

**Linguistically valid modes that are invalid in recitation:
its concepts, sources and provisions: Foundation study**

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Praise be to the Almighty Allah alone, Blessings and Peace be upon who no prophet after him:

This is a research on «Linguistically valid modes that are invalid in recitation: its concepts, sources and provisions». It aims to clarify the modes that are valid in terms of language and mentioned in the books of interpretation of the Holy Quran but they are not permissible to be recited and have no authentic narration.

These valid modes are often mentioned in the books of the meaning of Holy Quran and its' authors were scholars having deep knowledge and skills in Arabic language. So they were very interested in vindicating the readings of Holy Quran whether they are authentic or not. Furthermore, they also explained several types of reading of the Holy Quran in terms of language whether they are narrated or not.

When thinking in objectives for this work, it appears that there are some justifications that can excuse for their work. Especially, they are scholars who have honest purposes and noble objectives in the matters and topics which written by them.

There are others who look at this matter from a different angle, that this work is not beneficial. Because it may be misunderstood to mean that everything which is authentic linguistically it could be recitable. Then it would be repugnant.

Therefore, it was necessary to clarify the right in this matter with excuse for those who adopt this attitude, and warn about what might be misunderstood.

(Tā' at-Ta'nīth) between the language, recitation and the Othmanic Orthography

Dr. Mohammed Sharei B. Sulaiman Abuzeid

The Feminine Sign in the Arabic nouns (*Tā' at-Ta'nīth*) has had different vernacular languages in Arabic. Therefore the Feminine Sign was written in the Othmanic Orthography in accordance with those dialects, and this was also the case with the canonical readings of the Quran.

In this research I aimed to present the eloquent Arabic dialects in stopping by the feminine sign, how has it been written in the Othmanic Orthography, and the accordance of the recurrent authenticated recitations to those languages and the Othmanic Orthography.

Surat As-Saff : Acommentary and Objective Study

Dr.Huda Bint Abdallah Al- Dulaijan

This *Sūra* treated a crucial subject, which is calling for unity in the Muslim community, and stressed that by diversification of methods of Qur'anic discourse.

This *Sūra* can be divided into: introduction and five basic sections:

The introduction includes the importance of the topic, the reasons for his choice, the research methodology, and research plan.

Section I: It includes the opening of the *Sūra*.

Section II: The main topic of the *Sūra* (Calling the believers for unity)

Section III: Giving examples in the unity of the Prophets, peace be upon them.

Section IV: Intimidation from the incision of the unity.

Section V: Penalty Reward for unity.

I explained so far as possible what this *Sūra* included commands, prohibitions, giving examples, preaching, persuasion, intimidation, her end, and what is given as an example from the story of *Anṣār Allāh*.

I ended the article with the most important results and recommendations.

Prophet's sayings related to two Suarts of Al-Eklas: collection and study

Dr. Ahmed B. Umar B. Salim Bazmool

The article aims to collect the *ḥadīths* related to the reading of: 'Al-Eklas' 'sincerity, and then to distinguish between acceptable and not acceptable ones.

The reason for the collection of the material is due to several things, including:

- Many information related to the recitation of both *sūras* in prayer.
- What is known from statements of the '*Ulamā*' concerning the virtues of recitation of these two *sūras* in prayer.
- Statements of the '*Ulamā*' about their benefit and the benefit of their recitation in some prayers.

I divided the article in an introduction, preface, three goals and a conclusion.

I also divided the *ḥadīths* into two parts:

The first: The *ḥadīths* concerning reading them in obligatory prayer.

The second: The *ḥadīths* concerning reading them in optional prayer.

I wrote this paper in the following steps:

- Collecting together what I found in *ḥadīths* concerning reading these two *Sūras* at the same time in both obligatory and optional prayers.
- If one *ḥadīth* is mentioned by a group of *Ṣaḥāba*, believers then I took only some of his transmissions, when the text is known to be authentic. If the transmission was weak, I will gather all what I had known.
- I arranged the *ḥadīths* on the topics.

I found 15 different verses concerning reading these two in obligatory prayer or optional, although the confirmed ones are four only: The two *rak'as* of Fajr, the two *rak'as* of *Maghrib*, *ṣalāt al-witr* and the two *rak'as* of *tawāf*.

May peace and blessings be upon our Prophet Muhammad, His family, and all His companions.

Prayer of the Prophets in the Holy Quran:

Rhetorical and Analytical Study

Dr. Abdul-Rahman B. Rajaallah Al-Sulamy

This paper deals with the verses of prayer of the prophets in the Holy Quran and makes an analytical-rhetorical study.

The author talks about the purposes of the calls of the prophets and their demands that they confirmed for their peoples, themselves and their families.

The paper also studies the linguistic construction of the prophets' prayers in addition to the rhetoric of proportionality, similarity, and diversity.

The paper finally concludes highlighting the most important results and recommendations.

**Ibn al-Najjār al-Dimashqī’s Book “Al-Qawā’id al-ḥisān
fī i’rāb umm al-Qu’rān”: A Critique**
Dr. Ammar Ameen Al-Daddoo

This paper tackles three issues in the life and works of Ibn al-Najjār al-Dimashqī (d. 376 AH). More precisely, it offers a description and an analysis of his book “*Al-Qawā’id al-ḥisān fī i’rāb umm al-Qu’rān*”. Firstly, it describes his life and death, teachers and disciples as well as his scholarly status in his time, which nobody has mentioned before. Secondly, it considers another grammatical work of his to be described for the first time ever here. Thirdly, it asserts that Ibn al-Najjār was not a mere Quranic reciter but rather a great grammarian whose approach linked the theoretical grammar and the practical one drawing attention to the importance of Quranic grammar or parsing in understanding the Quran and regulating and standardizing Arabic grammar rules.