
Juncture in Arabic: An Optimal Theoretic Approach**Keywords: Juncture, Glorious Quran, Optimality Theory****Hadeel Majeed Hammood****Prof. Ali Abdullah Mahmood****(Ph.D.) Department of English,****Department of English****College of Education for Humanities****College of Education for****Humanities Diyala University, Iraq****Diyala University, Iraq****hadeelmajeed92@gmail.com****dralimah.75@gmail.com****Abstract**

This research examines juncture, as a complicated phonological process that is difficult to mark its boundary features, in Arabic and especially the Glorious Quran (GQ). It aims to investigate the analysis of juncture in the Glorious Quran in the light of modern phonological theory (Optimality Theory), as it has never been analysed according to Optimality theory which is a newest theory. So, it is important to see how this analysis done, putting the influence of Arabic rules on the use of juncture in each Aya and how that effect on the pronunciation of each word in the Ayas. Also, This study examines how juncture works in the light of Optimality Theory and how the different constraints specifies the optimal output in each tableau. Although it is a phonological analysis but different types of constraints, semantic, syntactic and pragmatic ones, are used as they have a role in choosing the best candidate since their existence cause a phonological change and specify where juncture should be found. So, this search identifies the juncture and its types beside a brief description of the model and the analysis. The findings of the analysis have proved that the adopted model (Optimality Theory) is applicable in Arabic context and especially in The Glorious Quran and juncture could be tested according to this model.

1.Introduction

Juncture, which is a phonological process, is problematic since it has the relationship between one sound and the sounds that immediately precede and follow it. It is a para-phonotactic unit which belongs to the boundaries between phonological items. It's difficulty lies in its morphophonemic function with double significance ,i.e. its phonemic because it changes the meaning of the utterance and it is supra-segmental because it is used as a phonological phenomenon that breaking up the whole utterance into groups. As far as Arabic is concerned, juncture represents the boundary between phonetic or phonological units such as phonemes, syllables, morphemes and words.. However , this study is supposed to solve and investigate these problems.

1.1 Significance of the study

The current study has a significance as it encompasses several domains including phonology, and other linguistic studies. First, filling in the gaps in juncture studies; it is hoped that this study will enrich the optimality-theoretic research in Arabic language and it is expected to add new contribution to modern Arabic linguistics which lacks such studies. Also, this study will be of a crucial value for those interested in the linguistic studies in general, and in the study of Arabic phonology in the light of new theories of linguistics. It will also be of importance for non-native Arabic readers when they read the literary texts in general and the Glorious Quran in particular and helping graduate and postgraduate students to understand these studies and presenting a new resource for them.

1.2 Objectives

1. investigating the application of Optimality-theory in analyzing juncture in Arabic.
2. discussing the selected Arabic data in the light of Optimality theory.
3. highlighting the influence of juncture on the phonological structure of the syllables, words and sentences in Arabic context.

2. Literature Review

2.1 Juncture

2.1.1 The notion of juncture

Juncture is a phonological process which is considered as a para-phonotactic unit with a delimitative function. It refers to the boundaries between phonetic or phonological entities such as phonemes, syllables, morphemes, words, intermediate prosodic phrases, and intonational phrases. (Mannell, 2000: 3). As such, juncture is viewed as a type of supra-segmental feature which has most to do with phonemes. It is taken as the allophonic, or phonetic variation at word boundary that is contrastive. So, the appearance of phonetic transmission from one unit to another is very important because it shows a contrast of phonological segments (Saeed and Ahmed, 2011: 649). As a notion, juncture is found in most linguistic literature, even though there may be a difference in the way it has been tackled. This notion was specifically developed by the American Structuralists. It is any of several putative phonological patterns, having the status of phonemes but lacking any intrinsic phonetic content which set up to account for the observed phonetic differences between obviously corresponding sequences of segmental phonemes (Trask, 1996: 189). In Arabic, the notion of juncture is illustrated by different linguists and researchers as a result of the significance of this phenomenon. Al-Kufi (2002: 34-35) defines juncture as the way in which the reader stops reading for a period of time to take a breath and then complete his reading. So, it doesn't mean finish the

reading but to separate between words to clarify the meaning and avoid misunderstanding.. While Ali (2004: 195) explains juncture and its significance status among the scientists of recitation, that juncture depends on the structure of words and sentences. Whenever the sentence is well-formed, acceptable and has a complete meaning, then juncture can be found.

2.1.2 Types of juncture

2.1.2.1 اضطراري (Obligatory) Juncture

It is the first type in which the reader is forced to stop as a result of a necessity to do that such as taking breath, sneeze, crying or any other reason. It is named obligatory because the reader is obliged to stop reading so he can't relate one word or stretch of words to following one (Nasir, 2008: 63). This type of juncture is permissible and if the reader wants to complete his reading , he should return to the word at which he stops and then relates it to the following word (Dawabshe, 2009: 15).

(أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَكَةِ وَالنَّاسِ أَجْمَعِينَ) ال عمران الآية (٨٧)

The reader is obligated to stop at (عَلَيْهِمْ) which gives no meaning for the Aya as it separates between the primate and predicate (mubtada? and xabar ?ina). So, it is necessary to be related with the following to clarify the meaning (ibid).

2.1.2.2 انتظاري (Awaiting) Juncture

This type of juncture occurs whenever the reader stops at specific word which has different recitations in the Aya, then specifies which of these recitation is acceptable or allowed (Al-Themaly, 2004: 12). It is called a waiting juncture because the listener waits the reader till he completes the different faces that are existed in the text (Amina , 2019). The purpose of this type of juncture is to have a time for showing the different readings and its different stories as the following in the following Aya in which the reader should stop at (قُبَلًا) as this word has many recitation, the reader gives the first recitation , then he stops to show the other recitation. This is for each Aya which has different faces of reading and it should be noted that the juncture should take a short period (Dawabshe, 2009: 15).

(... إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبَلًا) الكهف الآية (٥٥)

2.1.2.3 اختباري (Testing) Juncture

This juncture is used for the purpose of testing the status of a particular word in the Aya , so that it occurs at a word not suitable to be stopped at (Al-Themaly, 2004: 13). It is a teaching device where the teacher asks the reader to stop at a problematic word and then asks him whether there is a pause after or before ,affirmation , deletion of segments.

(أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ) النساء الآية (٧٨)

The teacher asked the student to stop at (أَيْنَمَا) to see whether he will separate between (أين) and (ما) or relates them with each other. So, it is a testing juncture to know the good recitation and everything related with the word.

2.1.2.4 اختياري (Optional) Juncture

It is that type of juncture through which the reader will select the word to stop on, then he may begin with the following word or relates the words to gather. It is optional because it depends of the options of the reader, he is free to stop at the word he wants, it is not obligatory or related with such things as getting tired, take a breath or other causes (Al-Amri, 2019: 63-64). There are different opinions related with these subtypes. The scientists depends on three things to classify this type of juncture; the pronunciation, meaning and the general structure of the sentence. In general, the linguists agree on four specific sub-types of optional juncture:

- (A) (Complete) تام
 - (B) (Sufficient) كاف
 - (C) (Good) حسن
 - (D) (Ugly) قبيح
- (A) تام (Complete) Juncture

This type of juncture is a 'complete' because it takes place at the end of certain stretches of speech when they achieve a full meaning and at the end of the stories. This kind of speech is not related to the following neither meaning nor in pronunciation, which means that the Aya is not related with the following in parsing or syntax, it has a complete structure and meaning that can be understood alone. So, the reader should begin his reading with the word that occurs after juncture (Dawabshe, 2009: 17).

(....) وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِي وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (الشورى آية ٨)

Here, the juncture is between two Ayas (4) and (5) because each one can accomplish a complete stretch of speech and can found alone with a complete meaning and structure (Al-Dani, 1987: 132-133). In the discourse of the Glorious Quran, this type of juncture prevails because in certain texts, it may be found two stories belong to two different things. For instance, the following Ayas mark two stories: Noah's and Hud's. There must be a juncture at the end of the first story in order to begin another one (Nasir, 2008: 66).

- (B) كافي (Sufficient) Juncture

Sufficient juncture is that juncture which is preferred to stop at and begins with the following. It is sufficient since it doesn't associate or attached to the following Ayas in parsing (pronunciation) but in meaning. It may be found at beginning or in the middle of the Ayas and at intervals (Al-Amri, 2019: 64). The juncture in the following example is between ayas (3) and (4) which are related in meaning (describing the pious who believe in Allah (The Almighty)) not pronunciation (Themaly, 2004: 15).

(وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ \ وَالَّذِينَ يُؤْمِنُونَ بِمَا

- أُنزِلَ... البقرة الآية (٣-٤))
- (C) حسن (Good) Juncture

This juncture occurs as a result of good and useful speech and this is why it is named good juncture. It is related to the following in meaning and pronunciation, so the reader should be aware to stop at a complete speech in order not to be confused with the ugly juncture (Dawabshe, 2009: 26). Most of linguists and scientists agree that there is a good juncture, but differ in where to

start reading. When juncture occurs at the beginning of the text, the reader should begin his reading after this juncture, but if the juncture occurs elsewhere, it is not allowed to start reading (Ali, 2004: 46). The reader can begin with Aya (3) since the two are related in meaning and pronunciation (in describing the state of praising to Allah (The Almighty).

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \ الرَّحْمَنِ الرَّحِيمِ) الفاتحة (٢-٣)

(D) قبيح (Ugly) Juncture

This juncture cannot occur, as it relates to the following in meaning and pronunciation. If occurs, it will give a different and unacceptable meaning. From a religious point of view, this type is not permissible, causing defamation to Allah (The Almighty), and the reader will not be treated as a Muslim if he deliberately stops (Al-Dani, 1987: 148-150). The ugly juncture in Aya (2) is not acceptable since it separates these two words in which the subject phrase needs a predicate to complete its meaning and the result is an understood speech.

(الْحَمْدُ \ لِلَّهِ) الفاتحة الآية (٢)

3. Methodology

3.1 Introduction

The study adopts the optimality Theory as a model to identify the existence of juncture in the Glorious Quran. Due to this, the research is of a descriptive nature, as it aims to give specific details of juncture in Arabic. The researcher makes use of inductive data analysis, so that unexpected results will come into the fore. This suits the manner in which the researcher hopes to answer some of the critical questions of this study. What is of importance is that the researcher focuses on various factors of Arabic linguistics which influence this phonological process such as supra-segmental features, syllable structure, syntactic structures and semantic realizations of the Ayas.

3.2 Procedures

The first step taken is writing a theoretical background of juncture and Optimality Theory. Then, presenting a detailed survey of Optimality-theoretic approach as it is the adopted model of the study and collecting data from the Glorious Quran for the purpose of investigation. Finally, analyzing the data according to the principles of Optimality Theory and drawing conclusions.

3.3 The Data

The source of data of this research is limited to the GQ from which the examples of juncture have been taken. The selection of the GQ is basically due to its ideal language, abundance of linguistic variables and richness of the examples for the topic in question. This is so because it includes all types of Waqf (juncture) in Arabic. The investigation is based on a corpus of authentic material presented in the sacred text. Authentic, in a way that the written texts and the recordings of actual recitation of the selected Ayas are used. The reason for concentrating on both levels is that, in written texts, the syntactic and the

semantic features prevail through diacritics. In actual performance, the linguistic features, such as the phonological phenomena and discourse markers can be detected. So, the data are collected manually from the GQ (1983). What makes this process easy is that there are certain symbols and notations used to show the type of juncture in this issue. Also, the researcher referred in many times to Tafsir At-Tabary to check the semantic function of the annotated Ayas.

4. Analysis and Results

4.1 The analysis

As a universal phonological process, juncture is considered as a common linguistic phenomenon in the language of the Glorious Quran (LGQ), and it is a distinguishing element in marking the intended meaning of its ayas. Therefore, it can be seen as a phonological / semantic process since it refers to the boundary between a series of sentences (ayas) as far as the LGQ is concerned. The most useful universal constraints that can be used in this analysis are faithfulness, markedness and alignment. The first is related to how the realized semantic / pragmatic meaning of the output (the surface form) of the aya is identical to its input (the underlying form). The second is related to how the aya is well-formed and structured in the output to get the intended meaning. The third is related to how these constraints are used to ensure structural alignment between different linguistic structures of the aya. In terms of being faithful to the sacred meaning of the LGQ, faithfulness constraint dominates markedness constraint. On the basis of overt evidence, and since juncture occurs to mark the boundary of a particular sentence or utterance (aya), it is important in every linguistic analysis to take into consideration the hearer's interpretation of the aya, that is the bidirectional view of the OT. It takes into account the speaker and the hearer's viewpoints. Consider the following aya:

(... وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ...) سورة آل عمران الآية (٧)

(... but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book;) (Ali, 2006: 37), Al 'Imran (The Family of 'Imran, Aya 7)

Tableau (1)

[...?illa ?allaahu wa ?al-raasixuuna fii ?alcilm...]	RM-JUNC	MAX-IO	NOCODA
☞ a.[...?illa ?allaah wa r-raasixuuna fi-lcilm...]		*	*
b.[...?illa ?allaahu wa r-raasixuuna fi-lcilm ...]	*!	//////////	//////////

RM-JUNC= Realized Semantic / Pragmatic Meaning by Juncture (Modified from Kurisu, 2001)

MAX-IO= Input segments should be maximized in the output. (McCarthy and Prince, 1995)

NOCODA= Syllables end with a vowel. (Davenport and Hannahs, 2010)

Through the application of OT, Tableau (1) encloses the two basic components: the input and the output. The underlying form of aya 7 is first stated as an input. "OT proposes that the underlying forms [inputs] are linked directly to surface forms [outputs] through evaluation by a set of constraints" (Davenport and Hannahs, 2010: 198). The several candidates which are supposed to be randomly generated outputs from a single input are evaluated by a set of constraints to select the most harmonic or optimal candidate. The constraints themselves are ranked in a hierarchical way due to their importance for a given language. In this Tableau, the constraints are arranged from left to right as RM-JUNC, MAX-IO and NOCODA according to their importance in the LGQ. [RM >> MAX-IO >> NOCODA] (for >> read "dominates"). The first two constraints represent the faithfulness constraints, while the second one represents the markedness constraint. As far as juncture is the most important constraint, it comes in a higher rank. Therefore, any violation in the higher rank will not give the chance to that candidate to be the optimal one. However, since (a) is the optimal candidate, the violation of MAX-IO and NOCODA do not prevent it from being the winner. Comparing (a) and (b) candidates reveals that though (a) violates both MAX-IO and NOCODA constraints, it is still the most harmonic one because these constraints are in the lower rank. In addition, the competing candidate (b) violates the more highly ranked constraint, that is the RM-JUNC. The first violation of MAX-IO occurs because certain consonants of the underlying structure are either assimilated, reduced or elided: [ʔal-raasixuun] → [r-raasixuun] (the definite article [ʔal-] is assimilated into [r]. A well-known process in Arabic is that the [-l] of the definite article /al/ or /il/, assimilates totally to the following [+coronal] consonant of the defined word (Watson, 2007: 216). The long vowel in [fii] is reduced to a short vowel [fi] and the definite article [ʔal-] has undergone elision process resulting in [l]: [fii ʔalcilm] → [fi- lcilm]. Moreover, the second violation of NOCODA takes place because the underlying word [ʔallaahu] which is structured as CV.CCVV.CV syllables ends with a consonant as a coda instead of a vowel [ʔallah] in the optimal candidate for the sake of preserving the sacred meaning of the Aya due to Waqf Lazim (obligatory juncture). A typical light syllable in Arabic is of the form CV, i.e. light syllables are always open (Watson, 2011: 2). Here, the RM-JUNC as a faithfulness constraint is more important than NOCODA as a markedness constraint. On the other hand, for the second reading of Aya in (b), a fatal violation of the higher constraint RM-JUNC occurs resulting in spoiling the whole meaning of the Aya. This reading does not make a break at the point where Waqf Lazim is marked between [ʔallaah] and [r-raasixuun], and this will

run the two sentences of the Aya together. In this case, the construction will be read as: Allah and those who are firm in knowledge know the hidden meanings of the GQ. This will make Allah and those people at the equal footing which is not the intended meaning of the Aya stated by Allah (The Almighty). This is impossible because the LGQ is usually the sacred and divine language of the Holy Book (Quran); for Muslims, it constitutes the actual words of God as they were revealed to the prophet Mohammed (Blessings and peace of Allah be upon him) which are "outside the limits of space and time, i.e., have existed "before" time began with the creation of the world" (Ferguson, 1959: 330). If this juncture occurs for one reason or another, it is called Waqf Qabeeh (ugly juncture) (Al-Baraja, 1993: 26). Generally, it is obvious that the translator is aware of this phonological process in his translation of Aya 7 marking a terminal juncture between the word Allah and "Those who" , resulting in two different but related sentences; each has a particular meaning: No one knows the hidden meanings of the GQ except Allah (for first part of the Aya before juncture), and Those who are firmly grounded in knowledge say: "We believe in the Book", (for second part of Aya after juncture).

In the analysis, the components of the language may interact to shape the semantic function of an utterance. The LGQ includes strange syntactic patterns used for particular functions. For instance, the fronting of object and the delay of the subject is a technique followed throughout certain Ayas. Consider the analysis of the following Aya:

(وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ) فَاطِرُ الْآيَةِ (٢٨)

(...Those truly fear Allah, among His Servants, who have knowledge: for Allah is Exalted in Might, Oft-Forgiving) Fatir (The Originator or Creation, Aya 28) (Ali, 2006: 302).

Tableau 2

[?innamaa yaxšaa ?allaha min Çibaadihi ?al Çulamaa?u ?inna...]	OBJ-FRONTING	RM-JUNC	MAX-IO['V]	*3μ
☞a-[?innamaa yaxšaa llaha min Çibaadihi l-Çulamaa? ?inna...]				*
b-[?innamaa yaxšaa llahu min Çibaadih ?al-Çulamaa?a ?inna...]		*!	////////	//////
c-[?innamaa yaxšaa l-Çulamaa?u llaha min Çibaadih ?inna...]	*	*!	////////////////	//////

OBJ-FRONTING = The object of a sentence must be fronted for semantic restriction. (Sibawayh, 1968)

MAX-IO['V] = Stressed vowels in the input have correspondents in the output. (Kiparsky,2000)

*3 μ = No trimoraic syllables. (Kager 1999)

Sibawayh (1968) believes that the OBJ-FRONTING in this part of Aya is intentionally done for the purpose of achieving a particular semantic restriction. Here, we have two readings: if the process of fronting object occurs, the meaning is specified to a special group of people: it is only those who have knowledge among His slaves that fear Allah (Al-Qortoby, 2006: 375). In this case the pronouncing word (Allah) is in an accusative case in a place of object, while [ʔal- ʧulamaaʔ] is a delayed subject. If this Aya is read with the nominative case, i.e. the pronouncing word (Allah) is the subject and [ʔal- ʧulamaaʔ] is an object as read by Omar bin Abd-el-Aziz narrated on Abi Haneefah, the meaning of [yaxšaa] is not 'fear from'. Instead it is metaphorically used giving the meaning of 'to dignify or to regard somebody with admiration' (Ibid: 377). Third, if [ʔal- ʧulamaaʔ] is fronted as a subject, the meaning will be different, i.e. [ʔal- ʧulamaaʔ] fear nobody except Allah. So, the meaning of Aya as it is set more comprehensive than neither in the subjunctive mood nor in the subject-fronting. Therefore, the OBJ-FRONTING constraint gains the priority in the order of assigning the optimal candidate. Its sacred meaning is also confirmed and restricted by sufficient Waqf at [ʔal- ʧulamaaʔ], and not at [min ʧibaadihi]. If it occurs like this, the meaning will be completely different and spoiled, i.e. it has a blasphemous connotation.

However, central to the analysis of OT is the connection between the faithfulness and markedness constraints. These universal constraints are rankable due to their semantic and syntactic importance. In this Aya, the syntactic structure of this sentence is influenced by the semantic selectional restrictions which impose the fronting and delaying of certain linguistic constituents: OBJ-FRONTING and subject delay. The intended meaning of this Aya will be different if neither of the above syntactic processes are applied. Moreover, the phonological process of Waqf also plays a role, but it is not as important as the OBJ-FRONTING for required semantic function. Turning now to the content of Tableau (2), (a) is the most harmonic candidate since it has the least violation of constraints. OBJ-FRONTING and RM-JUNC constraint prefer (a) as it is explained earlier. Moreover, the candidate (a) obeys MAX-IO['V] constraint in which the stressed vowels in the input word [ʧula'maaʔ] are still stressed in the output form because it is a final super-heavy syllable that carries stress (Watson, 2011: 2). For the last constraint *3 μ , (a) records violation since the last syllable of [ʧula'maaʔ], which is trimoraic (having three moras), is not allowed in Arabic. Here is an explanation from Kager: "high-ranking Stress-to-Weight (If stressed, then heavy) and *3 μ have the effect that all stressed syllables are bimoraic" (1999: 268). On the other hand, candidate (b) is unable to satisfy the second higher-ranked constraint RM-JUNC resulting in fatal violation in relation to the unacceptable explication of this Aya mentioned

above. As far as candidate (c) is concerned, it violates OBJ-FRONTING and RM-JUNC, and as such it lowers the possibility of being chosen as an optimal candidate.

(إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۗ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ) الانعام الآية (٣٦)

(Those who listen (in truth), be sure, will accept: as to the dead, Allah will raise them up; then will they be turned unto Him.) Al An'am (The Cattle, Aya 36) (Ali, 2006: 81)

Tableau 3

[... yastajiibu ʔallaðiina yasmaʕuuna wa ʔalmawtaa yabʕaθuhumu ʔallaahu...]	RM-JUNC	MAX-μ-IO	*MORA[V]
☞ a-[...yastajiibu llaðiina yasmaʕuun wal-mawtaa yabʕaθuhumu llaahu...]		*	*
b- [..yastajiibu llaðiina yasmaʕuuna wal-mawtaa llyabʕaθuhumu llaahu ...]	*!	////////////////	////////////////

MAX-μ-IO= Every mora in S1 has a correspondent in S2. (no deletion of moras) (McCarthy and Prince 1995, Moren 1999)

*MORA[V] =No mora is associated with a vowel (Moren, 1999)

Tableau (3) shows that candidate (a) is the optimal one where Waqf Lazim (obligatory juncture) occurs in a supposed recitation of the Aya. It obeys the constraint (RM-JUNC) which outranks the other two constraints. The recitation in (a) introduces the actual meaning of the Aya, that is, it is only those who listen to the message of the Prophet, will respond, but as for the dead (disbelievers), Allah will raise them up to life (At-Tabari, 1994: 248, vol.3). However, there is one violation of the second constraint (MAX-μ-IO made by candidate (a) but this doesn't prevent the candidate to be the most harmonic one. So, RM-JUNC constraint presents the occurrence of juncture as the most important phonological process that offers the intended meaning of the Aya; otherwise there will be misunderstanding (Heada, 2013: 6). So, it is clear that the violation in the lowered rank is not as important as the higher one, but still must be an explanation for that. Candidate (a) violates the second constraint (MAX-μ-IO) because, in the underlying structure [yasmaʕuuna] (CV.C CV.CVV. CV), the mora is attached to the vowel of the last syllable CV (monomoraic). This vowel is deleted in candidate (a), and [yasmaʕuun] is parsed as (CV.C CV.CVVC) where the last syllable is a super-heavy syllable (trimoraic). In fact, the deletion of the last sound /a/ causes this change. In Arabic , this deletion

occurs because Waqf (juncture) is not allowed on a vocalized letter (Mutaharik) but on a quiescent letter (Sakin) (Altalakani,1971: 5). Moreover, there is no violation of the third constraint (*MORA[V]) since there is no mora associated with the vowel but with the consonant in the last syllable of [yasmaQuun] . However, this does not make any difference in the process of evaluation since (a) gets the satisfaction of RM-JUNC at the first place. It is obvious that the ranking order puts them in this way because the faithfulness constraint MAX- μ -IO must outrank the markedness constraint *MORA[V]. Even this will not make any change in terms of optimization of the candidates. Concerning candidate (b), it does not satisfy the high rank faithfulness constraint (RM-JUNC). So, there happens a fatal violation. The violation occurs because the reading of the second candidate does not touch upon the intended meaning of the Aya when juncture is not paid attention to. It is interpreted as: both the alive and the dead listen and respond to the speech of the Prophet (At-Tabari, 1994: 248). Of course, this is illogical in natural context. Thus, the standard constraint (RM-JUNC) prohibits candidate (b) from being an optimal one, and leads to the selection of (a) on allowable juncture of its output.

4.2 The results

The analysis shows that the adopted model is applicable in Arabic context and especially in The Glorious Quran and juncture could be tested according to this model. Concerning the constraints, there are general phonological constraints used in the analysis since OT is universal and could be applicable in different languages but the way, in which these constraint are used, are different. Also, their hierarchy is different from one Aya to Another as their important in each word. Along with, the researcher found out the significance of juncture and its great role in each Aya and how that could affect the meaning of Aya, otherwise there will be misunderstanding and this is clear in all Ayas as the absence of juncture weakens the meaning or give another one that is not suitable and not acceptable since it turns the meaning to another way. Also, it is clear that in most of the tableaux the RM constraint is the higher ranked one as it is the most important one in the analysis because this shows how juncture as a phonological process could affect the meaning of Aya. As more than one interpretation can be found in accordance with where the juncture used. Also, as a phonological process, how juncture influences on the structure of the syllables ,words and sentences and how that could be related with the phonological rules of Arabic. Furthermore, this study revealed the ranking of OT constraints, and which one is the most frequent. The RM-JUNC constraint is the preferred one in each tableau as it is related with how juncture as a phonological process affects the semantic/ pragmatic meaning of the Aya. Because getting the intended meaning in the light the OT and according to the presence of juncture, is the goal of this study which is achieved.

5. Conclusion

The following conclusions can be drawn from this study:

1. The adopted model\ (Optimality Theory Model) is applicable toThe Glorious Quran and it is proved that juncture is widely used in the Glorious Quran with different types, complete, sufficient, good and ugly juncture.
2. Concerning juncture, it is clear that juncture has a phonological influence on the words and this will cause different pronunciations. Also, the constraints used in the analysis are taken from the Arabic rules and making them as a constraints. These approve that the Glorious Quran could be analyzed phonologically according to Optimality -theoretic approach.
٣. Finally, juncture has a great role in the recitation of the Glorious Quran and must be taken and learned as an aspect of learning. The status of juncture as a phonological process is very important as it enters into the Arrangement of the Glorious Quran. So, there is no confusion and no overlap of meaning by applying the Optimality-theory to choose the optimal candidate of the Aya.

الوقف في اللغة العربية : النظرية المثالية منهجاً

الكلمات المفتاحية : الوقف ، القرآن الكريم ، النظرية المثالية

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المخلص

تتناول هذه الدراسة الوقف والذي يُعتبر ظاهرة من الظواهر الصوتية المهمة في القرآن الكريم وتفترض هذه الرسالة إمكانية تحليل اللغة العربية وخصوصاً القرآن الكريم وفق نظرية المثالية والتي تُعتبر إحدى النظريات اللغوية الحديثة. وتهدف هذه الدراسة الي تحليل الوقف في القرآن الكريم وفق هذه النظرية والتي تُتبر الأسبق بالنسبة للنظريات الأخرى وكذلك تهدف الى معرفة مدى تأثير قواعد اللغة العربية على استخدام الوقف في القرآن الكريم ومدى تأثيرها على لفظ المقاطع الصوتية.

ولغرض تحقيق أهداف البحث، هناك قيود مختلفة تم استخدامها من أجل الحصول على العنصر الأفضل. هذه القيود قد تكون صوتية، دلالية، نحوية أو تداولية لما لها من تأثير في إحداث تغييرات صوتية من أجل تحديد الامكان الي من الممكن استخدام الوقف فيها وهذا أن دل، يدل على مدى علم الأصوات العربي في اختيار نوع الوقف المناسب لكل أية.

بينت نتائج الدراسة صحة الفرضيات الي تبنتها وهي أن النظرية المثالية قابلة للتطبيق في السياق اللغوي العربي وخصوصا في القرآن الكريم وختم البحث ببعض النتائج

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