

**The Selection of Abi Ubaid Al-Qasim Bin Sallam (224AH) in
the Readings
Collection & Analysis**

A thesis submitted by

Jassim Al-Haj J. M. Al-Duleimi

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Supervised by

Assist. Prof. Dr.

Sadiq Hussein Kunaij

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Abstract

The Qura'nic readings are considered to be significant springs for the Qura'nic and Arabic readings in their different attitudes; the vocal, morphological, syntactic, token and juristic, from which the researcher takes the various linguistic knowledges. How not! And they are derived from the holy Qura'n the rightful God's Book where the knowledge of the firsts and the lasts. So, it is our duty as Muslims to wander among the Qura'nic everlasting green gardens, and scoop from it what our selves long for of sciences and knowledges. Hence, it is our big help in all times and places. For all these reasons, I have chosen the topic of my Doctorate thesis on the Qura'nic readings. Since the first months of my study at the preparatory year, I have thought of the first beginnings of the Qura'nic readings evolution and who are the first wrote about them. After searching and investigation, I found a saying for Ibn Al-Jazri (833AH) which interested me too much where he said: "The first considerable Imam who gathered the readings in a book was Abu Ubaid Al-Qasim bin Sallam"; I did not find it among the scripts in the libraries of some universal countries, and I still search: may God help me in finding the book script. Until that time comes, I started collecting the scatters of the missing readings book from the pleats of readings, elucidation, syntax, language books ..etc. I extracted the selection of Abi Ubaid in the readings from the mentioned books, I explained the selection and I put the selection of Abi Ubaid in a dictionary enclosed at the end of the thesis. Hence I entitled my thesis (The Selection of Abi Ubaid Al-Qasim bin Sallam (224 AH)

in the Readings –Collection and Analysis-). The selection of Abi Ubaid was famous narrated by a number of his students where there was an argumentation worthy to search, study and analyze, that was why the research came into four chapters:

The first chapter consisted of four sections: the first section dealt with Abi Ubaid's life, rise, death, sheikhs, students, writings, and the scientists' sayings about him. The second section deals with Abi Ubaid's narration, explanation of the seven letters tradition descended in the Holy Qura'n, the replies of some scientists on Abi Ubaid in the tradition interpretation and the corners of the right reading and Abi Ubaid's determination. Whereas the third section was dedicated to talk about Abi Ubaid's missing readings book and his reliance, who the scientists copied from the book and explained the selection of Abi Ubaid and his argumentation were. I also did not ignore defining the books explained the selection. In the fourth section I took the issue of selection in the readings into consideration, then I started talking about the selection in language and in term, the difference between the reading and the selection, the basis of that selection among some scientists and Abi Ubaid, and I ended it with Abi Ubaid's method in the selection.

Chapter two demonstrated the vocal issues and their selection argumentations. I divided the issues into eight sections. I talked about the hamza and its readings singly and the two hamzas together and Abi Ubaid's selection in this respect. In the second section I illustrated the Idgham (insertion) in which Abi Ubaid had his selection too. The third section was dedicated to the tashdid (intensification) and takhfif (lightening) selections. After defining

both terms, I did not neglect the Ibdal (phonetic change) with its two types: the letter and the vowel. The fourth section, the largest section in chapter two, contained many selections and argumentations deserve study and analysis. The fifth section as on the Imala (vibration). Abi Ubaid had a philosophy in the Imala I explained at the end of the section. As to section six, it dealt with the Raum and the Ishmam, but his selection towards these was less. Section seven elucidated ha'ul sakt whereas section eight was on the yaa with its two types: addition yaas and appendix yaas, so I started with the difference between the two yaas then I mentioned his selection of yaas between the Fat'h and the Iskan on one hand and the deletion and affirmation on the other.

Chapter three illustrated the morphological questions and their selection argumentations. It settled into four sections. Section one mentioned the base structures and the derivations between the subject noun and the object noun...etc. without neglecting the scientists' opinions and their justifications and preferences in this respect. I made section two for the feminine form and the masculine form where I mentioned that Aba Ubaid preferred the masculine form in all holy Qura'n which explained his rare selections of feminine form, but rather non existence. Section three took the Ifrad and the Jam'a (singularity and plurality) into consideration. He read Abu Ubaid once single and the other plural. Section four and the last was about the verb structures and their meters and his selection in this respect.

Chapter four talked about the syntactic questions and their selection argumentations. It was divided into three sections. The first

section was about the noun, what Abu Ubaid Chose of the nominatives, the indicatives and the genitives of these nouns and the noun with nunnation and without. Section two dealt with the verb, sometimes active participle and sometimes passive participle with its two types: the past and the present. I ended the section with the desinential inflection of the present verb between the nomination and the indication on one hand and the apocopate form on the other hand.

The fourth chapter settled in its end on the third section where it dealt with the letter, and what Abu Ubaid chose. The most famous letter was (lata) which I tried my best to explain Abi Ubaid's selection by study and analysis.

I introduce my modest effort to the reader where I states too many matters that pave the way in front of the scholars to explore the most important ages of Qura'nic readings considering the missing readings book of Abi Ubaid very close to the great readers' era where Abu Ubaid lived at the same era of Al-Kisa'i one of the seven readers. May God benefit us with what we learn.