



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 5.2
IJAR 2019; SP12: 113-119

Dr. ASmaa Abdul Qadir Al Ani
Dept. of Religion Basics, Al
Imam Al aadum University
College, Iraq

Dr. Lubna Riyadh Abduljabbar
Dept. of Islamic Studies in
English language, Al Imam Al
aadum University College, Iraq

(Special Issue-12)

**“International Conference for Humanities and Technology
ICFHAT”**

(27-28th October, 2019)

The semantic loss of the phrase "God's Face" in the translations of The Holy Quran

Dr. ASmaa Abdul Qadir Al Ani and Dr. Lubna Riyadh Abduljabbar

Abstract

One of the most difficult attempts made in the field of translation is the translation of the meanings of the Holy Quran into English. According to Muslims, Qur'an text is miraculous and eloquent so the translation of one verse from one language to the other may lead to the loss of its intended meanings. The term loss refers to the partial or complete loss of any verbal sign affecting the interpretation of them on the semantic level. Such losses negatively affect the ways by which target readers understand the holy Quran This research will try to answer the following questions: How the word God's face is translated in the Holy Quran? Does the translation of the word God's Face fit its connotative meaning? The two hypotheses of the research are: 1. the phrase Allah's Face is translated literally by its denotation meanings rather than its connotation meaning i.e., the explicit meanings of the word face have been translated as face or countenance rather than its implicit ones which are reward and satisfaction.

The importance of research is related to the importance of Quran as a Holy Book, how to understand and interpret it and consequently translate it into English. Furthermore, it is related to the correction of some meanings that seem unclear to the non-Arab readers.

The word Face is mentioned in the holy Quran 78 times in different verses (Ayat) .But the phrase God's face is mentioned 11 times in different verses .The researchers employ a descriptive qualitative approach in their analysis of the data to identify the loss of meaning and the causes behind them . No means of statistical procedures or quantification have been used.

The research is based on two different translated versions: First, the printed copy of Al Fahad congregation of the Holy Quran translated by Muhammad Taqi Al-Din and Dr. Muhammad Mohsen Khan (2014). Second version is the Islamic Research Academy in Al-Azhar for Research, Translation translated by Said Ali Abdul Hamid, Abdul Raouf Zahran and Mohammad Amin Taha (2006).

Keywords: Parental attitude, participation, sports, girls

1. Introduction

1.1 Statement of the problem

From Islamic point of view, the meaning of the Holy Quran cannot be translated precisely because it is revealed as a miracle in Arabic language. So, it cannot be reproduced in another language correctly, and its translation will make the meaning weaker and reduces its real value. The present study deals with the loss of meaning in the translation of the phrase God's Face¹. The inability to decode and convey the meanings of this phrase from the exegesis of the Holy Quran leads to some deviations and under translations. (Abdul-Raof, 2004; Al-Qinai, 2011). The study will try to answer the following questions

Correspondence

Dr. ASmaa Abdul Qadir Al Ani
Dept. of Religion Basics, Al
Imam Al aadum University
College, Iraq

¹ There is a sort of disagreement among the translators, Muslims and non-Muslims, as to the appropriate translation of the word *وَجْهًا* i.e., whether to use transliteration Allah or

1.1.2 The Hypothesis

It is hypothesized that (1) There are differences in conceptions between Arabic and English languages. Sometimes single phrase in Arabic may have many meanings depending on the context in which it is used. (2) semantic loss occurs when translators concentrates on the denotation meaning rather than the meanings found in the Quran exegesis.

1.1.3 Value of the study

The importance of this study is to show that translating the Holy Qur'an into other languages is a practical need for some Muslim believers. It is as well a practical need for the non-Muslim to read and listen to the word of Allah. A good translation is needed to help non-Arabic speakers and non-Arabic Muslim speakers as well. A great benefit will reach other communities that hold different faith; then it will allow them a good chance to understand the Qur'an, as the main source of Islamic Religion. This will also be one practical step towards setting up a dialogue to better understanding between Muslims and non-Muslims communities, to secure global peace and mutual human feelings.

render it into „God“. Among the translators who opt for the word 'God' are A.Y. All, M. Pickthal, M. Asad, Rodwell, Sale, Palmer, Arberry, and Bell, whereas those who use the word Allah are Hilali and Khan, and King Fahd Holy Quran printing complex (The Holy Qur-an, English Translation of the Meanings and Commentary).in this research the two words God and Allah have the same meaning, therefore they are used interchangeably.

2. Literature Review

2.1. Translation of the Holy Quran

Translation is an integrated process through which the communication of meaning passes from the source Language (Henceforth SL) to the target Language (Henceforth TL).or as Ghazala (1995:1) puts it: Translation is generally used to refer to all the process and methods used to convey the meaning of the source language in to the target language .

his definition focuses on the notion of meaning as an essential element in translation, i.e., the translator need to understand the meaning of source text in order to have the appropriate equivalent in the target text. Thus, this process involves comprehension, analysis, reformulation and retextualizations of texts by incorporating the original tone and intent of a message, taking into account cultural and regional differences between source and target languages. In other words, translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL) "Catford; 1995:20). But when it comes to the translation of the holy Quran, the case becomes a challenging and exclusive.

Throughout many years, translators have attempted to produce an accurate translation of the Holy Quran; however, the nature of the sacred text made their job strenuous. The Holy Quran is the words of Allah, and thus it is so sophisticated, versatile that makes translating its meanings challenging.

Hasanuddin (1996) defines Quran as a collection of messages received by prophet Muhammad [Pbuh] direct from Allah; which he delivered through them to the entire humanity. The Book is guidance from Allah for the

mankind. It contains revelations by prophet Muhammad [Pbuh] from Allah during a period of about 23 years (quoted in Al-Jabari 2008, pp. 16-17).

The Holy Quran is a genre by itself. It encompasses all the different aspects of people's life such as cultural norms, beliefs, ethics, social life, manners, politics, religions, worship, collectivism, individualism, law.In other words, The Quranic discourse has its own distinctive features at the syntactic, semantic, cultural and rhetorical levels (Abdul-Raof, 2010).

Quran is revealed for all humanity of different tongues and cultures. The non- Arab Muslims, who took Islam as their religious faith, have the right to read this Book in their original tongue in order to follow its instructions. Consequently, this view paved the way to scholars and translators to produce a translated text of the original and deliver the intended message behind it. Therefore, accuracy and comprehensibility are required in the translation of the holy Quran because poor translations create difficulties that disallow the readers from comprehending the same meanings and effect of the translated text (Al-Jabari; 2008:1)

2.2 The Semantic Loss

The term semantics is derived from the ancient Greek term "semantikos" means "Significant" .it refers to the science of meaning that studies human expression through language, in other words it is the study of meaning .So it is meaning that is translated from one language(SL)to the other language (TL) .

Loss of meaning occurs in any kind of translation because of linguistic, cultural and rhetorical barriers especially in dealing with highly sacred texts such as the holy Quran. We can never find the (TL) identical to the (SL), each one has its own properties and rules.

Loss can be either partial or complete, so it is very common in translation especially in the translation of the meaning of the holy Quran which is highly complex and full of rhythm and rhetorical characteristics, as loss is varied, it is of two kinds: inevitable loss and avertable loss, both kinds can be seen on all levels: morphological, syntactic, semantic, textual and stylistic.

Inevitable loss occurs because of the divergent systems of the two languages, regardless of the competence, level or skills of the translator, it is merely due to the differences between the two languages (SL) and (TL), and it is the most encounter by translators because there is no 100% identical languages even if they refer to the same family.

avertable loss depends on the translator and his /her competency, avertable loss occurs when the translator cannot establish equivalence or find the suitable translation, so it attributes to translator failure to find the appropriate equivalent regardless to the differences between the two linguistic systems .This will lead him to choose one the literal denotative meaning rather than metaphorical connotative meaning in the translation.

2.3 Denotative vs. Connotative Meaning

In semiotics, denotation and connotation are terms describing the relationship between the signifier and its signified, and an analytic distinction is made between two types of signifieds: a *denotative* signified and a *connotative* signified. Meaning includes both denotation and connotation. Simply put, the signifier is the sound associated

with or image of something (e.g., a tree), the signified is the idea or concept of the thing (e.g., the idea of a tree), and the sign is the object that combines the signifier and the signified into a meaningful unit. as shown in the following diagram:

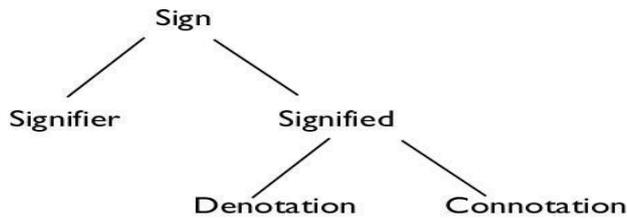


Diagram 1: the Relationship between Signifiers and Signified

Denotative literal meaning is "that kind of meaning which is fully supported by ordinary semantic conventions" (Dickins et al, 2002: 52). It is the definitional, literal, obvious, or common sense meaning of a sign. In the case of linguistic signs, the denotative meaning is what the dictionary attempts to provide (Elewa;2015). But dictionaries have their own meaning problems. One of these is that "they impose, by abstraction and crystallization of one or more core senses, a rigidity of meaning that words do not often show in reality, and partly because, once words are put into a context, their denotative meanings become more flexible" (ibid: 52).

Thus the rigidity of meaning and the flexibility of words in contexts make it difficult for the translator to determine the exact denotative meaning in any text.

Connotation refers to a meaning that is implied by a word apart from the thing which it describes explicitly. Words carry cultural and emotional associations or meanings, in addition to their literal meanings or denotations. For example, if we take the sign "red rose", red is the *denotation* of a color, and rose is the *denotation* of a flower. Together they present a description of a flower of a particular color: a red rose. The *connotation* of red rose is a symbol for love. The words red and rose simply describe a noun in terms of its color and define a type of flower. Social convention has meant that the red rose as an idea represents or symbolizes love.

Leech(1974: 14) defines connotation as "the communicative value an expression has by virtue of what it refers to, over and above its purely conceptual content" (Leech, The term connotation is used to refer to socio-cultural and personal associations (ideological, emotional, etc) of the sign. That's why signs are more open to interpretation in their connotative than their denotative meaning (Lyon; 1977:176).

3. Analysis of the Data

3.1 Limitations of the Study

The data used for the analysis in this research is the eleven instances of the phrase "God's face" in different verses of the Holy Quran. Researchers adopted qualitative content analysis approach² through which codes are systemically applied and generated from the data. Subsequently, the researchers used exegesis books as references for examining

the authentic meanings of the verses under study and identifying the semantic losses. Fifteen Exegesis books that are well trusted by Muslims have been used such as Tafsir Ibin Kathir, Al Razi, Al-Durmunthur, Al-Shafy, AlKashif, Al -Wahidi, Al-Samarqandi., Al- Tabari, Al -Manar, Al-Matridi, Ibin Atya, Al-Nasafi, Al-Sirage AlMuneer, Al Qurtubi,

3.2 Procedures of the Analysis

Analysis of the data involves several steps and they are as follows:

1. All the instances of the phrase " God's face" are numerated in Arabic numbers according to the name of the suras with the number of the verses (Ayah) in which it is mentioned.
2. The verses with the assigned phrase are written in Arabic.
3. Then the two adopted translation the Saudi Arabian translation (henceforth ST) and Alazahar translation (henceforth ET) are examined to understand the lexical meaning of the verses
4. All the exegeses are documented by the exegetist with the number of the page and the number of the section (part)
5. A comparison of the lexical meanings in the translation and the authentic meanings in the exegesis books are made in order to identify the semantic loss .
6. Finally , the researchers propose a suggested translation of the phrase God's face in context

3.3 Analysis of the Verses

The Cow:115

"وَلِلَّائِمِ ثَقُفٌ
وَمَنْ يَتُوبْ إِلَىٰ رَبِّهِ
إِن يَلْعَلْ يَجْعَلْ لَكُمْ
إِذَا تَوَلَّوْا وَجْهَ
رَبِّكَ

▪ The Translations

ST: So wherever you turn (yourselves or your faces) there is the Face of Allah

ET: Whither so_ ever ye turn, there is the presence of Allah.

▪ The Exegesis Interpretations

- a. The reason behind the revelation of this ayah is the place for praying (Al Razi 18/4; Ibin Katheer 271/1).
- b. Where ever you go east or west is the place of your praying .(Al- Duralmanthur 276/1)
- c. It is the place where God wants you to pray (Al-Shafay:64/1)

▪ The Comparison

The meaning of face in ST is the front part of God's head which is not mentioned in any of the interpretations .whereas in ET , the word 'presence' includes the whole body ,i.e., the face stands for the whole .Both translations do not mention the place of praying.

▪ The Suggested Translation

So wherever you turn (yourselves or your faces) there is the place where God Commands you to pray.

² Altheide (1987) and Morgan (1993) asserts that qualitative content analysis is a dynamic, descriptive and qualitative form of analysis oriented toward summarizing the informational contents of verbal and visual data

3.9 Al-Qasas:88

لَا إِلَهَ إِلَّا اللَّهُ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ الْمَصِيرُ
 وَجْهَهُ

The Translations

ST: Everything will perish except His face

ET: Everything (that exists) will perish except His own Face

The Exegesis

- Face means the essence or the self or the whole body. (Al Razi;112/1)
- By except his face, means only the scientists. In ST: but that which you give in Zakat (sadaqa. charity. etc.) seeking Allah's countenance, then those, they shall have manifold increase
- ET: but that which ye lay out for charity, seeking the countenance of Allah will be increased.
- The Exegesis
- Doing things for God only and no one else. (Al Nasafi 792/2)
- The highness and the greatness of the lord (Al Sirag Al Muneer:171/3)
- Seeking Allah's reward .(Fatih Al- Bayan 255/10)
- The Comparison
- Countenance in both ST and ET is the translation for the word face.
- The suggested Translation
- But that which ye lay out for charity, seeking Allah ' reward will be increased
- Al Rahman: 27other words, only the knowledge remains which is the intention of science face. (Al Matredi: 541:41)
- It is him and his characteristics that will stay forever. (Al- Qushairy 85/3)
- Nothing lasts except Him .He is the everlasting(Ibin Katheer:235/6)

The Comparison

Both translations asserts the fact everything will be ended except His face .which it should be replaced by him.

The Suggested Translation

- Everything will perish except Him.
- Everything will perish except His knowledge.
- Everything will perish except His characteristics

3.9 Ar-room:38

لَا إِلَهَ إِلَّا اللَّهُ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ الْمَصِيرُ
 وَجْهَهُ

The Translations

ST: That best for those who seek Allah's Countenance. And it is they who will be Successful.

ET: That is best for those who seek the countenance of Allah, and it is they will prosper.

The Exegesis

- Its God Himself. (Al Tabari :103/20)
- It's God's satisfaction .(Al Razi:103/25)
- It's the destination of his worship and his closeness. (Ibin Atya :171/3)
- Abundant reward and benevolence.(Al-wahidi 434/3)
To achieve the ultimate aim which is to look at God on the Day of Resurrection (Ibin Katheer:286/6)

The Comparison

A gain the word countenance refers to Allah's face in both translations with the difference in the translation of the word "خيسا".. It is translated as successful in ST and prosper in ET.

The Suggested Translations

That is best for those who seek, -----and it is they will prosper

- God ' satisfaction
- God's closeness
- God's rewards and benevolence
- God

3.10 Ar-room:39

وَوَجَّهَ وَجْهَهُ لِلدِّينِ الْمُبِينِ
 وَجْهَهُ

The Translations

ST: but that which you give in Zakat (sadaqa. charity. etc.) seeking Allah's countenance, then those, they shall have manifold increase

ET: but that which ye lay out for charity, seeking the countenance of Allah will be increased.

The Exegesis

- Doing things for God Only and no one else.(Al Nasafi 792/2)
- The highness and the greatness of the lord (Al Sirag Al Muneer:171/3)
- Seeking Allah's reward .(Fatih Al- Bayan 255/10)

The Comparison

Countenance in both ST and ET is the translation for the word face.

The suggested Translation

But that which ye lay out for charity, seeking Allah ' reward will be increased

3.11 Al Rahman:27

"وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ"

The Translations

ST: And the Face of your Lord full of Majesty and Honour will remain for ever.

ET: But will abide (Forever) the Face of thy Lord_ Full of Majesty, Bounty and Honour

▪ **The Exegesis**

- a. God remains apparent by his evidence as the appearance of man in his face.,i.e, the meaning of face is the appearance.(Al Wahidi:
- b. God remains the greatest, i.e, face means the greatest. (Simple Exegesis:158-159/2)
- c. Face means God's holy self. (Ibin Atya:418/1)
- d. It is God's satisfaction .(Al -Matridi:472/9)

▪ **The Comparison**

The two adjectives "are translated differently :In ST , they are translated to Majesti and Honour whereas, in ET they are translated into three words Majesty ,Bounty and Honour. ST puts the word forever at the end of the utterance whereas ET puts focus on it and forwards it to the beginning of the utterance.

▪ **The Suggested Translation**

And the present of your lord full of Majesty and honour will remain for ever.

3.12 Al-Insaan:9

"إِوَمَاؤُ مُنْعِمًا لِي لَقِي دُمِضًا لِي نِكَزًا
 ىش ىك ىم
 م

▪ **The Translations**

ST: (Saying): "We feed you seeking **Allah's countenance** only we wish for no reward, nor thank from you.

ET: Saying "We feed you **for the sake of Allah**, no reward do we desire from you, nor thank.

▪ **The Exegesis**

- a. Seeking God' satisfaction and reward.(Al-Tabari:98/24)
- b. Getting frightened of his punishment and seeking his gratification.(AlQurtubi:130/19)

- c. Intending their deeds for the sake of God (Ibin Fork :105/3)

- d. Ethics for God (Al Manar:364/71).

▪ **The Comparison**

In Cambridge Academic content Dictionary the 'countenance' in ST means appearance or expression of someone's face. it also has the meaning of support .The translation does not coincide with anyone of the interpretations. Whereas, God's face in ET is translated 'for the sake of Allah "which means "you do something because you want to and not for any particular reason (Longman Dictionary). This translation coincides with interpretation c. The translation of "رُجَاهُ" in ET is "for the sake of Allah" that means for his entity .This translation is closer in meaning to the exegesis than ST translation.

▪ **The Suggested Translation**

The same as ET.

3.14 Al-Layl :20

إِلَّا لِرُجَاؤِهِ
 إِلَّا لِرُجَاؤِهِ
 إِلَّا لِرُجَاؤِهِ

▪ **The Translations**

ST: Except to seek **the countenance** of his Lord, the most High ded the phrase "to seek" in ST which is not found in the Arabic form. In ET the personal pronoun "their" is used as a reference for the pronoun "anyone" in the previous aya which it should be His as in ST.

▪ **The Suggested Translation**

Except to seek the reward of his Lord the most high.

4. Results and Conclusions

The results of the analysis can be detected from the following table:

Table 1: A breakdown table of the meaning of God's face in translations and exegesis.

NO.	NO. of Surah	NO.of Ayah	ST Translation	ET Translation	Exegesis Interpretations
1.	Al- Baqara	115	Allah's Face	Allah's presence	Place for Praying
2.	Al-Baqara	272	Allah' Face	Countenance	Reward &Satisfaction
3.	Al-Anaam	52	His face	His face	Reward &Satisfaction
4.	Ar-Raad	22	His face	His face	Reward &Satisfaction
5.	Al -Kahaf	28	His face	His Face	Reward &Obedience
6.	Al-Qasas	88	His Face	His own Face	Allah &Knowledge
7.	Ar-Room	38	Countenance	Countenance	Reward &Satisfaction
8.	Ar-Room	39	Countenance	Countenance	Reward &Satisfaction
9.	Ar-Rahman	27	Face of Allah	Allah	Allah's present
10.	Al-Insaan	9	Countenance	Allah	Reward &Satisfaction
11.	Al- layl	20	Allah's Countenance	Allah's Countenance	Reward &Satisfaction

This research confirms that semantic loss in the English translation of *the phrase God's face exist*. The loss occurs either completely or partially. However, complete loss tends to be more common than the partial loss for all the

translations tend to replace God's face by God facial appearance rather than his reward and satisfaction.

The two translations ST and ET are considered literal translation depending on the denotative literal meanings

which is unaccepted because the Holy *Qur'an* cannot be translated literally, and the latter creates loss of meaning. In view of the complexities of the message conveyed in the *Qur'an*, it seems reasonable to state that the only acceptable translation is the exegetical translation; one that is based on exegesis books, which will guide a translator in attaining accurate meaning of the TT. Without full knowledge of the exegesis books, a translator will inevitably fail in translating the Holy *Qur'an*

References

1. Abdul-Raof H. Pragmalinguistic forms in cross-cultural communication: Contributions from Qur'an translation. *Intercultural Communication Studies*. 2005; 4:115-130.
2. Al-Jabari R. Reasons for the Possible Incomprehensibility of Some Verses of Three Translations of the Meaning of the Holy Quran into English". University of Salford Theses, Salford, U K, 2008.
3. Almasaeid AA. Some cultural and linguistic issues involved in translating the theme of love from Arabic into English in the Seven Odes translated by Frank. Johnson. *Education and practice*. 2013; 4(3):193-203.
4. AlQinai J. Convergence and divergence in the interpretation of Qur'anic polysemy and lexical recurrence. *Kalbu Studijos*, 2012; 19:27-38.
5. Cay, Annette Lindegaard. (eds.). "Teaching Translation and Interpreting 2: Insights, Aims, Visions" Amsterdam and Philadelphia: John Benjamins Publishing Company, 245-251
6. Catford J. *Alinguistic Theory of Translation*. London. Oxford University Press, 1995.
7. Foster M. Translation from/in Farsi and English. Retrieved April, 1958, 2007, from <http://www.parasa.ts.com/index.htm>.
8. Ghazala, Hasan, *Translation as problems and solutions* (4th ed.) Syria: Dar Elkalem ElArabi, 1995
9. Johnson M. The body in the mind. In *The Bodily Basis of Meaning, Imagination and Reason*. Chicago: Chicago University Press, 1987.
10. Lakoff G. Women, fire and dangerous things. In *What Categories Reveal about the Mind*. Chicago: Chicago University Press, 1987.
11. Yowell A, Muftan SL. principles of Translation. Dar Annahda Alarabiya. Lyons, J. (1977). *Semantics* (vols I & II). Cambridge CUP, 1999
6. نفس پر السمرقندي بحر العلوم ابو الہيث نصر بن محمد بن ابراهيم دار الفکر بپروت ٴنح: دمحمود مخرج ٴٴٴ
7. تفسیر الطبري : جامع البجان فُ تأویل القرآن محمد بن جویر ابو جعفر الطبري (ت: 5310) تح: احمد محمد شاکر مؤسس الرسالة (ط) 2000/51420 م
8. تفسیر الواحدي : الوسیط ابو الحسن علّ بن احمد الواحدي النجسابوري (ت: 5468) تح: مجموع من العلماء ط 1 (1415 هـ / 1994) دار الکتب العلمیّ بپروت
9. الدر المنثور عبد الرحمن بن ابّ بکر جَل الدين السجوط (ت: 5911) ٴ دار الفکر بپروت
10. تفسیر القرآن الحکیم (المنار) محمد رشيد بن علّ رضا (ت: 51354 (الوجاهة المصري العام للكتاب 1990
11. تفسیر الماتريدي : تأویت اهل السنّ محمد بن محمد ابو منصور الماتريدي (ت: 5333) تح: مجدي باسلوم دار الکتب العلمیّ بپروت لبنان ن ط 1 (51426 / 2005)
12. السراج المنجر فُ اِعانُ علی معرفت بعض معانُ کَم ربنا الحکیم الخبیر شمس الدين الخطيب الشربجنّ (ت: 5977) مطبع بوق امجری القاهرة (51285)
1. نفس پر الرازي مناجح الّهب " ابو عبد هلا محمد بن عمر) 5606 (ٴ دار احباء النراث العرب ٴٴ بپروت ط 3) 51420)
2. الجامع ٴ حکام الزّان للزّطب ٴ ابو عبد هلا محمد بن احمد شمس الدين (ت: 5671) ت ح : هشام سمر البخاري ٴ دار عالم الکتب ٴ الریاض ط) 51423 (2003 م
3. نفس پر ابن عطج ٴ المحرر الوجیزف نفس پر الکتاب العزیز ابو محمد عبد الحق بن غالب بن عطج ٴ احبّ ندلس ٴ دار الکتب العلمیّ ٴ لیزان ٴ ط) 51413 / 1993 م (ت ح عبد السّم عبد الشافّ محمد .
4. نفس پر الزسف ٴ مدارک النزیل وحزاق ٴ التأویل ٴ ابو البرکات عبد هلا بن احمد حافظ الدين (ت: 5710) تح: یوسف علّ بدیوي . دار الکلم الطیب ٴ بپروت ط 1 (51419 / 1998 ک .)
5. نفس پر ابو عبد هلا محمد بن ادريس الشافع ٴ (5204) جمع وتجوّقی ودراس ٴ د احمد بن مصطفی النران ٴ دار التدریّ السعودیّ ط 1 (51427 / 2006 م .)