

## ملخصات البحوث باللغة الإنجليزية

Research abstracts  
in English

## 1 **Quranic Readings in the Book of *Al-Bustan fi I'rab Mushkilat al-Qur'an*: An Applied Study on Surat Al-Anbiya**

**Dr. Amal Abdul Karim Muhammad Niyaz Al-Turkistani**, Associate Professor, Department of Qira'at (Quranic Readings), College of Da'wa and Usul al-Din, Umm Al-Qura University, Kingdom of Saudi Arabia.

### **Abstract:**

This research, titled "**Qur'anic Readings in the Book of Al-Bustan fi I'rab Mushkilat Al-Qur'an -An Applied Study on Surah Al-Anbiya-**", examines the methodology of Imam Abu Al-Abbas Ahmad ibn Abi Bakr Al-Jubali in interpreting Qur'anic readings in his book "**Al-Bustan fi I'rab Mushkilat Al-Qur'an**". The study focuses on an applied analysis of the readings found in Surah Al-Anbiya, aiming to highlight his approach to dealing with variations in Qur'anic readings and their impact on interpretive meanings. The research adopts an inductive-analytical methodology, collecting the readings in Surah Al-Anbiya, analyzing them, and explaining their interpretations and implications for the meanings of the verses, in line with the practices of classical scholars.

The findings reveal that Al-Jubali often begins by affirming the reading and attributing it to its source, followed by a concise interpretation. It was also evident that he does not emphasize preferring one reading over another but rather presents what clarifies the meaning and facilitates understanding of the context. His work is thus closer to linguistic and grammatical explanation than to detailed juristic debate. The examples demonstrate that variations in word structure or grammatical position can expand the meaning without altering the core significance. The study recommends further efforts to compile Al-Bustan's interpretations in other surahs, compare them with the views of other scholars of Qur'anic interpretation, and utilize the diversity of readings to enhance the semantic clarity of the Qur'anic text.

**Keywords:** Qur'anic Readings, Al-Bustan, I'rab, Surah Al-Anbiya.



## 2 Weighted Pausing (Al-Waqf Al-Murajjah) in Terms of Wording and Meaning in Disputed Verse Endings (Al-Fawasil) and Their Syntactic Attachment

**Dr. Doaa Zuhair Abdul Rahim Sindi**, Associate Professor of Quranic Readings, Princess Nourah bint Abdulrahman University, Kingdom of Saudi Arabia.

### Abstract:

This research identifies the qur'anic verse-ending words which are different in numbering them, and also the difference with the next word of verses grammatically in one aspect or more according to the grammatical or ungrammatical attachment. To clarify the impact of scholars of counting the qur'anic verses who disagreed on numbering them, and how to pause (*waqf*) on it. To identify the preferred aspect of *waqf* on it or to continue it (*wasl*) according to the preferred in I'rab and meaning for the verse context. The research consists of an introduction and a chapter on a theoretical study, including two sections. It also consists a chapter on an applied study, including two chapters: the first chapter talks about the grammatical attachment of one aspect, including six sections. The second chapter talks about grammatical attachment of more than one aspect, including eighteen sections. The research has reached many results; the most important were as follow:

- ١- The explanatory meaning is the preference basis for choosing the preferred attachment aspect or verbal *waqf*. *Wasl* is the chosen opinion in most matters of the research for completing verbal and moral attachment.
- ٢- The diversity of meaning matches the difference in grammatical and rhetorical aspects. *Waqf* is one of the greatest evidence of the miracle of the Qur'an.

### The research recommendations:

Conducting an applied study on the impact of grammatical aspects differences in the diversity of meaning of the qur'anic verse-ending words that agreed on their numbers. In addition to *waqf* matters that disagreed on their numbers expect the qur'anic verse-ending words.

**Keywords:** the qur'anic verse-ending words which are different in numbering them - *waqf* - in I'rab - meaning.



### 3 A Treatise Clarifying the Ruling on Anomalous Readings (Al-Shadh) Originating from Mutawatir Chains by Al-Shihab Al-Khafaji (d. 1069 AH): A Study and Critical Edition

Dr. Bushra Samil Suwaimil Al-Sulami, Assistant Professor, Department of Qira'at (Quranic Readings), College of Da'wa and Usul al-Din, Umm Al-Qura University, Kingdom of Saudi Arabia.

#### Abstract:

**Research Title:** "A Treatise Explaining the Status of the Anomalous (Shadh) Recitation in Relation to the Mass-Transmitted (Mutawatir) Recitation by Shihab al-Din al-Khafaji (d. 1069 AH): A Study and Critical Edition."

The research plan comprises an introduction, two chapters, a conclusion, and indexes, organized as follows:

**Introduction:** It includes the research objective, the rationale for choosing the topic, the literature review (previous studies), the research methodology, and the research outline.

**Chapter One:** An analytical study divided into five sections, covering: the biography of Shihab al-Din al-Khafaji, an introduction to his treatise, his methodology, his sources, a codicological description of the manuscript, and selected sample facsimiles thereof.

**Chapter Two:** The critical edition of the seventy-first treatise, titled: "Explaining the Status of the Anomalous (Shadh) Recitation in Relation to the Mass-Transmitted (Mutawatir) Recitation."

**Conclusion:** It presents the most significant findings and recommendations. Among the most prominent findings are:

١. The Quran cannot be established except through mass-transmission (*Tawatir*), and nothing beyond the Ten Recitations (*Al-Qira'at al-'Ashr*) has been mass-transmitted.
٢. The permissibility of reciting the anomalous (*Shadh*) readings outside of ritual prayer (*Salah*), provided that one does not believe it to be an actual part of the Quran.
٣. Shihab al-Din al-Khafaji was not merely a passive transmitter; rather, he actively debated scholarly issues, provided textual and contextual justifications (*Tawjih*) for certain opinions, and exercised critical selection and preference (*Tarjih*) for what he deemed correct.

Finally, the index of sources and references.

**Keywords:** Treatise, Anomalous (*Shadh*), Mass-Transmitted (*Mutawatir*), Al-Khafaji, Recitations (*Qira'at*).



#### 4 Leadership Traits of Noah (Peace Be Upon Him) in Light of the Holy Quran: An Analytical Study

**Dr. Omar bin Muslim bin Muslim Al-Ahmadi**, Associate Professor, Department of Sharia and Islamic Studies, Al-Qunfudhah University College, Umm Al-Qura University, Kingdom of Saudi Arabia.

#### Abstract:

**Title:** *The Leadership Qualities of Prophet Noah (peace be upon him) in the Light of the Holy Qur'an*

#### Study

The study aims to highlight the leadership traits of Prophet Noah (peace be upon him) and demonstrate how these qualities align with the concept of modern leadership.

#### Methodology:

The researcher adopted the descriptive-analytical approach in conducting this study.

#### Key Findings:

- Reforming humanity is one of the greatest human missions, and it requires leadership characteristics that qualify a person to undertake and bear the responsibility of such a noble mission.
- Prophetic leadership represents the highest form of leadership known to humanity. The methods employed by the prophets in leading people are the most profound and exemplary models of leadership in human history.
- The study revealed the leadership traits of Prophet Noah (peace be upon him) as portrayed in the Qur'an, the most prominent of which are steadfastness and unwavering dedication to the goal, patience over a prolonged period of calling to the truth, and resilience in the face of intense opposition.
- The Qur'an presents the story of Prophet Noah (peace be upon him) as a comprehensive leadership model that combines personal, reformative, educational, intellectual, and moral attributes, making him a living example for the advancement of nations toward their goals.
- One of the most significant aspects of prophetic leadership is that it is grounded in ethics and values, serving as a righteous path for those who call to God.
- The leadership model of the prophets is the most effective means for reforming and guiding humanity, as illustrated by following their example, like that of Prophet Ibrahim (Abraham), peace be upon him, as mentioned in the verse: "You certainly have a good example in them, for those who look forward with hope to Allah and the Last Day. But whoever turns away, Allah is indeed the Self-Sufficient, the Praiseworthy. ..." [Surat Al-Mumtahanah: 6].
- Prophetic leadership is not an easy task; it requires divine guidance, sincerity, and complete submission to Allah in all aspects of life.

- The foundation of prophetic leadership is built upon morals and values, guiding people toward the worship of Allah. Neglecting this aspect by leaders contributes to the collapse of nations and hinders their sustainability. Ethics are the pillars of societal stability and the foundation of its resilience.
- A materialistic worldview poses a danger to humanity if leadership is centered solely on such a perspective. No matter how powerful or wealthy a nation becomes, without morals and values, its end will be failure and destruction. Leaders who pursue objectives without a clear and firm value system risk leading their nations toward collapse. This is particularly true in the absence of ethical leadership. Allah says: **“And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth...”** [Surat Ash-Shura: 27].

#### Key Recommendations:

- Researchers should give greater attention to the study of prophetic leadership and highlight its features.
- Emphasize the importance of leadership grounded in ethics and values, as it is a key pathway to sustainable human development. Without it, nations face destruction, fragmentation, and loss.
- Integrate the concept of ethical leadership within the principles of modern management.
- Draw on the leadership traits of the prophets to develop future leaders and enhance their personalities.
- Acknowledge that leading change is one of the most challenging tasks leaders face, requiring strong principles, firmness in truth, and patience.

**Keywords:** Noah (peace be upon him) – Leadership – Prophetic – Values – Methods



## 5 The Statements of Imam Abdullah bin Kathir Al-Makki Al-Muqri' in Tafsir (Exegesis): A Collection and Study

**Dr. Nawaf Muaid Juman Al-Harhi**, Associate Professor, Department of Qira'at (Quranic Readings), College of Usul al-Din and Da'wa, Umm Al-Qura University, Kingdom of Saudi Arabia.

This research aims to collect and highlight the exegetical statements of Imam Abdullah bin Kathir al-Makki al-Muqri', one of the seven authoritative Quranic reciters, by tracing them in *Jami' al-Bayan* by al-Tabari and other books of traditional exegesis (*Tafsir al-Ma'thur*). It further analyzes his methodology in understanding and interpreting the Holy Quran, demonstrating the extent of his alignment with the interpretations of the righteous predecessors (*al-Salaf*) and the majority (*Jumhur*) of exegetes. The researcher employed an inductive, analytical, and comparative methodology.

The study yielded several findings, most notably: Imam Ibn Kathir al-Muqri' al-Makki was not an exegete (*Mufassir*) in the technical or conventional sense of the term; however, certain exegetical statements were transmitted from him, narrated by Ibn Jurayj, one of his prominent students. In these statements, he generally aligned with the *Salaf* and his teacher Mujahid, except for a few unique scholarly positions (*Infradat*) specific to him. The total number of direct and indirect statements by Ibn Kathir al-Muqri' reached 106, of which 45 were direct statements.

**Keywords:** Statements, Abdullah bin Kathir, Al-Muqri', Tafsir (Exegesis).



**6 Verifying the Core Objective (Maqsid) of Surat Al-Tur**

**Dr. Najla bint Salim Salim Al-Saedi**, Assistant Professor, Department of Al-Kitab and Al-Sunnah, Umm Al-Qura University, Kingdom of Saudi Arabia.

**Abstract:**

Surat Al-Tur "The Mountain", because it is one of the mufassel surahs and it is often heard among the Muslims so, the prophet p-b-u-h used to recite this surah during Magrib salah (sunset prayer) and Al-Fajer salah (Dawn prayer), focuses on refuting the doubtfulness of the disbelievers through threatening them with torture. Therefore, I divided the research into a preface and three sections; I tackled in the preface the meaning of the purpose, the significance of this science, its rules, and how to know the purpose of the surah. Furthermore, in the first section, I discussed the sayings of scholars in the purpose of the surah, which consisted of five sayings: the first group asserts that its main purpose is achieving the severe punishment. The second group enumerates the topics of the surah and considered them its main purpose.

The third group considered it as a reminder of what God has prepared for the disbelievers and the pious believers, the fourth group said that its purpose is tracing the falsehood and its people, and the last group confirmed that the otherworldly promise and threat is a fixed fact. According to the second section, it tackled the verses from the surah itself in terms of the time of its descent, its virtues, and the reasons of its descent and its names. In the third section, I mentioned the discretionary reasoning means according to the surah in terms of its relevance to what comes before and after it, its beginning, the words that were repeated in it, its conclusion, and the end of the surah. In the fourth section, I explained the outbalancing view from the scholar's sayings in its purpose: focusing on refuting the doubtfulness of the disbelievers through threatening them with torture and bringing out the proofs and evidences to force them to submission and yielding.



**7** *Al-Lu'lu' al-Manthur fi Ba'd mā Yata'allaq bil-Rasm al-Ma'thur*  
 By: *Abū Ḥafṣ 'Umar ibn 'Abdillāh al-Fāsī (d.1188AH) from the*  
*Beginning of the Manuscript to the End of the Third Issue (al Mas'ala*  
*al-Thālitha) A Study and Critical Edition*

**Dr. Abdul Hadi bin Mohammed bin Marighan Al-Ruwaithei,**  
 Associate Professor, Department of Quranic Studies, College of Arts and  
 Humanities, Taibah University, Kingdom of Saudi Arabia.

### **Abstract:**

This research undertakes a study and critical edition of the book *Al-Lu'lu' al-Manthur fi Ba'd mā Yata'allaq bil-Rasm al-Ma'thur*, authored by Abu Hafṣ Umar bin Abdullah al-Fasi (d. 1188 AH), from its beginning to the conclusion of the third issue.

The research aims to produce one of the authored works on the script of the Qur'anic codex (Mushaf), and to explore what one of the foremost scholars of Morocco in the twelfth Hijri century wrote on this subject, along with his opinions on matters related to the Uthmani script of the noble Qur'anic codex.

Among the most significant findings of the research are: the profound influence of al-Fasi by Abu Bakr al-Baqillani and his book *Al-Intisar lil-Qur'an*, and that al-Fasi views the script of the Mushaf as conventional rather than divinely ordained. Furthermore, he permits deviation from the Uthmani script in the writing of Qur'anic codices.

**Keywords:** *Al-Lu'lu' al-Manthur*, Script of the Mushaf, Abu Hafṣ al-Fasi.



### Introduction of edition (56)

Praise be to Allah, Who sent down the Book upon His servant as a guidance and a reminder for those endowed with understanding. May the most perfect and complete peace and blessings be upon our Prophet Muhammad, whose character was the Quran, and upon his family, his companions, and all those who follow them in righteousness until the Day of Judgment.

To proceed,

The *Tibyan Journal for Quranic Studies* is pleased to present to researchers and specialists the first part of its fifty-sixth issue, continuing its firmly established journey in serving the Book of Allah Almighty and its sciences. In doing so, the journal remains steadfastly committed to the standards of originality and rigorous scholarship that open renewed horizons for enriching Quranic research.

This issue is rich with distinguished and qualitative scholarly output presented by an elite group of esteemed male and female researchers. Their studies vary to cover precise and comprehensive domains, including Quranic recitations (*Qira'at*), grammatical analysis (*I'rab*), pauses and initiations (*Al-Waqf wal-Ibtida'*), exegesis (*Tafsir*), and the critical editing of foundational Quranic treatises and core issues, alongside analytical and thematic studies. In this issue, the journal has been keen to offer rigorous approaches that blend methodological authenticity with contemporary discourse.

As the Editorial Board presents this blessed issue, it extends its deepest gratitude and appreciation to all the researchers who placed their trust in *Tibyan* to serve as a platform for publishing their scholarly work. Thanks are also extended to the distinguished and honorable members of the Advisory Board and the peer-review committees, whose insightful feedback and sound observations

have contributed to maintaining the journal's high academic standing and pioneering position.

In conclusion, we ask Allah Almighty to grant us all success in serving His Holy Book, and to make these works beneficial to students of knowledge, accepted by Him, and a beneficial scholarly asset.

Praise be to Allah, Lord of the Worlds, and may peace and blessings be upon our Prophet Muhammad, his family, and all his companions.

Written by:

Prof. Bandar bin Sulayem Al-Sharari

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**Dr. Abdul Hadi bin Mohammed bin Marighan Al-Ruwaithei,**  
Associate Professor, Department of Quranic Studies, College of Arts  
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