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ABSTRACTS OF  
THE ARABIC  
PAPERS



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**Miraculous of the Holy Quran according to the book**  
**"Al-Itqan fi 'Ulum al-Quran" A Presentation and Analysis**  
**professor. Musaed Suleiman Alttyyar**

This study examines and discusses the science of the miraculous nature of the Qur'an (I'jaz al-Qur'an) as presented in Al-Itqan fi 'Ulum al-Qur'an by Al-Suyuti. The study begins with an introduction outlining the concept of the Qur'an's miraculous nature, its benefits, impact, and relationship to other Islamic sciences in general and Qur'anic exegesis (Tafsir) in particular. It also addresses whether the science of I'jaz al-Qur'an is based on transmitted knowledge (naqli) or scholarly reasoning (ijtihadi), and reviews the most significant works written on the subject. Furthermore, it presents a summary of Al-Suyuti's discussion regarding the origins and historical development of the doctrine of the Qur'an's miraculous nature, in addition to identifying his principal sources in this field.

The study then analyzes Al-Suyuti's treatment of the topic through six main sections:

1. The origins and historical development of the doctrine of the Qur'an's miraculous nature.
2. A discussion of the definition of a miracle (mu'jizah).
3. The theological implications associated with the concept of miracles.
4. The various types of prophetic signs and miracles.
5. The aspects of the Qur'an's miraculous nature.
6. Observations and remarks concerning the miracle of the Qur'an.

Key Findings:

1. Al-Suyuti did not introduce a new definition of a miracle, despite the existence of earlier scholars who had already raised critical observations regarding that definition. However, he was not merely a transmitter of

previous views in the field of I'jaz al-Qur'an; rather, he provided critical comments and refinements on some of the opinions he cited.

2. Discussion of the Qur'an's miraculous nature is one of the implications arising from the Divine Attribute of Speech (Kalam Allah).
3. A miracle must necessarily serve as evidence for the truthfulness of a prophet, but it is not necessary that it be related to the particular skills or practices for which the prophet's people were renowned.

**Keywords:** Miraculous Nature of the Qur'an (I'jaz al-Qur'an); Miracle (Mu'jizah); Divine Speech (Kalam Allah); Al-Sarfah (Divine Prevention Theory); Challenge (Tahaddi).

### Retention and Omission of the Letter Yā' in {Yuhyī}, {Waliyyī}, and Their

#### Analogues: A Comparative Descriptive Study between Orthographic

#### Sources and Qur'anic Manuscripts

professor. Muhammad Abdullah Al-Waili

This research aims to a comparative descriptive study of the orthography (Rasm) of the words {Yuhyī}, {Waliyyī}, and their analogues across all their occurrences in the Holy Qur'an, comparing specialized Rasm treatises with Qur'anic codices (Maṣāḥif). The significance of this study lies in highlighting the orthographic phenomena within Qur'anic manuscripts, specifically focusing on these terms—a subject the researcher found lacks independent academic treatment. The study aims to clarify the orthographic representation of these words in both manuscripts and literature, examining the extent to which later codices adhere to the conventions of ancient manuscripts. After examining 320 ancient codices, the study concludes that they unanimously represent {Yuhyī}, {Waliyyī}, and their analogues with two \*Yā's, a practice supported by certain

Rasm sources. Conversely, contemporary Mushafs adopt the single Yā' convention, following the school of the two masters, Al-Dānī and Abū Dāwūd, and the consensus of the majority of orthography scholars.

Keywords: Yuhyī, Waliyyī, Qur'anic Codices (Maṣāḥif), Ancient Manuscripts.

**The Reading of Ya'qūb al-Ḥaḍramī according to Imam al-Dānī and his guidance to be distinguished from the seven**

**A collection and study**

**Dr. Nasser Khalifah Al-Khatam**

This research, titled "The Reading of Ya'qūb al-Ḥaḍramī according to Imam al-Dānī: A Collection and Study of his Linguistic Justification for Ya'qūb's Unique Modes," addresses two primary issues. The first concerns Imam al-Dānī's stance on the reading of Ya'qūb and the aspects of his treatment of it. The second concerns Imam al-Dānī's tawjīh (justification or interpretation) for the modes in which Ya'qūb exclusively diverged from the Seven Readers. This is achieved through the collection and study of relevant texts.

The research is structured into an introduction, which outlines the significance of the topic, the rationale for its selection, a literature review, and the research plan and methodology. This is followed by a preliminary section providing a concise biography of both Imam Ya'qūb al-Ḥaḍramī and Imam al-Dānī. The study then proceeds into two chapters: the first examines the reading of Ya'qūb from the perspective of Imam al-Dānī, while the second explores Al-Dānī's tawjīh of Ya'qūb's unique modes relative to the Seven Readers. The paper ends with a conclusion summarizing the key findings and recommendations, followed by the indexes.

**The most prominent findings of the research include:**

- According to Imam al-Dānī, the reading of Ya'qūb al-Ḥaḍramī is considered one of the Ṣaḥīḥ (authentic) readings.

- Although Al-Dānī did not accord it the same rank as the Seven Readings, his inclusion of Ya'qūb's reading in books on Qira'at Shāthah (non-conforming readings) does not necessitate that it is inherently shathah or odd.
- Imam al-Dānī's works are replete with issues of tawjīh
- Imam al-Dānī's tawjīh of Ya'qūb's unique modes is predominantly characterized by linguistic analysis in its various forms, and by conciseness and an avoidance of prolixity.

The most significant recommendations include:

- Increasing research efforts and excavation in global libraries for lost manuscript copies of Imam al-Dānī's works.
- Paying greater attention to collecting texts regarding the tawjīh of readings from Imams who do not have specific authored works dedicated to this field.

**Keywords:** Reading (Qira'ah), Ya'qūb, Al-Dānī, Tawjīh, The Seven Readings.

**Recurrent Quranic Recitations, agreed with writing,  
differed in Linguistic Roots**

**Dr. Mutaz Wesam Almuhtaseb & Dr. Baha-Aldeen Adel Dandis**

This study explores one notable difference among the "Ten Qirā'āt" or "Canonical Qur'anic Readings", in which they align in morphology but differ in their linguistic roots, making this subject of considerable scholarly interest. This research aims to examine and demonstrate how these differences complement each other to convey the overall meaning of Quranic verses, thereby dispelling any notions of contradiction among the Canonical Qirā'āt.

The study begins with an introduction, followed by five chapters, and then concludes with a summary of findings. The introduction briefly outlines the differences between the Qirā'āt and clarifies the concept of linguistic roots. Each of the five chapters systematically examines the various Qirā'āt based on their linguistic roots, categorizing them into five groups based on root

differences, thereby emphasizing the comprehensive nature of the study. The conclusion summarizes the results and offers recommendations.

**Keywords:** The Ten Qirā'āt, Explaining the Qirā'āt, Quranic exegesis, linguistic roots.

**Al-Fanari Supercommentary on Al-Ja'bari's Commentary on Al-Shāṭibiyyah**

**Dr. Ehdāa Mohammed Rashad Sherif**

This research examines and verifies the attribution of the "Supercommentary on Al-Ja'bari's Commentary on Al-Shāṭibiyyah" (Ḥāshiyah 'alā Sharḥ Al-Shāṭibiyyah lil-Ja'barī) to Imām Muḥammad ibn Ḥamzah al-Fanārī (d. 834 AH), while outlining its scholarly and methodological features. It stands as a valuable work that has not been addressed in previous studies.

The study begins with an introduction reviewing the supercommentaries and glosses written on Al-Ja'bari's commentary on Al-Shāṭibiyyah. This is followed by a biographical section introducing the author and his scholarly stature. The second section charts the subjects and disciplines covered in the Ḥāshiyah, demonstrating its scholarly value, the author's methodology, and his sources. The third section addresses the verification of the work's attribution to its author; it begins with a description of the unique, sole extant manuscript and resolves the complication of its composite structure (talfiq), followed by verifying the title of the Ḥāshiyah and presenting the textual evidences that substantiate its attribution to Al-Fanārī.

The research findings culminate in establishing the attribution of this Ḥāshiyah to Imām Muḥammad ibn Ḥamzah al-Fanārī (d. 834 AH), based on a compendium of compelling evidences analyzed throughout the study. It highlights the scholarly value of the text, identifying it—based on inductive survey—as the earliest known supercommentary written on Al-Ja'bari's *Kanz al-Ma'ānī*, preserving excerpts from lost books. Furthermore, the study reveals

the density of its scholarly material, which encompasses more than twenty disciplines drawn from an extensive reference base exceeding 150 sources. It also demonstrates the author's meticulous engagement with the authoritative commentaries on Al-Shāṭibiyah—such as those by Al-Sakhāwī, Al-Hamadhānī, Al-Fāsī, and Abū Shāmah—supporting or critiquing them through a rigorous analytical approach. Finally, the study uncovers Al-Fanārī's profound linguistic mastery, as his Ḥāshiyah serves as a rich linguistic encyclopedia teeming with issues of grammar, morphology, and etymology.

**Keywords:** Al-Fanārī's Ḥāshiyah, Commentary on Al-Shāṭibiyah, Al-Ja'barī, Attribution Verification, Supercommentary Methodology, Qirā'āt (Quranic Recitations).

### **Articulations of letters and their Features according to Al-Khalil ibn Ahmed**

**Dr. Muhammed Ibrahim Saif**

Since the beginning of my journey with al-Khalil—may Allah have mercy on him—through reading, research, and study, I have continually found that his texts on the points of articulation of letters and related matters require a deeper investigation, particularly after examining the texts transmitted from him outside the introduction to his book "al-'Ayn," which contain numerous revisions, additions, and details absent from "al-'Ayn." These texts resolve a number of issues that researchers circulate and reposition them within their conceptual frameworks.

For this reason, this study has been aimed to, base on describing these texts and presenting them in a form that elucidates them for researchers. It has largely been limited to clarifying what is difficult to understand in them, without engaging in profound analysis or discussion, leaving that to researchers who are well-versed in this field and attentive to this matter.

This description is presented in two chapters that examine the texts in a general study and a detailed study, achieving the intended purpose, along with an

introduction that includes a general overview of the sources in which al-Khalil's texts appear.

Among the most important findings of this study are:

- That the most significant text transmitted from al-Khalil on the points of articulation of letters is what his student al-Akhfash transmitted from him, as included in Abū Ḥayyān's book "Tadhkirat al-Nuḥāh," quoted from Junādah al-Harawī's book "al-Zahkāl," as well as the text transmitted from his other student al-Naḍr ibn Shumayl.
- That al-Khalil holds precedence in arranging the letters according to their points of articulation, from the farthest to the nearest.
- That the text transmitted from al-Akhfash is distinguished by specifying the number of points of articulation of letters according to al-Khalil, where it explicitly states that they have "sixteen regions," and by examining his text, one can approach corroborating what Imām Ibn al-Jazarī and those who followed him transmitted from him.

**The Method of Imam Abdul Hamid bin Mansour Al-Iraqi (d. 486 AH) in  
the Science of Verse Enumeration in His Book (Al-Bisharah...)**

**A descriptive Comparative Study**

**Dr. AMAL ABDUL KARIM ALTURKISTANI**

This research, titled "The Methodology of Imam Abdul Hamid bin Mansour Al-Iraqi (d. 486 AH) in the Science of Verse Enumeration in His Book *Al-Bisharah min Kitab Al-Isharah*: A Descriptive Comparative Study," examines Imam Al-Iraqi's methodology in enumerating the verses, words, and letters at the beginnings of chapters (surahs). The study involves surveying the instances of these statistics in the book, analyzing his approach to presenting them, uncovering the features of his methodology in incorporating them into the introductory structure of the surahs, and comparing them with the works of

Imams Ibn Abdul Kafi and Abu Amr Al-Dani, particularly within the framework of the Kufic enumeration system.

The research adopts a descriptive comparative methodology based on induction, analysis, and comparison. It consists of an introduction to the science of verse enumeration and the well-known enumeration systems of different regions, followed by two main sections: the first introduces Imam Al-Iraqi and his book, while the second provides a descriptive comparative study of his methodology in presenting the statistics of verses, words, and letters.

The study concludes with several findings, most notably: Imam Al-Iraqi consistently adhered to the Kufic enumeration system in counting verses across all surahs without addressing the disagreements among scholars of enumeration. He also emphasized incorporating the counts of verses, words, and letters within the introductory sections of the surahs in a systematic and consistent manner, reflecting a clear scholarly intent to utilize these statistics within the structure of his book.

**Keywords:** Verse Enumeration, Abdul Hamid Al-Iraqi, *Al-Bisharah min Kitab Al-Isharah*, Kufic Enumeration, Surah Statistics, Methodologies of Enumeration Scholars.

### **The Quranic Verses that have been interpreted according to the Day of Sacrifice (Yawm al-Nahr)**

**Dr. Albandary Abdul-Rahman Alhuemil**

This research studies the Quranic verses that have been interpreted in according to the Day of Sacrifice (Yawm al-Nahr) — the tenth day of the month of Dhū al-Hijjah — as well as the verses interpreted in relation to days that include the Day of Sacrifice within their scope.

The research is organized into two sections. The first section addresses the Quranic verses that are explicitly interpreted as referring to the Day of Sacrifice,

comprising (4) instances: the Greater Pilgrimage (*al-Ḥajj al-Akbar*), the Witness and the Witnessed (*al-Shāhid wa al-Mashhūd*), the Dawn (*al-Fajr*), and the Even and the Odd (*al-Shaf' wa al-Watr*). The second section is devoted to the verses interpreted in relation to specific days that encompass the Day of Sacrifice, comprising (5) instances: the verses concerning God's appointment with Moses, the Known Months (*al-Ashhur al-Ma'lūmāt*), the Numbered Days (*al-Ayyām al-Ma'dūdāt*), the Known Days (*al-Ayyām al-Ma'lūmāt*), and the Ten Nights (*al-Layālī al-'Ashr*).

The inductive analysis revealed that the total number of prophetic sayings (aḥādīth) cited across all topics of the research amounts to (11) narrations: (2) with a correct (*ṣaḥīḥ*) chain of transmission, (5) with a weak (*ḍa'īf*) chain, and (4) classified as very weak (*ḍa'īf jiddan*). The reports attributed to the Companions (āthār) total (25): (9) with a sound chain, (13) with a weak chain, and (3) classified as very weak. As for the reports attributed to the Successors (Tābi'ūn), they amount to (37): (13) with a sound chain, (5) with a good (*ḥasan*) chain, (1) classified as good by virtue of corroborating narrations (*ḥasan li-ghayrih*), (15) with a weak chain, and (3) classified as very weak.

**Keywords:** Day of Sacrifice, Greater Pilgrimage, Known Days, Numbered Days, the Dawn, the Ten Nights.

### Spotlight of Symbolic in Hamza's Pausing (Poem about Al-Mahmuz)

Dr. Abdullah Sultan Alosaimy

This study investigates and critically edits the didactic poem \*Kāshif al-Marmūz fī Waqf Ḥamzah 'alā al-Mahmūz\* by Imam Muḥammad ibn Aḥmad al-Mawṣilī al-Ḥanbalī, known as Shu'lah. The poem is devoted to the topic of the pausal treatment of hamzah by Ḥamzah and Hishām. The study aims to produce a scientifically edited text of the poem, introduce its author, verify the attribution

of the poem to him, examine its subject, methodology, and sources, and describe its manuscript copies.

The research adopts the descriptive method in the study section and follows the established scholarly method in textual editing. It designates one manuscript as the base text, collates it with the other manuscript copies, records textual variants in the footnotes, vocalizes and verifies the wording, documents the relevant scholarly issues, and comments on passages requiring clarification.

Among the most important findings are: the attribution of the poem to Imam Shu‘lah is established through the manuscript copies; according to what the researcher has been able to identify, it is the first poem composed on this specific topic; and the poem shows the author’s careful concern with gathering both general rules and specific details related to pausing on hamzah, especially in distinguishing the formal and analogical approaches. The study recommends giving further attention to the manuscript heritage of Qur’ānic readings and critically editing specialized didactic poems on performance-related topics in a manner that serves researchers and students of Qur’ānic readings.

Keywords: Waqf of Ḥamzah; Waqf of Hishām; pausing on hamzah; Kāshif al-Marmūz; Shu‘lah al-Mawṣili.

**A Commentary on the Treatise Al-Lam’ah al-Saniyyah fi Tahqiq al-Ilqā’ fi al-Umniyyah”**

**Dr. Adel Mohammed Al-Omary**

This research is in the study and verification of the manuscript: “A Commentary on the Treatise Al-Lam’ah al-Saniyyah fi Tahqiq al-Ilqā’ fi al-Umniyyah” by Muhammad ibn ‘Abd al-Qadir al-Fasi, which includes a response to Shaykh Hasan ibn Ibrahim al-Shahrazuri al-Kurani, who says the validity of the story of al-Gharaniq in his treatise: “Al-Lam’ah al-Saniyyah fi Tahqiq al-Ilqā’ fi al-

Umniyyah,"which has a relation to the infallibility of the Prophet (peace and blessings be upon him).

The author in this treatise went to the negation of the origin of the story of al-Kurani and its denial in narration and reasoning. From the side of narration, he relied on weakening the chains reported in the story, including weakening the report of Ibn 'Abbas (may Allah be pleased with them both). From the side of reasoning, the statement of affirming the story undermines the infallibility of the Prophet (peace and blessings be upon him).

He also proceeded in following the speech of al-Kurani and responding to him in some details. This research aims to study and verify this treatise, and the research has been divided into two parts:

The first part: the study section, and it contained the study of the life of the author in terms of his name, his attribution, his birth, his upbringing, his teachers, his students, his works, and his death, then the study of the manuscript in terms of verifying its name, documenting its attribution to the author, clarifying its contents, the sources of the author in it, his methodology in it, and describing its manuscript copies.

In the second part of the research, the text of the manuscript was verified in a scholarly verification, by presenting the text as intended by its author, through comparing the other copies with the adopted copy, along with documenting the text, explaining its unfamiliar words, and commenting on it.

Keywords: Problematic Qur'an, al-Gharaniq, infallibility of the Prophets.

