
The Disconnected Letters and their Practical Rules of the Ten Reciters

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The Ten Quranic Recitations coincide in a large number of Quranic verses and words, but they differ in a number of Quranic verses and words, and among the words that included compatibility and differences between the ten reciters: are the disconnected words, where ten reciters differed in a number of its performance rules.

This research highlights the practical rules of recitations among ten reciters in disconnected letters. It is divided into an introduction, a preface, six chapters and a conclusion.

The preface is about scholars consideration on disconnected letters, and their books in this subject.

The first chapter deals with the definition of the disconnected letters.

The second chapter touched on different opinions in counting of disconnected letters and rules of stopping on them.

The third chapter is about Noon and Meem when they become on state of sukoon (no motion of sound).

The fourth chapter contains the rules of lengthening in disconnected letters.

The fifth chapter is talking about opening and sloping and leveling of disconnected letters.

The sixth chapter deals with rules of joining the disconnected letters with the words that follows.

Finally, The conclusion of the research was containing important results, among which that mentioned that the scholars and researchers have been careful to study the disconnected letters and wrote separate books dealt with interpretation, meaning and rules, without touching on its practical aspects.

It also showed the reason for naming these letters with this name. Because it could be read seperately although these letters are written as connected ones and there are different opinions between scholars in counting these letters as separate verses.

As I explained that the rules of Noon and Meem in pronunciation of the disconnected letters are the same rules in other verses of Holy Quran, except of a few places outlined in this research.

Also I discussed that the disconnected letters are four types: that fully lengthen, that have different opinions in its lengthening, that lengthen normally, and that does not accept lengthening at all.

As I mentioned that the different opinions of scholars in sloping and leveling of disconnected letters are limited to five letters as explained in this research, and there are other results.

Methodical Lessons of AL-Shatibyah School **Dr. Abdul-Raheem bin Abdullah alshinqeti**

- The research shows twenty three beneficial lessons from AL-Shatibyah according to the following:

_The preparative side of scientific writings in a detached chapter of four matters.

_The shown side of scientific writings about issues in a detached chapter of thirteen matters.

_The educational side in a detached chapter of six matters.

The main deductions in this research are:

_The system of AL-Shatibyah was not a mere scientific school of Qira'at but it was methodical school by:

1-Preparing of the scientific writings in the best way.

2-Applying the scientific matters in the finest positions.

3-It promoted the recipient very well.

To be honest I should be able to say that great scholars' methods of authorships are precious lessons, great ways, and priceless pearls should be praisably mentioned for benefits.

On another hand, innovation and development of methods are the ways of creativity not by inactivity nor by droopiness.

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Guidance of Recitations of Imam Ibn Barre (d 730 AH)
Dr. Abdul-Wahid Al-Mustafa Al-Samadi

This research speaks of " guidance of recitations " of Imam Ibn Barre (d 730 AH) through his book which speaks about Imam Nafi's recitation " A-ddurar A-llawamea fi asle makrae Imam Nafi."

this book Has been selected for the following things:

- the Moroccans adopted it since it was writeen until now
- For the abundance of guidance which has made the author of the features of his approach will come as his statement.
- His Majesty the author, the importance of the author Ibn Barre in the recitations, as he was proficient in the language and grammar, as will be clear in his biography.
- The value of ibn Barre's scientific verse , and its wide acclaim.

The research follows the verses in which there is guidance similar to what Mackie bin Abi Talib al-Qaisi (d 437 AH), and Imam Abu Abbas Mahdoa (d 440 AH), and Abu Ali Persian (d 377 AH), and other commentators "said" , such as Imam Muhammad bin Ibrahim Al-Kharraz (d 718 AH), and Imam Abu Abdullah al-Qaisi Almntore (died 834 AH), Imam Abdul Rahman Ibn judge Almknasi, (v H 1082) and others.

The research of my teaching of this verse has encouraged me more and more to do this research.

Narrations from book of "Almusahif" by Ibn Al-Anbari
Dr. Abdul-Hameed bin Salem Al-Saedi

Praise be to Allah, and peace and blessings be upon the Messenger of Allah, and after.

This research is a collection of narrations in the Sciences of Quranic recitations (Qira'at) compiled by the Abu Bakr ibn Anbari died in (328 AH) in his lost book, named: (Musahif) collected from their supposed sources in several books, like;

Zadul Maseer by Ibn Jauzy, Jami'e by Qurtuby, Durrul Manthoor by Suyuti, Kanzul Ummal by Muttaqy Al Hindy, and others I referred to in the folds of the research, and I have documented, extracted, and studied these texts completely, and it was made in six chapters, As I serially arranged the narrations in each chapter, namely: Collection of the Qur'an and arranging, Prophetic recitations, recitations of some of his companions and their Mus-hafs, recitations of some succeeding (Tabi'een) and slanders against the Qur'an.

I have turned away -after collection- from some narrations that do not relate to these specific titles for fear of prolongation, and I introduced the topic with a brief on Kitabul Musahif by Ibn Anbary, and gave a brief on biography of the author.

Then at the end I mentioned some and suggestions as conclusion of my research. May Almighty grant us a success.

Motive of the similar meanings to the diversification

Alalusi's Explication as a model

Dr. Yasser bin Mohammed Babteen

Differences among styles which express the similar meanings arouse important rhetorical questions such as what the semantic differences between utterances, forms, and compositions? Why is expressed by a certain way in a context? Why is used the repetition in a context while it is used the diversification in others?

One of the concepts which comes in the context of answering these questions is the concept of "*Tafanun*". Many scholars of *tafsser* account for the diversification in styles in similar context by this concept. They claim that this concept able to renew a discourse and diversify the Eloquence's means which indicate to inimitability of Qur'an, notification and attraction listeners

attentions. However, there are some problems in the relationship between *Altafanon* with the syntagmatic fitness of the expressing style. This problem could lead some to argue that *Altafanon* merely is verbal ornamental without any relation to what the circumstances demand. Therefore, this study tries to adjust the concept of *Altafanon*, and it attempts to link this concept with other conceptions which are relevant to it. Then it discusses its relation to what a circumstance demands (*Moqtadha Alhal*).

Additionally, this paper goes over the concept of *Altafanon* over the most famous books of rhetorical Interpreting, and surveys the styles that *Alalusi* states that they are *Tafanon*. Also, it explains his opinions by his comments on these styles. In conclusion, the study elucidates the rhetoric of *Tafanon* and its impact on Qur'anic context whether the syntagmatic fitness is apparent or not with recognizing that beyond every difference in the expression is a syntagmatic indicating. Sometimes, it is close. In this situation, it reaches to exact significance. However, it might be hidden. In this situation, it is just defined by indicating. In fact, interpreting these expressions as a *Tafanon* might enhance the meditation of meaning, but it does not dispense with looking for the differences and circumstances that is considered the core.

Lexicon of Unrenowned Narrators of the Ten Reciters

Dr. Ameen Mohammed Ahmad Alshinqeti

This research deals with the names of the unrenowned narrators of the ten readers of Qur'an in a lexicon exclusive to them. It has been divided into an introduction and a preface, including an introduction to the narrators and the importance of knowing them, then four sections, which include an introduction of the renowned narrators, unrenowned narrators, the ten readers and their renowned narrators, the sources of narration of the ten unrenowned narrators and a list of the names of the unrenowned narrators narrating about the ten readers, arranged according to the first alphabets of their names.

The research ends with a conclusion containing the most important findings, including the collection of the names of 364 narrators who are not renowned, narrating about the ten readers. This number is more than the number compiled by Ibn Al Jazri in his book "Ghayat Al Nihayah," which includes 345 narrators, in the course of his introduction to their scholars, the ten readers, and such other important findings. Praise be to Allah, the Lord of the Worlds.