



**What Did Al-Imam Al-shatibi exceed in Hirz Al-Amani**  
**On Al-Tayseer for Imam Abu Amr Al-Dani**  
**prevention of reading**

**Dr.Sami bin Mohammed Abdul-Shakour**

This research was concentrated on the issue of Al-Imam Al-Shatibi increment; narrations and directions to Al-Tayseer book for Al-imam Al-Dani, when some considerations of the tenth and eleventh's century scientists appear, whom concern in recitation science, they called "Originators of redaction".

Prevention of reading with some of these increments , alleging that it is irrelevant to Al-Dani method in Al-Tayseer book, their evidence was following Ibn Al-Gazari expression in his Book Al-Nashr, and any other topic he narrated, and this what Al-Shatibi deviated from his methods, or " this what someone distinguished from recites", they prevented reading with any later narration , for the suspicion of these expressions, and they composed , writing books and wrote poetry in this matter.

I found that after searching and looking, the base which "originators of redaction" depended on was built on a wrong method , as Ibn Al-Gazari didn't mean from the expression deviated from prevention methods of reading as the editor wanted, but he just wanted to stirring up on these increments in the other books of Al-Dani, Moreover, the more release of individually reading the word was not preventing to read as the editors wanted, because the prevention of Ibn Al-Gazari in someone reading distinguished was very special, and to generalize as the

editor said, and I have showed that with dogmatic evidences in both types, also I found that the editor recited with it in more than one hundred narrations from Al-Shatibi increments in Al-Tayseer, because Ibn Al-Gazari said nothing in these increments, and didn't remark by the expressions my deviation from the way, and they read with it, despite of its deviation from Al-Shatibiah and Al-Tayseer, Also, the editors were not agree with these increments, some of them prevented and some read, and some asked to provide other forbidden faces, and some of them didn't say anything. Some issues , and even they were mistaken and deluded in many situations which proved that the fact of edits on Al-Shatibiah issues was existed later, matter happened due to following Ibn Al-Gazari expressions. Moreover, I found that all what Al-Imam Al-Shatibi did on Al-Tayseer didn't come through Al-Dani way or any others from what Al-Shatibi selected from the correct narrations. These three were the source of the increment on Al-Tayseer, but Editors made Al-Tayseer book section from Al-Dani's other predictions and obligate Al-Shatibi with contained there in, and dealt with Al-Tayseer as Al-Tahreerat on Tayibat Al-Nashr.

**(Dealing with Hypocrites)**

**(Quranic Objective Study)**

**Mohammed Ibn Abdul-Aziz Al-Mosnad**

This research handles hypocrites, this dangerous category in Islamic society and how To deal with them, either on the level of leaders and princes or on the level of Individuals

and the common people, and I explain the methods by which we can deal with hypocrites as stated in the Holy Quran and I make it such as landmarks, and I divide research into: Introduction, a preface, two chapters and a conclusion .

The introduction includes the importance of subjects, causes of selection, previous studies, and research methodology .

The preface entitled with ( Definition of Hypocrisy and its Divisions ) and divides it into two sections :

First: The definition, hypocrisy and landmarks,

Second: The types of hypocrisy .

The first chapter handles the features of the prophet Mohammed, peace be upon him and his successors of Muslims and leaders. Second chapter the general features of Muslims .

Then comes the conclusion which includes the most important results and recommendations.

***The Concept of Sunnah and its relation  
with the Holy Quran***  
***Dr. Yahya bin Abdullah Albakri***

Praise be to God (Allah) & Peace be upon his Prophet , his family , his companions , and his followers ;

This is a research entitled "The Concept of Sunnah and its relation with the Holy Quran" in which I shed the light on the Sunnah , its concept and its applications with an attempt to explain this conception giving proofs from the Holy

Quran & prophet's Sunnah and his companions & followers traditions.

I have explained the relation between the holy Quran and the prophet's Sunnah as the main sources of Islamic legislation especially when both are the dominant sources of legislation.

As a result of that I came up with these results:

1. Sunnah were mentioned in Arab traditions with different meanings such as; followed way , revelation , followed example , nation.

2. The meaning of Sunnah in Islam defers according to the purpose of using and these meanings differences are acceptable when they are not contradicted , for example;

a- Legislation taken from the prophet Sunnah (sayings ,deeds . confirmation ).

b- It might mean the law of distribution of estate.

c- It might mean the traditions of the prophet companions & followers taken from the Prophet Sunnah.

d- It might mean the opposite of heresy (fabricated deeds which contradicts the right Sunnah)

e- It might mean the consensus (of Muslim legal scholars).

3. Sunnah explained Quran through the interpretation of vague statements ; it clarified unclear meanings in details assured some Quranic rules & judgments and gave some more duties & rules etc

4. Sunnah is a practical application of Quran ,they are not separate , both should be taken seriously whether deeds ,statements ,or related descriptions

5. Following prophet's Sunnah as a whole cannot be optional ,we must follow all Sunnah details as our Salaf (ancestors) did to get the reward from Allah ; and this is what we must understand and apply correctly as legislated by the prophet .

**The exclamation word "Hay-Haat" :**  
**The grammatical rules and its guiding readings.**

**Dr. Mustafa Fouad Ahmad**

The following is a research dealing with the **exclamation** word (**hay- haat**) in Arabic, its origin as well as its editing which had already been studied by early scholars taken from about forty vernaculars of Arabic: their usages, pronunciation, 'Traab' and writing as realized by the scholars of Arabic grammar in the case of pause as well as blending.

All these are discussed based on the findings of the early scholars of Arabic.

The researcher has done his utmost to give his judgments on the views of those scholars in their discussions of this exclamation word.

**The Metaphor in Quranic readings**  
**and its eloquenic evidences**

**Dr. Dhafir bin Ghrman Al-Amri**

Praise be to Allah This is research that addresses the quality of the linguistic metaphor and mental readings, was reviewed in the introduction, the importance of research and objective, and limitations, and research leading up to the same subject.

Search Bamajaz then introduced and a brief definition of both types, and then started the search topics first section of a metaphor from mental declare the verses and then review by the mental relations metaphor. Then the second part, ametaphor of language , and so on as follows: First : metaphor sender reads Having examined the verses as a metaphor for the relations corrected it. And from the question out to non-metaphorical meanings, where we took the original meaning in the door metaphor sender based on what we see as outweighing which went to the scholars.

Second: The metaphor of deletion, and to call each metaphor decrease.

Third: metaphor Declaratory included the original loan and subordination. IV: borrowing tools.

Fifth: The loan representative

Find verses have discussed the potential for more of the face, as it was not necessary to review some of them in more than one place of intolerable to Lower of significance. Then seal search included the findings. The tail of sources and bibliographic references, and indexes.