqf ikhtiyârî law. To comprehend the semantic meaning of the waqf lâzîm verses, two out of four concentrated on the written sentence and the implied message. This is as shown and described in Figure 2. The research findings from Naswâ and Ikhwân (2021) then support the validity of the semantic use of Tammâm in this study. Their findings demonstrate that dalâlât ważîfîyyât, also known as ma‘ânîn ważîfîyyât (functional meaning), which comprises phonology, morphology, and syntax, depends on a grasp of the sentence’s semantics. It is the meaning that is at the initial stage before the ma‘nâ mu‘jamî (lexical meaning), which examines the meaning of words, idiomatic structures, idioms, and the context of the sentence, whether written or implied. There are certain similarities between the mention of ma‘ânîn ważîfîyyât and ma‘nâ mu‘jamî by Naswâ and Ikhwân with Tammâm’s semantic theory. In the book al-Lughât al-‘Arabiyyât Ma’nâhâ wa Mabnâhâ, Tammâm (2006) clearly states that phonology, morphology, and syntax are a combination that forms ma‘nâ waqfî or ma‘ânîn ważîfîyyât, then ma‘nâ mu‘jamî in understanding the meaning of a written sentence. Therefore, the semantic similarity between Naswâ and Ikhwân with Tammâm at this core level proves the credibility of this study, which is based on the semantics of Tammâm in analysing the verses of waqf lâzîm.

In addition, this study also refers to the master’s thesis by Iftikhâr (2004) entitled Ibrâhîm Anîs wa Anzâruhu al-Dalâlîyyaṭ wa al-Nâhyiyaṭ. This thesis is important in proving the problem of the study, which is the vagueness of the semantic theory, which causes delays in understanding the function and importance of semantics in the verses of waqf lâzîm. This has been explained in the problem clause of the study, where the semantics of Ibrâhîm Anîs seem to have ambiguity regarding the system aspect (nižâm al-jumlat). Mâzin (1985) and ‘Abd al-‘Azîz (1982) also questioned the system aspect of Ibrâhîm Anîs. Therefore, this study was conducted with the aim of clarifying ambiguity and the like by making the semantics of Tammâm (2006) the main pillar. This study has also referred to the master’s thesis Wuqûf al-Qur’ân wa Atharuhâ fi al-Tafsîr by Musâ’îd (2012) by using the istiqrâ’ (inductive) method to understand waqf lâzîm and its issues. As a result, this study found that the determination of waqf law is tied to the assessment of ta‘alluq lafâr and ta‘alluq ma’nawî. Both are important in evaluating the function of i‘râb, syntax, and context comprehension. However, according to Mursyid and Azhar (2022), there is no specific definition or understanding of ta‘alluq ma’nawî from the perspective of waqf wa Ibtidâ’ scholars. Even so, this absence does not at all undermine the operationalization of the study; hence, ma‘nâ maqâmîm from Tammâm (2006) has solved the absence by way of integration. This is explained in figure 2. Additionally, the book al-Nasyr fî al-Qirâ’ât al-‘Asyr by Muhammad (2014) is also referred to in obtaining further understanding about waqf lâzîm. Muḥammad who died in 1429 A.D, has long mentioned ta‘alluq lafâr and ta‘alluq ma’nawî and their connection with the laws of waqf ikhtiyârî. Therefore, it is not a new theory; rather, it has existed for a long time and is supported by contemporary scholars (Musâ’îd, 2012). Indirectly, this book strengthens the practicality of ta‘alluq lafâr and ta‘alluq ma’nawî in this study. Muḥammad clearly states that a perfect verse must involve the evaluation of ta‘alluq, either lafâr or ma’nawî or both. Nevertheless, it is a little sad that Muḥammad did not provide an explanation about the implementation of ta‘alluq lafâr and ta‘alluq ma’nawî on the verses of waqf lâzîm, even though there were many examples about waqf ikhtiyârî given by him.

2. Research Method

This study was carried out using a qualitative method, covering only the literature review. It coincides with the objective of the study, which focuses on the meaning, concept, and description of the data in addition to the production of a mind map about the semantic function of the waqf lâzîm verses. This is in line with what was stated by Johnson and Waterfield, where the qualitative method is descriptive and unique to the context (Ruzlan et al., 2018). The data collection effort of this study is using a non-prominent method, where data is obtained from written records only. Basically, the non-prominent method is a non-reactive method; that is, it takes meaning from existing sources. With that, it is in line with the needs of studies that refer to written evidence from the fields of Arabic, waqf wa Ibtidâ’, and tafsîr. Silverman explains that written records are text-based data that provide many benefits, as written text analysis reveals the efficiency of data presentation. Written records are also easy to obtain and often do not depend on ethical constraints to obtain them. (Liamputtong, 2014). Next, the data analysis method
for this study is content analysis. It includes three steps: mind mapping of the waqf lāzim verse, verse description, and interpretation and evidence. According to Bauer, content analysis can be considered a hybrid technique, which is a study that starts with text data and involves a combination of several processes in stages (Liamputtong, 2014). It is focused on identifying patterns in the textual material, which is the elaboration of waqf lāzim verses. After that, content analysis was carried out on three scopes, namely semantics, waqf ḭkṭiyārī, and integration between the two on the verses of waqf lāzim. The semantic scope and waqf lāzim have two steps of content analysis, while the scope of integration between the two exceeds one step. The first step is mind mapping, which is the integration between semantics and waqf ḭkṭiyārī. This mind mapping aims to provide a complete picture of the semantics that occur in the verses of waqf lāzim. The second step is sentence description. It aims to explain in detail the situation of research analysis and the analysis process to enable the measurement of the level of validity, reliability of the study, and research findings that can be generalised to society (Liamputtong, 2014). Apart from mind mapping, this study also analyses the verses of waqf lāzim from a semantic perspective supported by language interpretation in understanding the context of narration such as tafsīr al-Tahlīl wa al-Tanwīr by Muhammad al-Taḥīr, al-Kassīyāf by Māḥmūd al-Zamakhshīrī, and al-Bāḥr al-Muḥīṭ by Mūḥammad al-Andalusī. The last step, which is the third, is interpretation and evidence, and this study will present evidence while presenting the findings of the study to support the interpretation and statement (Liamputtong, 2014). For example, verbatim words are used to prove the validity of the data that the knowledge of waqf wa ibtīdā’ has existed since the time of the Prophet SAW through the hadith of Ubay Bin Ka’b (Māḥmūd, 1974). This study also uses evidence of meaning or theory as a supporting statement. For example, the legal translation of waqf lāzim that underlies the semantic theory of Tammām (2006) and the theory of ta’alluq Mūṣā’id (2012) From there, the proof of the meaning of the combination between these two theories is presented through the analysis of the waqf lāzim verses, due to the absence of evidence of verbatim words. Proof of meaning is also often used in understanding the interpretation of verses of the Quran. For example, the personal pronoun “he” (فاروق) (fa rūq) on the verb “said” in Surah al-Ankabūt, 29: 26 is a reference to Ibrāhīm AS. This is because the verse وَمَا أَتى سَهْيَةَ إِلَى رَبِّي is a continuation to the verse Aئِلَاءَ اللَّهِ المِنَ النَّارِ al-Ankabūt, 29: 24 (Mūḥammad, n.d.). This kind of understanding can be obtained and confirmed through evidence of meaning, which is contextual research.

Analysis:

This study will analyse the four verses of waqf lāzim in the sequence listed in Table 1. The analysis of these four verses involves three criteria. First, the verse translation of the Quran according to the Sahih International book (Saheeh International, 2013); then, verse analysis from the points of ma’nā maqāmī and ta’alluq lafẓī. The last one is verse analysis from the points of ma’nā maqāmī and ta’alluq ma’nawī.

First Verse: Surah al-Mā’ida, 5: 2

i. Verse Translation

Allah’s word:

لا يَجْرِمَنَّكُمْ فَوْقَ آنَ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

Translation: “And let not the hatred of some people in (once) shutting you out of the Sacred Mosque led you to transgression (and hostility on your part). Help ye one another in righteousness and piety”.

ii. Analysis; Ma’nā Maqāmī and Ta’alluq Lafẓī

Waqf lāzim in this verse is between the word تَعَاوَنُوا and the word, which is intended to stop reading it. Thus, direct reading has the potential to cause a misunderstanding of the meaning of the verse, that is, by considering the verse تَعَاوَنُوا as a ma’tūf (continuation) to the verse تَعَاوَنُوا that was before (Mūṣā’id, 2012). This is due to two factors. First, the presence of the pronoun万人 in the words تَعَاوَنُوا and تَعَاوَنُوا respectively refers to Muslims. Second, the presence of the waqf particle between the verse تَعَاوَنُوا and the verse تَعَاوَنُوا which may be misunderstood as ‘āţifat, whereas it is as istīnāfiyyaṭ. The presence of waqf istīnāfiyyaṭ makes the verse تَعَاوَنُوا present with an i’rab structure that is not related to the previous verse. This is what Yaḥyā al-Farrā’ (1983) and al-Akhfash (Mūḥammad al-Qurtūbī, 1987) said. Meanwhile, Mūṣā’id did not refute the idea that the verse تَعَاوَنُوا ma’tūfāt to
the verse that comes before the verse ٍعَمَّنَ. He only thinks that a total separation between the sentence before and the sentence after is better to guarantee the true meaning.

iii. Analysis; Ma’nā Maqāmī and Ta’alluq Ma’nawī

Contextual research between the verse وَلا يَجْرِمُكُمْ َعَمَّنَ (Muhammad, n.d.-b). This verse shows that the prohibition to appoint Muslims as their leaders (Muhammad, n.d.-b). This verse is understood from the contradiction between the verse before waqf ُلَزِيم، which is a prohibition, and the verse after it, which is a command. Allah has prevented the Muslims from helping each other by encroaching on the right of the kuffārs to enter the al-Ḥarām mosque because they used to prevent the Muslims. With that, Allah explains the reason for this prohibition: that helping each other is only in virtue and piety. According to Muhammad ʿAsūr (Muhammad, n.d.-b), the verse is a maʿtūfa' to the previous verse (لا تَّخِذَوا شَعَانِي اللَّهَ، with the meaning of it as an introduction to what is included in the Shariah that is necessary for ta’lîl. The legislation for the verse waqf applies only for a moment, because after that it is removed by the new legislation found in Surah al-Taubah, 9: 28.

Second Verse: Surah al-Māʾīdať, 5: 51

i. Verse Translation

Allah’s word:

يا أَيُّهَا ٱلَّذِينَ آمَنُوا لََ تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ ۘ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

Translation: “O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them”.

ii. Analysis; Ma’nā Maqāmī and Ta’alluq Lafžī

The verse before waqf ُلَزِيم appears in the uslub insyā‘ī and it concerns the prohibition of Allah, while the verse after it appears in the uslub khabarī and it concerns the rationale of the prohibition. The existence of waqf ُلَزِيم between the word بعضا’ and the word حسبا’ can avoid misunderstanding the verse meaning, that is, by considering the verse بعضا’ as an adverb for the word أَوْلِيَاء (Musāʾid, 2012). This response is likely to happen because the verse بعضا’ right after the word أَوْلِيَاء which is the status of nakira mahdâṣ and amounts to jam’ mudhakkar. If the verse بعضا’ is evaluated externally, then it is suitable to function as an adverb. However, looking at the resulting negative meaning, it is impossible for it to function like that. The meaning of this negative is “O people who believe! Do not take the Jews and Christians as close friends that some of them are close friends of others.” This means that Muslims are still allowed to appoint any Jew or Christian as their leader, as long as he is not a close friend of theirs. In fact, this prohibition (لا تَّخِذَوا، َلا تَّخِذَوا) applies comprehensively to all Jews and Christians. With that, only a few scholars of tafsîr such as ‘All al-Hauﬁ (Aḥmad al-Ḥalabî, 1986) and Muhammad al-Anbârî (Muhammad al-Anbârî, 1970) think that the verse بعضا’ as an adverb of the word أَوْلِيَاء.

iii. Analysis; Ma’nā Maqāmī and Ta’alluq Ma’nawī

Verse بعضا’ is a musta’naf verse that explains why appointments are prohibited (لا تَّخِذَوا، َلا تَّخِذَوا). This ban is because Jews and Christians are close friends and oppose Islam. In the word حسبا’ there is tanwîn ‘iwaq which functions as kînâyat and it has two meanings. First, the denial of Jews and Christians from appointing Muslims as their leaders. Second, the prohibition on Muslims from appointing them as leaders (Muhammad, n.d.-c). Most scholars of tafsîr and language think that the verse حسبا’ is a maqîl’a’ta’ verse that comes with a new meaning. Ibn ‘Atiyya al-Andalûsî, Abû Ḥayyân al-Andalûsî and his student as-Sâmîn al-Ḥalabî are among the tafsîr scholars who think so (Musāʾid, 2012). Ibn ‘Atiyya al-Andalûsî said, “Allah’s word حسبا’ is a verse that is disconnected from the prohibition - which is found in the verse َلا تَّخِذَوا شَعَانِي اللَّهَ - نَّكُمْ. This -verse demonstrates -meaning- the distinction between them and the believers”.

Third Verse: Surah al-Māʾīdať, 5: 64

i. Verse Translation

Allah’s word:

فَخْلُتْ أَيْدِيهِمْ وَلَعَنُوْا بِمَا قَالُوا ۚ بَنٍّ بِيْنَ مِسْوَطَانِ يَنْفَقُ كَيْفَ يَشَاءُ
Translation: “Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills”.

ii. Analysis: مَنَا مَأَقَلِي وَتَأْلَعَ الْبَاذِز

The verse "وَقَالَتْ غُلِّتْ أَيْدَيهِمْ لَّقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلاَثَةٍ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّ إِلَٰهٍ وَاحِدٌ" is jumla fi’liyya‘at i’tirādiyya‘at (interjection verb sentence) which is between the verse "وَقَالَتْ غُلِّتْ أَيْدَيهِمْ (The Jews say) and the verse "يُكَفِّرُ الْهُوَادُ مِنْهُ (Muhammad, n.d.). The function of the verse "وَقَالَتْ غُلِّتْ أَيْدَيهِمْ as i’tirādiyya‘at, causes the verse before it (وقالت: جعلت أيديهم) to be indirectly involved. Thus, the evaluation from the syntactic point of view states that jumla i’tirādiyya‘at cannot be used as the backbone of the narration, but rather as a complement. Next, reading without waqf lazim, on the word "قَالَ" can cause a misunderstanding, that is, by considering the verse "بلى يد مسئولة" as the words of the Jews about Allah (Ahmad al-Asyamuri, 1973). This misunderstanding has the potential to happen due to the habit of maqūl al-qul (spoken words) which is right next to the verb "قَالَ" or has the same meaning as "وَقَالَ". In this case, maqūl al-qul for the verb "قَالَ" is not mentioned, because what the Jews say has already been mentioned in the previous verse, and that is "بَلْ يَدُ اللَّه مَغْلُولَةٌ (Allah’s hand is tied up).

iii. Analysis: مَنَا مَأَقَلِي وَتَأْلَعَ الْبَاذِز

Allah refuted the Jews’ accusation by saying "كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلاَثَةٍ (The Jews say) and the word of the Jews, which is necessary in presenting the meaning of "وَقَالَتْ غُلِّتْ أَيْدَيهِمْ by saying "كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلاَثَةٍ. The choice of the word of the Jews compared to the word of Allah (وَقَالَتْ غُلِّتْ أَيْدَيهِمْ by saying "كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلاَثَةٍ. This is because the hand shackled by the nature of stinginess and tied tightly is very difficult to escape compared to the hand held by another's help, since the verse "بَلْ يَدُ اللَّه مَغْلُولَةٌ which functions as a ma’thufat to the verse "كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلاَثَةٍ can be understood with two meanings. First, it is a curse prayer on the Jews. Second, it is a message from Allah about his true nature. In the verse after waqf lazim, Allah has used the word "بَلْ يَدُ اللَّه مَغْلُولَةٌ for the word "كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلاَثَةٍ because the meaning of mushallaha (exaggerating) about the nature of Allah’s generosity. Therefore, mentioning dual or singular is not to claim that Allah has one hand, two hands, or several hands. The real purpose is mutlaq at-Takhrir, which is the mention of something dually, but with the meaning of mushallaha. Examples like this can be observed in the verse "ثُمَّ رَجَعَ الْبَصَرُ كَرَّتَينِ surah al-Mulk, 67: 4, and the saying of the Arabs of the hand of God (Muhammad, n.d).

Fourth Verse: Surah al-Ma’ida, 5: 73

i. Verse Translation

Allah’s word:

لَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلاَثَةٍ وما من إِلَٰهٍ إِلَّ إِلَٰهٍ وَاحِدٌ

Translation: “They are certainly faithless who say, ‘Allah is the third [person] of a trinity,’ while there is no god except the One God”.

ii. Analysis: مَنَا مَأَقَلِي وَتَأْلَعَ الْبَاذِز

Waqf lazim in this verse is between the word "ثَالِثُ ثَلاَثَةٍ and the word "وَما, each of which has its own meaning. The verse before waqf lazim (إِنَّ اللَّهَ ثَالِثُ ثَلاَثَةٍ) is maqūl al-qul for the verb "قَالُوا which is said to definitely refer to the existence of the particle "ثَالِثُ ثَلاَثَةٍ, thus being the belief of Christians. The phrase "ثَالِثُ ثَلاَثَةٍ here means a ratio of one to three. Thus, a number to be given the meaning of ratio will be mixed with the suffix "ثَالِثُ ثَلاَثَةٍ, then backed up to the same number as it. Another example is "ثَلََانِي اللَّهُ" which is a ratio of one to two. The verse after waqf lazim (إِنَّ اللَّهَ ثَالِثُ ثَلاَثَةٍ) can be understood with two methods of "ثَثْنَاء (Muhammad, n.d.-d). First, it is as ma’thufat for the verse "ثَالِثُ ثَلاَثَةٍ, that is, by considering the wau particle as "ثَثْنَاء. Second, it is a jumla halaliyya‘at (conditional sentence), that is, by considering the particle "ثَثْنَاء as halaliyya‘at. The particle "ثَثْنَاء in the verse "ثَالِثُ ثَلاَثَةٍ which functions as nafy mutlaq lil-jins is on the same level as the particle "ثَثْنَاء lil-jins. This level of equality is due to the presence of the particle "ثَثْنَاء which functions as an affirmative or reinforcement of the existing negation in the particle "ثَثْنَاء. In addition, the particle "ثَثْنَاء by itself does not have the function of nafy lil-jins like the particle "ثَثْنَاء. This causes the presence of the particle "ثَثْنَاء which is necessary in presenting the meaning of nafy lil-jins. Regarding the
iii. Analysis; Ma'nā Maqāmī and Ta'allaq Ma'nawī

There are two contextual meanings that can be found in Surah al-Mā'ida, 5: 73. First, consider the meaning of bayān (explanation) about true belief (الله ثالث ثلاثة) and false belief (و ما من إل إله إلا إله واحد). The discovery of this meaning is based on the word particle which is understood as ātīfa. This connects the verse and what is mentioned in the word particle. Second, the meaning of ta'llīl (reasoning) regarding them becoming disbelievers due to the words (إِنَّ الله َٰث الِثُ ث لَث ة) and (ولِي اءُ ب عْض). The discovery of this meaning is based on the waqf particle, which is understood as ḥāliya, thus making the sentence as a ḥāl (condition) for the pronoun that is on the word particle. Although both have different contextual meanings, they still lead to the same goal, which is the denial of the true God by multiple (Muhammad, n.d.-d).

3. Results/Findings:

The findings of this study involve all four verses of waqf lāzim. It will be explained coherently with the previous analysis which aims to provide a rationale for the findings of the study. Based on that, the research findings are as follows:

a) Al-Mā'ida, 2; Tām

The law of waqf lāzim in this verse is tām. The determination of this law is based on waqf ānafiyat found in the word particle. It plays a role in deciding the attachment of the tām between the verse before and the verse after. In addition, the verse waqf lāzim wau has also denied the attachment of the context between the verse and the waqf lāzim and the verse. Among the scholars of waqf wa ibtidā’ who also set the tām law here are Musā’id (2012) and Al-Ḥasan, (n.d.).

b) Al-Mā’ida, 51; Kāfī

In this verse, the law of waqf lāzim that is decided is kāfī. This decision is based on the meaning connection that still exists between the verse after (بِضْعَهُمْ أَوْلِي اءُ ب عْض) and the verse before (لا تَّخَذُوا). The connection between the two is proven by two things: First, the pronoun أَوْلِي اءُ ب عْض refers to Jews and Christians. Second, the verse a’reṣdā’ is the rationale for the prohibition of appointments. From that, Musā’id (2012), ‘Ālī al-Ghazzāl (1989), and ‘Uthmān al-Dānī (1984) set the law of waqf here kāfī.

c) Al-Mā’ida, 64; Kāfī

The law of waqf lāzim for this verse is kāfī. This is because the verse after (بِن أَدْة مَسْتَطَّلٍ) still has a meaning connection with the verse before. This connection is proven by the existence of the particle بَل which functions as an ‘ādāb, that is, to cancel the statements found in the previous verse or kalam. Indirectly, it is evidence for the existence of a meaningful connection between the sentence before and the sentence after. This study found that only Musā’id (2012) established kāfī law, even though there is another law that is almost the same as kāfī, namely ṣāliḥ. Among the scholars who adhere to this law are Aḥmad (1978) and Zakariyyā’ (1985). According to Musā’id, the law of ṣāliḥ is the same as the law of kāfī. It is acceptable if the intention is to stop reciting the waqf lāzim and immediately start reciting the next verse.

d) Al-Mā’ida, 73; Ḥasan

The law on the last verse of waqf lāzim in surah al-Mā’ida is ḥasan. The determination of this law shows the impossibility of misunderstanding, even if it is read directly. This is due to a significant contradiction in meaning between the verse before (إِنَّ الله َث الِثُ ث لَث ة) and the verse after (و لا ي جرِم نَّكُم). The verse before is about the statement of disbelief, while the verse after is about the statement of faith. Musā’id (2012) says this conflict of meaning should be felt, even with a little research. From the aspect of tām, the verse after functions as ḥāl to their pronouns (فِی) (Muhammad, n.d.-d). Verses or words that function as ḥāl must be related from a pronunciation point of view to what came before. This study found Musā’id (2012), Al-Ḥasan al-Hamadhānī, (n.d.) and Aḥmad al-Asmūnī (1973) among those who set the law of waqf here ḥasan.
4. Discussion

Based on the analysis and findings above, this study sees that there is a correlation between the four verses of waqf lāzīm in sequence. This correlation is about the behaviour and principles of Muslims towards infidels. The narration begins in general, which is Surah al-Mā'īda, 5: 2, then ends specifically, which is Surah al-Mā'īda, 5: 73. Surah al-Mā'īda, 5: 2 talks about the behaviour of Muslims towards people who, in the past, prevented them from entering the Haram Mosque. Those people are the Meccan polytheists (Issmā’il al-Dimasyṣqū, n.d.). The semantic uniqueness here is the use of the word ٓقوم which has the status of nakirat maḍḍat (total general noun) in referring to the infidels of Mecca. Thus, the custom of using a word that wants to refer to a group or something specific will be used with the standard ma’ribaṭ (proper noun), which is ًقوم The uniqueness indicates that Surah al-Mā'īda, 5: 2 is about the proper behaviour of Muslims towards any unbeliever. It is not limited to a certain group, such as the Meccan polytheists, and a certain time, such as in the year of ٓسفل al-ٓصدبيًا, the sixth year of the Hijrah. Therefore, the first verse structure of waqf lāzīm in Surah al-Mā'īda mentions the infidels in general first, before the specific mention in the verses of waqf lāzīm that follow. The second verse of waqf lāzīm, Surah al-Mā'īda, 5: 51 clearly mentions two groups of infidels, namely Jews and Christians. The mention of these two religions is very much in line with the warning found in the Qur’an about their misguidance. This can be seen clearly as contained in Surah al-Baqaara, 2: 113, 118, 120, and 135, Surah al-Mā'īda, 5: 18, and Surah at-Taubah, 9: 30. The mention of Judaism and Christianity in Surah al-Mā'īda, 5: 51 after Surah al-Mā'īda, 5: 2 indicates specialisation after the general mention. Thus, in Surah al-Mā'īda, 5: 2 the mention of the infidels is with the word ٓقوم which is at the level of nakirat maḍḍat, while in Surah al-Mā'īda, 5: 51 the infidels are mentioned with specific words and at the level of ma’ribaṭ maḍḍat (total proper noun), namely ٓاللُّهُ والصَّارِئِ The mention of something with the status of ma’ribaṭ after something with the status of nakirat reflects more attention and vigilance towards Jews and Christians than others.

Next, the verse of waqf lāzīm in Surah al-Mā’ṣṣid, 5: 64 is about the Jews who have claimed evil by saying that God’s hands are shackled ٓيد الله مُغلَّةٌ. This claim is one of the reasons for banning Muslims from appointing them as leaders. This prohibition is clear, as in Surah al-Mā’ṣṣid, 5: 51. In addition, the verse of waqf lāzīm in Surah al-Mā’ṣṣid, 5: 64 also has a correlation with the verse of waqf lāzīm in Surah Mā'īda, 5: 51. This correlation can be observed in the word ٓلَا تَحْذَوْا ٓاللُّهُ والصَّارِئِ which is found in both verses, namely ٓاللُّهُ والصَّارِئِ Surah Mā’īda, 5: 51 and ٓلَا تَحْذَوْا ٓاللُّهُ and the reason for the prohibition ٓاللُّهُ والصَّارِئِ. The last verse of waqf lāzīm in Surah al-Mā’ṣṣid, 5: 73 describes Christians who believe that Allah is one of three gods (al-ٓشَّارِيِّ, n.d.-d & Abd al-ٓاْن, n.d.), or in the age now known as the trinity (Veli-Matti, 2004). This verse also has a correlation with Surah al-Mā’ṣṣid, 5: 51 just like Surah al-Mā’ṣṣid, 5: 64. This correlation can be observed between the verse ٓلَا تَحْذَوْا ٓاللُّهُ والصَّارِئِ and Surah Mā’īda, 5: 51 and verse ٓإِنَّ ٓاللُّهَ ثَلَاثٌ which is found in both verses, namely ٓإِنَّ ٓاللُّهَ ثَلَاثٌ Surah al-Mā’ṣṣid, 5: 73. It also hints at the same connection, which is the connection between the prohibition and the reason for the prohibition. However, there is a slight difference in observing the correlation between Surah al-Mā’ṣṣid, 5: 73, and Surah al-Mā’ṣṣid, 5: 51 compared to Surah Mā’īda, 5: 64, and Surah al-Mā’ṣṣid, 5: 51. The observation of the correlation between Surah al-Mā’ṣṣid, 5: 64, and Surah al-Mā’ṣṣid, 5: 51 is clearer because both have the word ٓاللُّهُ. While observing the correlation between Surah al-Mā’ṣṣid, 5: 73 and Surah al-Mā’ṣṣid, 5: 51 is between the words ٓاللُّهُ والصَّارِئِ and ٓاْن, which is different from the pronunciation point of view, it does not deny the signal of the connection between the ban and the reason for the ban. Thus, the words ٓاللُّهُ والصَّارِئِ and ٓاْن both refer to Christians.

5. Conclusion:

Main Points: In a nutshell, semantic or ‘ilm al-dalāla is a combination of the syntactic data with the al-ma’ānī data in forming a fluent Arabic language study. According to Tammām (2006), semantic is based on two pillars of meaning, namely ma’na maqālī (literal meaning) and ma’na maqāmī (contextual meaning). These two pillars are unique because they can be matched with two relevancies from Musá’id (2012) that are known as ta’allaq lafž and ta’allaq ma’tanwī. This matching shows that each of the two is capable to analyse the four waqf lāzīm verses in Surah al-Mā’ṣṣid as mentioned in Table 1.
The Important Results: The result about waqf law in Surah al-Mā’ida showed three types of different laws, there are law of tām, kāfī and ḥasan. The waqf law for the first verse, Surah al-Mā’ida, 5: 2 is tām. This means there is no connection between the verse before and the verse after either from ta’alluq lafẓ or ta’allaq ma’nawi. One of the most interesting results is the similarity of waqf law between Surah al-Mā’ida, 5: 51 and Surah al-Mā’ida, 5: 64 that is kāfī. It means there is connection between the verse before and the verse after from ta’alluq ma’nawi, but not from ta’alluq lafẓ. The last result for the waqf lazim of Surah al-Mā’ida, 5: 73 is ḥasan. This result means there is connection between the verse before and the verse after from ta’alluq lafẓ and ta’alluq ma’nawi.

Study Contribution: Based on the results showed earlier, this study has provided a simple semantic framework for understanding its function in the verses of waqf lazim. It is as shown in Figure 1. This study also had contributed in solving the ambiguity found in semantic theory such as Ibrāhīm Ānīs in studying the verses of waqf lazim by highlighting Tammām’s semantic theory. The most important contribution in this study is revealing the semantic correlation between the four verses of waqf lazim with signalling techniques that is by first examining the written meaning of each sentence before presenting the signal of the implied meaning between each sentence. From that, this study facilitates the efforts of both researchers and students to understand the semantic function of waqf lazim verses, especially in Surah al-Mā’ida.

References


