

رابعاً: الملخصات باللغة الإنجليزية

**(SAKT) Pause in the Recitations:**

**Types, locations and directing**

**Dr.Hatem Altamimi & Dr. Taqudeen Altamimi**

This study implies the definition of (SAKT) pause in the recitations of the Holy Quran focusing on type and locations where that pause occurs . The study mentions the instructions for each kind regarding to semantics, syntax and phonetics.

**Recurrence of Recitations**

**and Ibn Aljazari's Attitude towards it**

**Dr. Mohammed Yahia Alsheikh Jarallah**

This research deals with collecting and studying the speeches or statements related to recurrence of the Quranic recitations and Ibn Aljazari's attitude towards it.

I divided this research into: An introduction including the talk about the grace of the Holy Quran.The introduction also includes the importance of the subject and why was it chosen. It also contains the research plan and its procedure. Then it includes a preface: which defines both the recurrence and the recitation according to language and term.

After the preface, comes the first chapter that contain six researches talking about the scholars' saying on the topic of recurrence, beginning by mentioning the names of those who said : The Ten Recitations were recurred to the prophet (*peace be upon him*). Then come the names of those who said : The Seven Recitations were recurred to the Prophet and not the other three recitations.

The research also mentioned the names of those who said: Some of the Ten Recitations have the recurrent and the true chain of persons didn't reach the limit of recurrence.

The research mentioned the names of those who said: The recitations are recurrent but away from the performance.

It also mentioned those who said: The recitations are not recurrent but they are individuals (*āhad*).

It also mentioned those who said: The Seven Recitations were recurrent from the reciters and not from the Prophet (*peace be upon him*).

The second chapter is about Ibn Aljazari's attitude towards the recurrence of the recitations. This chapter includes six researches that contain Ibn Aljazari's sayings about the recurrence in his three books :(*Munjed Almuqr·en*), (*Alnashr*), (*Faibat Alnashr*).

After that I mentioned the scholars' sayings that said: The Ten Recitations are recurrent and I discussed what Ibn Aljazari said in his books and explained their contradictory.

I concluded the last research by directing the contradictory in Ibn Aljazari's sayings and the stance that should be followed with the Islamic scholars who worked hard in that subject.

Finally, I concluded the research by a conclusion containing the most important results of the research followed by the index of the sources, references and the index of the topics.

**Followers' Followers Explication:**

**Its Masters and its Features**

**Dr. Khalid bin Yousef Al-Wasel**

Praise to Allah and Blessing and Peace be upon the Messenger of Allah.

This is a brief study about the explication of the followers' followers: those who came after the followers of the companions of Prophet Mohammed (*peace be upon him*) .

In the first chapter I briefly talked about their names, descents or origins, their scientific lives and their positions in narration.

After that I talked about their positions in commentary and their explications when citing from the famous commentary. I also talked about their methods and objectives in commentary. Those masters whom I talked about their explications are: Alkalbi, Almuqatilan, Ibn Jurij, Ibn Is'haq, Alsufyanan, and Abd Alrahman Ibn Zeid Ibn Aslam, and I concluded them by Yahya Ibn Salam.

In the second chapter I talked about an originated confirmed study about their explications clarifying: the methods, sources and assumptions of that confirmed study. Then I inferred its features and its scientific values.

Finally I explained the effect of those scholars: Followers' followers in the explication.

**Definite and indefinite articles in some places  
of similar verbal in the Holy Quran  
Dr. Abdullah Bin Mohammed Alsulaymany**

Praise be to Allah, Peace and Blessing be upon his Prophet Mohammed and his family..

This research marked as (Definite and indefinite articles in some places of similar verbal in the Holy Quran grammatical and semantic study), it included a study of five Quranic models of

definite & indefinite in similar verbal verses in the Holy Quran, I tried to reveal some of the inimitability faces and rhetoric in this book through the grammatical side and what related in significance, and these models are:

1- ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا...﴾ [البقرة: 126].

And [mention] when Abraham said, "My Lord, make this a secure city " Surat Al-Baqarah (The Cow)126.

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا...﴾ [إبراهيم: 35].

And [mention, O Muhammad], when Abraham said, "My Lord, make this city [Makkah] secure. Surat 'Ibrāhīm 35.

2- ﴿...وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ...﴾ [البقرة: 61].

and killed the prophets without right Surat Al-Baqarah (The Cow) 61.

﴿...وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ...﴾ [آل عمران: 21].

and kill the prophets without right Surat 'Āli `Imrān (Family of Imran) 21.

﴿...وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ...﴾ [آل عمران: 112].

and killed the prophets without right. Surat 'Āli `Imrān (Family of Imran) 112.

3 - ﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾﴾ [الشرح: 5-6].

For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease. Surat Ash-Sharḥ (The Relief) 5,6

4- ﴿وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا﴾ [مريم: 15].

And peace be upon him the day he was born and the day he dies and the day he is raised alive. Surat Maryam (Mary) 15.

﴿وَالسَّلَامُ عَلَى يَوْمٍ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا﴾ [مريم: 33].

And peace is on me the day I was born and the day I will die and the day I am raised alive." Surat Maryam (Mary) 33.

5- (...فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَا فِي أَنْفُسِنَا بِالْمَعْرُوفِ ... ) [البقرة:234].

is no blame upon you for what they do with themselves in an acceptable manner. Surat Al-Baqarah (The Cow) 234.

﴿فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَا فِي أَنْفُسِنَا مِن مَّعْرُوفٍ﴾ [البقرة:240].

then there is no blame upon you for what they do with themselves in an acceptable way. Surat Al-Baqarah (The Cow) 240.

I limited on these models as demand for shortness, because of the limits of these researches, I provided an introduction in which I mentioned the importance of this research, the method and the plan. I concluded with a conclusion in which I mentioned the most important results of this research.

May Allah bless all ...

**Learning the Holy Quran in Quranic Institutes**  
**and its Scientific and Educational effects**  
**Quranic Centers in Morocco as a sample**  
**Dr. Eysa Bin Nasir Al-Durayby**

The research aims to reveal a remarkable experience in learning the Glorious Quran in the context of the Moroccan Arab community. Historically speaking, this religious experience has been rather deeply rooted in Moroccan community, since the early Entrance of Islam. This study tries to explore the methodological and scientific bases for the memorization of the Holy Quran in those areas of the Arab world.

This research is divided into four chapters:

**Chapter One:** is an identification of the stages and mechanisms for dealing with memorization of the Holy Quran.

**Chapter Two:** concentrates on the vivid characteristics of the Moroccan methodology in dealing with memorization of the Holy Quran. It analyzes the scientific resources as well as the methodical bases adopted there which make this experience successful and sublime.

**Chapter Three :** deals with the educational feature forwarding the memorization of the Holy Quran in Quranic centers in the concerned religious society. The aim is to show up the significant educational stages or turning points in the course of Quranic centers which have rather transcended the west in the most educational theories and principles.

**Chapter Four:** comprises field visits I managed to pay to these Quranic centers in the north, in the south and west in which the emphasis is cast on the practical applications of inculcation, memorization of Quranic verses and the revision followed by a brilliant set of supplications. This chapter consists of visits to courtyards belonging to these Quranic centers, several classrooms, pupils' dormitories and to many religious scholars and knowledgeable characters where the researcher came to know a lot about their significant related affairs. I accompanied these scholars during working hours, took photographs with them while making applications. I could observe the procedures as followed by those scholars in teaching the learners. I, also, recorded and photographed steps possibly required for future audiovisual authentication.

*Al-Burhan Al-Asdaq wa al-Sirat al-Muhaqqaq**fi Man' al-Ghunnah lil-Azraq**Dr. Abdul Qayyum Alsindi*

All praise be to Allah, and peace be upon his chosen servants.

This paper consists of a study and recension of "al-Burhan al-Asdaq wa al-Sirat al-Muhaqqaq fi Man' al-Ghunnah lil-Azraq, by Muhammad Ibn Ahmad Al-Mutawalli (d.1313H). It is regarding the issue of 'merging nunation or Nūn sakinah with Raa and Laam whilst prolonging nasalisation', as the narration of Abu Yakub al-Azraq for the transmission of Warsh, as recorded by Ibn al-Jazari (d. 833H) in his work Tayyibah al-Nashr.

The author is of the opinion that merging with both these letters whilst prolonging nasalisation is prohibited, in accordance with Imam Mustafa al-Izmiri (d. 1155H), contrary to the view of authors before them, in particular Allamah al-Mansuri (d. 1134H). Throughout this text the author relies on the work of al-Izmiri, in addition to the narrations mentioned in al-Nashr.

Quranic readers of Tanta opposed the author by writing a rebuttal of his treatise, substantiating their arguments with extracts from the works of al-Mihi, al-Fishni, al-Tabbakh, al-Ajhuri and others, thus supporting the school of al-Mansuri. In response to the rebuttal the author retorted with another work called al-Shihab al-Thaqib lil-Ghasiq al-Waqib.

I have divided this work as follows:

**Section One (Study):** Comprises of an introduction, preface, six chapters and an inclusion.



- In the introduction I have explained the significance of the subject and this study, followed by a study plan.

- The preface discusses the topic of (Elm Al-Tahrirat) compilations science from the point of the definition, its development, and why a cademic scholars have given great attention towards it. It includes the names of the most famous authors who have written on the subject. I have mentioned more than twenty books that in relation to that science.

- Chapter One: A brief biography of the author.

- Chapter Two: Name of the book and attributing its authorship to the writer.

- Chapter Three: Subject of the book, its sources and the author's method and approach.

- Chapter Four: Topic's origin and scholars' opinions about it.

- Chapter Five: Description of the manuscripts available to me.

- Chapter Six: Recension method assumed and some examples of the manuscripts.

**Section Two (Verifying of the text) :** Inclusion followed by indexes.

May Allah bestow peace and blessings upon our prophet Muhammad, his family and all his companions.