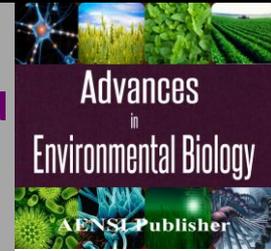




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### "Manqh Endowment and its Effect on the Interpretation"

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#### ABSTRACT

Using Moanegheh pause In the verses of the Quran, Indicated that there are two acceptable aspect of pause And at the first there are verse in it if pause ends to first sign and Expression between the two signs, would be beginning of the second sentence But if pause ends second sign, the phrase between the two signs, belong to the first sentence. These two varieties of pause and initiation induce two different meanings to the listener this difference in meaning, indicating a difference of opinion in the Arab commentators interpret these verses. In this paper attempt To also study interpretation and analysis Two aspect pause and initial A number of prominent positions pause Moanegheh demonstrated and Selection each aspects What effect on interpretation of verse Then, according to commentators Shi'a The preferred aspect is introduced and concluded and Possibility to remove pause symptoms Moanegheh And utilize other signs are possible

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#### INTRODUCTION

Respectively pause and initial in reading a text, either in Persian or in Arabic, has a significant role in understanding text. As far as the sometimes non-compliance pause and initial And inappropriate severance Induce a meaning contrary with the author purpose.

Subject pause and initial in the Holy Quran that speech of wise God and is more important than Human speech. Choose a different site pause and initial In the Holy Qur'an, induce different meaning whereas Just one of the many different meanings, that's purpose of God.

Unfortunately, appropriate location pause and initial and it is Not random and scholars in this field have attempted Using the science of interpretation, syntax, vocabulary and other related sciences, to identify the location Among the Quranic Sciences Knowledge ", pause and initial" and "interpret" the most interaction on each other.

It seems that among the signs of pause, interpretation has greatest influence to *Moanegheh* pause in This reason scholars knowledge pause and initial Both aspects are acceptable and reader have to choose one of them

In this paper has been attempted to focus on interpreting and analyzing the positions of the known pause *Moanegheh* shown, the possible to select the preferred aspect According to Shia commentators so we can pause signs *Moanegheh* In this position, remove, and replace them by other signs of use.

For the purposes of Shia interpretations (Majmaol Bayan-ALMIZAN) and the opinions expressed in (Moshef Mahshi) provided by the experts of the Supreme Council of the Qur'an has been used. Also at the center of research in the field of printing and publishing the Qur'an, the Islamic Republic has done Definition of pause *Moanegheh*

##### 1. The literal definition Moanegheh:

"Moanegheh" of the three main characters, "a", "N" and "Q" is formed The "Onoq" means the neck And "Moanegheh" "literally means friend, hands down each other's neck.

##### 2. Define the term Moanegheh:

In terms of reading, two positions pause close to each other That each of the two positions have the authority to pause But pause to each of the two positions, prevent from other positions are called " *Moanegheh*

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pause" In other words, the reader must pause in the first position or in the second position And in a reading cannot paused in both position and Because on two positions simultaneously pausing can cause the meaning incorrect. So the reader must be careful not to pause in both positions To "The pause *Moanegheh* ", "pause meditation," saying it's literally Appellation "pause *Moanegheh*" two pause positions, due to being too close, hand-thrown back together. Mark Manqhpause, is a pair of three-point mark (∴) Apparently the three-point word is derived *Moanegheh*. According to Son jazari, the first person who considered pause *Moanegheh* was Abolfazl Razi. It is said he took pause from (monitoring) in versification. Perhaps for this reason the pause *Moanegheh* is pause monitoring called. Position pause *Moanegheh* is different in some copies. The reason for this disagreement among experts about the pause in one of the two positions, So that the number of positions between three and thirty cases have been quoted in various copies. Find a preferable aspect in a number of positions in pause *Moanegheh*

In position pause *Moanegheh* Expression between the two marks placed can be included before or after their sentence is dependent, the pause to the first signal this term will be related to the second term The pause to the second signal this term will be related to the first term. In each of these two modes Verse has a different meaning and interpretation. In this section we try while studying two aspects Number of verses, based on evidence, the preferred aspects is introduced.

First verse: Surah Baqarah, verse 2

That is the Book, wherein is no doubt, a guidance to the god-fearing

- The first aspect

That is the Book, wherein is no doubt, a guidance to the god-fearing

Analysis first aspect

"Rayba" is the noun of "Lā"; the predicate of "Lā" is omitted; "Fīah" is the former predicate; "Hudā" is the latter one

The second aspect

It is a book of guidance for the righteous and no doubt about it \*

The third aspect:

Whole verse without pause recites

That is the Book, wherein is no doubt, a guidance to the god-fearing

Analyses third aspect

"Dhālika" is the subject; "Al-Kitab" is the first predicate; "Lā-rayba" is the second one; "Hudan" is the third one

Third aspect means

It is a book that has no doubt about it and guidance for the righteous

Analysis of the first aspect

Pause on "Lā-rayba" And the beginning of "Fīah" Requires that the first sentence until "Rayba" should be Complete

And predicate to be considered omitted.

Among the reasons for those who have embraced this aspect

- From Sura shoara, Verse 50 witnesses and argues that that such a technique has been used elsewhere in the Qur'an.

"They said, "there is no harm; surely unto our Lord we are turning."

They said do not be afraid (do whatever comes from your hands) we are returning to GOD

2-Being omit predicate it is common among the Arabs For example, it is said "Lā Ba's" Means "Lā Ba'sa 'Alayk"

The answer to these two arguments such that

(1) Due to the difference between order and context between Sura Baqara and shoara Comparison these two verses cannot be correct

2- That some of the Arabs predicate "Lā" is omitted among some others noun "Lā" Removed For example, it is said "Lā 'Alayk" Means "Lā Ba'sa 'Alayk"

The second aspect of the analysis: when pause on "Fīah" and started from "Hudan" don't require to omit the predicate "Lā" As for the role of "Hudan" was charged different aspects of the research , most famous of them (about the subject omitted) mentioned

In other words, this aspect of the analysis involves getting omitted, this time in the second term; if "Hudan" be considered as the predicate for omitted noun, the second sentence would be "Huwa Hudan Lilmuttaqīn"

This aspect, pause in "Fīah" Many commentators believe that it is correct and accordingly have interpreted the verse. Among the reasons for those who have embraced this aspect the affidavit to Surah Sajdah

"The sending down of the Book, there is no doubt in it, from the Lord of all Being."

This is a book that has been revealed by the Lord of the Worlds, and no doubt it

In fact considering that in this verse pause on "Lā-rayba" Is bad (As if pause "Lā-rayba" The term "Fīah Min Rabul 'Ālamīn"

Would be meaning less With Testimony in this verse to try to prove the superiority pause on "Fīah" In the second verse Surah Baqarah Thus, this aspect relative to the first aspect, it is more desirable. But there is a third comment

The third aspect analysis: The third way is based on this idea that is not dedicated to any of the two positions In this case; "Hudan" can the third predicate for, "Dhālika" devoted

According to this verse the three parts of the "Dhālikal Kitab", "Lā-rayba Fīah" and "Hudan Lilmuttaqīn" The meaning is strongly linked, and all three parts together, to introduce a divine book And the other side verses of short looks better with a breath reading of the meaning and purpose of God to the listener induce in this aspect, the literary style includes the best and most eloquent manner

Result: Reading this verse in one breath preferred therefore "Hudan Lilmuttaqīn" be the third predicate for "Dhālika"

But if that is supposed to be dedicated to one of the two positions pause Moanegheh pause on "Fīah" is possible

Second verse: Surah Baqara, verse 96

Surely, you will find them the greediest for life of all people/ even the idolaters/each of them is eager to live a thousand years

- The first aspect

Surely, you will find them the greediest for life of all people/ even the idolaters/each of them is eager to live a thousand years

Analysis first aspect

"Waw" in "wa minalladhīna Ashrakū" is a conjunction; "wa minalladhīna Ashraku" is "Jar" and "Majrūr" which belongs to the omitted part "Aḥraṣa"; which the sentence is so (wa Aḥraṣa minalladhīna Ashrakū)

The first means:

And they (the Jews) the most greedy people- Even more greedy than pagans Life (in this world and accumulate wealth) will find it. Each one of them wishes to live a thousand years.

- The second aspect

Surely, you will find them the greediest for life of all people/ even the idolaters/each of them is eager to live a thousand years

And they (the Jews) the most greedy people in life (this world and the accumulation of wealth) and you will find and (a) the pagans (who) wish everyone thousand years.

The second aspect the analysis:

"Waw" in "wa minalladhīna Ashrakū" is a conjunction;

"Minalladhīna Ashrakū" is the former predicate for the omitted predicate "Farīq";

"Yawadu" is an adjective for the omitted noun "Farīq".

The first aspect "Waw" in "wa minalladhīna Ashrakū" is a conjunction. And the Jar and Majrur is for the omitted word "Aḥraṣ". In other words, "Aḥraṣa minalladhīna Ashrakū" has been conjunctive with "Aḥraṣannāsi 'Alā Ḥayāt".

The Koran describes Jews as most greedy people and in particular (even) greedier than the idolaters. The reason that this aspect confirms and Subject verses before this sura

Say, "if the abode of the Hereafter were exclusively for you with Allah and not for other people, then long for death, should you be truthful." (94) But they will not long for it ever because of what their hands have sent ahead, and Allah knows best the wrongdoers. (95)

But the question may be raised that the pagans are also part of the people When told that Jews are greedy of all people to live in the world, what is advantage The following to say that they are greedy than pagans too?

The answer to this question like this One of its advantages is that the extreme greed pagans are warned and the other is a stern warning to both Jews and pagans.

The second aspect the analysis:

If paused on "Ḥayāt" in this case "wa minalladhīna Ashrakū" It will be the beginning of the next sentence in this case, "Waw" in "wa minalladhīna Ashrakū" resuming

The meaning of the second sentence is a group of pagans who have a loved one thousand years live

Among scholars pause and initial and reader some have chosen this aspect as can be noted Nafeh and Sajavandi

But the problems on the aspect has been compiled

Accepting this aspect Described entails get omitted According to another analysis Described omitted not requiring it does not seem right

On the other hand, it seems unlikely given the context of this verse and the verses before in the beginning of the verse and Jews introduced most greedy people in the following, extremely greedy pagans explained

The result:

The explanations offered seem in this verse introduces the Jews as the most greedy people Even more greedy than the pagans Most commentators; pause on "Ashrakū" Have considered the preferred aspect.

Third verse: Surah Al-Imran, Verse 7

It is He who has sent down to you the Book. Parts of it are definitive verses, which are the mother of the Book, while others are metaphorical. As for those in whose hearts is deviance, they pursue what is metaphorical in it, pursuing misguidance and aiming its (mis)interpretation. But no one knows its interpretation except Allah and those firmly grounded in knowledge; they say, "We believe in it; all of it is from our lord." Only those who possess intellect take admonition.

First aspect:

But no one knows its interpretation except Allah and those firmly grounded in knowledge; they say, "We believe in it; all of it is from our lord."....

The first means:

Interpretation of its verses, God only knows And scholars say we believe in the Quran (whether strong or similar) believe our entire Lord Or (while they) say: We believe to all of that

Analysis of the first aspect

"Waw" in "Warrasekhūna fil-ilmi" is a conjunction.

"Warrasekhūna" is the subject and "Yaqūlūna" is the predicate.

The second aspect

But no one knows its interpretation except Allah and those firmly grounded in knowledge; they say, "We believe in it; all of it is from our lord."....

The second means

Interpretation verses Only God and scholars knows, (they) say we believe to all of that (whether secured or similar), all of that from the Lord.

The second aspect of the analysis

"Waw" in "Warrasekhūna fil-ilmi" is a conjunction.

"Warrasekhūna" is the conjunction of "Allah".

"Yaqūlūna" in a conjunctive sentence is the predicate for the subject "Hum" and or is a sentence shows the mood for "Al-rāsekhūna fil-ilmi"

Third aspect:

But no one knows its interpretation except Allah and those firmly grounded in knowledge; (and the other people) they say, "We believe in it; all of it is from our lord."....

Third means

Only God and scholars know Interpreting verses (and the other people) say we believe to all of that (whether secured or similar), all of that from the Lord.

Sentence (Amana bihi Kulun min indi babbi ) Promise other than the ill hearted people and a firm in knowledge

Analyzing the Right Place pause this verse clearly indicates the effect of pause and initial on interpretation Based on the "Al-rāsekhūna fil-ilmi" that is God or the beginning of a sentence is "Mustanfī" commentators have expressed three different interpretations to this verse.

Some believe scholars that firm in knowledge can explain some only believe God can do it Based on these three meaning scholar of pause and initial (pause moaneqheh) for These two positions have been proposed This means that should one of the two positions Before or after the phrase "Warrasekhūna fil-ilmi" should pause but pause in to position Or, alone reading these words is not correct.

Analysis of the first aspect

If pause on (Illalāh) and started from (Warrasekhūna) that would be the speech is complete until (Illalāh) And the knowledge of God's own interpretation.

Reasons for believers this aspect:

1 revelation

Imam Sadiq (as) narrated that, some of the Jews to the Holy Prophet came and they asked whether the "pain" from God has been sent down to you? The Prophet replied yes then they put it as an excuse to say because of Abjad (a) is a one L is thirty M is forty and total become 71

Then they argued that is so wonderful a person to accept a religious that seventy-one years is more durable Then the Prophet (PBUH) was asked about the other characters Mogataeh According to AbjadNumbers were calculated according to each one to get the numbers And in the end the results not achieve and the Prophet (PBUH) and said: We do not know you, and we do not understand what is given to you. . Perhaps all these numbers together and it is perhaps greater

Imam Sadiq after presenting this story read this verse and said this verse was revealed for them

In this revelation is understood such that Reason God is the revelation of the verse blaming those who tried to doubt the facts In fact, according to the statement at the beginning of this verse, it can be stated

That, God divides people into two groups to deal with the verses;

- A group follows the signs to find similar thing, they thought about seditious and misinterpretations are searching for verses.

- A group which science is in their hearts say All verses (whether secured or similar) from Allah and we believe all of them

In other words, the goal is not to identify the interpretation of the verse, God only knows or firm in knowledge but also know the purpose of the verse and how people behave with Divine revelations to clarify and is an answer to hearted excuses patient.

If pause on " Fillem" and started from (Yaqūlūna) this means that in (rasekhūna fililmi) is a conjunction. Scholars in can explain verses

This aspect those who have accepted the narratives refer the two of them are mentioned

Imam Baqir (AS) said: "Verily the Prophet Muhammad (PBUH) is the knower of Science he was conscious about Revelation was not anything sent god to him and doesn't teach him

- Imam Sadiq narrated that he said: We are firm in knowledge and the interpretation we know it"

In response to those who support the second aspect of the cite should tell narrative Knowing Mstanfh

In "Warrasekhūna fil-ilmi "These stories not incompatible with due to pause on "Illallah It does not obtain, Firm in the knowledge, is not Awareness interpretation. (For the purpose of this verse does not mean of speech) Therefore, using the same stories and other verses of the Qur'an, the result the firm in knowledge, aware to describe

In other words, this verse is actually about the firm in knowledge Submission which is in front of all the revelations of God (whether firm or similar) People search verses that are similar to seduction

The third aspect in terms site is similar to the second aspect, But its interpretation is different this interpretation people are divided into three groups; relationship between the firm and similar verses

1. Alladhīn fī qulūbihim zayghun 2. Warrāsikhūna fil-‘ilmi 3. Other people.

The third way is taken from the story of Imam Ali and the Imams is quoted this means also that the merits of both sides prior There is no problem. The first aspect have this problem That, if on pause God devoted science interpretation, the listener is induced This means the holy prophet (PBUH) and Shia commentators believe is inconsistent The second aspect of the problem If sentence "Kulun min ‘indi rabbana We are firm in knowledge would not be useful quote because they know Interpretation And God has said.

The result: For the reasons presented, including the coordination of revelation Accordance with the narratives of the Imams and greater consistency and literary style, the third way is more accurate and reliable And God's purpose is obvious

Fourth verse: Surah Al-Imran, verse 30

The day when every soul will find present whatever good it has done; it will wish there were a far distance between in and itself. Allah warns you to beware of Him, and Allah is most kind to servants.

The first aspect:

The day when every soul will find present whatever good it has done\*it will wish there were a far distance between in and itself

The first Means

One day everyone after here will see what has done in the world and those wishes between them and their work distance Created

"Waw" in "Wa ma amilat min sūi ۞" means appealing

"Ma" is like a relative pronoun in the subject role and "Tawaddu" is the predicate

The second aspect:

The day when every soul will find present whatever good it has done\*it will wish there were a far distance between in and itself

The second means

One day everyone see good and bad work while it would be a great distance between him and his evil work.

The second aspect of the Analysis:

Analysis of the first aspect

Among those who have value this aspect the "Fakhr Razi"

These aspect have allowed for such commentators as Jalaluddin Suyuti, Mohye DinDarwish and Mohammed Jawad Mughniyeh's

Among scholar pause and initial Ashmoni, zakariyaya Ansari thought complot pause on Mohzara sajavandi put a sign j for Mohzara.

Analyses second aspect:

If paused on and started from in would be a conjunction

In this case the term would be

In fact, the man after he saw his good deeds and bad deeds, Wishes the evil deeds away from him.

Allameh Tabatabai: He writes: "If he said the lover of indecency Wish that was a great distance between him and the action wish he had not done that at all, due to the work was seen to him

In this way, the interpretation that is based on it, we can achieve a moral point. That is the question "visualization actions". Because it is based on other verses of the Quran, Humans, "but their actions" in that day will see.

The result: According to the subjects were expressed And the relationship between the expression if reader can and Contact read the entire verse until It is best aspect But if reader is not capable pause on is most better than «it is possible pause on This raises the question "whether the bad actions are not stock If all actions that day is present

Therefore, it is not necessary to use pause Moanegheh in this verse

The fifth verse: Surah Ma'idah, Verse 26

The first aspect

Means the first

God (Moses) said: This land sacred to them is prohibited they are on the earth for forty years. Wandering remain

Analysis of the first aspect

Second aspect:

The second Means:

God (Moses) said: The land of the sacred forbidden to them for forty years. While they are in land (desert) are wandering.

The second aspect the analysis:

This verse and the verse before it (verses 20 to 26) about the story of the Israelites. In fact, about the time that Moses led his people out of Egypt, and the many miracles of the prophet Isaiah had seen His blessings God gave them one after the other The only thing the children of Israel needed the land to their homeland and independence in their lives. God's blessings prepared for them, provided that they strive for it.

But they disobeyed excuses and changed their fate.

Few point in this verse -In verse 21 of this chapter has made clear that it Allameh Tabatabai about the Holy Land, where it says: "It is not unlikely for the Holy Land, Jerusalem, Damascus or Syria or Palestine, or the whole region Jerusalem Historically, because this region is the cradle of great religions and the prophets of God and the land along the center of monotheism and have been worship of God And so the words "Holy Land" it is fully compatible"

- meant in this verse, the same land that had wandered forty years in it (Land between Egypt and Syria) who was known as Sinai. -

They were told about wandering because they have said to Moses

O Moses! Go you and your Lord, and fight we've been sitting here. Because of persistent "wandered" them Day and night, so that they moved but in no place reached it seems to be spinning around. At the time of Prophet Moses died. Now what needs to be examined in this verse is that

In other words, if the land is forbidden to them for all their wandering for forty years or, the land was forbidden to them for forty years?

Analysis of the first aspect

If pause on **and started from this would mean that the word until «عليهم complete**

Thus, the sanction of the land of the tribe of Israel Absolute and non-temporary but during the forty years of wandering, they are temporary.

Among those who have accepted the aspect can be attributed to Abu Amro Danny He also provided the aspect, the name of those who have accepted this aspect before him, Ikrimah, Qatada, Nafe, Yacoub, and Akhfashan, Abou hatem The Kalbi says: When told the people of Israel **we do not get into the land. God said:**

It is forbidden territory for all of them and none of them were imported into the territory, except for «Yusha son of Nun and Calub bin Nou FIA»

As the word implies, people who believe in the eternal sanctity of the Holy Land, the people say None of those who say, "We will not get into that land," they did not enter and wandering was destroyed and their children after killing the wicked were to enter the Holy Land.

But the two forms of the words entered believers in this aspect

When the children of Israel, Moses said, "We will not get into that territory" Their speech was not absolute, but they speak with (as long as they (the wicked) on it),

The second aspect of the analysis:

If pause and started from this would mean that within forty years of The eternal and absolute ban on entry into the Holy Land, but for forty years.

Must after pause However, in both cases, this means that the result of the sanctions and wandering for forty years.

Among the reason those who know the preferred way:

Another reason is that in verse 21 of the same Surah Allah says about the arrival of the people of the Holy Land

← O my people! The holy land which Allah ordained for you, please entered

That God's people to enter the Holy Land "ordained" and said it was not compatible with their eternal sanctions

Alves stated in this regard: Forty-year ban was temporary and not eternal, because the eternal knowledge, the appearance of the opposed"

Therefore, the sum between so it can be stated that because of the disobedience of their fathers forty years were barred from entering the Holy Land And they all died within a period of forty years and did not enter the Holy Land, but their children and grandchildren, were given the honor of God And with the successor of Moses (PBUH) that "Joshua" was entered into the Holy Land, many commentators considered the preferred way to have interpreted this verse. In support of this aspect of the narration from Imam Sadiq narrated that:

Someone asked from Imam Sadiq about this verse Imam said: Yes, in the beginning God had ordained for them to have a place in the Holy Land And their children after the death of their fathers in the land, and God willing everything will disappears and He will do everything,

The result: It can be concluded that the Israelites went to the Holy Land they were not in eternal sanctions

Thus, the second aspect is the preferred and pauses on and are **correct**

So it seems, use the sign the pause Moanegheh between and Not necessary Instead, it is suggested that the Mark "Z" means a license to be pause with the priority attached and The symbol "J" is used.

The first aspect

The first means: And (remember) when your Lord, the children of Adam from the back and loins, their seed taken And making them bear witness against himself, (and said) I'm not your Lord? (Sons of Adam in reply) said Yes (when God and the angels said): We certify that we () lest you say on the Day of Resurrection: We (the Treaty) were unaware

Analysis of the first aspect: "Yes," says the sons of Adam

The second aspect:

The second means:

And (remember) when your Lord, the children of Adam from the back and loins, their seed taken And making them bear witness against himself, (and said) I'm not your Lord? (Sons of Adam in reply) said: Yes. We certify that we (you're God). (God did) lest you say on the Day of Resurrection: We (the Treaty) were unaware

The second aspect the analysis:

"Yes," says the sons of Adam in the words of the sons of Adam, and the emphasis on the theme of "Yes!"

In this verse, the debate is about some related to words in a previous sentence In promise the sons of Adam, and they know that word related to later sentence, promise to angels and God knows and this controversy has caused scholars pause and initial Suggested placing signs In both sides Moanegheh pause is raised.

In this verse, as well as other verses that were studied in this paper, the impact of localization and pause and initial on interpretation observed

#### *Analysis of the first aspect:*

If pause on "Yes" and begging from that would be complete until yes which can promise the angels, or God, or angels and God. In this case belong to but cannot spoke angels (alone) because in this verse is speaking of a covenant between the children of Adam and God There is nothing else about angels.

Also, cannot spoke of God (alone) because use of the plural with verb and That singular form is given in beginning of the verse does not match.

Thus, we can know the spoke of God and angels can be seen this style in other verses of the Qur'an, For example, for criminals death has been used this suggests that although the subject is God the equipment and the things associated with him. Among those who have accepted this aspect and pause on yes is complete Danny Abuamaro

But the problem is the entered this aspect:

As I mentioned at the beginning of the verse, the treaty between the sons of Adam and GOD

Children of Adam Have witness on themselves not those angels have been witness

So it seems that for the children of Adam associated

The second aspect of the analysis:

If pause on and started with that would mean that the rest of the speak Adams children In this case omitted and Do not say we were unaware of the Treaty on the Day of Resurrection.

As explained in the analysis of the first aspect mentioned It seems more correct that speech of Adam children Because of the covenant between God and the children of Adam and children of Adam were taken to witness themselves.

Thus, the sentence the reason and Expresses

Most commentators accepted this aspect and accordingly has been described verse

Considering that pause on Became the preferred aspect Seems to require the use of the sign is not necessary but pause on emphasized For Contact to the first aspect may mean

To induce to listener

## 3 - The general conclusions of the paper

From what was said, we can conclude that Accurately in valid interpretations Possible to prefer one over the other, there two aspects pause Moanegheh So it seems Can be removed from the Koran Signs pause of Moanegheh instead of them we can use other signs of pause in one of two positions.

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