

2006 119-89 ()
ISSN 1726-6807, <http://www.iugaza.edu.ps/ara/research/>

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2006/2/26 : 2005/9/10 :

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Abstract: This paper discusses the position of *i-htijʕaj* literature with regard to the controversy between readers on the one hand and grammarians on the other. The discussion aims at tracing the approaches followed by *i-htijʕaj* scholars and the size of the contribution that *i-htijʕaj* scholarship has made to the solution of the problem. The two major questions on which the discussion is centred are:

1. Was the purpose of developing *i-htijʕaj* a way of responding to those who challenged the divine nature of the Qurʕan, or was the intellectual environment conducive to the emergence of this genre?
2. Did *i-htijʕaj* literature truly contribute to the clarification of the problem or did it confound it even further?

3. Were *i-htijʕaj* writers, as far as grammar is concerned, objective? That is to say, were they free from partiality to their own grammatical schools and theoretical, grammatical preferences when engaged in defending various modes of Qurʕānic readings. Or were they, on the contrary, unreliable judges of Qurʕānic readings, being grammarians who entered the controversy with an axe to grind?

In order for us to achieve this, the origin and evolution of the concept of *i-htijʕaj* were traced. The circumstances that gave birth to *i-htijʕaj* were also considered, as were the motives which made this discipline blossom and flourish to such extent. I have so far examined some of the most outstanding treatises written on the subject, and made comparative analysis of these works, in terms of the interests, motives, and techniques of their different authors.

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		.34/1	16
	K. Dévényi Farra's linguistic methods. P. 107 note 1.		17
	.25/1		18
		.2795/6	19
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The treatment of <i>qirϕa'ϕat</i> p. 15, footnote 21, and his phrase is: 'It is amazingly			27
odd for a grammarian like Mubarrad to have written such a book on <i>i-htiϕjaj</i> when			
he so openly criticizes a number of readings, and even readers, in his <i>muqta-dab</i> .'			
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.628/2	118
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.628/2	121