

The Pausing Marks of Imam al-Habī Criticised by Shaykh al-Ghumārī in His
Book Minḥat al-Ra'ūf al-Mu'ī: A Comparative Study – The Fourth Quarter of
the Qur'an as a Sample



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Submission date: 11/12/2024 Acceptance date: 31/12/2024 Publication date: 31/12/2024



Abstract:

The marks of when to pause while reading Qur'an (waqf) attributed to Imam al-Habī (waqf al-Habī) are considered one of the symbols of the North African recitation of Qur'an, for this reason North Africans, over many centuries, rely mainly on those signs in their recitation and writing of Qur'an. as the waqf al-Habī spread greatly amongst them.

However, Muslims took three distinct opinions on waqf al-Habī:

- 1- those who appraise it completely and see it as holy
- 2- those who renounce it completely
- 3- those who take a middle position, who accept most of his positions yet critique a few positions where they believe one should not pause at them.

Among those who strongly criticised Imam al-Habī and his signs is the Moroccan Sheikh Abdullāh ibn Muḥammad ibn al-Ṣiddīq al-Ghumārī who took an unfair position against al-Habī and his signs, belittling his knowledge, despising his signs of Waqf and considering them corrupt in a book called: The Gift of the Compassionate, the Giver: An Explanation of the Weakness of the waqf Marks of Sheikh al-Habī?

This research discusses this issue through two sub-sections:

The first sub-section: gives a brief biography of the Imams al-Habī and al-Ghumārī, followed by an examination of their views on the rules of Quranic waqf.

The second sub-section: A comparative study specifically focusing on the waqf signs of al-Habī criticised by al-Ghumārī, using the final quarter of the Quran as a sample.

Keywords:

Waqf, al-Habī, al-Ghamari, the Holy Qur'an, pause (*waqf*) and start (*ibtidā*).

Introduction:

Indeed, all praise is due to Allah. We praise Him, seek His help, seek His forgiveness, and repent to Him. We seek refuge with Allah from the evils of our own selves and from the misdeeds of our actions. Whomsoever Allah guides, none can misguide, and whomsoever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah, alone, without any partners, and I bear witness that Muhammad is His servant and Messenger.

Since learning the correct pauses (waqf) is one of the fundamentals of proper recitation, it is attributed to the noble companion 'Alī ibn Abī Ṭālib, may Allah be pleased with him, in his interpretation of Allah's statement: "And recite the Quran (aloud) in a slow, (pleasant tone and) style" (Quran 73:4), that he said: "The correct articulation of letters and the knowledge of pauses."¹

From this perspective, Muslim scholars have given great attention to the discipline of waqf (pausing) and ibtida'(starting) through teaching and authorship. Numerous works have been dedicated to this field, whether in specialised books, in the annotations of Qur'an grammarians, or in tafsir (exegesis) books, at the position of each waqf.

One of the most important and distinguished scholars who wrote on waqf and ibtida' among the Maghrib scholars is Muḥammad ibn Abī Jamā' al-Habṭī, who recorded a work on waqf for the Quran that has been passed down through generations of North Africans. This is considered one of the key characteristics of the Maghribi style of recitation.

Some of the waqf positions of Imam al-Habṭī have been the subject of criticism, were a subject of debate between defenders and critics, especially since al-Habṭī was generally following established practices in most of his pauses and was not introducing innovations.

One of the most prominent critics of al-Habṭī and his waqf positions was Abdullah ibn Muhammad ibn al-Siddiq al-Ghumārī, the Moroccan scholar, who authored a book entitled *MinḤat al-Ra'ūf al-Mu'ī bi Bayān Ḍa'f Wuqūf Shaykh al-Habṭī*".

This study conducts a comparative analysis through the final quarter of the Qur'an, examining al-Habṭī's waqf positions and al-Ghumārī's criticisms.

¹ Ibn al-Jazarī, *Al-Tamhīd*, p. 40.

The importance of the topic and the reasons for choosing it:

- 1- The importance of verifying and scrutinising the heritage of our scholars, especially regarding Quranic issues.
- 2- The close connection of the research topic to the Book of Allah, as it addresses the proper waqf in the verses of the Noble Quran.
- 3- The significant scholarly position of Imam al-Habṭī, especially among North Africans.
- 4- The impact of al-Ghumārī's criticism of al-Habṭī's waqf positions, which led to differences of opinion among people.

Previous Studies:

Several studies have discussed al-Habṭī from various perspectives. Among them, the following are worth mentioning:

- 1- Al-Aqrāt wa al-Shunūf fī Ma'rifat al-Ibtidā' wa al-Wuqūf by the scholar Muḥammad ibn 'Abd al-Salām al-Fāsī (1214 AH). This work was written to address the correct waqf during recitation and provides an explanation for the waqf positions of al-Habṭī.
- 2- Taqyīd Wuqūf al-Habṭī (Recording al-Habṭī's waqf positions) by Al-Ḥasan wakkāk.
- 3- What was written by the scholar Muḥammad al-Hādī Ḥamīṭū in his book Qirā'at al-Imām Nāfi' 'Inda al-Maghribah (The Recitation of Imam Nāfi' Among the Maghribis).
- 4- Manhajīyyat Ibn Abī Jamā'ah al-Habṭī fī Awqāf al-Qur'ān al-Karīm by the esteemed scholar Ibn Hanafīyah al-Abidin.
- 5- Al-Wuqūf al-Habṭīyyah, Dirāsah Wāṣfiyyah Naqdiyyah by Dr. Rabi' Shamlāl.
- 6- Al-Usūs al-'Āmmāh allatī banā 'alayhā al-Imām al-Habṭī Wuqūfahu, Dirāsah Wāṣfiyyah Tahliyyah by Muḥammad al-Ṣāliḥ Bū'āfiyah.

My research differs from the aforementioned studies in that it specifically focuses on the comparative analysis through the final quarter of Quran (the quarter of Yasin), examining the waqf positions of al-Habṭī and the criticisms by al-Ghumārī. The previous studies mentioned are either a description of a methodology or a presentation of only some examples, except for the first one, which remains in manuscript form.

This research is composed of an introduction, two main chapters, and a conclusion. The first chapter provides a brief biography of the two Imams; al-Habṭī and al-Ghumārī and outlines the rules of Quranic Waqf according to each of them. The second chapter presents al-Habṭī's waqf positions that are criticised by al-Ghumārī and a comparative analysis between the two viewpoints to determine the correct waqf. The research is concluded with a set of findings and recommendations.

Chapter One:

A- Brief biographies

Imam al-Habī

He is Muhammad ibn Abi Jumu`ah al-Habī al-Sumati al-Fasi. He studied under Imam Abu Abdullah Muhammad ibn Ghazi and others, and he taught Muhammad ibn Ali ibn Uдах al-Andalusi and other students. He is the author of the waqf positions for the Noble Quran. He was a distinguished knowledgeable scholar, a respected jurist, a renowned reciter, and a well-known grammarian and scholar of the Islamic law of inheritance (Faraid). He passed away in Fes in the year 930 AH.¹

Imām al- Ghumārī

He is the Moroccan scholar Abdullah ibn Muhammad ibn al-Siddiq al-Ghumārī al-Maghribi. He was born in Jumada al-Akhirah in the year 1328 AH in the city of Tangier. He memorised the Quran at a young age in his hometown, following the Warsh narration, under the guidance of the scholar Sheikh Abdul Karim al-Buraq al-Angari and Sheikh Muhammad al-Andalusi al-Masouri al-Tanji. He also memorised Al-Arba'in al-Nawawiyyah (The Forty Hadiths Compilation by al-Nawawi), Al-Ajurumiyyah, a portion of Alfiyyat Ibn Malik, and Mukhtasar Khalil. He then travelled to Al-Qarawiyyin Mosque in Fes, where he studied under its scholars, such as Sheikh al-Habib al-Mahaji and Sheikh Muhammad ibn al-Hajj al-Mahshi, among others. He travelled to Egypt in 1249 AH and studied at Al-Azhar University, where his teachers included the renowned scholar Muhammad Hasanin Makhlof al-Maliki. He authored many works, including:

1. Al-Sobh al-Safir fi Tahqiq Salat al-Musafir (The Clear Dawn on the Correctness of the Traveler's Prayer)
2. Hassan al-Tafahum wa al-Dark li Mas'alah al-Tark (Good Understanding and Grasp of the Issue of Abandonment)
3. Mulhat al-Ra'uf al-Mu'ti bi Bayani Dafa' Waqf al-Shaykh al-Habī (The Gift of the Compassionate, the Giver: An Explanation of the Weakness of the Waqf Signs of Sheikh Al-Habī).

He passed away in 1413 AH²

¹ Nashr al-Mathānī, 1/35; Salwat al-Anfās, 2/76-79.

² Mawsū'at al- 'Alāmah al-Muḥaddith al-Mutafannin Sīdī al-Sharīf 'Abd Allāh ibn Muḥammad ibn al-Şiddīq al-Ghumārī, 1/18-37.

B- The correct rules of waqf (pause) in Sheikh al-Ghumārī's view

Sheikh al-Ghumārī clearly states his rules for Quranic pauses, which he outlines through his criticism of al-Habī's waqf positions. These rules can be summarised in three main principles:

The first principle: Arabic grammar

This includes avoiding the separation between the passive verb and its agent, the subject and its predicate, the conjunction and its connected element without reason, the two parts of a sentence without cause, the exception and its exception element without cause, the verb and its object, and the verb and its subject, among others.

The second principle: The pause should follow the recitation tradition

Al-Ghumārī criticised al-Habī for deviating from the majority of the Qur'an narrations in one of his *waqf* positions.¹

The third principle: The violation of the prophetic tradition

In one instance, al-Ghumārī pointed out that al-Habī's *waqf* contradicted prophetic tradition.²

The fourth principle: The principle of Quranic interpretation

Al-Ghumārī criticised many of al-Habī's waqf because he disagreed with the opinion of the interpreters of Qur'an, or the opinion of Ibn Juzy' or al-Jalālayn, due to following the most accurate interpretations. He also criticised al-Habī for violating the principles of interpretation, such as the principle of context, either with the verses before it or within the same verse.³

C- The core of al-Habī's waqf positions

Al-Ghumārī criticised Imam al-Habī in his book and made strange accusations against him, which were better left unmentioned, as they are not true. Among these accusations are:

1. His lack of knowledge in grammar and failure to adhere to grammatical rules, claiming he separated the passive verb from its agent, the subject from the predicate, the conjunction from its connected element without reason, the two parts of a sentence without cause, the exception from the exceptioned element without reason, the verb from its object, and the verb from its subject, among others.

¹ Minḥat al-Ra'ūf al-Mu'ī, p. 18. The ḥadīth cited by Shaykh al-Ghumārī as evidence is not authentic. While it is famous in works on Sīrah, unauthenticated ḥadīth cannot be used as evidence to determine the correctness of pauses. See: Sīrah Ibn Hishām, 2/412; al-Umm by al-Shāfi'ī, 7/382. Also, refer to What Is Widely Circulated But Not Verified from the ḥadīths of the Sīrah, pp. 190-191.

² Minḥat al-Ra'ūf al-Mu'ī, p. 18.

³ Minḥat al-Ra'ūf al-Mu'ī, pp. 7, 8, 9, 15.

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2. His failure to refer to the principles of Quranic interpretation and the opinions of the interpreters regarding Quranic pauses.¹
3. His failure to refer to Quranic narrations and his lack of knowledge of when to pause and when not to pause, noting in one instance, that al-Habī deviated from the majority of the narrators.²

In response to what al-Ghumārī mentioned, Imam al-Kattani's words in *Salwat al-Anfās* are sufficient to refute these claims. He describes Imam al-Habī as “the esteemed, knowledgeable, respected, distinguished, renowned, and brilliant jurist, scholar, reciter and grammarian.”³

Upon a closer examination of al-Habī's positions of *waqf*, it becomes clear that he based those positions on:

- a- The leading Quranic reciters, such as Nafi' and Ya'qub.
- b- The opinions of the interpreters and other interpretive meanings.
- c- The statements of grammarians and Arab linguists.
- d- The opinions of scholars of *waqf* and *ibtida'*.
- e- His pauses give consideration to both North African methods of combining multiple recitations (*Qira'āt*) within the same recitation (*jam'*) and reading in one single *Qira'ah* (*irdāf*), which makes it easy for those who want to use either method.

Although Imam al-Habī (may Allah have mercy on him) did not explicitly outline his principles, we inferred them through a careful review of Quranic exegesis, works on Quranic syntax, and studies of *waqf* and *ibtida'*.

¹ Minḥat al-Ra'ūf al-Mu'ī, pp. 17.

² Minḥat al-Ra'ūf al-Mu'ī, pp. 17,18.

³ Salwat al-Anfās, 2/6.

Chapter Two:

This section examines the waqf positions of al-Habī that were criticised by al-Ghumārī, specifically those found in the final quarter of the Qur'an. A total of 13 waqf positions are discussed, which will be elaborated upon in the following three sections.

A- The Contested Pauses from Chapter 36 to Chapter 37

The first instance: Pausing at the word “salamun” in the verse of Allah Almighty: “They will have therein fruits (of all kinds) and whatever they ask for. (57) (It will be said to them): Salamun (Peace be upon you), a word from the Lord (Allah), Most Merciful.” (Chapter 36).

Al-Ghumārī criticised al-Habī for pausing at the word salamun, arguing that this is incorrect because the statement logically concludes at the word yadda'un. According to Ibn Juzayy, salamun serves as a subject (mubtada'), with its predicate omitted, which can be estimated as 'upon you.' Alternatively, its predicate may be the verb governing the accusative qawlan, with the interpretation being: salamun, it is said to them as a word from a Merciful Lord. Furthermore, parsing salamun as an adjective describing “whatever they ask for,” as a substitute (badal) for it, or as a predicate is not without criticism. Alhumari continues: “I do not understand why al-Habī departs from the clear, complete pause to a pause that requires correction through estimation and explanation.¹”

Al-Ghumārī deemed this Waqf incorrect for two reasons:

1- Because the statement is complete before it, and therefore, salamun should be a subject with its predicate omitted, estimated as 'upon you,' or its predicate being the verb making the word qawlan accusative, with the estimation being salamun, it is said to them as a word from a Merciful Lord. Meanwhile, al-Habī's pause necessitates parsing salamun as an adjective for “whatever they ask for”, a substitute for it, or a predicate, which requires unwarranted complexity.

2- Al-Ghumārī's reasoning is based on a statement from the renowned Quran exegete, Ibn Juzay. However, upon closer examination of Al-Ghumārī's assertion, it becomes evident that:

First, the grammatical perspective:

We find that the stance of Imam al-Habī is grammatically acceptable. Al-Zamakhshari said in Al-Kashshaf: “the word salamun is a substitute for “*whatever they ask for*”, as if he said to them: Peace is said to them.²”

¹ Minḥat al-Ra'ūf al-Mu'ī, pp. 21.

² Al-Kashshāf 'an Ḥaqā'iq al-Tanzīl wa 'Uyūn al-Aqāwīl fī Wujūh al-Tawīl, p. 1118.

Al' Akbari proposed three possible interpretations, saying that “it has been suggested that *salāmun* serves as a second adjective for *mā*. Another interpretation is that *salāmun* functions as the predicate of an omitted subject, meaning: It is peace. A further view holds that *salāmun* is a substitute for *mā*.¹”

Al-Nahhas, in *Al-Qat' wa al-I'tinaf*, stated: "He says *salāmun qawlan*, meaning Allah, the Almighty, grants them peace. It has been suggested that it is governed by the phrase *lahum mā yadd'ūn*, but this interpretation is incorrect, ... and *Salāmun* is in the nominative case as a substitute for *mā*. Alternatively, it may function as an adjective for *mā* if it is understood as indefinite.²”

Al-Qurṭūbī remarked that Al-Zajjāj explained *Salāmun* as being in the nominative case, serving as a substitute (*badal*) for *Mā*. It signifies Allah's greeting of peace to the inhabitants of Paradise, embodying the ultimate aspiration of its people.³

The same explanation was mentioned by al-Mahdāwī, who also deemed it a valid interpretation.⁴

Second, reliance on the statements of scholars:

Imam al-Habṭī was preceded by two prominent scholars of Quranic exegesis and language, as will be shown. He relied on their views, in which they stated that the pause at *salām* is complete *waqf*.

Third, an explanation of the interpretive meaning.

Al-Habṭī sought to clarify an interpretive meaning, namely that this *salamun* (peace) is a direct statement from Allah, without any intermediary, as an honour and Favor from Him. The original statement would then be interpreted as Allah addressing them directly, without mediation. This explanation was also supported by the scholar Muhammad bin Abdul Salam al-Fasi, who elaborated on this by stating that “the apparent meaning of the word *qawlan* is that it is a verbal noun (*maṣdar*) from which its verb has been omitted, with the subject clarified by the preposition that follows. This omission arises from the frequent use of the expression and its functional necessity as in the verse “Away with the inhabitants of the blazing fire” (67:12). The use of the particle *min* which is used to indicate initiation or beginning in this context is to indicate that this greeting is a direct statement from God to them, out of benevolence and honour. And the sentence is independent, and then the phrase *yaquluhu* is omitted, with *qawlan* taking its place. The subject, or agent, is identified by the phrase “from the Lord, the Merciful.” This may represent the primary focus of

¹ 'Imlā' Mā Manna Bihi al-Rahmān Min Wujūh al-I'rāb wa al-Qirā'āt fī Jamī' al-Qur'ān, 2/204.

² *Al-Qat' wa al-I'tinaf*, 2/582.

³ *Tafsīr al-Qurṭubī*, 17/471.

⁴ *Al-Taḥṣīl li-Fawā'id Kitāb al-Tafsīl al-Jāmi' li-'Ulūm al-Tanzīl*, 6/419.

Al-Habṭī's attention, in conjunction with the perspectives of Abu Hatim and Ibn Abd al-Razzaq, and God knows best.¹”

The second instance: Pausing at the word *kun* (Be) in the verse of Allah Almighty: “when He wills something to be, His way is to say, “Be”- and it is”

Al-Ghumārī objected to pausing at *kun* in all its occurrences, including this one. He stated, “Al-Habṭī pauses at *kun* in each instance, which is incorrect. It is not found in the copies of Hafs, Qalun, or others because it changes the meaning of the verse, which is intended to show the immediate execution of the divine command without delay. Pausing at *kun* would undermine this meaning. Additionally, the word *kun* is not intended for its own sake, but for what results from it. Therefore, pausing at it is definitely incorrect.²”

Al-Ghumārī considers this pause incorrect from two perspectives:

The first perspective is that it is not found in the copies of Qalun and Hafs.

The second perspective is that it alters the meaning of the verse, which is meant to convey the immediacy of the divine command without delay. Pausing at *kun* would undermine this meaning. When we look at the opinions of the scholars in this field, we find that they correct this pause. Some examples:

1- al-Imam al-Dani, he states in his work *al-Muktafa* regarding the verse in Al-Baqara, “He says only, ‘Be,’ and it is” (2:116) that if *fa yakunu* is read as a nominative indicating a resumption, it implies *fa huwa yakunu* (and it is or and so it happens) ... However, if *fa yakuna* is read in the accusative as a response to the command one should not pause at *kun* because what follows is related to it as a consequence. And similar to this the instances in chapters 3, 19, 23 ... and 36 because the cause of accusative is an (أَنْ) in ...[the beginning of the verse], it should not be interrupted from that ...³”

2- al-Imam al-Akbari, says: “the majority (of scholars) follow the nominative case, either by conjunction with *yaqulu* or as an independent statement, meaning: and so, it is⁴.”

3- al-Imam Ibn Juzay', he said in his commentary, *fayakunu* is in the nominative case as an independent statement, as Sibawaih explained, meaning: and so, it happens. Others said that it is a conjunction with *yaqulu*, a view chosen by al-Tabari. Ibn Atiyyah, however, considered this view faulty in terms of meaning, as it implies that speech is coupled with creation and existence, which is debatable.⁵”

¹ Al-Aqrāṭ wa al-Shunūf bi-Ma‘rifat al-Ibtidā’ wa al-Wuqūf, Muḥammad ibn ‘Abd al-Salām al-Fāsī, Private manuscript, q. 135.

² Minḥat al-Ra’ūf al-Muṭī, p. 21-22.

³ Al-Muktafā, p. 25.

⁴ Imlā' Mā Munna Bihi al-Raḥmān, 1/60.

⁵ Al-Tashīl li-‘Ulūm al-Tanzīl, 1/95.

And among the scholars who permitted it as well:

1- al-Imam Ibn al-Anbari, may Allah have mercy on him, said regarding the verse (36:81): there are two meanings.

“If you wish, you can make the word *fa-yakun* a conjunction with the word *yaqul*, as if it were said: Indeed, He says, and it is. The other interpretation is that *fa-yakun* is taken in the nominative case as an independent statement. According to the second view, the pause is on *kun*, and ...¹”

2- Imam al-Ashmūnī said in *Manār al-Hudā*: “Pausing at *kun* is permissible if *fa-yakūn* is read in the nominative case. The phrase *fa-yakūn* would be considered the predicate of an implied subject, with the implied subject being *fa-huwa* (and it [is]). However, if it is read in the accusative case as a response to the command or as a conjunction with *yāqūla* (He says), then it is not a valid pause. Pausing at *kun* is not permissible in both cases, as what follows it is connected to it, serving as a response to it (*jawāb al-amr*). Pausing at *fa-yakūn* is a complete pause (*waqf ṭām*) in both readings.²”

3- al-Imam al-Nasafī, as it is mentioned in his commentary that the preferred reading is the nominative case for *fa yakunu* which is the reading of the majority, as an independent statement (i.e., And so it is) or as a conjunction with *yaqulu*.³”

Al-Allamah al-Bujlī al-Jazayīrī, “Wherever the phrase *kun fayakun* appears [in Qur’an], the recitation [of the scholars] may Allah be pleased with them, traditionally includes a pause at the second word out of reverence, even though the first word is also marked as a pause [in the mushaf]⁴.

From the previous quotations, it is clear that the view intended by Imam al-Habī is a valid and correct one. In fact, it is the reading of the majority of scholars, as mentioned by al-Nasafī, and it is the choice of Sībawayh, as stated by Ibn Juzay’. It is the correct view according to Ibn ‘Aṭīyyah, while the other view is flawed. It is permissible, as mentioned by al-Ashmūnī, and it is the best, as stated by Imam Ibn al-Anbari. Furthermore, it is sufficient, as confirmed by al-Dani.

The argument put forth by Sheikh al-Ghumārī, that this pause does not appear in the mushafs of Qalun and Hafs, is not regarded as a valid objection by specialists. This is because each mushaf is based on a specific methodology for marking pauses and beginnings in recitation. We have already outlined various scholarly opinions and interpretations concerning the permissibility of the pause adopted by al-Habī.

¹ Idāh al-Waqf wa al-‘Ibtidā’, 1/529-530.

² Manār al-Hudā, 1/110-111.

³ Madārik al-Tanzīl wa Ḥaqā’iq al-Ta’wīl, 1/124.

⁴ Al-Tabṣīrah fī Qirā’at al-‘Asharah, Muḥammad ibn Abī al-Qāsim al-Būjlīlī, Dirāsah wa Taḥqīq Ḥusayn wa ‘Alīlī, Dār Ibn Ḥazm, 1st ed., 1434 AH / 2013 CE, Beirut, Lebanon, pp. 193-194.

The third instance: Pausing at the word *janib* (side) in the verse of Allah Almighty: “...but be cast away from every side (8) Repulsed, for they are under a perpetual penalty (9)” (37:8-9)

Al-Ghumārī objected to al-Habṭī's decision to place a pause on the word *janib*, arguing that the appropriate pause should be on *duhuran* (repelled) or *wasib* (perpetual). He maintained that al-Habṭī's addition of a pause at *janib* unjustifiably separates the verb from its associated element.¹

An examination of Sheikh al-Ghumārī's book reveals that he criticizes al-Habṭī's pauses for several reasons, including his statement in one instance that no Qur'anic reciter has ever adopted this position.²

However, this criticized pause attributed to Imam al-Habṭī was previously adopted by Imam Ya'qub, who classified it as a complete (*tām*) pause. And Imam al-Danī³ and al-Ashmunī⁴ deemed it a good pause because it is unanimously⁵ agreed to be at the end of a verse. Pausing at the end of verses is considered a tradition by a number of Qur'anic reciters. In fact, most of the scholars of recitation permit this pause.

Imam Ibn al-Jazari in defining a good pause, states: "If the connection is based on the wording, then it is the type of pause known as a good pause (*al-ḥasan*), because it is inherently good and meaningful. It is permissible to pause at it without beginning the next part due to the verbal connection, except when it is at the end of a verse, in which case it is allowed according to the preference of most scholars of recitation. This is because it is reported from the Prophet Muhammad (peace be upon him) in the hadith of Umm Salamah (may Allah be pleased with her) that the Prophet (peace be upon him) would pause after each verse when reciting the Qur'an. Similarly, some have considered pausing at the ends of verses to be a tradition in this regard.

Abu 'Amr said: "I prefer it, and it was also chosen by al-Bayhaqi in *Shu'ab al-Iman* and other scholars, who stated that the best practice is to pause at the ends of verses, even if they are connected to what follows."⁶

Imam al-Fasi, defending al-Habṭī's pause at *janib*, stated that "it is a good pause (*hasan*) and appropriate, as it occurs at the end of a verse. And Ya'qub said it is a complete (*tām*) pause ... *Duhuran* (repelled): he said it is a sufficient (*kāf*) pause, and al-Qutubi considered it a complete (*tām*) pause." It is likely that al-Habṭī's perspective aligns with Ya'qub's view in the first instance and al-Qutubi's view in the second. This is as if *duhuran* serves as an object indicating purpose for an omitted verb, *meaning*: "This was done to them as a form of

¹ Minḥat al-Ra'ūf al-Mu'ṭī, p. 22

² Minḥat al-Ra'ūf al-Mu'ṭī, p. 25

³ Al-Muktafā, p. 176.

⁴ Manār al-Hudā, 1/645.

⁵ Al-Bayān fī 'Addi Āyī al-Qur'ān, p. 212.

⁶ Al-Nashr, 1/226.

expulsion and distancing." The clause is similar to the structure of the phrase *yasma'un* (they hear). And Allah knows best.¹

B- The Contested Pauses from Sūrah 41 (Fuṣṣilat) to Sūrah 45 (Al-āthiyah)

The First Instance: Pausing at the word *wa ḡannū* (they will realise/or they thought) in the verse: “The (deities) they used to invoke before will abandon them, and they will realise that they have no escape.” (41:47)

Al-Ghumārī critiqued Al-Habī’s decision to pause at “*wa-ḡannū*”, referencing Imam Ibn Juzay’s assessment, which deemed this pausing point weak arguing that the word *ḡann* in this context conveys certainty (*yaqīn*), making the phrase “*mā lahum min maḡīṣ*” unsuitable as an independent resumption (*isti'nāf*), as doing *so* would alter the intended meaning. Al-Ghumārī then remarked: “Al-Habī opted for this weak stopping point, and I cannot understand why he made this choice.”²

However, al-Ghumārī chose one of the possible interpretations and followed it, despite the fact that Imam Ibn ‘Atiyah allowed for al-Habī’s pause in his exegesis, where he stated: “Regarding the phrase ‘*wa ḡannū*’, it is possible for it to be connected to what precedes it, with a pause made at it. The phrase ‘*mā lahum min maḡīṣ*’ (lit. *there is no escape for them*) would then be understood as an independent *statement*, negating the existence of any refuge or means of evasion. The verb *ḡāṣa* refers to someone evading or seeking escape from something. This is reflected in the hadith: ‘*They fled like wild donkeys to the gates.*’ On this interpretation, the meaning of *ḡann* would remain in its literal sense, implying they assumed this statement [to be true].”³

In the Qur'an, the word *ḡann* can convey the meaning of certainty, as in the verse: “*Those who are certain that they will meet their Lord and that to Him they will return*” (2, 2:45). Alternatively, it can retain its literal meaning of conjecture or assumption, as in the verse: “*And they say, ‘There is nothing but our worldly life; we die and live, and nothing destroys us except time.’ But they have no knowledge of that; they merely assume*” (45:23). The context in Surah *Fuṣṣilat* involves both possibilities, which has led to a divergence of opinion among exegetes. The choice of Ibn Juzay’ is no more authoritative than that of Ibn ‘Atiyah, as both interpretations are plausible.

Al-Qurtubi stated: “It has been said that *ḡann* here refers to a predominant assumption. They have no doubt that they are destined for Hellfire, but they still hope to be released from it. It is not unlikely that they would harbour some expectation and hope until they are ultimately deprived of it.”⁴

¹ Al-'Aqrāt wa al-Shunūf, q. 136.

² Minḡat al-Ra'ūf al-Mu'ī, pp. 22-23.

³ Al-Muḡarrar al-Wajīz, 23/5.

⁴ Tafsīr al-Qurtubī, 18/434.

Imam Al-Dani allowed for both possibilities, stating: “[The pause at] *‘illā bi-‘ilmihī’* (except with His knowledge) is complete... Similarly, [the pause at] *‘wa ḡannū’* is complete if it is understood to mean falsehood. However, if it is interpreted as knowledge (certainty), then the complete pause would be at *‘min maḡṡ’*.¹”

Al-Fasi relied upon and supported Al-Dani’s opinion, stating: “Regarding *wa ḡannū*, it is considered a complete pause if interpreted to mean falsehood. However, if it is understood as knowledge (certainty), then the complete pause would be at *‘min maḡṡ’*.²”

The second instance: pausing at the word “Tubba” in the verse: “Are they better or the people of Tubba’ and those before them? We destroyed them, for they were indeed criminals.” (44:35)

Al-Ghumārī remarked: “Al-Habī paused at *‘Tubba’*, just as he paused at *‘ka-da’bi āli Fir‘awn’* (3:11). In doing so, he created a separation between the conjoined elements without valid justification.³” He also cited the words of Ibn Juzay’, who stated: “*‘wa alladhīna min qablihim’* (and those before them) is conjoined to *‘qawmu Tubba’*. It has also been suggested that it is a subject (*mubtada’*), in which case a pause is appropriate before it [*tubba’*]. However, the first view is more correct.”

However, upon examining Ibn Juzay’'s statement, it becomes clear that he acknowledged the validity of pausing at *tubba’*, but considered the pause after the following phrase to be more accurate. So both pauses are valid, and Al-Habī chose one of them. His choice is also supported by Imam Al-Dani, who stated: “*‘am qawmu tubba’* is a sufficient pause (*waqf Kāfi*).⁴”

Similarly, Al-Nahas cited Abu Hatim, who remarked: “*‘Am qawmu tubba’* is a sufficient pause, as the following phrase is treated as a new subject.⁵” Furthermore, Ibn Al-Anbari, preceding them both in describing it as “a good pause.⁶”

Imam Al-‘Akbari also allowed for both interpretations grammatically, stating: “In Allah’s saying, *‘wa alladhīna min qablihim’* (and those before them), it can be conjoined to *‘qawmu tubba’*, in which case *‘ahlaknāhum’* (We destroyed them) would either be a start of an independent statement or a circumstantial clause referring to the pronoun in the relative clause. Alternatively, it can be treated as a subject (*mubtada’*), with “*‘ahlaknāhum’*” as its predicate, or it could be in the accusative case, governed by an omitted verb.⁷”

¹ Al-Muktafā, p. 187.

² Al-Aqrāṭ wa al-Shunūf, q. 141.

³ Minḡat al-Ra’ūf al-Mu’ī, p. 23.

⁴ Al-Muktafā, p. 193.

⁵ Al-Qaṭ’ wa al-‘Iṭināf, 2/651.

⁶ Iḡāḡ al-Waqf wa al-‘Ibtidā’, 2/888.

⁷ Imlā’ Mā Manna Bihi al-Raḡmān, 2/230.

Al-Qurtubi also permitted both interpretations, stating: “In His saying, “*wa alladhīna min qablihim ahlaknāhum*” (and those before them, We destroyed them), “*wa alladhīna*” is in the nominative case, conjoined to “*qawmu tubba*”, with ‘*ahlaknāhum*’ as its relative clause. Here, ‘*min qablihim*’ is connected to it.

Alternatively, “*min qablihim*” can be understood as a relative clause of “*wa alladhīna*”, There must be, in the adverbial phrase, a pronoun that refers to the relative pronoun. If this is the case, ‘*ahlaknāhum*’ is one of two possibilities: it is understood with an implied *qad* (indeed), making it an adverb of state (al-ḥāl). Or, it is possible to assume the omission of a described noun, as if it were stated: a people whom We destroyed. The implied meaning is: Will you not then take heed that if We had the power to destroy those mentioned, We also have the power to destroy the polytheists.

It is also possible that the phrase *wa-alladhīna min qablihim* is the subject, with its predicate being *ahlaknāhum*. Another possibility is that *wa-alladhīna* is in the genitive case, conjoined to *Tubba*, as if it were saying: The people of Tubba and those destroyed before them. It is also possible that *wa-alladhīna* is in the accusative case, governed by an implicit verb inferred from *ahlaknāhum*. And Allah knows best.¹”

Al-Hibṭī relied on the views of grammarians, scholars of exegesis, and scholars of pause and resumption (*al-waqf wa-l-ibtidā*). His pause (*waqf*) is both valid and well-grounded.

The third instance: pausing at the word *al-ilm* (knowledge) in the statement of Allah Almighty: "And they did not differ except after knowledge had come to them, out of transgression among themselves." (45:16).

Al-Ghumārī endorsed the pause at *baynahum* and criticised Al-Hibṭī’s pause at *al-ilm*, stating: “Al-Hibṭī paused at *al-ilm*, thereby separating the verb from what is connected to it [the causal object] without any valid justification.²”

Al-Ghumārī’s critique of Al-Hibṭī’s pause is valid, even though the scholar Al-Fāṣī stated in *Al-Aqrāṭ wa-l-Shunūf* that it is sufficient (*kāfin*).³ Al-Ashmūnī remarked: “*al-ilm* is not a valid pause, because the phrase “*baghyān baynahum*” conveys the meaning that their disagreement was due to transgression, and it functions as a causal object (*mafʿūl li-ajlih*).⁴”

¹ Tafsīr al-Qurtubī, 19/129-130.

² MinḤat al-Ra'ūf al-Mu'ī, p. 23.

³ Al-Aqrāṭ wa al-Shunūf, q. 143.

⁴ Manār al-Hudā, 1/712.

C- The Contested Pauses from Chapter 46 (al-Aḥqāf) to Chapter 111 (al-Masad)

The First Instance: Pausing at *tasta'jil* (impatient) in the statement of Allah Most High: “So be patient, as were those of determination among the messengers, and do not be impatient for them.” (46: 34).

Al-Ghumārī ruled that Al-Habī's pause at *tasta'jil* is prohibited by consensus, affirming that the correct pause is at *lahum*. He noted that this would be evident to anyone who has studied *Al-Ājurrūmiyyah*.¹

Among those who criticised this pause was Imam Al-Dānī, who stated: “Someone said that one could pause at *wa-lā tasta'jil* and then begin with *lahum*, meaning: For them is a message. However, this interpretation is invalid, as the intended meaning is: Do not hasten punishment for the polytheists.”²

Al-Hibī was preceded in this pause. Ibn 'Aṭīyah stated: “The third view is what was said by Abū Mujliz, who would pause at “*wa-lā tasta'jil*” and consider *balāghun* a subject, with its predicate preceding it; the phrase *lahum*.³” His intended meaning is clarified by Al-Bayḍāwī, who explained: “It has been said that *balāghun* is a subject, with its predicate being *lahum*, and what lies between them is a parenthetical clause, meaning: They have a time to which they will reach, and when they do and see what it contains, they will consider their lifespan to have been short.”⁴

While the pause adopted by the majority is more accurate and preferable, it is not a matter of consensus. This pause of al-Habī has a basis, despite the numerous intervening elements [between the subject and its predicate], as Ibn 'Aṭīyah remarked: “Critics have objected to this interpretation due to the excessive length of the intervening elements.”⁵

Al-Fāsī stated: “This is a sound interpretation, yet the first view mentioned by Al-Dānī is more evident. That is: *wa-lā tasta'jil* refers to refrain from seeking to hasten the punishment of the polytheists out of a perception of the prolonged duration of their stay in this world, despite their arrogance. For when they die and witness what is revealed to them, it will seem as though they had only remained [in this life] for merely an hour of the day. This [message] is what you have been admonished with—a communication (*balāgh*) from the messengers to you. And Allah knows best.”⁶

¹ Minḥat al-Ra'ūf al-Mu'ī, p. 24.

² Al-Muktafā, p. 197.

³ Al-Muḥarrar al-Wajīz, 5/119.

⁴ Anwār al-Tanzīl, 2/470.

⁵ Al-Muḥarrar al-Wajīz, 5/119.

⁶ Al-Aqrāṭ wa al-Shunūf, q. 144.

The Second Instance: Pausing at *qalīlan* (a little) in the statement of Allah Most High: “They used to sleep but little of the night.” (51:17)

Al-Ghumārī stated: “The proper pause is at *yahja ūn* (they sleep), whereas Al-Hibī paused at *qalīlan*, which is an invalid and impermissible pause. I am uncertain as to what prompted him to make such a choice.¹”

Al-‘Akbarī, in *Al-Tibyān*, also dismissed this pause from a grammatical perspective. He stated: “In the verse of Allah Most High, “*kānū qalīlan*”, there are two interpretations for the predicate of *kāna*:

1. That the predicate is *mā yahja ūn*. Regarding *mā* in this context, there are two opinions:
 - First, that *mā* is pleonastic, meaning: They used to sleep a little, and *qalīlan* serves as an adjective for an adverb [of time] (*ẓarf*) or for a verbal noun (*maṣḍar*), such as: a little time or a little sleep.
 - Second, that *mā* is negatory (*nāfiyah*), as suggested by some grammarians, but this view has been refuted because the negation (*mā*) cannot be after what it governs, and *qalīlan* is part of its domain.
2. That *qalīlan* is the predicate of *kāna*, and *mā* is a particle of abstraction (*maṣḍariyyah*), meaning: Their sleep was little, like saying: They used to sleep little.

On this interpretation, *mā yahja ūn* could serve as a substitutive apposition (*badal*) for the subject of *kāna*, as a substitution of inclusion (*badal ishtimāl*).

As for *mina al-layl*, it cannot relate to *yahja ūn* in this interpretation, because this involves the placement of the element governed by the verbal noun (*ma‘mūl al-maṣḍar*) before the verbal noun, which is not permissible. Instead, it is an accusative explanatory phrase (*tabyīn*), meaning it relates to an omitted verb clarified by *yahja ūn*. Some have suggested that the sentence concludes at *qalīlan*, and then begins anew with *mina al-layl mā yahja ūn*, but this is unlikely. If *mā* is considered negatory, the reasoning collapses for the aforementioned reasons. If *mā* is considered abstract (*maṣḍariyyah*), then the statement does not convey commendation, as people normally sleep at night.²”

The source point of disagreement here arises in the interpretation of the verse: does the word “little” refer to sleep, meaning: their sleep at night was little, or does it refer to their number?

If we refer to the transmitted interpretations, we find that the early scholars (*salaf*) differed in their interpretation of “little.” Al-Ṭabarī said: “Others interpreted this as meaning

¹ *Minḥat al-Ra'ūf al-Mu'ī*, p. 24.

² *Al-Tibyān*, 2/418-419.

that these righteous individuals, before the obligatory duties were imposed on them, were few [in number] amongst people. They explained the statement after the phrase “Innahum kānū qabla dhālika muḥsinīn” (Indeed, they were righteous before that) as: the phrase 'mina al-layl mā yahja'ūn” (after “kānū qalīlan” is a new statement. Therefore, in this interpretation, the word mā should be understood as negation.” Al-Ṭabarī attributes this to al-Ḍuḥāk through his chain of transmission¹.

Thus, Al-Hibī has a precedent for his pause, and his interpretation holds merit. So, there is no reason to renounce his choice and following the forefather scholars in this regard.

The Third Instance: Pausing at *sannatin* (a year) in the statement of Allah Most High: A man [mockingly] demanded the punishment. It will fall upon the disbelievers, none can deflect it, from Allah, the Lord of the Ways of Ascent, upon which the angels and the Spirit ascend to Him, on a Day the length of which is fifty thousand years. (70:1-4)

Al-Ghumārī said: “The pause should be at *ilayhi* (to Him) to avoid the misconception that *fī yawmīn* (on a day) is related to *ta'ruju* (ascend), when it is actually a description of *'adhāb* (punishment), meaning: a punishment that will fall upon the disbelievers on a day whose length is...”

Upon examining the validity of this pause, we find that the Imam of the Imams, Abū 'Amr al-Dānī, considered this pause complete (*tām*)². It is the head of the verse according to scholars outside the Levant,³ and pausing at the heads of verses is a Sunnah.

The Fourth Instance: Pausing at *'amma* (about what) in the statement of Allah Most High: “About what are they asking one another?” (78: 1).

Al-Ghumārī said: “Ibn Juzay' stated: “The original form of *'amma* is [two words] *'an mā*, and then the *nūn* was assimilated (*udghimat*) into the *mīm*, and the *alif* of *mā* was dropped because it is an interrogative. The intended meaning is: About what are they asking? The purpose here is not just to ask a question, but to emphasise the matter. The pronoun in *yatasā' alūn* refers to the disbelievers of Quraysh or to all people, meaning that they ask one another about the great news, which refers to the matters brought by the Shariah, such as monotheism, resurrection, recompense, and so on. The phrase *'an al-naba'* (about the news) is related to an omitted verb, which is clarified by the apparent meaning: they ask about the news. This sentence answers the question and clarifies what they are asking about. It is as if, after saying *'ammā yatasā' alūn* (about what are they asking), the answer is given: *yatasā' alūn 'an al-naba' al-'azīm* (they are asking about the great news). It is also said that *'an al-naba'* relates directly to *yatasā' alūn* (they are asking), with the meaning being:

¹ Tafsīr al-Ṭabarī, 21/507.

² Al-Muktafā, p. 222.

³ See: Ḥusn al-Madad fī Ma'rifat Fann al-'Adad, p. 481.

Why are they asking about the great news? However, the first interpretation is more eloquent and refined. Based on this, the pause should be made at [the end of] *'ammā yatasā' alūn*.¹

He then added: “This is how it appears in the Mushaf of Qālūn. As for Al-Hibṭī, he paused at *'ammā*, which is an incorrect pause, and no one among the reciters has adopted this.”²

The Response:

Al-Ashmūnī said: “[pausing at] *'Ammā yatasā' alūn* is considered good by some. Then Allah says *'an al-naba' al-'azīm*. The phrase *'an al-naba' al-'azīm* is the object of *yatasā' alūn*, and *'ammā* relates to *yatasā' alūn*. The interrogation here expresses denial of astonishment, like His saying: *liman al-mulk al-yawm* (To whom belongs the dominion today?), then He responded to Himself saying: *lillāh al-wāḥid al-qahhār* (To Allah, the One, the Overpowering) [40:15]. It is as if something is stated ambiguously, then clarified. In this interpretation, *'an* in the first instance serves as a description of the apparent action, while the second *'an* is related to an implied verb. The implication is: About what are they asking? Is it about the great news? From this perspective, pausing at *yatasā' alūn* is appropriate, and then one begins with *'an al-naba' al-'azīm*. It is said that interrogation is rarely implied if not followed by *am* (or), and since there is no *am* in the verse, this is not a pause. However, there is no pause if the second *'an* is considered to be emphasis for the first [*'an*] and an explanation of *'ammā*. The correct pause in this case is at “mukhtalifun”.³

Al-Fāsī said: “‘*Ammā* is sufficient [pause], as it is related to an omitted word, and the apparent [verb] *yatasā' alūn* refers to *'an al-naba'*. Ibn 'Aṭīyah attributed this to most grammarians.⁴” This is one of the two interpretations mentioned by Makkī from the scholars of exegesis⁵. As for the pause being in the Mushaf of Qālūn, it is not a conclusive proof, because every mushaf, in terms of its pauses, follows one of the books on pauses and beginning (*waqf wa-ibtidā'*), which is an area of scholarly interpretation (*ijtihād*).

The Fifth Instance: Pausing at *al-'Arsh* (the Throne) in the statement of Allah Most High: “The Lord of the Throne, the Glorious.” [85: 15].

Shaykh al-Ghumārī said: “The pause should be at *al-Majīd* (the Glorious), as it is the end of the verse, and it is also an attribute of Allah. Al-Hibṭī paused at *al-'Arsh*, which is an incomplete pause (*waqf ghayr tāmm*), and thus it is not permissible.”⁶

Al-Ghumārī's statement is not correct, because every complete pause (*waqf tāmm*) has a more complete pause than it (*waqf atamm*), and every sufficient pause (*waqf kāfī*) has one that

¹ Tafsīr Ibn Juzayy, 2/444.

² Minḥat al-Ra'ūf al-Mu'ī, p. 25.

³ Manār al-Hudā, 1/825.

⁴ Al-Aqrāṭ wa al-Shunūf, q. 154.

⁵ Tafsīr al-Hidāyah ilā Bulūgh al-Nihāyah, 13/78-79.

⁶ Minḥat al-Ra'ūf al-Mu'ī, p. 25.

is more sufficient. Our scholars have divided permissible pauses into three categories: complete, sufficient, and good. The pause is valid as long as the meaning of what is being said is understood, as clarified by al-Dānī.

Imam Ibn al-Jawzī said:

There is no pause in the Quran that is obligatory **** or forbidden, except that which has a reason¹

Additionally, al-Hibṭī's pause at al- 'Arsh has a valid grammatical justification.

Al-Mahdawī said: "For those [reciters] who [read] the nominative mark on the word *al-Majīd*, it serves as an adjective for *dhū*, or it can function as a predicate following another predicate. For those who apply the genitive case, it becomes an adjective for *Rabbika* (your Lord). The separation is not problematic here because it acts as an attributive adjective in this context. Some argue that it is an adjective for *al- 'Arsh* (the Throne)." ²

Al-Ashmūnī said: "[pausing at] *dhū al- 'Arsh* is good (*ḥasan*) for those who read *al-Majīd* with the nominative case as the subject."³

Al-Fāsī said: "*Al-Kabīr* (the Great), *la-shadīd* (is Strong), and *yu 'īd* (will restore them to life again), along with *Dhū al- 'Arsh*, are all sufficient to suggest that *al-Majīd* can be a subject (*mubtada*), with *fa 'āl* (the Executor of what He wills) as its predicate, or that it is the predicate of an omitted subject, with *fa 'āl* being the second predicate of that deleted subject, or of another omitted element. Since the context is one of praise, it is preferable to include multiple phrases. This applies when *al-Majīd* is in the nominative case. If it is in the genitive, it is an adjective for *al- 'Arsh*, and thus a pause should not be at *al- 'Arsh*. And Allah knows best."⁴

The Sixth Instance: Pausing at wa- 'imra'atuhu (and his wife) in the statement of Allah Most High: "He will burn in a fire with blazing flame."(111:3)

Al-Ghumārī said: "The pause should be at *lahabin* (flame), as" *wa- 'imra'atuhu ḥammālatu al-ḥaṭab*" (and his wife, the carrier of firewood) is a subject and its predicate. Al-Hibṭī paused at *wa- 'imra'atuhu*, which requires an implicit subject to complete the meaning, with *ḥammālatu* (carrier) being its predicate. The implied meaning would be: And she is the carrier of firewood. However, the default is not to make an implied structure, and Allah knows best."

¹ Manzūmah al-Muqaddimah fīmā Yajibu 'alā Qārī' al-Qur'ān an Ya 'lamah, p. 8.

² Al-Taḥṣīl li-Fawā'id Kitāb al-Tafṣīl al-Jāmi' li-'Ulūm al-Tanzīl, 7/71.

³ Manār al-Hudā, 1/843.

⁴ Al-Aqrāṭ wa al-Shunūf, q. 155.

The Response:

Although the default is not to assume an implied subject, it is permissible, as stated by grammarians and commentators.

Al-Mahdawī said: “*In wa-‘imra’atuhu ḥammālat al-ḥaṭab*”, it is possible that it contains a subject and predicate for those [reciters] who [read] the nominative mark on the word *ḥammālatu*, with “*fi jīdi-hā ḥablun min masad*” (a rope of palm fibre around her neck) [111:5] serving as a circumstantial phrase (*ḥāl*) describing the state of the implied subject in *ḥammālatu*, or it could be a second predicate. Alternatively, “*ḥammālatu al-ḥaṭab*” could be an adjective for *wa-‘imra’atuhu*, with “*fi jīdi-hā ḥablun min masad*” being the predicate. In this case, the pause should be made at “*dhāta lahabin*”. It is also possible that “*wa-‘imra’atuhu*” is connected to the implicit [subject] of *sayaslā* (he will burn), and therefore, the pause should be made at *wa-‘imra’atuhu*, not at *dhāta lahabin*, with “*ḥammālat al-ḥaṭab*” serving as the predicate of an implied subject.¹”

Al-Sijāwandī said: “The preferred interpretation is that *wa-‘imra’atuhu* is connected to the [embedded] pronoun in *sayaslā*, since the intervening phrase serves as an affirmation, thus making it permissible to connect the explicit[word] to the pronoun without additional affirmation. *ḥammālat al-ḥaṭab* is an adjective for [*wa-‘imra’atuhu*], and the preposition with its phrase is an independent new sentence.”

For those [reciters] who read “*ḥammālatu al-ḥaṭab*” in the accusative case, pausing at *wa-‘imra’atuhu* is permissible, assuming the meaning is: I mean, the carrier of firewood. Those who read *ḥammālatu al-ḥaṭab* in the nominative case, can [also] pause [at *wa-‘imra’atuhu*] with the implied meaning: She is the carrier of firewood.²”

Al-Fāsī said: “Pausing at *wa-‘imra’atuhu* is sufficient (*kāfin*), whether *ḥammālat* is read in the nominative or accusative case.³”

¹ Al-Taḥṣīl li-Fawā'id Kitāb al-Tafṣīl, 7/186-187.

² 'Ilal al-Wuqūf, 3/1172-1173.

³ Al-Aqrāṭ wa al-Shunūf, q. 156.

Conclusion:

Through this study comparing the two imams, Al-Hibṭī and Al-Ghumārī, regarding their pauses in the last quarter of the Quran, I have reached the following conclusions:

1. The scholarly stature of Imam Al-Hibṭī, who is a well-known figure, praised by those who have written about him. He is not ignorant, as claimed by Al-Ghumārī.
2. The widespread recognition of Al-Hibṭī's pauses in the Maghreb regions was due to his leadership in this field and the quality of his pauses.
3. Imam Al-Hibṭī relies on strong foundations for his pauses, including:
 - a) The imams of Qur'anic citations such as Nāfi' and Ya'qūb.
 - b) The statements of the commentators and some credible interpretative meanings.
 - c) The opinions of grammarians, scholars of Arabic, as well as Quranic Syntax scholars.
 - d) The views of scholars of pauses and beginnings (*waqf* and *ibtidā'*).
 - e) His pauses give consideration to both North African methods of combining multiple recitations (Qira'āt) within the same recitation (*jam'*) and reading in one single Qira'ah (*irdāf*), which makes it easy for those who want to use either method.
4. The correctness of most of his pauses, with only a few exceptions, for which he has precedents and justifications.

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