

# Semantics Tammām Ḥassān on Waqf Lāzim Verses in Surah al-Mā'idat

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**Abstract:** Semantics of Tammām also known as ilm al-dalālat is the discussion of the strong relationship between meaning and three items by integrating syntax and ilm al-ma'ānī (the science of meaning). There are two pillars of meaning, namely ma'nā maqālī (literal meaning) and ma'nā 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-jumlat (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-Mā'idat. The selection of this Surah is based on the existence of three different waqf ikhtiyari laws, there are law of tām, kāfī and ḥasan. This existence sheds light on the purpose and semantic significance of Tammām 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-Mā'idat have the same waqf law, while the other two verses are different. Two verses that have the same waqf law are Surah al-Mā'idat, 5: 51 and Surah al-Mā'idat, 5: 64, that is, with the rule of kāfī. Two more verses are Surah al-Mā'idat, 5: 2, which is with the law of tām, and Surah al-Mā'idat, 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, Musā'id, Surah al-Mā'idat.

## 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-Lughat al-'Arabiyyat Ma'nāhā wa Mabnāhā (Aḥmad, n.d.). In this book, Tammām has talked specifically about semantics in one chapter, which is known as ilm al-dalālat. It is a combination of the syntactic data with the al-ma'ānī data to form a fluent Arabic language study. To be specific, semantics is based on two pillars of meaning, namely ma'nā maqālī (literal meaning) and ma'nā 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-Mā'idat. From that, this study will particularly explain the semantic functions of the waqf lāzim that is present in the Surah al-Mā'idat. The three waqf ikhtiyārī laws that are contained in this surah are what led to its selection. This sheds light on the purpose and semantic significance of Tammām 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-jumlat), 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'ul bih (object), and so on." The words of Ibrāhīm Anīs above demonstrate that fā'il, fi'l, and maf'ul 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:

فَلَا يَحْزُنُكَ 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'ul bih, unlike what Ibrāhīm Anīs said, in which maf'ul bih is in the third sequence or after fā'il. Referring to Surah Yāsin 36: 76, the existence of maf'ul bih (pronoun, ك in the word يَحْزُنُكَ) came earlier than fā'il (قَوْلُهُمْ), and this does not interfere with the verse system at all. What is remarkable is that the preposition of maf'ul bih (ك) here is compulsory because it is present in the form of ḍamīr muttaṣil (connected pronoun) and fā'il in the form of ism zāhir (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 rutbaṭ (arrangement) inside the syntax scope. Not uslūb al-tarkīb (word processing arrangement), but rather tarkīb (word structure arrangement) is the rutbaṭ that relates to syntax. This is because uslūb al-tarkīb no longer involves word placement and falls under the purview of balāghaṭ (rhetoric). Therefore, Ibrāhīm Anīs' observation that the verse system is ambiguous can be resolved with a thorough comprehension of rutbaṭ 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 Mantīq, the science of logic (Lajnaṭ I'dād wa Taṭwīr al-Manāhij, 2019), and undoubtedly in language (Syahrūzād, 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:

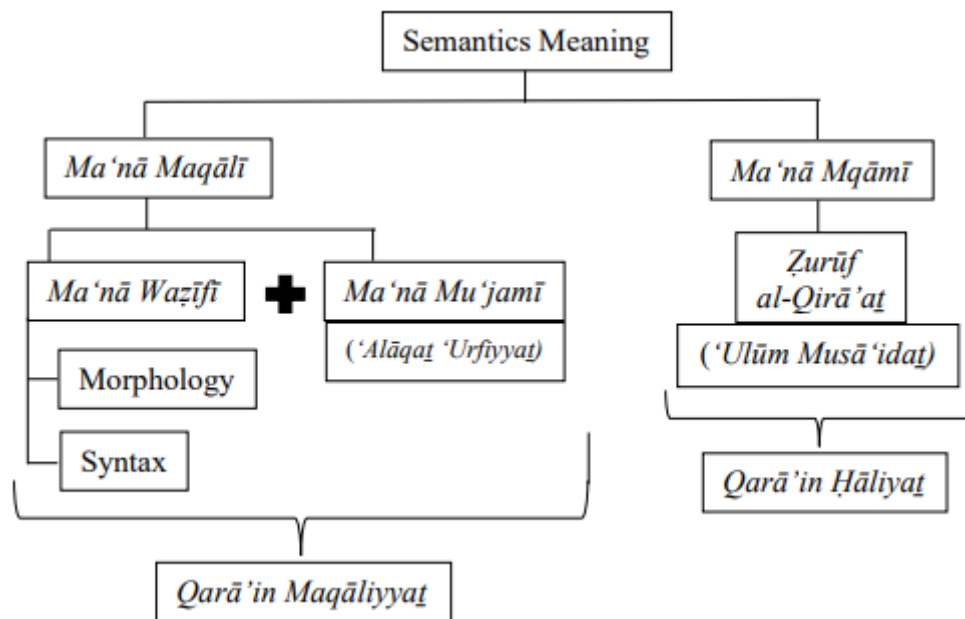


Figure 1: Semantics meaning by Tammām (2006)

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 wazīfī* and *ma'nā mu'jamī*. Although each has a different focus, they both work in tandem to achieve *ma'nā maqālī*. *Ma'nā wazīfī* 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 ṣarfīyyat*, which entails sorting words into categories and handling their forms. The second is *mabānin ṣarfīyyat*, which uses word formations, affixes, or particles. Third, *'alāqat 'udwiyyat ijābiyyat* 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 wazīfī* goes concurrently with comprehending *ma'nā mu'jamī* in order to get at *ma'nā maqālī*. The topic of *ma'nā mu'jamī* is *'alāqat 'urfiyyat i'tibāṭiyyat*, 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 wazīfī* perspective as well. However, the finding of written evidence, or *qarā'in maqāliyyat*, allows for the validation of a *ma'nā maqālī*. There are several other *qarā'in maqāliyyat* that can be recognised, such as *'alāmat i'rābiyyat*, *mabnā al-ṣiḡhaṭ*, *rabṭ*, *isnādiyyat*, and *takḥṣīṣ*.

*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 ijtimā'ī* 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'at* (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'idat, it is only present in *zurūf al-qirā'at* in this instance. When a verse's genuine meaning is clarified by a prescriptive appearance, *ma'nā maqāmī* in *zurūf al-qirā'at* can be understood. Additionally, it frequently refers to *'ulūm musā'idat*, which is outside knowledge or information that aids in a more complete understanding of something. *'Ulūm musā'idat* 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'idat*. Furthermore, it is necessary to find *qarā'in ḥāliyyat*, or implicit

evidence, to support the understanding drawn from a meaning. Only *ma'nā maqāmī* is related to *qarā'in ḥāliyaṭ*, which is situation-based and has significant advantages in identifying the precise meaning. Furthermore, it is required when determining the tense of nouns (*ism*) and adjectives (*ṣifat*) 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 maqāliyyaṭ* and *qarā'in ḥāliyaṭ*, 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 lafzī* (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 lafzī* are both concerned with the elements of a written sentence, such as its morphology, syntax, and inflexion (*i'rāb*). 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:

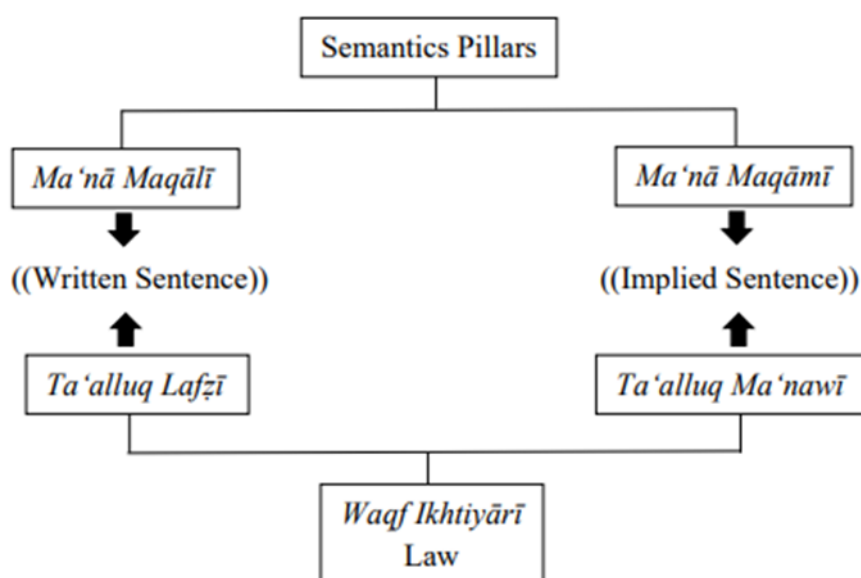


Figure 2: Semantics Pillars Correlation with Waqf Ikhtiyārī Law

Figure 2 indicates that, while coming from separate disciplines of study, semantics and *waqf ikhtiyārī* complement each other in the study of *waqf lāzim* verses. From the standpoint of *waqf ikhtiyārī*, the importance of *ta'alluq lafzī* to the written sentence and *ta'alluq ma'nawī* to the implied sentence must be grasped next. *Ta'alluq lafzī*, 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 *tatmīm* (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*, *kāfi*, 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 lāzim* verses in *Surah al-Mā'idaṭ*, which have a clear and beneficial connotation. Therefore, there are only three to consider when determining *waqf* law: *tām*, *kāfi*, 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 lafzī* 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 lafzī, is a related element of waqf kāfi. In light of this, the reading technique for waqf kāfi is the same as for waqf tām, that is begin with the following verse right away. While waqf ḥasan 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 lafzī and ta'alluq ma'nawī. The next phase is to locate the waqf lāzim verses in Surah al-Mā'idat. It is distinguished by the small mim symbol (ـ) at the top of a sentence. Surah al-Baqarat, 2: 26, Surah Āli 'Imrān, 3: 181, and Surah al-Nisā', 4: 118 are examples of this. In Surah al-Mā'idat, there are four verses of waqf lāzim in total, which are listed in table 1 below:

**Table 1:** Waqf lāzim Verses in Surah Al-Mā'idat

| Number | Waqf Lāzim Verses, Surah al-Mā'idat  | Verse Number      |
|--------|--|-------------------|
| 1      | أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ   | Al-Mā'idat, 5: 2  |
| 2      | لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ                | Al-Mā'idat, 5: 51 |
| 3      | عَلَّمْتُ آيَاتِهِمْ وَلَعَنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ                          | Al-Mā'idat, 5: 64 |
| 4      | لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ ۚ وَمَنْ مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ | Al-Mā'idat, 5: 73 |

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 2:** Mushafs Used in Verifying Waqf Lāzim Verses

| Number | Mushaf Name                        | Printing Company                |
|--------|------------------------------------|---------------------------------|
| 1      | Al-Quran Amazing                   | Ultimate Print Sdn. Bhd, (2017) |
| 2      | Al-Qur'ān al-Karīm al-Rassyād      | Ultimate Print Sdn. Bhd, (2017) |
| 3      | Al-Quran Pelangi                   | PDI Sdn. Bhd, (2014)            |
| 4      | Al-Qur'ān al-Karīm                 | Ultimate Print Sdn. Bhd, (2016) |
| 5      | Al-Qur'ān al-Karīm                 | Dār al-Ma'rifaṭ, (2012)         |
| 6      | Al-Quran Tajwid dan Terjemahan     | Humaira Bookstore (2012)        |
| 7      | Al-Qur'ān al-Karīm                 | Hidayah Publications, (2009)    |
| 8      | Al-Qur'ān al-Madīnaṭ al-Nabawiyyat | Majma' Mālik Fahd (2007)        |
| 9      | Syāmil al-Qur'ān                   | PT Syaamil Cipta Media, (2004)  |
| 10     | Al-Qur'ān al-Karīm                 | Muassasah al-Iman, (1982)       |

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-Ibtidā' 'Inda al-Nuḥaṭ wa al-Qurrā' (Khādījāṭ: 1986), and al-Muktafā fi al-Waqf wa al-Ibtidā' ('Uthmān: 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-Lughat al-'Arabiyyat Ma'nāhā wa Mabnāhā by Tammām (2006). It is because Tammām's semantic pillars are distinct and may be matched with two relevancies from waqf ikhtiyārī law. To comprehend the semantic meaning of the waqf lāzim 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 Naswā and Ikhwān (2021) then support the validity of the semantic use of Tammām in this study. Their findings demonstrate that dalālāt waḥḍiyyat, also known as ma'ānin waḥḍiyyat (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'nā mu'jamī (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'ānin waḥḍiyyat and ma'nā mu'jamī by Naswā and Ikhwān with Tammām's semantic theory. In the book al-Lughat al-'Arabiyyat Ma'nāhā wa Mabnāhā, Tammām (2006) clearly states that phonology, morphology, and syntax are a combination that forms ma'nā waḥḍiyyat or ma'ānin waḥḍiyyat, then ma'nā mu'jamī in understanding the meaning of a written sentence. Therefore, the semantic similarity between Naswā and Ikhwān with Tammām at this core level proves the credibility of this study, which is based on the semantics of Tammām in analysing the verses of waqf lāzim.

In addition, this study also refers to the master's thesis by Iftikhār (2004) entitled Ibrāhīm Anīs wa Anzāruhu al-Dalāliyyat wa al-Nahwiyyat. 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 lāzim. This has been explained in the problem clause of the study, where the semantics of Ibrāhīm Anīs seem to have ambiguity regarding the system aspect (niẓām al-jumlat). Māzin (1985) and 'Abd al-'Azīz (1982) also questioned the system aspect of Ibrāhīm Anīs. Therefore, this study was conducted with the aim of clarifying ambiguity and the like by making the semantics of Tammām (2006) the main pillar. This study has also referred to the master's thesis Wuqūf al-Qur'ān wa Atharuhā fi al-Tafsīr by Musā'id (2012) by using the istiqrā' (inductive) method to understand waqf lāzim and its issues. As a result, this study found that the determination of waqf law is tied to the assessment of ta'alluq lafẓī and ta'alluq ma'nawī. Both are important in evaluating the function of i'rāb, syntax, and context comprehension. However, according to Mursyid and Azhar (2022), there is no specific definition or understanding of ta'alluq ma'nawī from the perspective of waqf wa ibtidā' scholars. Even so, this absence does not at all undermine the operationalization of the study; hence, ma'nā maqāmī from Tammām (2006) has solved the absence by way of integration. This is explained in figure 2. Additionally, the book al-Nasyr fi al-Qirā'āt al-'Asyr by Muḥammad (2014) is also referred to in obtaining further understanding about waqf lāzim. Muḥammad who died in 1429 AD, has long mentioned ta'alluq lafẓī and ta'alluq ma'nawī and their connection with the laws of waqf ikhtiyārī. Therefore, it is not a new theory; rather, it has existed for a long time and is supported by contemporary scholars (Musā'id, 2012). Indirectly, this book strengthens the practicality of ta'alluq lafẓī and ta'alluq ma'nawī in this study. Muḥammad clearly states that a perfect verse must involve the evaluation of ta'alluq, either lafẓī or ma'nawī or both. Nevertheless, it is a little sad that Muḥammad did not provide an explanation about the implementation of ta'alluq lafẓī and ta'alluq ma'nawī on the verses of waqf lāzim, even though there were many examples about waqf ikhtiyārī 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 lāzim 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 ibtidā', and tafsir. 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 ikhtiyārī, 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 ikhtiyārī. 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 tafsir al-Taḥrīr wa al-Tanwīr by Muḥammad al-Tāhir, al-Kassyāf by Maḥmūd al-Zamakhsyarī, and al-Baḥr al-Muḥīt by Muḥammad 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 ibtidā' has existed since the time of the Prophet SAW through the hadith of Ubai Bin Ka'b (Maḥmūd, 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 Musā'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" (هُوَ مُسْتَر) on the verb وَقَالَ/"said" in Surah al-'Ankabūt, 29: 26 is a reference to Ibrāhīm AS. This is because the verse وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي is a continuation to the verse فَانجَاهُ اللَّهُ مِنَ النَّارِ al-'Ankabūt, 29: 24 (Muḥammad, 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 maqālī and ta'alluq lafzī. The last one is verse analysis from the points of ma'nā maqāmī and ta'alluq ma'nawī.

### First Verse: Surah al-Mā'idat, 5: 2

#### i. Verse Translation

Allah's word:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۗ وَتَعَاوَنُوْا عَلٰى الْبِرِّ وَالتَّقْوٰى

**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 Maqālī and Ta'alluq Lafzī

Waqf lāzim in this verse is between the word تَعْتَدُوا 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 تَعْتَدُوا as a ma'tūf (continuation) to the verse تَعْتَدُوا that was before (Musā'id, 2012). This is due to two factors. First, the presence of the pronoun وا in the words تَعْتَدُوا and تَعَاوَنُوا respectively refers to Muslims. Second, the presence of the wau particle between the verse تَعْتَدُوا and the verse تَعَاوَنُوا, which may be misunderstood as 'āṭifaṭ, whereas it is as isti'nāfiyyaṭ. The presence of wau isti'nāfiyyaṭ makes the verse تَعَاوَنُوا present with an i'rāb structure that is not related to the previous verse. This is what Yaḥyā al-Farrā' (1983) and al-Akhfash (Muḥammad al-Qurtūbī, 1987) said. Meanwhile, Musā'id did not refute the idea that the verse تَعَاوَنُوا ma'tūfaṭ to

the verse that comes before the verse *تَعْتَدُوا*. 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 *وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى* and the verse *وَلَا يَجْرِمَنَّكُمْ* shows it as ta'līl (justification) to the verse *وَلَا يَجْرِمَنَّكُمْ* (Muḥammad, n.d.-b). This ta'līl is understood from the contradiction between the verse before waqf lāzīm, which is a prohibition, and the verse after it, which is a command. Allah has prevented the Muslims from helping each other by encroaching (*أَنْ تَعْتَدُوا*) 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 Muḥammad 'Āsyūr (Muḥammad, n.d.-b), the verse *وَتَعَاوَنُوا* is a ma'tūfaṭ to the previous verse (*لَا تُحِلُّوا شَعَائِرَ اللَّهِ*), with the meaning of it as an introduction to what is included in the Shariah that is necessary for ta'līl. The legislation for the verse *وَلَا يَجْرِمَنَّكُمْ* applies only for a moment, because after that it is removed by the new legislation found in Surah at-Taubaṭ, 9: 28.

### Second Verse: Surah al-Mā'idat, 5: 51

#### i. Verse Translation

Allah's word:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ 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 Maqālī and Ta'alluq Lafzī

The verse before waqf lāzīm 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 lāzīm between the word *أَوْلِيَاءَ* and the word *بَعْضُهُمْ* can avoid misunderstanding the verse meaning, that is, by considering the verse *بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ* as an adverb for the word *أَوْلِيَاءَ* (Musā'id, 2012). This response is likely to happen because the verse *بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ* is right after the word *أَوْلِيَاءَ* which is the status of nakiraṭ maḥḍaṭ and amounts to jam' mudhakkār. If the verse *بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ* 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 (*لَا تَتَّخِذُوا*) applies comprehensively to all Jews and Christians. With that, only a few scholars of tafsir such as 'Alī al-Ḥaufī (Aḥmad al-Ḥalabī, 1986) and Muḥammad al-Anbārī (Muḥammad al-Anbārī, 1970) think that the verse *بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ* adverb of the word *أَوْلِيَاءَ*.

### iii. Analysis; Ma'nā Maqāmī and Ta'alluq Ma'nawī

Verse *بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ* is a musta'naf verse that explains why appointments are prohibited (*لَا تَتَّخِذُوا*). This ban is because Jews and Christians are close friends and oppose Islam. In the word *بَعْضٍ* there is tanwīn 'iwaḍ which functions as kināyaṭ 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 (Muḥammad, n.d.-c). Most scholars of tafsir and language think that the verse *بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ* is a maqtū'at verse that comes with a new meaning. Ibn 'Aṭīyyaṭ al-Andalūsī, Abū Ḥayyān al-Andalūsī and his student as-Samīn al-Ḥalabī are among the tafsir scholars who think so (Musā'id, 2012). Ibn 'Aṭīyyaṭ al-Andalūsī said, "Allah's word *بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ* is a verse that is disconnected from the prohibition - which is found in the verse *يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ* *أَوْلِيَاءَ*. This -verse *بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ* demonstrates -meaning- the distinction between them and the believers".

### Third Verse: Surah al-Mā'idat, 5: 64

#### i. Verse Translation

Allah's word:

عَلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا 'بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ 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; Ma'nā Maqālī and Ta'alluq Lafzī

The verse *غُلَّتْ أَيْدِيهِمْ* is jumlat fi'liyyat i'tirādiyyat (interjection verb sentence) which is between the verse *وَقَالَتِ الْيَهُودُ* (The Jews say) and the verse *بَلْ يَدَاهُ مَبْسُوطَتَانِ* (Muhammad, n.d). The function of the verse *غُلَّتْ أَيْدِيهِمْ* as i'tirādiyyat, causes the verse before it (*وَقَالَتِ الْيَهُودُ*) to be indirectly involved. Thus, the evaluation from the syntactic point of view states that jumlat i'tirādiyyat cannot be used as the backbone of the narration, but rather as a complement. Next, reading without waqf lāzim, on the word *فَالُوا* can cause a misunderstanding, that is, by considering the verse *بَلْ يَدَاهُ مَبْسُوطَتَانِ* as the words of the Jews about Allah (Ahmad al-Asymūnī, 1973). This misunderstanding has the potential to happen due to the habit of maqūl al-qaul (spoken words) which is right next to the verb *قَالَ* or has the same meaning as *أَخْبَرَ* and *حَدَّثَ*, *كَلَّمَ*. In this case, maqūl al-qaul for the verb *قَالَ* is not mentioned, because what the Jews say has already been mentioned in the previous verse, and that is *يَدُ اللَّهِ مَعْلُومَةٌ* (Allah's hand is tied up).

## iii. Analysis; Ma'nā Maqāmī and Ta'alluq Ma'nawī

Allah refuted the Jews' accusation (*يَدُ اللَّهِ مَعْلُومَةٌ*) by saying *غُلَّتْ أَيْدِيهِمْ*. The choice of the word of *غُلَّتْ* compared to the word of *أَمْسَكَتْ* or *قَبَضَتْ* aims to present a strong meaning of isti'arat, which is stingy and miserly. This is because the hand shackled (*مَعْلُولٌ*) by the nature of stinginess and tied tightly is very difficult to escape compared to the hand held (*مَقْبُوضٌ*) (Muhammad, n.d). According to Musā'id (2012: 307), the verse *وَلَعِنُوا بِمَا قَالُوا* which functions as a ma'tūfat to the verse *غُلَّتْ أَيْدِيهِمْ* 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 lāzim, Allah has used the word *بَسْطَةٌ* for the word *يَدَاهُ* with the purpose of tasybīh meaning, that is, to compare hands with the nature of generosity. At the same time, it is also Allah's rebuke to the claim that Allah's hand is tied up (*يَدُ اللَّهِ مَعْلُومَةٌ*). In addition, the dual mention of the word *يَدَاهُ* also conveys the meaning of mubālaghat (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-Takrīr, which is the mention of something dually, but with the meaning of mubālaghat. Examples like this can be observed in the verse *ثُمَّ رَجِعَ الْبَصَرَ كَرَّتَيْنِ* surah al-Mulk, 67: 4, and the saying of the Arabs *لَبَّيْكَ وَسَعْدَيْكَ* (Muhammad, n.d).

## Fourth Verse: Surah al-Mā'idat, 5: 73

### i. Verse Translation

Allah's word:

*لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ 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; Ma'nā Maqālī and Ta'alluq Lafzī

Waqf lāzim in this verse is between the word *ثَلَاثَةٌ* and the word *وَمَا*, each of which has its own meaning. The verse before waqf lāzim (*إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ*) is maqūl al-qaul for the verb *قَالُوا* which is said to definitely refer to the existence of the particle *إِنَّ*, thus being the belief of Christians. The phrase *ثَالِثُ ثَلَاثَةٍ* here means a ratio of one to three. Thus, a number to be given the meaning of ratio will be mixed with the suffix *فَاعِلٌ*, then backed up to the same number as it. Another example is *ثَانِي اثْنَيْنِ*, which is a ratio of one to two. The verse after waqf lāzim (*وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ*) can be understood with two methods of i'rāb (Muhammad, n.d.-d). First, it is as ma'tūfat for the verse *لَقَدْ كَفَرَ الَّذِينَ قَالُوا*, that is, by considering the wau particle as 'ātifat. Second, it is a jumlat hāliyat (conditional sentence), that is, by considering the particle wau (*وَمَا*) as hāliyat. The particle *مَا* in the verse *وَمَا مِنْ إِلَهٍ* which functions as nāfy mutlaq lil-jins is on the same level as the particle *لَا* nāfiyat lil-jins. This level of equality is due to the presence of the particle *مِنْ* which functions as an affirmative or reinforcement of the existing negation in the particle *مَا*. In addition, the particle *مَا* by itself does not have the function of nāfy lil-jins like the particle *لَا*. This causes the presence of the particle *مِنْ* after the particle *مَا* which is necessary in presenting the meaning of nāfy lil-jins. Regarding the

reading method, the reading is stopped at the word **ثَلَاثَةٌ**. It aims to avoid misunderstanding that the verse **وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ ثَلَاثَةٌ تَلَاثَةٌ** is a continuation of the verse **إِنَّ اللَّهَ ثَلَاثٌ تَلَاثَةٌ**, thus making the verse **وَمَا مِنْ إِلَهٍ** a maf'ul bih to the verb **قَالُوا**. This misunderstanding can occur if the particle wau is considered as 'āṭifaṭ between the two verses above (Musā'id, 2012: 309).

### iii. Analysis; Ma'nā Maqāmī and Ta'alluq Ma'nawī

There are two contextual meanings that can be found in Surah al-Mā'idat, 5: 73. First, consider the meaning of bayān (explanation) about true belief (**وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ**) over false belief (**اللَّهُ ثَلَاثٌ تَلَاثَةٌ**). The discovery of this meaning is based on the wau particle, which is understood as 'āṭifaṭ. It connects the verse **وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ** with the verse **لَقَدْ كَفَرَ**. Second, the meaning of ta'līl (reasoning) regarding them becoming disbelievers due to the words **إِنَّ اللَّهَ ثَلَاثٌ تَلَاثَةٌ**. The discovery of this meaning is based on the wau particle, which is understood as ḥāliyat, thus making the sentence **وَمَا مِنْ إِلَهٍ** as a ḥāl (condition) for the pronoun that is on the verb **قَالُوا**. Although both have different contextual meanings, they still lead to the same goal, which is the denial of the true God by multiple (Muḥammad, 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'idat, 2; Tām

The law of waqf lāzim in this verse is tām. The determination of this law is based on wau isti'nafiyat found in the word **وَتَعَاوَنُوا**. It plays a role in deciding the attachment of i'rāb between the verse before and the verse after. In addition, the verse **وَتَعَاوَنُوا** which functions as a ta'līl for the verse **وَلَا يَجْرِمَنَّكُمْ** has also denied the attachment of the context between the verse **وَتَعَاوَنُوا** and the verse **وَتَعَاوَنُوا**. 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'idat, 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 (**بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ**) and the verse before (**لَا تَتَّخِذُوا**). The connection between the two is proven by two things: First, the pronoun **هُم** in the word **بَعْضُهُمْ** refers to Jews and Christians. Second, the verse **بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ** is the rationale for the prohibition of appointments. From that, Musā'id (2012), 'Alī al-Ghazzāl (1989), and 'Uthmān al-Dānī (1984) set the law of waqf here kāfī.

#### c) Al-Mā'idat, 64; Kāfī

The law of waqf lāzim for this verse is kāfī. This is because the verse after (**بَلْ يَدَاهُ مَبْسُوطَتَانِ**) still has a meaning connection with the verse before. This connection is proven by the existence of the particle **بَلْ** which functions as an idrāb, 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'idat, 73; Ḥasan

The law on the last verse of waqf lāzim in surah al-Mā'idat 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 اللَّهَ ثَلَاثٌ تَلَاثَةٌ**) and the verse after (**وَمَا مِنْ إِلَهٍ**). 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 i'rāb, the verse after functions as ḥāl to their pronouns (**قَالُوا**) (Muḥammad, 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-Asymūnī (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 lāzim in sequence. This correlation is about the behaviour and principles of Muslims towards infidels. The narration begins in general, which is Surah al-Mā'idat, 5: 2, then ends specifically, which is Surah al-Mā'idat, 5: 73. Surah al-Mā'idat, 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 (Ismā'il al-Dimasyqī, n.d.). The semantic uniqueness here is the use of the word قَوْمٌ which has the status of nakirat mahḍat (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'rifaṭ (proper noun), which is القَوْم. This uniqueness indicates that Surah al-Mā'idat, 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 Ṣulḥ al-Ḥudaibiyat, the sixth year of the Hijrah. Therefore, the first verse structure of waqf lāzim in Surah al-Mā'idat mentions the infidels in general first, before the specific mention in the verses of waqf lāzim that follow. The second verse of waqf lāzim, Surah al-Mā'idat, 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-Baqarat, 2: 113, 118, 120, and 135, Surah al-Mā'idat, 5: 18, and Surah at-Taubat, 9:30. The mention of Judaism and Christianity in Surah al-Mā'idat, 5: 51 after Surah al-Mā'idat, 5: 2 indicates specialisation after the general mention. Thus, in Surah al-Mā'idat, 5: 2 the mention of the infidels is with the word قَوْمٌ which is at the level of nakirat mahḍat, while in Surah al-Mā'idat, 5: 51 the infidels are mentioned with specific words and at the level of ma'rifaṭ mahḍat (total proper noun), namely اليَهُودَ وَالنَّصَارَى. The mention of something with the status of ma'rifaṭ after something with the status of nakirat reflects more attention and vigilance towards Jews and Christians than others.

Next, the verse of waqf lāzim in Surah al-Mā'idat, 5: 64 is about the Jews who have claimed evil by saying that God's hands are shackled (يَدُ اللَّهِ مَغْلُولَةٌ). This claim is one of the reasons for banning Muslims from appointing them as leaders. This prohibition is clear, as in Surah al-Mā'idat, 5: 51. In addition, the verse of waqf lāzim in Surah al-Mā'idat, 5: 64 also has a correlation with the verse of waqf lāzim in Surah al-Mā'idat, 5: 51. This correlation can be observed in the word اليَهُودَ found in both verses, namely لا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ, Surah al-Mā'idat, 5: 51 and وَقَالَتِ الْيَهُودُ, Surah al-Mā'idat, 5: 64. It hints at the connection between the prohibition (لا تَتَّخِذُوا الْيَهُودَ) and the reason for the prohibition (وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ). The last verse of waqf lāzim in Surah al-Mā'idat, 5: 73 describes Christians who believe that Allah is one of three gods (al-Tāhir Muḥammad, n.d.-d & Abd al-Raḥmān, n.d.), or in the age now known as the trinity (Veli-Matti, 2004). This verse also has a correlation with Surah al-Mā'idat, 5: 51 just like Surah al-Mā'idat, 5: 64. This correlation can be observed between the verse لا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ, Surah al-Mā'idat, 5: 51 and verse إِنَّ اللَّهَ ثَلَاثَةٌ ثَلَاثَةٌ, Surah al-Mā'idat, 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'idat, 5: 73, and Surah al-Mā'idat, 5: 51 compared to Surah al-Mā'idat, 5: 64, and Surah al-Mā'idat, 5: 51. The observation of the correlation between Surah al-Mā'idat, 5: 64, and Surah al-Mā'idat, 5: 51 is clearer because both have the word اليَهُودَ. While observing the correlation between Surah al-Mā'idat, 5: 73 and Surah al-Mā'idat, 5: 51 is between the words وَالنَّصَارَى and الَّذِينَ قَالُوا. Although the observation of this correlation 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 وَالنَّصَارَى and الَّذِينَ قَالُوا both refer to Christians.

#### 5. Conclusion:

**Main Points:** In a nutshell, semantic or 'ilm al-dalālat 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'nā maqālī (literal meaning) and ma'nā maqāmī (contextual meaning). These two pillars are unique because they can be matched with two relevancies from Musā'id (2012) that are known as ta'alluq lafzī and ta'alluq ma'nawī. This matching shows that each of the two is capable to analyse the four waqf lāzim verses in Surah al-Mā'idat as mentioned in Table 1.

**The Important Results:** The result about waqf law in Surah al-Mā'idaṭ showed three types of different laws, there are law of tām, kāfī and ḥasan. The waqf law for the first verse, Surah al-Mā'idaṭ, 5: 2 is tām. This means there is no connection between the verse before and the verse after either from ta'alluq lafzī or ta'alluq ma'nawī. One of the most interesting results is the similarity of waqf law between Surah al-Mā'idaṭ, 5: 51 and Surah al-Mā'idaṭ, 5: 64 that is kāfī. It means there is connection between the verse before and the verse after from ta'alluq ma'nawī, but not from ta'alluq lafzī. The last result for the waqf lāzim of Surah al-Mā'idaṭ, 5: 73 is ḥasan. This result means there is connection between the verse before and the verse after from ta'alluq lafzī and ta'alluq ma'nawī.

**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 lāzim. It is as shown in Figure 1. This study also had contributed in solving the ambiguity found in semantic theory such as Ibrāhīm Anīs in studying the verses of waqf lāzim by highlighting Tammām's semantic theory. The most important contribution in this study is revealing the semantic correlation between the four verses of waqf lāzim 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 lāzim verses, especially in Surah al-Mā'idaṭ.

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