

## ملخصات البحوث باللغة الإنجليزية

Research abstracts  
in English

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| <b>1</b> | <b>Analysis of Quranic Recitations (Qira'at) by al-Mutahhar bin 'Ali al-Damadi (d. 1048 AH) in his Exegesis "Al-Furat al-Namir": (Surah Al-Fatihah and the First Part of Surah Al-Baqarah) – A Collection and Study</b> | <b>Dr. Ibrahim Ali Wali Hakami</b><br>Associate Professor, Department of Islamic Studies, College of Sharia and Law, Jazan University, Saudi Arabia. |
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**Abstract:**

**Research Objective:** To highlight the science of *Tawjih al-Qira'at* (the linguistic and exegetical justification of variant readings), elucidate the methodology of Al-Mutahhar al-Damadi in this field, and compile his justifications for variant readings in Surah Al-Fatihah and the first *Juz'* (part) of Surah Al-Baqarah as presented in his *Tafsir*.

**Research Abstract:** The study comprises an introduction, a preliminary section, two main chapters, a conclusion, and a bibliography.

- **Introduction:** Covers the significance of the research, the rationale for selection, the research problem, objectives, scope, literature review, research plan, and methodology.
- **Preliminary Section:** An overview of the science of *Tawjih al-Qira'at*.
- **Chapter One:** Al-Mutahhar al-Damadi and his commentary, *Al-Furat al-Namir*.
- **Chapter Two:** Variant readings and their justifications (*Tawjih*) according to Al-Mutahhar al-Damadi (Surah Al-Fatihah and the first *Juz'* of Surah Al-Baqarah).
- **Conclusion:** Summarizes the key findings and recommendations, followed by a list of sources and references.

**Key Findings:** The researcher reached several significant conclusions, most notably: Al-Mutahhar al-Damadi justified variant readings using diverse methods and resources. At times, he provided justifications through other Quranic verses of similar meaning or by observing the Quranic context (*Siyāq*). In other instances, he relied on Arabic dialects and conventional linguistic usage. Most frequently, he employed linguistic sciences, specifically syntax (grammar), morphology, and rhetoric.

**Recommendations:** The researcher proposes several recommendations, primarily: examining the commentary *Al-Furat al-Namir*, pursuing further research on the justification of variant readings, and prioritizing applied studies of *Tawjih al-Qira'at* within exegetical works—particularly those that have been overlooked. Furthermore, academic departments should adopt research projects focused on the justification of variant readings in books of *Tafsir*.

**Keywords:** Al-Mutahhar – Al-Damadi – Tafsir – Al-Furat al-Namir – Tawjih – Qira'at (Variant Readings).



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| <b>2</b> | <b>Unique Interpretations (Infaradat) of al-Hasan al-Basri in Quranic Exegesis: A Collection and Study</b> | <b>Dr. Amin Abdulrahman Ibrahim al-Sakaker</b><br>Associate Professor, Department of Quranic Sciences, College of Sharia, Qassim University, Saudi Arabia. |
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**Abstract:**

**Research Objective:** The research aims to elucidate the factors behind the unique exegetical opinions (*Infirādāt*) of Al-Hasan al-Basri regarding certain Quranic verses, categorize the types of these unique interpretations, and conduct a comparative study of his singular views in relation to the opinions of the Companions (*Sahābah*) and the Successors (*Tābi'ūn*).

**Structure of the Research:** The study is organized into an introduction, three main sections, and a conclusion.

- **Section One:** A biographical profile of Imam Al-Hasan al-Basri.
- **Section Two:** The underlying causes and reasons for Al-Hasan al-Basri's unique exegetical views.
- **Section Three:** An analytical study of the specific exegetical opinions unique to Al-Hasan al-Basri.

**Key Findings:**

1. One should not be-hasty in judging a unique interpretation as an error or a misconception (*Wahm*). Through deep reflection and rigorous academic scrutiny, a researcher may uncover valid scholarly justifications that establish the sound basis of such views.
2. Al-Hasan al-Basri's methodology does not rely solely on the literal meaning of the text; rather, it extends to examining the context (*Siyāq*) of other verses to clarify the comprehensive meaning.
3. The holistic perspective that characterizes Al-Hasan al-Basri's approach was a primary factor in his inclination toward choosing broad and comprehensive meanings in his exegesis.
4. Some of the unique views attributed to Al-Hasan al-Basri in interpreting certain Quranic terms may result from transmission errors or inaccuracies by some who narrated from him, such as Al-Tha'labi and subsequent exegetes.

**Keywords:** *Infirād* (Singularity) – Al-Hasan al-Basri – *Tafsir* (Exegesis) – Opinions.



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| <b>3</b> | <b>Discrepancies in Quranic Recitations among the Companions of Abdullah bin 'Amir al-Yahsubi, Collected in Makkah by Imam Abu Ma'shar Abdul Karim al-Tabari (d. 478 AH): A Critical Study and Edition</b> | <b>Dr. Abdullah Salah Humaidan al-Saedi</b><br>Assistant Professor of Quranic Recitations, Department of Quranic Studies, College of Arts and Humanities, Taibah University, Madinah, Saudi Arabia. |
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**Abstract:**

This study produces a critical edition of *al-Khulf bayna Aṣḥāb 'Abd Allāh b. 'Āmir al-Yaḥṣabī min Riwayat 'Abd Allāh b. Dhakwān al-Qurashī wa-Hishām b. 'Ammār al-Dimashqī al-Sullamī*, compiled in Mecca by Abū Ma'shar 'Abd al-Karīm b. 'Abd al-Ṣamad al-Ṭabarī (d. ٤٧٨ AH). The edition is accompanied by an analytical study, a concise introduction to the author and his work, and a comparison with Abū Ma'shar's *al-Talkhīṣ* and *al-Jāmi'*. The book sets out Ibn 'Āmir's reading through the transmissions of Hishām and Ibn Dhakwān, adopting two ṭuruq (chains) for each. It exclusively records loci of disagreement and omits points of agreement, arranging the material across uṣūl (principles) and farsh (detailed words). This design facilitates comparison and precise control of the reading and, within the adopted chains, exhaustively covers the disputed loci. To the best of the editor's knowledge, it is the earliest dedicated "mufrada" on Ibn 'Āmir that confines itself to points of disagreement between transmitters and routes. The work also diverges from *al-Talkhīṣ* and *al-Jāmi'* in several places, most notably in explicit weighing (tarjīḥ) and authorial selection (ikhtiyār).

**Keywords:** mufradāt (single-reader monographs); reading of Ibn 'Āmir; ṭuruq; Ibn Dhakwān; Hishām; Abū Ma'shar al-Ṭabarī.



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| 4 | "Ruh al-Muhayya" on the Quranic Recitations of Ya'qub and Yahya by Shams al-Din Muhammad bin Ya'qub al-Ansari al-Damardashi (d. after 895 AH): A Critical Study and Edition | Dr. Abrar Abdullah Ishaq Attar<br>Assistant Professor of Quranic Recitations, Department of Quranic Studies, College of Arts and Humanities, Taibah University, Madinah, Saudi Arabia. |
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**Abstract:**

This research presents a study and critical edition (*Tahqīq*) of the didactic poem titled "**Rūḥ al-Muḥayyā fī Qirā'at Ya'qūb wa Yaḥyā**" by Sheikh Shams al-Dīn Abū al-Faḍl Muḥammad bin Ya'qūb al-Damardāshī (d. after ٨٩٥ AH), a distinguished scholar in the field of *Qirā'āt* (Quranic Recitations).

The research aims to highlight the author's scholarly persona and his contributions to Quranic studies by providing a detailed biography and a critical edition of his poem. The poem addresses the recitations of **Ya'qūb al-Ḥadramī** and **Yaḥyā al-Yazīdī**, two prominent authorities of the Basran school of recitation.

**Methodology:** The researcher employed a **historical method** to trace the author's biography and an **analytical method** to examine the content of the poem. The study emphasizes the work's significance in enriching the Quranic library and showcasing exemplary Muslim scholars.

**Significance of the Study:** The importance of this research stems from the scarcity of biographical data on Al-Damardāshī and the lack of any previous critical edition of his works.

**Research Structure:** The study is divided into:

- **Preliminary Section:** An overview of the recitations of Ya'qūb and Yaḥyā.
- **Section One:** Focuses on the author and his poem, examining its attribution, content, and methodology.
- **Section Two:** Dedicated to the critical edition of the text, which consists of ٢٥٠ verses (*Abyāt*).

This work contributes to the preservation of Quranic heritage and provides a verified scholarly model to assist students and researchers in the field of Quranic sciences.

**Keywords:** Rūḥ al-Muḥayyā – Ya'qūb – Yaḥyā – Abū al-Faḍl – Al-Damardāshī.



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| <b>5</b> | <b>The Objective (Maqsid) of the First Revelation: Surah Al-Alaq – An Inductive and Analytical Study</b> | <b>Dr. Abdulmohsen bin Yusuf bin Nasser al-Muaili</b><br>Assistant Professor, Department of Exegesis (Tafsir) and Hadith, College of Sharia, Kuwait University, Kuwait. |
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**Abstract:**

This research focuses on elucidating the **objective** (*Maqṣad*) of the first Quranic revelation. Its significance lies in the profound purpose of these initial verses and how their revelation fundamentally altered the course of human history.

**Research Problem:** The problem stems from the lack of scholarly emphasis on the specific objective of the first revelation, alongside a limited understanding of the wisdom behind commencing the Quranic message with these particular verses rather than others.

**Research Objectives:** The study aims to:

1. Define the objective (*Maqṣad*) of the first revealed verses.
2. Uncover the underlying secrets and subtleties (*Laṭā'if*) within them.
3. Highlight the immense wisdom inherent in the Quranic lexicon, meanings, and purposes.

**Methodology:** The researcher adopted an **inductive and analytical approach**. This involved an inductive survey of the verses of the Surah (Al-Alaq) regarding their linguistic and teleological (*Maqṣadī*) implications, while tracing scholarly opinions on the subject. This was followed by an analytical study of the verses and their evidentiary aspects, employing reflection (*Tadabbur*) to weigh scholarly interpretations and extract the primary purpose of their revelation.

**Key Findings:**

1. The first revelation is extraordinary in its wording, meaning, and objective.
2. Scholarly opinions regarding its primary objective are categorized into four views.
3. The researcher concludes that the overarching objective is **achieving human felicity through the Monotheism (*Tawḥīd*) of the Lord of Creation**. The researcher provided twelve evidentiary facets from the verses to support this conclusion.

**Recommendations:** The researcher emphasizes the importance of dedicating individual studies to each Quranic Surah to elucidate its specific objective. Furthermore, there is a need for diligent reflection (*Tadabbur*) to uncover these grand purposes as a means to reform the current state of the *Ummah*.

**Keywords:** *Maqṣad* (Objective) – Quranic Objectives – The First Revelation – Surah Al-Alaq.

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| <b>6</b> | <b>"Ayat al-Qurra" (The Verse of the Reciters) – Verse 29 of Surah Fatir: Meanings and Guidance</b> | <b>Dr. Aisha Muhammad Adlan al-Khath'ami</b><br>Assistant Professor, Department of Quran and its Sciences, College of Sharia and Fundamentals of Religion, King Khalid University, Abha, Saudi Arabia. |
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**Abstract:**

The research aims to elucidate the **"Verse of the Reciters"** (*Āyat al-Qurrā'*) in the Holy Quran. It identifies the authority who bestowed this title, the rationale behind the naming, the context of its revelation, its thematic content, and the spiritual and practical guidance (*Hidāyāt*) derived from it.

**Research Structure:** The study consists of an introduction, two main sections, and a conclusion.

**Methodology:** The researcher employed a **descriptive-analytical approach**.

**Key Findings:**

1. The title **"Verse of the Reciters"** was bestowed by the eminent Successor (*Tābi'ī*), **Muṭarrif bin 'Abdullāh al-Shikhhīr**.
2. The intended meaning of "Reciting the Quran" (*Tilāwah*) encompasses its proficient recitation, deep reflection (*Tadabbur*), and acting upon its teachings.
3. The use of the present tense verb **"Yatlūna"** (they recite) signifies the continuity and persistence in both recitation and reflection.
4. The verse encourages all forms of spending (*Infāq*) in the cause of Allah, tailored to the specific benefit and context.
5. The verse conveys glad tidings and reassurance to the believers, affirming that Allah preserves their righteous deeds and that none shall be lost.

**Keywords:** *Āyat al-Qurrā'* (Verse of the Reciters) – *Tilāwah* (Recitation) – Fatir – Muṭarrif – *Hidāyāt* (Guidance).



### Introduction of edition (54)

Praise be to Allah, who honored this Ummah (nation) with the Qur'an, making it the primary source of its guidance, the wellspring of its knowledge, and the focus of its attention throughout the centuries. May the prayers and peace of Allah be upon our Prophet Muhammad, to whom the Book was revealed as a clarification for everything.

To proceed: Qur'anic studies are considered among the noblest fields of knowledge and the most impactful in building sound thought and awareness. They are the gateway through which the researcher enters the depths of the Revelation, exploring its meanings, elucidating its guidance, and unveiling the facets of its inimitability (i'jāz). Every effort exerted in this domain is an extension of the journey of the scholars and exegetes whom Allah used to preserve His Book and through whose hands He opened the doors of understanding and clarification.

In an age where questions accelerate and issues constantly renew, the need for sound, profound Qur'anic research increases. Such research must elicit the meaning of the Noble Text and offer a conscious reading that draws inspiration from its guidance, thus connecting the Ummah to its steadfast origin.

Writing in this field is not an academic luxury; rather, it is a cognitive necessity that protects the awareness of generations and establishes an authentic Qur'anic perspective that contributes to addressing the problems of reality and guiding its course. This is where the function of researchers emerges; their responsibility is immense, and their fruits are enduring. Among the greatest contributions scholars and specialists can make today is to enrich this field with research that exalts the value of the Revelation and preserves its presence in the lives of Muslims. Qur'anic studies are not merely an academic exercise; they are a message, a platform, and a contribution to shaping consciousness and building the future.

We are pleased to announce the publication of the fifty-third issue of your journal, (Tibyān), which opens its pages to serious researchers, inviting them to add to the Qur'anic library what reinforces identity, serves knowledge, and manifests the aesthetics of this magnificent Book. Writing about the Qur'an is an act of worship and devotion, a guiding force for thought, and a service to a message that will remain as long as the night and day persist.

We ask Allah to bless the efforts, to place the works of the researchers in the balance of their good deeds, and to benefit the Ummah and the worlds with their output..

Written by:

Prof. Dr. Bandar bin Saleem Al-Sharari

Editor-in-Chief of Tibyan Journal for Quranic Studies, Professor  
in the Department of Quran and its Sciences at Imam Mohammad  
Ibn Saud Islamic University



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| Weaknesses | Actual Mark | Full Mark | Evaluation Criteria  |
|------------|-------------|-----------|--|
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