

مجلة تعظيم الوجيدين

مجلة دورية علمية محكمة، تُعنى بنشر بحوث الدراسات القرآنية والسنة النبوية وما يتعلق بهما

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- القول الوجيز في أحكام الكتاب العزيز للسَّمِين الحَلَبِيّ (ت: ٧٥٦هـ) من بداية كلامه على الآية رقم (٨١) من سورة مريم حتى آخر السورة تحقيقاً ودراسة
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- تحرير أقوال المفسرين في المراد بالأمّة الواحدة في ضوء الآيات القرآنية التي وردت فيها جمعاً ودراسة استقرائية تحليلية
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- مظاهر التيسير ورفع الحرج فيما يتعلق بالعمرة ومناسك الحج (من خلال نصوص الكتاب والسنة)
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- دفع الارتياح عن أي الكتاب بما جاء في قوله تعالى: ﴿وَمَا كُنْتَ تَسْلُوا مِنْ بَلَدٍ مِنْ كِتَابٍ﴾
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- ملحق المجلة لبحوث طلبية الدراسات العليا:
دفع توهم الاستدلال بقوله تعالى: ﴿أَلَيْسَ لَكُمْ دِينَكُمْ﴾ [سورة المائدة: ٣] على عدم حجية القياس
عبد الوهاب بن عبد الله بن صالح الوقيصي

مَجْلَدُ تَعْظِيمِ الْوَحْيَيْنِ

Kingdom of Saudi Arabia,
Madina, Endowment for Cherishing
the Two Glorious Revelations,
Serving the Glorious Quran and the Elevated Sunnah
in the Illumed City of the Prophet ﷺ



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specializing in research related to the Glorious
Qur'an and the Elevated Prophetic Sunnah**

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In the name of Allah, the Most Gracious, the Most Merciful

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About us:

An institutional endowment devoted to serving the Glorious Qur'an and the Elevated Prophetic Sunnah, by underlining their guidance and fulfilling their aims.

Historical background:

The endowment was established in 1428AH, initially as, **Project for Cherishing the Glorious Qur'an**. In 1434AH the Project became a community development center under the nomenclature, **Center for Cherishing the Glorious Qur'an**. Yet, in 1436AH, the center was further developed to be an independent entity under the title, Endowment of Cherishing the Two Glorious Revelations.

Our Vision:

Extolling the acts of cherishing the Two Glorious Revelations and promoting their studies both locally and internationally.

Our Mission:

To promote cherishing the Glorious Qur'an and the Elevated Prophetic Sunnah throughout Muslim communities, by highlighting their aims and objectives, and underlining their guidance.

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- 1- Highlighting the glories of the Glorious Qur'an and the Elevated Prophetic Sunnah and making their rights known.
- 2- Defending the Glorious Qur'an and the Elevated Prophetic Sunnah and refuting the calumny leveled against them.
- 3- Furthering research studies and training programs related to the Glorious Qur'an and the Elevated Prophetic Sunnah.



Journal of Cherishing the Two Glorious Revelations

About the JCTGR and its Aims:

JCTGR is a scholarly, refereed periodical journal, specializing in research related to the Glorious Qur'an and the Elevated Prophetic Sunnah. It publishes research and contributions - both on paper and electronically - of university professors, specialists and all those concerned with the sciences of the Two Glorious Revelations.

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- 3- Encouraging researchers to contribute, and meeting their needs by getting their research published.
- 4- Providing a platform for the highest standards of scholarly publication and research in Qur'anic and Sunnah studies.
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Number (1)

The Ten Principles for Excelling in the Recitation of the Skilled

Edited and Annotated by

Dr. Wafā' bint Muḥammad b. Aḥmad al-Zahrānī

Abstract

This study presents ten principles and steps that assist every Muslim in attaining mastery and proficiency in the recitation of the Noble Qur'an so as to earn the honor of that lofty rank. It is titled "The Ten Principles for Excelling in the Recitation of the Skilled."

Research Objectives

- To identify the key principles and steps that help every Muslim reach the level of the skilled reciters and thereby attain this exalted status.
- To offer a righteous work that benefits people and contributes to the dissemination of beneficial knowledge—particularly that which concerns the perfection of Qur'anic recitation.

Research Problem:

What is the reward for mastering the recitation of the Qur'an? And what are the most important principles and steps that help achieve proficiency and skill in its recitation?

Research Methodology:

The study is based on the inductive method through the collection of relevant material, followed by the analytical and descriptive method in organizing and articulating it within discussions appropriate to the topic. The research was documented and indexed according to the conventions and standards commonly followed in academic studies.

Research Findings:

Among the most significant findings is that awareness of the merit of the Qur'an and the reward of its recitation is of great importance to every Muslim. Such awareness deepens one's companionship with the Qur'an, increases rev-

erence for the Book of Allah, and strengthens the commitment to learning its sciences, acting upon its guidance, and embodying its morals.

The study further reveals that the principles aiding in achieving proficiency in Qur'anic recitation are of two types: principles that arise from the heart—belonging to the spiritual or internal dimension, and principles that arise from the limbs and conduct—belonging to the practical or sensory dimension.

Keywords

The ten principles – skilled recitation – advancing in recitation – perfected recitation.



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Number (2)

Verification and Study of al-Qawl al-Wajīz fī Aḥkām al-Kitāb al-‘Azīz by al-Samīn al-Ḥalabī (d. 756 AH)

(From his commentary on āyah 81 of Sūrat Maryam to the end of the sūrah)

Dr. Aḥmad b. Muḥammad b. Ṣāliḥ al-Rubī

Research Topic:

This study examines one of the manuscripts from the 8th century AH by editing and studying a portion of the Tafsīr of Sūrat Maryam taken from the book al-Qawl al-Wajīz fī Aḥkām al-Kitāb al-‘Azīz by Abū al-‘Abbās Aḥmad b. Yūsuf b. Muḥammad al-Shāfi‘ī, known as al-Samīn al-Ḥalabī (d. 756 AH).

Research Objectives:

- To bring this manuscript to light, verify a section of it, authenticate its texts, and annotate selected issues.
- To study the author and clarify his methodology in his book.

Research Problem:

The main problem lies in the fact that the book remains in manuscript form. The study therefore seeks to address the following questions: Who is the author of the book, and what is his scholarly status? How accurate is the attribution of the manuscript to him? What is the full title of the book? What is his method in it? What are the issues he discussed in Sūrat Maryam from āyah 81 to the end of the sūrah? And what is the scholarly value of this portion?

Research Methodology:

The verified text of the selected portion of the manuscript was produced according to the author’s intent, with all quoted materials documented, Prophetic traditions and poetic verses traced to their sources, and explanatory comments provided where needed. The study concludes with the main findings derived from this process.

Research Findings:

The study highlights the scholarly significance of one of the important works on the legal rulings of the Qur'an, in which the author also devoted attention to meanings and their evidences, variant readings, contextual relations, linguistic possibilities, rhetoric, and the statements of the early generations. This rendered al-Qawl al-Wajīz a complementary and refined extension of his earlier comprehensive work al-Durr al-Maṣūn.

Keywords

al-Qawl al-Wajīz – Tafsīr al-Kitāb al-'Azīz – al-Samīn al-Ḥalabī – Sūrat Maryam.



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Number(3)

Clarifying the Interpretations of Qur'anic Exegetes Regarding the Meaning of "the One Community" (al-Ummah al-Wāḥidah) A Comparative Inductive–Analytical Study

Dr. Bilāl b. Maḥmūd b. Tawfīq al-Ḥusaynī

Research Topic:

This study presents an inductive and analytical investigation of the Qur'anic term al-ummah al-wāḥidah ("the one community") through tracing all its occurrences in the Noble Qur'an, collecting the statements of exegetes concerning them, and analyzing the various contexts in which the expression appears.

Research Objectives:

1. To compile the Qur'anic ayat in which the phrase al-ummah al-wāḥidah occurs and to analyze them by examining the interpretations of exegetes for each instance, uncovering the deep and varied meanings suggested by the contextual usage.
2. To demonstrate the obligation of unity and concord, adherence to the Muslim community and its leader, and the necessity of avoiding division and discord.
3. To highlight the areas of agreement and divergence among exegetes, extract the meanings derived from each verse, and thereby present a comprehensive exegetical vision of this pivotal Qur'anic concept—unifying understanding of its theological, social, and legal dimensions in light of the Qur'anic text.

Research Problem:

The problem addressed in this study is the multiplicity of exegetical views regarding the intended meaning of al-ummah al-wāḥidah in the Qur'an, and the absence of a comprehensive study that gathers, analyzes, and critically evaluates these views in the light of different Qur'anic contexts. This multiplicity has led to divergent understandings and interpretations, and at times to errors in applying these concepts within the contemporary context.

Key Findings:

The study has reached several findings, the most notable of which are:

- Exegetes agree that the original state of humanity is one of monotheism and unity.
- The term al-ummah al-wāḥidah in the Qur'an generally denotes a community united upon faith and pure monotheism. The ayah in Sūrat al-Zukhruf, however, constitutes an exception, where the expression refers to a group united upon disbelief—illustrating the contextual variation in meaning. Division, therefore, arose later due to human desire and deviation from divine revelation.
- The study recommends the importance of adopting thematic and inductive approaches in studying major Qur'anic concepts, as well as integrating exegetical efforts in service of the unity of the Muslim ummah and its Qur'anic foundations.

Keywords

al-Ummah al-Wāḥidah – divergence – exegetical opinions – the Noble Qur'an



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Number (4)

Aspects of Ease and Removal of Hardship in Relation to 'Umrah and the Rites of Hajj

(Through the Texts of the Qur'an and Sunnah)

Prof. Muḥammad Sa'd b. Aḥmad b. Mas'ūd al-Yūbī

Research Topic:

This study explores the manifestations of ease (taysīr) in Islamic law regarding the rituals of Hajj and 'Umrah, drawing upon Qur'anic ayat and Prophetic traditions.

Research Objective:

To demonstrate the ease of the Sharī'ah and the removal of hardship from its rulings concerning the rites of hajj and 'Umrah, based on the revealed texts of the Qur'an and the Sunnah.

Significance of the Study:

The importance of this research lies in the fact that the notions of ease and the removal of hardship discussed herein are derived directly from divine revelation—clear and evident—rather than being based on subjective opinions or unfounded preferences unsupported by textual evidence or sound reasoning.

Research Problem:

Although the principles of taysīr (ease) and raf' al-ḥaraj (removal of hardship) have been studied in foundational terms—clarifying their rules and theoretical bases—applied studies on their manifestation in detailed jurisprudential branches remain limited. The difficulty lies in comprehensively tracing and analyzing the numerous texts addressing practical rulings in this domain.

Research Methodology:

The study adopts an inductive method to collect all Qur'anic and Prophetic texts related to Hajj, followed by a descriptive and analytical approach in examining and interpreting them.

Key Findings:

Ease (taysīr) encompasses all aspects of the hajj and ‘Umrah rituals—both their obligatory and recommended elements, as well as all related matters.

Main Recommendations:

1. To conduct applied studies addressing the manifestations of ease and the removal of hardship across all branches of Islamic jurisprudence—both acts of worship and transactions.
2. To establish dedicated research centers specializing in the study of the multifaceted dimensions of taysīr, since this highlights the beauty, wisdom, and universal suitability of the Sharī‘ah for every time, place, and circumstance

Keywords

Ease (taysīr) – removal of hardship (raf‘ al-ḥaraj) – ‘Umrah – rituals – Ḥajj.



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26. al-Namrī al-Qurtubī, Abū ‘Umar Yūsuf ibn ‘Abd Allāh ibn Muḥammad ibn ‘Abd al-Barr (died: 463 AH), **al-Tamhīd limā fī al-Muwatṭā’ min al-Ma‘ānī wa-l-‘Asānīd**, taḥqīq: Muṣṭafā ibn Aḥmad al-‘Alawī wa Muḥammad ‘Abd al-Kabīr al-Bakrī, nāshir: Wizārat ‘Umūm al-‘Awqāf wa-l-Shu‘ūn al-‘Islāmiyyah – al-Maghrib, 1387 AH.
27. Ibn al-Mulqan, Sīrāj al-Dīn Abū Ḥafṣ ‘Umar ibn ‘Alī al-Anṣārī al-Shāfi‘ī (723–804 AH), **al-Tawḍīḥ li Sharḥ al-Jāmi’ al-Ṣaḥīḥ**, taḥqīq: Dār al-Falāḥ lil-Baḥṭh al-‘Ilmī wa Taḥqīq al-Turāth bi-‘Ishrāf Khālīd al-Ribāṭ wa Jum‘ah Fathī, nāshir: Dār al-Nawādir, Dimashq – Sūriyā, al-ṭab‘ah: al-‘ūlā, 1429 AH - 2008 AD.
28. Ibn al-Ḥājib al-Kurdī al-Mālikī, ‘Uthmān ibn ‘Umar ibn Abī Bakr ibn Yūnus, Abū ‘Amr Jamāl al-Dīn (died: 646 AH), **Jāmi’ al-‘Ummahāt**, taḥqīq: Abū ‘Abd al-Raḥmān al-Akhdar al-Akhdharī, nāshir: al-Yamāmah li-l-ṭibā‘ah wa-l-naṣr wa-l-tawzī‘, al-ṭab‘ah: al-thāniyah, 1421 AH - 2000 AD.
29. ibn ‘Abd al-Barr, Abū ‘Umar Yūsuf ibn ‘Abd al-Barr (died: 463 AH), **Jāmi’ Bayān al-‘Ilm wa Faḍlih**, taḥqīq: Abū al-‘Ashbāl al-Zuhayrī, nāshir: Dār Ibn al-Jawzī – al-Su‘ūdiyyah, al-ṭab‘ah: al-‘ūlā, 1414 AH - 1994 AD.
30. Abū Bakr Muḥammad ibn ‘Abd Allāh ibn Yūnus al-Tamīmī al-Ṣiqillī (died: 451 AH), **al-Jāmi’ li-Masā’il al-Mudawwanah**, nāshir: Ma‘had al-Buḥūth al-‘Ilmiyyah wa lḥyā’ al-Turāth al-‘Islāmī - Jāmi‘at Umm al-Qurā, tawzī‘: Dār al-Fikr li-ṭ-ṭibā‘ah wa-l-naṣr wa-l-tawzī‘, al-ṭab‘ah: al-‘ūlā, 1434 AH - 2013 AD.
31. al-‘Adawī, Abū al-Ḥasan ‘Alī ibn Aḥmad ibn Makram al-Ṣa‘īdī al-‘Adawī (died: 1189 AH), **Ḥāshiyyat al-‘Adawī ‘alā Sharḥ Kifāyat al-Ṭālib al-Rabbānī**, taḥqīq: Yūsuf al-Shaykh Muḥammad al-Biqā‘ī, nāshir: Dār al-Fikr - Bayrūt, tārikh al-naṣr: 1414 AH - 1994 AD.
32. al-Māwardī, Abū al-Ḥasan ‘Alī ibn Muḥammad al-Baṣrī al-Baghdādī (died: 450H), **al-Ḥāwī al-Kabīr fī Fiqh Madhhab al-Imām al-Shāfi‘ī**, tālīf: al-Shaykh Muḥammad Mu‘waḍ – al-Shaykh ‘Ādil Aḥmad ‘Abd al-Mawjūd, nāshir: Dār al-Kutub al-‘Ilmiyyah, Bayrūt – Lubnān, al-ṭab‘ah: al-‘ūlā, 1419H - 1999 AD.

33. al-Qarāfī, Abū al-‘Abbās Shihāb al-Dīn Aḥmad ibn Idrīs ibn ‘Abd al-Raḥmān al-Mālikī (died: 684 AH), **al-Dhakhīrah**, al-nāshir: Dār al-Gharb al-Islāmī - Bayrūt, al-ṭab‘ah: al-‘ulā, 1994 AD.
34. Jum‘ah, ‘Adnān Muḥammad, **Raf‘ al-Ḥaraj**, Dār al-Imām al-Bukhārī - Sūriyā, al-ṭab‘ah: al-‘ulā, 1399 AH.
35. Ibn Qayyim al-Jawzīyah, Muḥammad ibn Abī Bakr ibn Ayyūb ibn Sa‘d Shams al-Dīn (died: 751H), **Zād al-Ma‘ād fī Hady Khayr al-‘Ibād**, nāshir: Mu‘assasat al-Risālah, Bayrūt - Maktabat al-Manār al-‘Islāmiyyah, al-Kuwayt, al-ṭab‘ah: 27th, 1415H - 1994 AD.
36. al-Tirmidhī, Muḥammad ibn ‘Īsā ibn Sawrah al-Tirmidhī, Abū ‘Īsā (died: 279 AH), **Sunan al-Tirmidhī**, taḥqīq wa-ta‘līq: Aḥmad Muḥammad Shākir wa-Muḥammad Fū‘ād ‘Abd al-Bāqī, al-nāshir: Sharikat Maktabat wa-Maṭba‘at Muṣṭafā al-Bābī al-Ḥalabī – Miṣr, al-ṭab‘ah: ath-Thāniyah, 1395 AH – 1975 AD.
37. al-Dārquṇī, Abū al-Ḥasan ‘Alī ibn ‘Umar ibn Aḥmad al-Baghdādī al-Dārquṇī (died: 385 AH), **Sunan al-Dārquṇī**, taḥqīq: Shu‘ayb al-‘Arnawṭ, Ḥasan ‘Abd al-Mun‘im Shalabī, ‘Abd al-Laṭīf Ḥirz Allāh, Aḥmad Barhūm, al-nāshir: Mu‘assasat al-Risālah – Bayrūt – Lubnān, al-ṭab‘ah: al-‘ulā, 1424 AH – 2004 AD.
38. Abū Dāwūd, Sulaymān ibn al-Ash‘ath al-Azdī al-Sijistānī (202 – 275 AH), **Sunan Abī Dāwūd**, taḥqīq: Shu‘ayb al-‘Arnawṭ, Muḥammad Kāmil Qarahballī, al-nāshir: Dār al-Risālah al-‘Ālamiyyah, al-ṭab‘ah: al-‘ulā, 1430 AH – 2009 AD.
39. al-Nasā‘ī, Abū ‘Abd al-Raḥmān Aḥmad ibn Shu‘ayb al-Nasā‘ī (died: 303 AH), **al-Sunan al-Kubrā**, ḥaqqaqahu wa-kharraj aḥādīthahu: Ḥasan ‘Abd al-Mun‘im Shalabī, al-nāshir: Mu‘assasat al-Risālah – Bayrūt, al-ṭab‘ah: al-‘ulā, 1421 AH – 2001 AD.
40. al-Bayhaqī, Abū Bakr Aḥmad ibn al-Ḥusayn ibn ‘Alī al-Bayhaqī (384 – 458 AH), **al-sunan al-Kabīr**, taḥqīq: ad-Duktur ‘Abd Allāh ibn ‘Abd al-Muḥsin at-Turkī, al-nāshir: Markaz Hajr lil-Buḥūth wa ad-Dirāsāt al-

‘Arabiyyah wa al-Islāmiyyah – al-Qāhirah, al-ṭab‘ah: al-‘ulā, 1432 AH – 2011 AD.

41. al-Shāfi‘ī, al-Imām Muḥammad ibn Idrīs al-Shāfi‘ī (150 – 204 AH), **al-Sunan al-Mā‘thūrah**, taḥqīq: ad-Duktur ‘Abd al-Mu‘ṭī Amīn Qil‘ajī, al-nāshir: Dār al-Ma‘rifah – Bayrūt, al-ṭab‘ah: al-‘ulā, 1406 AH – 1986 AD.
42. Ibn Mājah, Abū ‘Abd Allāh Muḥammad ibn Yazīd ibn Mājah al-Qazwīnī (209 – 273 AH), **Sunan Ibn Mājah**, taḥqīq: Shu‘ayb al-‘Arnawṭ, ‘Ādil Murshid, Muḥammad Kāmil Qarahballī, ‘Abd al-Laṭīf Ḥirz Allāh, al-nāshir: Dār al-Risālah al-‘Ālamiyyah, al-ṭab‘ah: al-‘ulā, 1430 AH – 2009 AD.
43. al-Kharshī, Abū ‘Abd Allāh Muḥammad al-Kharshī, **Sharḥ al-Kharshī ‘alā Mukhtaṣar Khalīl**, al-nāshir: al-Maṭba‘ah al-Kubrā al-Amīriyyah bi-Būlāq Miṣr, al-ṭab‘ah: ath-Thāniyah, 1317 AH.
44. Ibn Taymiyyah, al-Ḥarrānī al-Ḥanbalī al-Dimashqī, Taqī al-Dīn Abū al-‘Abbās Aḥmad ibn ‘Abd al-Ḥalīm ibn ‘Abd al-Salām (died: 728 AH), **Sharḥ al-‘Umda fī Bayān Manāsik al-Ḥajj wa al-‘Umrah**, taḥqīq: ad-Duktur Ṣāliḥ ibn Muḥammad al-Ḥasan, al-nāshir: Maktabat al-Ḥaramayn – ar-Riyāḍ, al-ṭab‘ah: al-‘ulā, 1409 AH – 1988 AD.
45. al-Qudāmah al-Maqdisī, Shams al-Dīn Abū al-Faraj ‘Abd al-Raḥmān ibn Muḥammad ibn Aḥmad ibn Qudāmah al-Maqdisī (died: 682 AH), **ash-Sharḥ al-Kabīr (al-maṭbū‘ ma‘a al-Muqni‘ wa al-Inṣāf)**, taḥqīq: ad-Duktur ‘Abd Allāh ibn ‘Abd al-Muḥsin at-Turkī, ad-Duktur ‘Abd al-Fattāḥ Muḥammad al-Ḥalū, al-nāshir: Hajr lil-Ṭibā‘ah wa an-Nashr wa at-Tawzī‘ wa al-I‘lān, al-Qāhirah – Jumhūriyyat Miṣr al-‘Arabiyyah, al-ṭab‘ah: al-‘ulā, 1415 AH – 1995 AD.
46. an-Nawawī, Abū Zakariyyā’ Muḥyī al-Dīn Yaḥyā ibn Sharaf an-Nawawī (died: 676 AH), **Sharḥ an-Nawawī ‘alā Muslim = al-Minhāj Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj**, al-nāshir: Dār Iḥyā’ at-Turāth al-‘Arabī – Bayrūt, al-ṭab‘ah: ath-Thāniyah.

47. al-Ghazālī al-Ṭūsī, Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī al-Ṭūsī (died: 505 AH), **Shifā' al-Ghalīl fī Bayān ash-Shubbiḥ wa al-Mukhayyil wa Masālik at-Ta'līl**, taḥqīq: ad-Duktur Ḥamad al-Kibīsī, al-nāshir: Maṭba'at al-Irshād – Baghdād, al-ṭab'ah: al-'ūlā, 1390 AH – 1971 AD.
48. al-Jawharī al-Fārābī, Abū Naṣr Ismā'īl ibn Ḥammād al-Jawharī al-Fārābī (died: 393 AH), **aṣ-Ṣiḥāḥ Tāj al-Lughah wa Ṣiḥāḥ al-'Arabiyyah**, taḥqīq: Aḥmad 'Abd al-Ghafūr 'Aṭṭār, al-nāshir: Dār al-'Ilm lil-Malāyīn – Bayrūt, al-ṭab'ah: ar-Rābi'ah, 1407 AH – 1987 AD.
49. al-Bukhārī, Abū 'Abd Allāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mughirah ibn Bardizbah al-Bukhārī al-Ju'fī, **Ṣaḥīḥ al-Bukhārī**, al-ṭab'ah: aṣ-Ṣulṭāniyyah, bi-l-Maṭba'ah al-Kubrā al-Amīriyyah bi-Būlāq Miṣr, 1311 AH.
50. ibn Ḥibbān, Abū Ḥātim Muḥammad ibn Ḥibbān ibn Aḥmad at-Tamīmī al-Bustī (died: 354 AH), **Ṣaḥīḥ ibn Ḥibbān: al-Musnad aṣ-Ṣaḥīḥ 'alā at-Taqāsīm wa al-Anwā'**, taḥqīq: Muḥammad 'Alī Sūnmiz, Khālis Āy Damīr, al-nāshir: Dār Ibn Ḥazm – Bayrūt, al-ṭab'ah: al-'ūlā, 1433 AH – 2012 AD.
51. ibn Khuzaymah, Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah an-Nīsābūrī (died: 311 AH), **Ṣaḥīḥ ibn Khuzaymah**, taḥqīq: ad-Duktur Muḥammad Muṣṭafā al-A'zamī, al-nāshir: al-Maktab al-Islāmī – Bayrūt.
52. Al-Imam Muslim, Muslim ibn al-Ḥajjāj al-Qushayrī an-Nīsābūrī, Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī an-Nīsābūrī (206–261 AH), **Ṣaḥīḥ Muslim**, taḥqīq: Muḥammad Fū'ād 'Abd al-Bāqī, al-nāshir: Maṭba'at 'Īsā al-Bābī al-Ḥalabī wa Shurakā'uhā, al-Qāhirah (thumma ṣūratuhu Dār Ihya' at-Turāth al-'Arabī bi-Bayrūt), 1374 AH – 1955 AD.
53. al-'Irāqī, Abū al-Faḍl Zayn ad-Dīn 'Abd al-Raḥīm ibn al-Ḥusayn ibn 'Abd ar-Raḥmān al-'Irāqī (died: 806 AH), **Tarḥ at-Tathrīb fī Sharḥ at-Taqrīb**, akmalahu ibnuhu Aḥmad ibn 'Abd al-Raḥīm Abū Zur'ah Walī ad-Dīn ibn al-'Irāqī (died: 826 AH), al-nāshir: al-ṭab'ah al-miṣriyyah al-qadīmah.

54. al-Mālikī, Abū Muḥammad Jalāl ad-Dīn ‘Abd Allāh ibn Najm ibn Shāss al-Mālikī (died: 616 AH), **‘Aqd al-Jawāhir ath-Thamīnah fī Madhhab ‘Ālim al-Madīnah**, taḥqīq: al-Ustādh ad-Duktūr Ḥumayd ibn Muḥammad Laḥmar, al-nāshir: Dār al-Gharb al-Islāmī, Bayrūt, Lubnān, al-ṭab‘ah: al-’ulā, 1423 AH – 2003 AD.
55. al-‘Azīm Ābādī, Muḥammad Ashraf ibn Amīr ibn ‘Alī ibn Ḥaydar aṣ-Ṣiddīqī al-‘Azīm Ābādī (died: 1329 AH), **‘Awn al-Ma‘būd Sharḥ Sunan Abī Dāwūd**, al-nāshir: Dār al-Kutub al-‘Ilmiyyah – Bayrūt, al-ṭab‘ah: ath-Thānīyah, 1415 AH.
56. al-Qazwīnī, ‘Abd al-Karīm ibn Muḥammad ar-Rāfī al-Qazwīnī (died: 623 AH), **Fath al-‘Azīz bi Sharḥ al-Wajīz al-Fiqh ash-Shāfi‘ī**, al-nāshir: Dār al-Fikr..
57. an-Nafrāwī, al-Azharī al-Mālikī, Aḥmad ibn Ghānim (aw Ghunaym) ibn Sālim ibn Muhannā, Shihāb ad-Dīn an-Nafrāwī al-Azharī al-Mālikī (died: 1126 AH), **al-Fawākih ad-Dawānī ‘alā Risālat ibn Abī Zayd al-Qayrawānī**, al-nāshir: Dār al-Fikr, tārikh an-nashr: 1415 AH – 1995 AD.
58. al-Mulhaq bi-Sulṭān al-‘Ulamā’, Abū Muḥammad ‘Izz ad-Dīn ‘Abd al-‘Azīz ibn ‘Abd as-Salām al-Mulhaq bihi (died: 660 AH), **Qawā‘id al-Aḥkām fī Maṣāliḥ al-Anām**, rāja‘ahu wa ‘allaqa ‘alayh: Ṭāhā ‘Abd ar-Raūf Sa‘d, al-nāshir: Maktabat al-Kuliyyāt al-Azharīyah – al-Qāhirah.
59. al-Maqrī, Abū ‘Abd Allāh Muḥammad ibn Muḥammad ibn Aḥmad al-Maqrī (died: 758 AH), **Qawā‘id al-Maqrī**, taḥqīq: Aḥmad ibn ‘Abd Allāh ibn Ḥumayd, Sharikat Makkah li-ṭ-ṭibā‘ah, min manshūrāt Ma‘had al-Buḥūth bi-Jāmi‘at Umm al-Qurā.
60. al-Muqaddasī, Abū Muḥammad Muwafaq ad-Dīn ‘Abd Allāh ibn Aḥmad ibn Muḥammad ibn Qudāmah al-Muqaddasī (died: 620 AH), **al-Kāfī fī Fiqh al-Imām Aḥmad**, al-nāshir: Dār al-Kutub al-‘Ilmiyyah, al-ṭab‘ah: al-’ulā, 1414 AH – 1994 AD.
61. al-Bahūtī, Manṣūr ibn Yūnus ibn Idrīs al-Bahūtī (died: 1051 AH), **Kashshāf al-Qinā‘ ‘an Matn al-Iqnā‘**, rāja‘ahu wa ‘allaqa ‘alayh: Hilāl

- Muṣayliḥī Muṣṭafā Hilāl, al-nāshir: Maktabat an-Naṣr al-Ḥadīthah bi-Riyād, wa aṭ-ṭab‘ah al-ukhrā, taḥqīq: Lajnah mutakhaṣṣiṣah fī Wizārat al-‘Adl fī al-Mamlakah al-‘Arabiyyah as-Su‘ūdiyyah, al-ṭab‘ah: al-‘ulā, (1421–1429 AH) = (2000–2008 AD).
62. Ibn Manẓūr, Abū al-Faḍl Jamāl ad-Dīn Muḥammad ibn Mukarram ibn ‘Alī al-Anṣārī al-‘Ifrīqī (died: 711 AH), **Lisān al-‘Arab**, al-nāshir: Dār Ṣādir – Bayrūt, al-ṭab‘ah: al-thālithah, 1414 AH.
63. al-Shinqīṭī, Muḥammad ibn Muḥammad Sālim al-Majlisī (1206–1302 AH), **Lawāmi‘ ad-Durar fī Hatk Astār al-Mukhtaṣar Sharḥ Mukhtaṣar Khalīl**, taḥqīq wa-taḥqīq: Dār ar-Riḍwān, al-ṭab‘ah: al-‘ulā, 1436 AH – 2015 AD.
64. Ibn Mufliḥ, Ibrāhīm ibn Muḥammad ibn ‘Abd Allāh ibn Muḥammad (died after 884 AH), **al-Mubdi‘ fī Sharḥ al-Muqni‘**, al-nāshir: Dār al-Kutub al-‘Ilmiyyah, Bayrūt – Lubnān, al-ṭab‘ah: al-‘ulā, 1418 AH – 1997 AD.
65. as-Sarakhsī, Muḥammad ibn Aḥmad ibn Abī Sahl Shams al-A‘immah (died: 483 AH), **al-Mabsūṭ**, al-nāshir: Maṭba‘at as-Sa‘ādah – Miṣr, wa-sawwaratah: Dār al-Ma‘rifah – Bayrūt, Lubnān.
66. an-Nawawī, Abū Zakariyyā Muḥyī ad-Dīn Yaḥyá ibn Sharaf (died: 676 AH), **al-Majmū‘ Sharḥ al-Muhadhdhab**, al-nāshir: Idārat aṭ-Ṭibā‘ah al-Manīriyyah, Maṭba‘at at-Taḍāmun al-‘Ikhwī, al-Qāhirah, ‘ām an-nashr: 1344–1347 AH.
67. Ibn Taymiyyah, ‘Abd as-Salām ibn ‘Abd Allāh ibn al-Khaḍir al-Ḥarrānī, Abū al-Barakāt Majd ad-Dīn (died: 652 AH), **al-Muḥarrar fī al-Fiqh ‘alá Madhhab Aḥmad ibn Ḥanbal**, al-nāshir: Maṭba‘at as-Sunnah al-Muḥammadiyyah, 1369 AH.
68. Ibn Sīda, Abū al-Ḥasan ‘Alī ibn Ismā‘īl al-Marsī (died: 458 AH), **al-Muḥkam wa-al-Muḥīṭ al-A‘zam**, taḥqīq: ‘Abd al-Ḥamīd Hindāwī, al-nāshir: Dār al-Kutub al-‘Ilmiyyah, Bayrūt, al-ṭab‘ah: al-‘ulā, 1421 AH – 2000 AD.

69. al-Bukhārī al-Ḥanafī, Burhān ad-Dīn Abū al-Ma‘ālī Maḥmūd ibn Aḥmad ibn ‘Abd al-‘Azīz Māzah (died: 616 AH), **al-Muḥīṭ al-Burhānī fī al-Fiqh an-Nu‘mānī**, taḥqīq: ‘Abd al-Karīm Sāmī al-Jundī, al-nāshir: Dār al-Kutub al-‘Ilmiyyah, Bayrūt – Lubnān, al-ṭab‘ah: al-‘ūlā, 1424 AH – 2004 AD.
70. al-Ḥākim an-Naysābūrī, Abū ‘Abd Allāh Muḥammad ibn ‘Abd Allāh (died: 405 AH), **al-Mustadrak ‘alā aṣ-Ṣaḥīḥayn**, taḥqīq: Muṣṭafá ‘Abd al-Qādir ‘Aṭā, al-nāshir: Dār al-Kutub al-‘Ilmiyyah, Bayrūt, al-ṭab‘ah: al-‘ūlā, 1411 AH – 1990 AD.
71. Aḥmad ibn Ḥanbal, Aḥmad ibn Ḥanbal ash-Shaybānī (164–241 AH), **Musnad al-Imām Aḥmad ibn Ḥanbal**, taḥqīq: Shu‘ayb al-Arnā‘ūṭ – ‘Ādil Murshid wa-ākharūn, ishrāf: ‘Abd Allāh ibn ‘Abd al-Muḥsin at-Turkī, al-nāshir: Mu‘assasat ar-Risālah, al-ṭab‘ah: al-‘ūlā, 1421 AH – 2001 AD.
72. ash-Shāfi‘ī, Abū ‘Abd Allāh Muḥammad ibn Idrīs ibn al-‘Abbās ibn ‘Uthmān ibn Shāfi‘ ibn ‘Abd al-Muṭṭalib ibn ‘Abd Manāf al-Muṭṭalibī al-Qurashī al-Makkī (died: 204 AH), **Musnad al-Imām ash-Shāfi‘ī**, tartīb: Abū Sa‘īd ‘Ilm ad-Dīn Sanjar ibn ‘Abd Allāh al-Jāwalī (died: 745 AH), taḥqīq: Māhir Yāsīn Faḥl, al-nāshir: Sharikat Ghirās li-an-Nashr wa-at-Tawzī‘, al-Kuwayt, al-ṭab‘ah: al-‘ūlā, 1425 AH – 2004 AD.
73. aṭ-Ṭayālīsī, Abū Dāwūd Sulaymān ibn Dāwūd ibn al-Jārūd (died: 204 AH), **Musnad Abī Dāwūd aṭ-Ṭayālīsī**, taḥqīq: ad-Duktūr Muḥammad ibn ‘Abd al-Muḥsin at-Turkī, al-nāshir: Dār Hajr, Miṣr, al-ṭab‘ah: al-‘ūlā, 1419 AH – 1999 AD.
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Number (5)

Ibn Taymiyyah's Stance on Ibn 'Aṭiyyah's Tafsīr

Dr. Muḥammad b. Muḥdī b. Falāḥ al-Sand al-Sharārī

Research Topic:

This study examines Ibn Taymiyyah's position on Ibn 'Aṭiyyah's tafsīr, whether one of agreement or disagreement, with accompanying commentary and analysis.

Significance of the Study:

The importance of this research stems from the fact that it offers a comparative examination of the exegetical views of two prominent scholars of Islam—Imām Ibn 'Aṭiyyah al-Andalusī and Shaykh al-Islām Ibn Taymiyyah—through their respective interpretations of the Qur'an. The study highlights points of agreement and divergence between them and discusses the underlying reasons for each, aiming to identify the sounder view based on evidence.

Research Objective:

To elucidate Ibn Taymiyyah's stance toward Ibn 'Aṭiyyah's exegetical opinions, clarifying the areas of concurrence and difference and analyzing the causes behind them.

Research Problem:

An examination of Ibn Taymiyyah's writings reveals that his attitude toward Ibn 'Aṭiyyah and his al-Muḥarrar al-Wajīz varies—at times he praises him highly, while at other times he delivers sharp criticism. This variation calls for an in-depth investigation to determine Ibn Taymiyyah's true stance and the reasons behind his alternating praise and censure..

Research Findings:

The study demonstrates Ibn Taymiyyah's fairness and balance in judging those with whom he disagreed. It shows that he regarded Ibn 'Aṭiyyah's tafsīr as second only to that of Ibn Jarīr al-Ṭabarī and superior to all others.

The research also concludes that Ibn Taymiyyah's disagreements with

certain views of Ibn ‘Aṭiyyah stemmed from the latter’s occasional deviation from direct textual evidence from the Qur’an and Sunnah. Conversely, Ibn Taymiyyah agreed with Ibn ‘Aṭiyyah wherever his interpretations aligned with those of the early generations (al-salaf) or were based on sound reasoning (al-ra’y al-maḥmūd).

Keywords

Ibn Taymiyyah – Ibn ‘Aṭiyyah – agreement – disagreement.



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Number (6)

Dispelling Doubt Concerning the Ayāt of the Book in Light of the Almighty's Saying:

“You did not recite any scripture before this, nor did you write it with your hand; otherwise, the deniers would have doubted.” [Al-‘Ankabūt: 48]

By Dr. Şālih b. ‘Abd al-Raḥmān b. ‘Abd Allāh al-Darwīsh

Research Topic:

This study examines the Prophet's illiteracy (ummiyyah) as indicated in the Almighty's saying:

﴿وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا لَارْتَابَ الْمُبْطِلُونَ﴾ [Al-‘Ankabūt: 48], along with other āyāt that affirm this attribute. It presents and analyzes the opinions of scholars regarding the Prophet's ummiyyah, discusses them comparatively, and determines the soundest view. The study also explores the wisdom behind the Prophet's being ummī (unlettered).

Significance of the Study:

1. The subject has not been independently researched, though the Qur'anic library stands in need of such a study.
2. The rise of skepticism concerning the Prophet's ummiyyah makes addressing this topic particularly relevant.

Research Objectives:

1. To affirm the Prophet's ummiyyah and refute the claim that he could read and write.
2. To explain the wisdom and divine purpose underlying the Prophet's illiteracy.

Research Problem:

The study responds to those who claim that the Prophet ﷺ could read and write, based on the āyah [Al-‘Ankabūt: 48]. It examines existing refutations, gathers all relevant material related to the āyah, and analyzes it inductively to establish the correct understanding.

Key Findings

1. There is consensus among exegetes that the Prophet's ummiyyah—his not reading or writing—is affirmed by the āyah [Al-ʿAnkabūt: 48].
2. The terms ummī and ummiyyah originally denoted, among the pre-Islamic Arabs, those who were pagans or polytheists, and this is the meaning in which the Qurʾan used the term when describing the Prophet ﷺ as ummī.
3. The interpretation of ummī and ummiyyah as “unlettered” (one who neither reads nor writes) emerged within Islam itself, based on the apparent sense of the word kitāb (“book”) in [Al-ʿAnkabūt: 48].
4. The term ummiyyah was not unique to the Prophet ﷺ but described the Arabs of the pre-Islamic period, conveying a factual state rather than censure, as in the āyah:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ﴾ [Al-Jumuʿah: 2].
5. Describing the Prophet ﷺ as ummī constitutes one of his greatest miracles, demonstrating that his knowledge was purely divinely bestowed and unacquired through study or writing.

Keywords

The Prophet's ummiyyah – the unlettered Prophet ﷺ – the ummī community.



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Muḥammad Fu'ād 'Abd al-Bāqī, wa-l-aḥādīthu mudhayyalah bi-aḥkām al-Albānī 'alayhā, Dār al-Fikr – Bayrūt.

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52. Ibn Ḥibbān al-Bustī, Muḥammad ibn Ḥibbān ibn Aḥmad Abū Ḥātim, **Ṣaḥīḥ Ibn Ḥibbān bi-Tartīb Ibn Bālabān**, taḥqīq: Shu'ayb al-Arna'ūṭ, Mu'assasat al-Risālah – Bayrūt, ṭab'ah:2nd, 1414AH – 1993AD.

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71. al-Ḥakmī, Ḥāfiẓ ibn Muḥammad ‘Abd Allāh (died: 1377AH), **Marwiyāt Ghazwat al-Ḥudaybiyyah: Jam‘ wa-Takhrīj wa-Dirāsah**, Maṭābi‘ al-Jāmi‘ah al-Islāmiyyah – al-Madīnah an-Nabawiyyah, al-Mamlakah al-‘Arabiyyah as-Su‘ūdiyyah, ṭab‘ah:1st, 1406AH.
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73. Abū Ya‘lā al-Mawṣilī at-Tamīmī, Aḥmad ibn ‘Alī ibn al-Muthannā, **Masnad Abī Ya‘lā**, taḥqīq wa-Takhrīj al-Aḥādīth: Ḥusayn Salīm Asad, Dār al-Māmūn li-t-Turāth – Dimashq, ṭab‘ah:1st, 1404AH – 1984AD.
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78. Abū Zahrah, Muḥammad ibn Aḥmad ibn Muṣṭafā ibn Aḥmad (died: 1394AH), **al-Mu'jizah al-Kubrā: al-Qur'ān Nuzūluḥ, Kitābtuh, Jam'uh, I'jāzuh, Jadaluh, 'Ulūmuh, Tafsīruh, Ḥukm al-Ghinā' bihi**, Dār al-Fikr al-'Arabī.
79. Bilādī, 'Ā'iq ibn Ghayth, **Mu'jam al-Ma'ālim al-Jughrāfiyyah fī al-Sīrah al-Nabawiyyah**, Dār Makkah – Makkah al-Mukarramah, ṭab'ah:1st, 1402AH – 1982AD.
80. ar-Rāzī, Fakhr ad-Dīn Abū 'Abd Allāh Muḥammad ibn 'Umar ibn al-Ḥasan ibn al-Ḥusayn at-Tīmī, **Mafātīḥ al-Ghayb = al-Tafsīr al-Kabīr**, Dār al-Fikr li-l-Ṭibā'ah wa-n-Nashr wa-l-Tawzī' – Bayrūt, Lubnān, ṭab'ah:1st, 1401AH – 1981AD.
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82. al-Rāzī, Aḥmad ibn Fāris ibn Zakariyyā', Abū l-Ḥusayn, **Maqāyīs al-Lughah**, taḥqīq: 'Abd as-Salām Muḥammad Hārūn, Dār al-Fikr, 1399AH – 1979AD.
83. Markaz ad-Dirāsāt wa-l-Ma'lūmāt al-Qur'āniyyah, **Mawsū'at al-Tafsīr bi-l-Māthūr: Akbar Jāmi' li-Tafsīri al-Nabī ṣallā Allāhu 'alayhi wa-sallam wa-l-Ṣaḥābah wa-al-Tābi'īn wa-Tābi'īhim, ma'zūan ilā maṣādirihi al-aṣliyya, maqrūnan bi-ta'līqāt khamsah min abriz al-**

muḥaqqiqīn fī at-tafsīr, al-Mushrif al-‘Ilmī: A.D. Musā‘id ibn Sulaymān aṭ-Ṭayyār, ṭab‘ah:1st, 1349AH – 2017AD.

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85. al-Māwardī, Abū l-Ḥasan ‘Alī ibn Muḥammad ibn Muḥammad ibn Ḥabīb al-Baṣrī al-Baghdādī (died: 450AH), **al-Nukat wa-al-‘Uyūn**, taḥqīq: as-Sayyid ibn ‘Abd al-Maqṣūd ibn ‘Abd ar-Raḥīm, Dār al-Kutub al-‘Ilmiyyah – Bayrūt, Lubnān.
86. al-Qaysī, Abū Muḥammad Makkī ibn Abī Ṭālib (died: 437AH), **al-Hidāyah ilā Bulūgh al-Nihāyah**, majmū‘at Rasā’il Jāmi‘iyyah muqarrarah li-ṭ-ṭibā‘ah: Jam‘iyyat al-Kitāb wa-s-Sunnah, Kulliyyat ash-Sharī‘ah ad-Dirāsāt al-Islāmiyyah – Jāmi‘at ash-Shāriqah, ṭab‘ah:1st, 1429AH – 2008AD.
87. al-Wāḥidī an-Naysābūrī, Abū l-Ḥasan ‘Alī ibn Aḥmad ibn Muḥammad ibn ‘Alī, **al-Wasīṭ fī Tafsīr al-Qur’ān al-Majīd**, taḥqīq wa-Ta‘līq: ‘Adil Aḥmad ‘Abd al-Mawjūd, ‘Alī Muḥammad Mu‘awwaḍ, Aḥmad Muḥammad Şīrah, Aḥmad ‘Abd al-Ghanī al-Jamal, ‘Abd ar-Raḥmān ‘Uwais, qaddamahu wa-qarraḥahu: A.D. ‘Abd al-Ḥay al-Farmāwī, Dār al-Kutub al-‘Ilmiyyah – Bayrūt, Lubnān, ṭab‘ah:1st, 1415AH – 1994AD.



Number (7)

Supplement to the Journal for Postgraduate Research Papers:

Refuting the Misconception of Using the Almighty's Saying:

"Today I have perfected your religion for you..." [Al-Mā'idah: 3] as Evidence Against the Legitimacy of Qiyās (Analogical Reasoning)

By 'Abd al-Wahhāb b. 'Abd Allāh b. Ṣāliḥ al-Wuqayṣī

Research Topic:

This study belongs to the domain of Qur'anic studies and its related sciences dealing with mushkil al-Qur'ān (the interpretation of problematic ayāt). It seeks to refute the misconception held by some scholars—those who deny the authority of qiyās (analogical reasoning)—who cite the Almighty's saying: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [Al-Mā'idah: 3] , as evidence that qiyās should not be considered a valid source of legal rulings—contrary to the position of the vast majority of scholars.

Significance of the Study:

The importance of this research lies in its defense of one of the recognized legal proofs in Islamic jurisprudence, qiyās, which has been accepted by the jurists and scholars of the Muslim Ummah throughout history. Through this proof, they derived numerous rulings concerning acts of worship, transactions, and other legal matters.

Research Objectives:

The main objectives of the study can be summarized as follows:

1. To refute the far-fetched interpretations that have been inferred from the Almighty's saying: [Al-Mā'idah: 3].
2. To defend the position of the majority of the Ummah's scholars who consider qiyās to be a valid source of Sharī'ah evidence, and to absolve them of the claim that they have opposed the Book of Allah.
3. To review the efforts of scholars in clarifying the correct meaning of the

āyah and in refuting the misconceptions derived from it.

Research Methodology:

The study adopts a critical analytical approach (al-manhaj al-tahlīlī al-naqdī).

Research Problem:

Does the Almighty's saying, "Today I have perfected your religion for you..." [Al-Mā'idah: 3], imply that the use of qiyās in deriving legal rulings constitutes an addition to or alteration of the perfected religion?

Key Findings:

The study concludes that the Almighty's saying [Al-Mā'idah: 3] cannot be used as valid evidence to deny the authority of qiyās as a legitimate proof in Islamic law.

Keywords

Qur'anic ambiguity (mushkil al-Qur'ān) – removal of misconception – authority of qiyās – zāhirī school – legal evidences.



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