

خامساً : الملخصات باللغة الإنجليزية

The Situations of *Shāṭibiyyah* with *al-Taysīr*

Dr. Abdul-Raheem B. Abdallah Al-Shinqeeti

This research explains the relationship between the *Shāṭibiyyah's* poem and its source (*al-Taysīr*-Book in the seven readings) by al-Imām Abū °Amr al-Dānī.

The research presented four cases of the *Shāṭibiyyah* with *al-Taysīr* as follows:

1. The coincident of the *Shāṭibiyyah* with *al-Taysīr*.
2. The excess of the *Shāṭibiyyah*.
3. The lack of the *Shāṭibiyyah*.
4. The disagreement of the *Shāṭibiyyah* with *al-Taysīr*.

Each of these cases has scientific and systematic sides and each side was presented in its section and was discussed in details separately with illustrative examples, so the object of this research is to explain the situations without investigating of their positions.

The most important results are the following:

- The Situations of the *Shāṭibiyyah* with *al-Taysīr* are not limited to the coincident case, but there are also the excess, lack and the disagreement of the *Shāṭibiyyah* with *al-Taysīr*.
- The dominant case of the situations of the *Shāṭibiyyah* with *al-Taysīr* is the case of the coincident in both scientific and systematic sides.

Each case can be dealt with in an independent research

that contains all the situations of the coincident, the excess, the lack and the disagreement.

**Guidance for the confused person who thinks
there is no parallel understanding
(*mafḥūm mukhālif*) in the Quran**

Dr. Ali B. Jared Al-Anzi

All praise is due to Allah alone and peace and blessings be upon the Prophet Muḥammad who is the last and final messenger.

The title of the study was: “Guidance for the confused person who thinks there is no *mafḥūm mukhālif* (parallel understanding) in the Quran.”

The study is centered on the issue of the *āyahs* (verses) of the Quran of which it is said that there is no parallel understanding to be derived from them and hence no rule can be established from a restrictive clause in these ayahs based upon the principle of parallel understanding despite the fact that the general ruling held by many scholars, both past and present, is that the restrictive clause establishes parallel understanding.

I believe that I have thoroughly examined the *āyahs* (verses) which are at the centre of the debate surrounding, this issue that meets the previously mentioned condition. In the course of the study, the argument of those who hold that any restrictive clause, condition or description in a Quranic

ayah has no parallel understanding. The proof used to substantiate this claim was examined along with the proofs and evidences for those who hold the opposing view were also examined.

I concluded the study with an explanation of what I felt was the strongest position and the reason why based on the research examined through out the course of this study. Also, there was a particular attention given throughout the study on the important concepts and nuances established by the scholars with regards to a restrictive clause in an *āyah* of which it may have been said that there is no parallel understanding with regards to it.

The Clearness (*Izhār*) in position of Unclearness (*Idmār*) in the Holy Quran

Dr. Abdul-Razzaq Hussein Ahmad

This research dealt with an excellent eloquent style that came in the Holy Quran. This style is called "Clearness in position of Unclearness."

The research contained on introduction and five subjects. The introduction concluded the importance of the topic and the previous studies related to it.

The research aimed to define the terms: Clearness and Unclearness. Within this definition, the research pointed to the relationship between the two terms. All this came with many proofs from the Holy Quran.

The research presented the different opinions among scholars and it explained their different opinions.

The research explained the eloquent purpose of the two terms in the Holy Quran.

Finally, the research explained the most famous interpreters who concerned more about the subject.

The research came to a conclusion which contained a lot of results. The research also mentioned a list of sources and references containing the scientific material.

The *Ishmām* in Arabic language, its reality, and types

Prof. Ghanim Q. al-Hamad

The *Ishmām* is the term which is used to call many phonetic phenomena in Arabic language in general and reading Quran specifically. Sometimes there is a confusion between that happens to some learners. So this research came to study these phenomena, to reveal the reality of all of them, to stand on the efforts which were made by the Arabic scientists in studying them, and in what can the modern phonetics lesson do in simplifying its studying and understanding.

This research deals with phenomena in four sections:

1) The *Ishmām* between the linguistic significance and the conventional significance.

2) The *Ishmām* standing: this type is belonging to the standing on the final part of the word. It points by *ḍammah* and by *sukūn* with the preparation of lips to pronounce with *ḍammah* without any sound. This refers to the type of point which is used in linking.

3) It belongs to *Ishmām kasrah* the first part of the conjugate *Ishmām* tripartite verb which is *muʿtal al-ʿayn* and if should be passive voice *ḍammah*, like in *qīla*, *bīʿa*, and *sīra*. It refers to the origin of the verb which is on the meter of (*fuʿīla*).

The research also tried to reveal the reality of the point in the system of the main and minor cardinal vowels.

4) The phonetic *Ishmām*: this type is specialized in giving one sound the characteristics of another sound like the pronunciation of (*ṣād*) in (*maṣdar*) which the (*zāy*) sound which mean the pronunciation of (*ṣād*) is considered. This is considered as one of the partial and deficient phonetic publicly similarity.

The Interchanging of (*illā*) and (*ghayr*) in their language and the Holy Quran

Dr. Mustafa Fouad Ahmad

This paper displays the interchanging of the Arabic articles (*illā*) and (*ghayr*) in their usage of the language; i.e. (*illā*) and (*ghayr*) may occur in alternation.

It also mentions the rules of these two articles when each

one would mean “an exception” at one case and “a description” at another.

The researcher also explains the congruity of the two and their disagreement in their occurrence giving examples from the verses of the Holy Quran, and showing their alternation in each occurrence.

The researcher supports his thesis using the finding of early scholars of Arabic for each verse of the Holy Quran, that contains (*illā*) or (*ghayr*).

**Tracts on obligatory *waqfs* and articulations
of disbelief in the Holy Quran
Studied and edited by**

Prof. Omar Yūsuf ʿAbd al-Ghanī Hamdan

This paper presents edited texts for the first time on the obligatory *waqf* (*al-wuqūf al-mafrūda*) and forbidden *waqf* (unpermitted pauses) in the Quran. They are a part of (*ʿIlm al-waqf wa-l-ibtidā*) (the science of pause) and of the literary genre (slip of the reader), which addresses the fault or error in Quranic reading during the prayers. Although some of these sources have been printed, a lot of them still remain as manuscripts.

This treatment includes within it many issues. The most noticeable is the legal aspect, which looks at the subject matter of prayer and its acceptance and legality or otherwise. This aspect has received independent chapters in

the *fiqh*-books by Ḥanafī scholars, especially of the later generation, and in separate works discussing this subject. In addition, the aspect of the doctrine of monotheism and faith was influential in the science of pauses. Such topics included the question of the “blasphemous” reader and the “blamable” listener at the time of slippage, intentionally or inadvertently, was a topic of consideration and attention between *mukaffir* (the minority) (who considers the reader as infidel) because of disruption of the meaning and non-*mukaffir* (the majority) because the intention of the reader is positive.

All of this reflects the presence of the phenomenon and the spread among the non-Arab Ḥanafīs, prompting many scholars to activate the system of standards and instructions, which they pointed to and talked about in their treatises and works with the purpose of sparing the reader from falling into the fault.

All that enriched these issues with further consideration and more surrounding and deepened the level of discussion of their subjects with which it served the religion and its people; Praise be to God.