



ABSTRACTS OF
THE ARABIC
PAPERS

Symbols of Pausing (Waqf) in References and Qur'an ManuscriptsA Descriptive Analytical StudyDr. Ghanim Qaddoori Al-Hamad

Scholar's resort to using symbols for terms, proper names, or references when they are repeatedly mentioned in research or books, in the interest of brevity. This practice also occurred in the science of pausing and resuming (Waqf and Ibtida'), and once this discipline had matured and its works had been completed, scholars began to symbolise its terminology. These symbols entered ancient Qur'an manuscripts, and their use became established in printed Qur'ans from an early stage in the history of Qur'an printing.

In this study, I sought to cover the classification of pausing in the references and the history of its use in Qur'ans through three sections:

Section One: Symbols of pausing (Waqf) in the references.

Section Two: The history of using pausing (Waqf) symbols in Qur'an.

Section Three: Analysis of pausing (Waqf) symbols in references and Qur'an.

The study's most important findings include identifying scholarly approaches to classification and symbolisation, with the four most notable being:

- (1) Division of pausing into four categories: complete, sufficient, good, and bad, with symbols (ت, ك, ح).
- (2) Division into six categories: necessary, absolute, permissible, permitted, allowed, and no pause, with symbols (م, ط, ج, ز, ص, لا), to which (ق) is added.
- (3) Division into four categories: necessary, permissible, pausing preferable, and continuation preferable, with symbols (م, ج, قلى, صلى), to which the sign of reciprocal pause is added.
- (4) Use of a single symbol, namely (صه), in all positions.

The researcher recommends examining more Qur'an manuscripts and printed copies to identify their pausing (Waqf) and symbols and working

toward standardising them in Qur'ans as much as possible, both in type and placement.

Keywords: symbols, pausing and resuming (waqf and ibtida'), books of pausing and resuming, Qur'ans.

Qur'anic readings of non-seven readings, along with their justification as discussed in Ibn Khālawayh's (d. 370 AH) book [Grammatical Analysis of the Seven Qur'anic Readings and their Reasons]

Dr. Abdullah Ibn Musa Alkatheri

This study presents a compilation and analysis of the **mutawātir** (mass-transmitted) Qur'anic readings of non-seven readings, along with their justification as discussed in Ibn Khālawayh's (d. 370 AH) book, "**I'rāb al-Qirā'āt al-Sab' wa 'Ilalihā** [Grammatical Analysis of the Seven Qur'anic Readings and their Reasons]." The importance of studying these readings stems from the substantial scholarly insight they provide, especially when considered through the work of a leading Imam in Arabic linguistics and Qur'anic recitation such as Ibn Khālawayh.

This study examined a total of (22) unique Qur'anic reading instances, or (24) when including repetitions. Ibn Khālawayh provided justification guidance for most of these instances, clarifying their linguistic meanings and implications, and I also justified some Qur'anic recitations Ibn Khālawayh did not explicitly justify. The findings revealed the substantial scholarly value of Ibn Khālawayh's interpretive approach to these readings - an aspect that was not the primary purpose of his original work. This realization was one of the main reasons that motivated me to develop this important research.

The study comprises an introduction, a biographical and analytical overview of the author and his work, followed by the compilation and examination of the selected readings addressed in this research. It concludes with a bibliography of

sources and references, as well as a thematic index. The analytical-inductive method was employed throughout the study in identifying and examining the relevant instances. Among the main findings of the research are the following:

1. "I'rāb al-Qirā'āt al-Sab' wa 'Ilalihā" is not, as is commonly known, a work devoted exclusively to the frequent seven Qirā'āt and their justifications; rather, it includes numerous **mutawātir readings of non-seven readings**, in addition to a substantial number of **anomalous (Shādh) readings**.
2. It reveals the author's marked interest in **Abū Ja'far's reading**, as most of the cited instances are attributed to him, along with two instances attributed to Ya'qūb. Notably, the work does not include any readings from Khalaf.
3. It highlights the significant scholarly value of Ibn Khālawayh's justification of the readings of **Abū Ja'far and Ya'qūb**. It provides several justifications that are either absent from other sources or mentioned only briefly by a limited number of scholars.
4. The findings show that Ibn Khālawayh employed **multiple methods** in presenting and analyzing mutawātir readings of non-seven readings. He did not adhere to a single, fixed approach, demonstrating methodological flexibility rather than a unified method.

Keywords: Mutawātir readings, Non-seven readings, Grammatical analysis of Qur'anic readings, The seven readings, Their reasons, Ibn Khālawayh.

The Method of Imam Al-Mubarakfuri (d. 1353 AH)
in Presenting Quranic Readings Through His Book:
Tuhfat Al-Ahwadhi - Commentary on Jami' Al-Tirmidhi

Dr. Duaa bint Saud Alnnabati

There is a close connection between the Quran and the Prophetic Hadith, as both are divine revelations from Allah, and the significant status of the Sunnah in relation to the Holy Quran, this study aims to highlight the authenticity of

Quranic readings in Prophetic Hadiths and the reliance of Hadith scholars on these readings in their commentaries. The research focuses on the interest of one of the Hadith scholars, Imam Al-Hafiz Muhammad bin Abdulrahman bin Abdulrahim Al-Mubarakfuri (d. 1353 AH), in narrations of Quranic readings through his book *Tuhfat Al-Ahwadhi - Commentary on Jami' Al-Tirmidhi*. It examines his methodology in addressing these readings, both in presentation and inference, while shedding light on his sources for narrations of Quranic readings and analyzing his views on them.

The study is structured into an introduction, a preface, and two main chapters, employing an inductive, analytical, and descriptive approach. It concludes with key findings and recommendations, the most notable of which are:

- Imam Al-Mubarakfuri relied on authentic and esteemed sources in the field of Quranic readings, distinguished by the prominence of their authors.
- The Quranic readings mentioned in the sections on Quranic readings totaled fourteen, while those in the sections on interpretation reached twenty-three.
- Imam Al-Mubarakfuri's methodology in presenting Quranic readings is characterized by its comprehensiveness, encompassing both the widely accepted (mutawatir) and rare (shadh) readings. He utilized these readings to clarify the meanings of certain words in Hadith, paying close attention to their interpretation and supporting them from various perspectives.

Recommendation:

- Conducting a dedicated study titled: "The Aspects of Inference from Narrations of Rare Quranic Readings in the Books of Sunnah."

Keywords: Imam Al-Mubarakfuri, Quranic Readings, Methodology, *Tuhfat Al-Ahwadhi*.

The Word "Awwal" (First); in the Three Poems:
'Al-Shatibiyah - Al-Durrah Al-Mudhiyah - Tayibat Al-Nashr'

Form, Syntax and Meaning

Dr. Khalel Ibn Ahmad Al-Merdhahi

Title of the Research: "The Word 'Awwal' (First); in the Three Poems: 'Al-Shatibiyah - Al-Durrah Al-Mudhiyah - Tayibat Al-Nashr' -Form, Syntax and Meaning-.

Objective of the Research: It has adopted the analytical-inductive approach.

The current research consists of: A preface, three topics and a conclusion. **The Introduction** defined the terminology of the research title and a brief overview of the numerical terms in the three poems "Al-Shatibiyah, Al-Durrah and Al-Tayibah". **Chapter One** discussed the forms of the word "Awwal" in the three poems and the positions where it occurs in them, both in terms of origin and form, at the beginning, end and among verses. **Chapter Two** analyzed the syntax of the words "Awwal" by providing examples of the nominative, accusative and genitive forms while clarifying the differences in their syntax. **Chapter Three** introduced the meanings of the word "Awwal" in its several forms.

The research concluded with the following prominent findings:-

1. The word "Awwal" appears in several forms in the three poems: "Al-Shatibiyah, Al-Durrah and Taybat Al-Nashr": it appears in masculine, feminine, singular, dual and plural forms; and is paired with or without the definite article "Al" (The).
2. The syntactic analysis of this word varies in the three poems: Sometimes it appears in the nominative case, sometimes in the accusative case and sometimes in the genitive case.
3. The word "Awwal" appears in several forms as a subject, predicate and adjective. The accusative is the direct object and the predicate of "kana" (Was) is

an adjective, a state and an adverbial phrase. The genitive is a genitive noun, a noun in genitive construction, a noun in genitive construction or an adjective.

4. The indications and meanings of the word "Awwal" in several forms in the three poems:

- A. The first word or the first position in the Quran or a surah.
- B. The first letter of two identical letters in the same word.
- C. A Quranic word.
- D. The first reader of the three readers who complete the ten.
- E. Order.
- F. Part of the throat closest to the mouth.
- G. Opening of the Surah or openings of the Surahs.

Recommendations of the Research:

1. Paying attention to the words of the three poems in terms of connotation and meaning.
2. Work on the parsing of the words of the two poems, Al-Durrah Al-Mudhiyah and Tayibat Al-Nashr.

Keywords: Parsing Poems of the Qira'at, Connotations of the Word "Awwal".

The ambiguity in al-Shatibiah using the word "Some"

Analytical study on two sections (principles and variations [farsh])

Dr. Shoaeb Idris Ima Maiel

This study deals with the ambiguities in al-Shatibi's work, particularly those he mentioned using the word "some," within the sections on the principles and variations of recitation, as found in his poem known as "Hirz al-Amani wa Wajh al-Tahani," famously called al-Shatibiyya. The aim is to study these ambiguities

in detail, clarifying their intended meaning, explaining their purpose, and understanding their cause and impact on the text. The researcher followed the inductive method to trace all ambiguous usages throughout al-Shāṭibiyyah, and an analytical approach through study and analysis, relying on major works on Quranic readings. The researcher concluded with several findings, most notably: that al-Shatibi sometimes resorts to ambiguity in "some" to favor and definitively establish a particular interpretation; that he sometimes employs ambiguity to follow his principle of facilitation; or when the issue is not explicitly addressed in the original text. Through tracing and induction, we find that ambiguities are prevalent in the sections on the principles of recitation but less so in the sections on variations. The researcher recommends that researchers focus on studying other diverse ambiguities in al-Shatibi's with the aim of completing the picture of this aspect of his legacy. The researcher also suggests developing a comprehensive research project that compiles and analytically studies the ambiguities of scholars of Quranic readers. Given the significant contribution such work would make to the formulation of rulings and the extraction of the underlying advantage behind their usage.

Keywords: Al-Shatibiyyah, ambiguous, Al-Shatibi, principles, farsh.

**The ḥadīth “You should recite as you have been taught”
verification (takhrij), scholarly inference, and related issues**

Dr. Omar Ibn Mohamed Alneghamshi

Research Topic and Objectives:

This study deals with the ḥadīth “Recite as you have been taught” through three main avenues: verification (takhrij), scholarly inference, and related issues. Its objectives are to trace the ḥadīth to its primary sources and assess its

authenticity, to highlight how scholars have used it as evidence, and to present the major Qur'ānic recitation issues that are grounded upon it.

Methodology:

The research adopts descriptive, analytical, and deductive approaches.

Key Findings:

1. When all its supporting narrations and corroborating reports are considered together, the ḥadīth rises to the level of ḥasan li-ghayrih (good due to the others). It also has an authentically transmitted mawqūf corroboration from Ibn Mas'ūd.

2. From the time of the Prophet's Companions until today, scholars have unanimously acted upon the ḥadīth "Recite as you have been taught" and employed it as evidence.

3. The ḥadīth serves as a proof for several significant issues in Qur'ānic recitations and is relied in establishing them.

Main Recommendations:

1. Students of Qur'ānic studies are advised to study and survey the scriptural texts related to recitation and instruction, and to derive methodological principles that both the reciter and teacher can follow.

2. Comparative studies are recommended on the methods of Qur'ān instruction, past and present, in light of the Prophetic directive "Recite as you have been taught." Such studies would help to extract the proper Sharī'ah-based guidelines for teaching Qur'ān in accordance with the practice of the early generations.

Keywords: Recite – as – you have been taught – verification – inference – issues.

The Dialogue between Allah Almighty and Iblis in the Holy Qur'an

An Interpretive Analytical Study

Dr. Faz'a Ibn Muhana Al-Khuzae

The research deals with the topic of "The Dialogue between Allah Almighty and Iblis in the Holy Qur'an: An Interpretive Analytical Study." The aim of the research is to analyze the texts of this dialogue through an exegetical and analytical approach that uncovers its issues meanings rhetorical dimensions and guidance. The study includes an introduction which includes: the concept of dialogue in language and terminology the related terms in relation to its meaning and the dialogue in the Qur'an along with its objectives; and two main chapters the first of which is an exegetical analysis of the dialogue between Allah and Iblis in the Qur'an in Surat al-Araf and Surat al-Hijr consisting of two sections: the verses of the dialogue between Allah Almighty and Iblis in Surat al-Araf and the verses of the dialogue in Surat al-Hijr. The second chapter is entitled: an exegetical analysis of the instances of dialogue between Allah Almighty and Iblis in Surat al-Isra' and Surat Sad and it likewise consists of two sections: the verses of the dialogue between Allah Almighty and Iblis in Surat al-Isra and the verses of the dialogue in Surat Sad. The research concludes with a number of findings the most important of which is that the dialogue between Allah and Iblis in these chapters of the Qur'an represent part of the greatness of the Qur'an and its miraculous eloquence manifested in its vocabulary composition and style. It also offers several recommendations the most significant being the necessity of dedicating analytical studies to Qur'anic dialogues and employing the outcomes of these analyses in the educational and the mission (*dawah*) fields considering them an effective means of addressing contemporary intellectual and behavioral issues.

Keywords: Dialogue - The Holy Qur'an - Satan.

Aḥkāmu Alhamzah Lihishāmin Waḥamzah "by Imam al-Muqri Abu Ishaq

Ibrahim ibn Umar al-Ja'bari (d. 732H)

Dr. Wala Abdul Rahman ElBaradei

The Current research presents a study, critical edition, and commentary on a distinctive didactic poem that has not received adequate scholarly attention from specialists in Quranic recitation: "Aḥkāmu Alhamzah Lihishāmin Waḥamzah "by Imam al-Muqri Abu Ishaq Ibrahim ibn Umar al-Ja'bari (d. 732H). This is a rhyming poem in the basit meter, comprising one hundred and six verses, in which the author versified the methodological choices of scholars from Iraq, Syria, Egypt, and the Maghreb regarding the rules governing how Hamzah and Hisham pause upon glottal stops (hamz).

The distinguished status and profound expertise of Imam al-Ja'bari in the science of Quranic recitations is well-established among specialists. In this versified work, he distilled the culmination of his scholarly investigation in this field, which serves as the decisive criterion distinguishing the learned reciter from the mere imitator. This is due to the many rules in this domain that oscillate between auditory transmission (sama') and analogy (qiyas), making it challenging for many students of this discipline to master its principles and to analogically extend unspecified cases to established precedents.

The methodology of this versification is uniquely innovative, as its author intended to systematically compile the scattered elements of this field to facilitate retention and memorization. The work demonstrates extensive elaboration in providing examples and textual evidence, while elucidating the author's scholarly preferences regarding many complex issues in this domain.

All of this is meticulously attributed to authentic primary sources and diverse scholarly schools across both eastern and western traditions.

The objective of this research is to study, to verify, and explain this didactic poem according to scientific scholarly methodology, emphasizing precise description and critical analytical examination of the versified content, while presenting the critically edited text with proper vocalization and correction in accordance with established academic editorial standards.

The most significant findings of this research include:

First: This versified work represents one of the significant contributions to the science of Quranic recitations, given its specialization in one of the most challenging and precise branches of this field, the prominent scholarly standing of its author in this discipline, and his reliance upon important primary sources in recitation literature, including al-Taysir, al-Tajrid, al-Ghayah, and al-Shatibiyyah, while benefiting from the scholarly opinions of distinguished famous authors such as Sibawayh, al-Akhfash, Tahir ibn Ghalabun, Makki, al-Dani, and others.

Second: Imam al-Ja'bari composed this poem prior to his work al-Kanz, as he explicitly stated in his discussion of the chapter on Hamzah and Hisham's pause rules, saying: "We alluded to this in al-Ahkam with our statement..."

Third: The versified work comprehensively encompasses most rules governing how Hamzah and Hisham pause upon glottal stops, covering both analogical and orthographic categories, supported by illustrative examples. This rendered it a scholarly reference for students and facilitated understanding of this field's issues through a concise yet comprehensive approach.

Keywords: Versification, Rules, Hamzah's pause, Hisham, Glottal Stop.

**"An Explanation of the Verses on the Aspects of Takbeer
in the Poem of Imam Ali bin Saqr Al-Jawhari by Imam
Ibrahim bin Ahmed Sallam Al-Ahmadi – A Study and Verification"**

Dr. AMAL ABDUL KARIM ALTURKISTANI

This research is titled: "An Explanation of the Verses on the Aspects of Takbeer in the Poem of Imam Ali bin Saqr Al-Jawhari by Imam Ibrahim bin Ahmed Sallam Al-Ahmadi – A Study and Verification". The study aims to verify this scholarly work, which addresses the aspects of Takbeer in the recitation of Ibn Kathir, along with related elements such as Tahleel (saying "La ilaha illa Allah"), Tahmeed (saying "Alhamdulillah"), and Basmala (saying "Bismillah"). It seeks to clarify the approved aspects, document them with precise scientific methodology, introduce the poet and the commentator, and highlight their contributions to the field of Quranic recitations and the precision of recitation performance. The study adopts a descriptive-analytical methodology, in addition to the scientific verification method, which involves examining the manuscript, verifying the text, authenticating its attribution, and accurately documenting the aspects mentioned by referring to authoritative sources in the science of Quranic recitations. The study confirmed the attribution of the poem and its commentary to their respective authors, showcasing the poet's methodology, which is marked by brevity and precision. This approach relies on the science of "Jumal" (numerical values of letters) to ensure numerical accuracy. Additionally, the research emphasized the precision of recitation performance, particularly in aspects related to Takbeer, Tahleel, and Tahmeed. Based on these findings, it is recommended to focus on verifying such concise commentaries and integrating them into the curricula of Quranic recitation studies. Furthermore, efforts should be directed toward highlighting the contributions of Al-Jami' Al-Ahmadi and encouraging the use of the science of Jumal in documenting aspects of Quranic recitation.

Keywords: Takbeer, Ibn Kathir, Ash-Shatibiyyah, Tahleel, Tahmeed, Tahrirat (clarifications).