

رابعاً: الملخصات باللغة الإنجليزية

**Mushaf of Tübingen University No (MaVII165) : Descriptive
and Analytical study**

Dr. Bashir bin Hassan Al-Himyari

The researcher began his research by butting a plan containing : a preface, four themes and a conclusion.

In the preface, the researcher explained that the copy of the Holy Quran is studied through three phases: One of these, the outside shape of the copy of the Holy Quran, of which this research is concerned with.

The researcher went on to show the importance of these copies in the ways of writing, then he mentioned some general information about ways the kinds of calligraphies and their beautiful forms.

In the first theme he mentioned that which is concerned with the description of the copy of the Holy Quran: its paper, the kind of the calligraphy and the way of the booklets.

In the second theme the research mentioned the ways of writing and the individuality which these copies of the Holy Quran are distinguished by. He also mentioned the writing of the copies could be modified and corrected.

In the third theme the research talked about the (Dots) and the recitations. He talked about the circular red dots (*Iarab dots*) and the rectangular black dots (*Iajam dots*).

In the fourth theme he discussed the verses' number by giving a brief introduction in the number science and its importance and the kinds of forms used in teaching the commas and the beautiful commas between the *Surats* and some information about the *Surat*.

The research concluded by the recommendations and the results which had benefited through this study.

Different numbering in Surat Al-Fatiha Verses
and its guidance and effect
Dr. Nasser bin Saud Alquthami

One of the most important issues related to the difference in numbering verses is that which concerns with *Surat Alfatiha*.

This is because it is the greatest Surat in the Holy Quran. For this reason, it should be studied to show the difference between the recitations of different reciters.

The study aims to the following:

- 1-To show the reasons for the difference in numbering the verses of *Surat Alfatiha*.
- 2-To know the difference of the verses positions and their numbers.
- 3-The guidance of different numbering and the ways of numbering.

- 4-To know the effects and the rules in numbering the verses differently.
- 5-The reconciliation and the gathering of the disagreeing sayings and opinions in numbering *Alfatiha* verses.

The most important results:

- 1-The difference in numbering the verses of the Holy Quran and its varied ways resulted from different quoting and different narration.
- 2-Steady of the beginning of some verses which means that there is no addition or decrease in the Holy Quran.
- 3-Most scholars, recitors, commentators of Holy Quran, scholars of *Hadeeth* and dectrines said that the verses of *Surat Alfatiha* are seven verses.
- 4-Opinion is divided whether the (*Basmalah*) should be numbered as a separated verse or not. Also opinion is divided in : "The way of those on whom you have best owed your Grace". Which diligence has led to it, but it doesn't differ with the text.

Arabic Language Sciences in Al-Shatibya's Rhythm

Inductive and Descriptive study

Dr.Abdul-Raheem bin Abdullah Al-Shiqeti

The research presents some Arabic Language sciences clearly shown in Al-Imam Al-Shatibi's Rhythm "*Hirz Al-Amani wa wajh attahani*" .

It present this in the matter of originating the procedure that the author followed in presenting the recitations of the Holy Quran.

It also represents and originates the methods of the recitors and it also explains the ways and kinds of the recitations besides forming the scientific issues and others.

The researcher did that in order to explain the relationship between the Quranic recitations and the Arabic Language Sciences. He also aims to show the studiers of the recitations and the researchers in this field the effort that Al-Imam Al-Shatibi had done the best in showing this relationship so that they can benefit from that for understanding the scientific issues dealing with this topic. They should also follow Al-Imam Al-Shatibi in the manner of perfect writing and the best way of choosing the suitable forms.

The basics of job ethics

from the perspective of the Holy Quran

Dr.Mohammed Mahmoud Alsawadah

This descriptive study which was entitled as (The basics of job ethics from the perspective of the holy Quran) came as a trial to reveal the aspects of interest of the quran in the subject of job ethics, especially the basic ones(strength, honesty, memorization and acquaintance) through reading quran verses which indicated that frankly and tracking meanings and significance in the

specialized resources in order to evoke quran guidance and methods in crisis management and then benefit from the results in facing ethical and economic problems in this era of time.

The study had many results: The Quranic theory is based on that ethics and values are the monitor to man behavior and activities. Work is strongly connected with them.

Values are effective factor in the success or failure of the individual. Of the most important characteristics of the quranic theory in crisis management is the activation of self control concept and the strength ending of conscience in the sense of employees which reflect a virtuous image of the ethical values in life.

The Deceaseds' Benefit from Quran Reading

Dr.Munirah bint Mohammed Bahamdan

This issue is linked to a matter of faith that represented in the relationship between the living and the deceaseds' ; and its prevalence in many countries has created a clear dissension between the scholars of jurisprudence in whether to consider it permissible, prohibited or an innovation : "doesn't go with *Sunnah*" . The resulting radical strictness or leniency comes from the misconceptions and disagreement between scholars; how much the deceased benefits from the Quran being read for him/her and what has been prohibited unanimously by the

scholars of jurisprudence. The scholars have consistently agreed that the souls of the deceased benefit from the efforts of the living in two ways: what the deceased had done during his/her lifetime and the supplications of Muslims for him, and asking Allah for His forgiveness and giving out charity for him/her. The scholars disagreed over how the deceased benefits from the reading of the Quran. Scholars believing that the deceased benefits from it give three options:

1) The deceased benefits if the reader bestows the reward of his reading to the deceased, the *Hanafis* and the later followers of Malik, go with this opinion and it is the doctrine of the *Hanbalis*.

2) The deceased benefits on the condition of supplication, which is the choice of the *Shafi'es*.

3) It is beneficial through proximity, which is required by some of the *Malikis* and *Shafi'es*. The best-known ruling among the followers of Malik and the Imam Al-Shafi'e and some Hanbali followers is to prohibit it. They use as evidence Allah's words: "That man can have nothing But what he strives for;"⁽¹⁾ The scholars who accept it, use supplication as an analogy as well as the consensus that the deceased benefits from the prayers and he requests for forgiveness from the living, in addition to

(1) Yusuf Ali's translation

<http://www.internetmosque.net/read/english_translation_of_the_quran_meaning/53/39/index.htm>

texts that they believe in include recitation. The predominant ruling is that there is no clear text in the Holy Quran or the Prophet's (Peace be upon Him) *Sunnah* which permits or prohibits it. The best choice is to keep to what has been proven and to prompt people to follow what has been verified by the scholars' consensus as the strongest choice. It can also be said that adding the reading to prayers from the texts is under consideration. Therefore, if a person follows it using diligence or imitating those who accept it, it should be suitable, whether the reader considers it as a gift of his reward or a continuation of supplication. Priority should be given in hope that Allah's Mercy and Grace will benefit the deceased in the same way as intercession and supplication and others. May Allah guide us to the right path.

The Following in the matter of the Listening - Aresearch

regarding the listening to the Holy Qur'an

Dr. Osama bin Abdul-wahab Alhayani

This topic addressed the issue of the individual obligation of listening to the Holy Quran during in prayer and outside it, and the compiler, *Sheikh Yahya bin Omar*, famously known as (*Munqari Zadeh*) (d. 1088 AH), mentioned the statements of the *Ahnafs* on this issue according to the verse:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ، وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ [الأعراف: ٢٠٤].

"When the Quran is read, Listen to it with attention. And hold your peace: That you may receive Mercy".

And he did well excelled in presenting their school of thought committing himself to an objective, where he envisaged to mediate between lengthening and conciseness , in order to clarify a matter of much controversy and debate. Then came our work to shake the dust from this topic, and offering it to the studiers and those interested in the matter, investigated and corrected according to the rules of analysis of text known today. And despite the fact that the value of every scientific work is linked to what new ideas it offers. The importance of the research falls under modest amount of independent writing on this subject, in addition to containing the manuscript sources, making it worthy of publication.





ABSTRACTS OF THE ARABIC PAPERS

