

THE CARE OF QURANIC EDUCATION AND HONOURING THE PEOPLE WHO BEHOLD IT

By

Dr. Badr Naasr Al -Badr

Abstract:

Praise be to Allah Lord of the universe and peace and blessings of Allah be upon the most noble of the prophets and messengers of Allah, our prophet Mohammed and his family and companions entirely.

This research consists of the following points: -

Illustration of Allah's grace and favour on the nation of Islam by revealing the greatest of His Books the Glorious Qur'an to the greatest of His creation Mohammed peace and blessing of Allah be upon him.

The obligation towards this nation is a great one, for attention should neither be given to a particular part or area of the Holly Qur'an it should be glorified in itself and people who behold it should be honoured, it should be recited and memorized by heart it's meanings should be examined closely, knowledge of its meaning translation should be gained, and it's teachings should be observed and practiced.

He whom Allah grants success in taking care of the Holly Qur'an promoting it should praise Allah and thank Him for this grace, by carrying out it's obligation

Description of the condition of the Righteous predecessors and their sayings as regard to this grace, and their efforts in praising and thanking the grantor of this grace, and their adherence and devotion in keeping it's obligations.

Honoring the people of Qur'an and those who memorize it by heart as a form of glorification to Allah because they are considered as the people of Allah, the dearest to Him. Those who

deserved to the honored in this life and hereafter for this in addition to piety is the main reason for sublimity and eminence of man and his dignity which leads to the need of his views and ideas in life.

The care taken by the Muslims in honoring the people of Qur'an and those who memorize it heart in both present and past as a form of glorification to Allah has many forms as explained in detail.

The importance of leaving the Holly Qur'an and teaching it, and those who really take good care of it with sincerity are the most righteous amongst people due to their fruitful efforts through schools which are beneficial as one of the greatest means of calling to the Allah's guidance.

The concentration and attention given by the Holly prophet (Peace be upon him) to the teaching of the Holly Qur'an in his companions towards it.

The full care and concentration given by our righteous predecessors in this case by spending their precious time tolerating the difficulties which examples are many in this regard.

Our righteous predecessors use to honor the Qur'anic schools and honor it's people, memorizing the Holly Qur'an entirely in addition to some of the prophets tradition use to be a condition by them to join these schools.

Some forms of the intensive care given to the study and teaching of the Holly Qur'an the explanation of its meaning includes journeys of one or many far places outside their hometowns for the sake of learning in this regard.

The full care given by our predecessors to the teaching and study of the Holly Qur'an was not exclusive to a few number of them but also covers all the different levels and categories of people in their community.

Our righteous predecessors took many different ways and forms in attracting their students such as encouragement, praising then bringing them closer, supporting the needy amongst them,

guiding them to the ideal way of memorizing the Holly Qur'an by heart and the right method of understanding it's meaning and rulings.

Our scholars set and excellent example for pupils in observing good manners and characters with their teachers in terms of devotion, respect, humbleness praying for them in their seclusion.

The full care given to the Holly Qur'an still continues in all the Muslim countries and communities, one of the most pronounced example is what we see in the K.S.A may Allah protect her and the rest of the Muslim countries from all evil.

The idea of supporting these schools spiritually and financially, by patronizing and promoting and honoring it's people, by taking good care in selecting the most qualified teachers, benefiting from the modern methods and technology in teaching the Holly Qur'an to the utmost level.

Generalizing the benefits and advantages of learning and teaching the Holly Qur'an to the entire Muslim citizens, residents, males, females, young adults both inside and outside the country in addition tot he prisons and Home of reform helping them reform in accordance with the teachings and guidance of the Holly Qur'an.

The rich and good people also share with government in supporting the charitable organization in charge of teaching the Holly Qur'an either in a form of voluntary services or by offering financial supports.

Koranic Interpretation In Orientalist Writings

By

Dr. Abdl Razzaq Hermas

Abstract:

This paper tackles the issue of koranic interpretation in orientalism by addressing three aspects :

1-The references we refer to concerning the subject of study. The main of these are the publications of the Encyclopedia of Islam followed by the works of some orientalists which are "masterpieces" for western researchers.

2-A focus on the gist of orientalsts writings in koranic interpretation. Orientalists showed special interest in heretic trends related to this field of science. They tried to breathe life in these trends for suspicious reasons.

3-The research methods, which orientalist contemporaries advocate and speak for in koranic studies, are formulated in a Western culture. In addition the methods are intrinsically short of the simplest scientific requirements.

It is strange that orientalists have been putting forward projects to research koranic interpretation since the early twentieth century, and yet these same projects have hardly been taken up even in orientalist circles. This questions the goals behind their interest in Koranic interpretation, its history and research methodology.

Narrated Sayings of the Prophet for Supplication after the Last "Tashahud" before "Tasleem" the ends the Prayer

By

Dr.Abdul Aziz al-Fareeh

Abstract:

All praise is due to Allah, and peace be upon his prophet.

The research has the following conclusions:

- Supplication after the Last "Tashahud" is lawful and also recommended. Also, it is a time span for assured acceptance.
- It is also lawful and permissible to make any Supplication that I like, especially immediately before "Tasleem", even it wasn't captioned from the prophet's sayings as long as it doesn't contain any sinful act as its final goal.
- The word "Dubbar, or near-ed" is intended to deliver the meaning of that period of time falling immediately before "Tasleem" as well as the period of time falling immediately before "Tasleem". So, if the saying was a form of supplication, then it is meant to be before "Tasleem" and if it was a form of "Remeberance-of-Allah" or "Dhikr" then it is meant to be after "Tasleem".
- Total number of "Ahadeeth" sayings by the prophet in this research is 33 hadeeth.

**The Method of al-Hafiz al-Termzi in Jarh & Ta'deel
Applied Study on his Book (Jamei)**

By

Dr. Abdurrazaq al-Shaygi

Abstract:

This research exposed to The Method of al-Hafiz al-Termzi in Jarh & Ta'deel Applied Study on his Book (Jamei). This study exposed to the used method of Termezi to comment on narrators in his Jamei, after reading words he used, then dividing them into two sections : authentication & Jarh, then divided each section into groups according to their near meaning, specially words of Tajreeh due to their plentiful. The researcher displayed of using of Termzy for each word much or little, and who used it for Jarh or Ta'deel. The research also diplayed some speciall terms of al-Termezi, and the scientific notes and methodical features used in Jarh & Ta'deel with comparison and explaining.

**This Study Intended To Explain The Meaning
Of Highest Simulated And Description
The Evidences Of "Faith" That's Through These Points.**

By

Dr.Essa Al-Saady

ABSTRACT

A word similarly used in language meaning equal to this example and the adjective, objectively idiomatic unique plenary absolute that impassible find similar, this meaning explains the Ancestors phrases to explain highest simulated.

Unique highest simulated required ability, plenary quality, show up the virtuous of cherisher the percentage of unique plenary. The pure negative objectives and all incomplete objectives.

Virtuous of cherisher not have a similar and equality in fact part of cheghet simulated because the lonely of unique plenary meet it impossible with similar for this IBN ABASS explained in Sam cite, not to make a similarity.

The sustainer unique with highest simulated these a great evidence for the right of the Ancestors embrace. A theist and similarity if get together in evidence for virtuous and confirmation those who all Al-Sanah and Al-Jummah believes. The Atheist believes the unique with no evidence and the similarity believes with the evidence without unique.

Subsidiary Issues Occurring in Creed Compilations

By

Dr. Abdul Aziz AL-Abdullateef

Abstract:

This study aims at inferring the most important and the more repetitive juristic issues in the righteous ancestors' creedal compilations and classifying them in accordance with the juristic chapters along with clarifying the causes of incorporating them in the creedal compilations.

Study of these issues will bring to light to which extent the Sunni people were in the habit of adherence to the religion of Allah whether in the principal issues or the subsidiary issues. Additionally, it will show the moderation of the Sunni people concerning the subsidiary issues and their temperate position between the two extremes, besides their avoidance of the extremists' and the puritans' doctrines.

The distinction of the Sunni people from the opponents whether they are unbelievers or innovators will be sensed from those subsidiary issues *along with their care to show that distinction in both the acts of worship and the business transactions.*

It will be shown clearly through these issues to which extent, our righteous predecessors adhered readily to the Sunnah of the Prophet (S) through its conveyance and explanation especially when it seems equivocal.

We will observe also that the righteous predecessors were God-fearing and pious people. Arid that they were the people who used to apply the law of Allah in letter and spirit in all their dealings. They adhered to the religion of Allah (G) as possible as they could and avoided as possible as they could the ways of those impious who used to search for the loopholes and tricks besides their avoidance of the corrupt sayings and statements.

**The Trinity and Ibn Taymiah's methodology of
invalidating it through his book (The Right Answer)
"AlJawabul Saheeh".**

By

Dr. Sarah Faraj Al-Ogla

Abstract

The research aims

The major concern of this study is to look for the Christian concept of Trinity, and Ibn Taymiah's method in clarifying the invalidation of this believe according to his book "The Right Answer" (Al-Jawabul Sahieeh).

The most important results of the research are:

The prophet Jesus may peace be upon him introduced the right believes to his followers. After his ascension to the Heaven, they corrupt this religion. The most important cause of this corruption is: Paul, the Jews entered Christianity to corrupt this religion. He manipulated and places in the doctrine, blasphemy such as "Jesus is a god." This lair is the foundational stone in Trinity. In the fourth century, the idea of Trinity became a true career after the Gustantin became Christian and Christianity became the official religion of the country. The Christian scholars testify that the word of Trinity is not in holy books, they and the church have invented this word. There are no differences between the various concepts of trinity in Christianity. It is the core of their religion. Ibn Taymiah tries to discuss this belief according to a scientific and balanced method, following justice. His method can be clarified in the following points: The irrational of Trinity concept, their differentiation in this concept have no evidence in their holy books, but in the other side, there are many evidences of the incorrectness of Trinity concept in those books. In addition, Ibn Taymiah mentioned that all the evidences about Jesus is the Son of God, are evidences for other persons not only the prophet Jesus. Jesus's miracles were not the greatest miracles, but there are

many miracles for the other prophets and more greater than those of Jesus. Ibn Taymiah follows all the examples and evidences of the Christians according to the language he used. He denied their citation of the Holy Quranic verses because they should believe in prophet Mohammed (may peace and salutation of Allah be upon him) in the course of the citation.

Journey for Islamic call and Spreading Knowledge

By

Dr. Saleh Redha

Abstract

There were many scholarships had been written about the journeys to getting the knowledge, but non-of them had concentrate on the migrating to spread the science and knowledge, which we will take care for it.

This search will disclose the meaning of journey and its fields, kind of science and knowledge and to relieve the fact that the faith (Iman) is the great science which the scholars should worry about to spread it around all over the world.

The research will focus on the following subjects:

Journeys which is being mentioned in the Holy Qur'an.

Journeys during the prophetic pledge

Prophet Mohammed's "peace be upon him" journeys.

Companions'(Sahabah) journeys .

Sending messenger in the prophetic pledge.

journeys of the companions (sahabah) after prophet Mohammed, "peace be upon him" .

The conclusion includes the results and recommendations.

Inheritance of Muslim from his Kafer Relative

By

Dr. Abid Al Sufiani

Abstract:

Praise be to Allah, and peace be upon his prophet Muhaamd (PBUH), and upon his family and companions.

The question of inheritance of Muslim from his Kafer relative (al-Harbi) or (al-Zemi) has been discussed by Muslim jurists, and they deducted that to prevent this inheritance, except what narrated by Moaaz bin Jabal and Omar bin al-Khattab and some jurists as Ibnul Qayem and others. I saw to collect their opinions and evidences in this regard, and cited what is apparent right to me.

In this regard: the question of : inheritance of Muslim from his Kafer relative (al-Moahed), and the difference between (al-Zemi) and (al-Moahed). Al-Zemi who lives under Muslims forever, but Al-Moahed who lives in his homeland, and has a compact between him and Muslims.

The Muslim Scholars didn't differentiate about the question of inheritance of Muslim from his Kafer relative (al-Moahed) and lives with al-Kafer in homeland of kofr, but they agreed to prevent this inheritance. The disagree between them was about the question of inheriting the Muslim from (al-Zemi). This modern question was discussed by some contemporary Muslim Scholars in the European and American Council, and I've cited their opinions and showed their evidences, and discussions in this regard. I behaved the scientific method to exhibit this evidences, and referred them to their origins, displaying their evidences, completing concerning questions and answers. This research is divided into Five chapters:

First: Muslim doesn't inheriting his kafer relative.

Second: the Muslim is inheriting his Kafer relative (al-Zemi).

Three: the Muslim is inheriting his Kafer relative (al-Zemi) and (al-Moahed).

Fourth: considering the evidence.

Fifth: conclusions.

The most important conclusions were:

- 1- Dependence of the European Council on Fatwa (opinion) of Ibn al-Qayyem and his evidences not correct, owing to the difference of place of fataw.
- 2- The total of the correct hadith (traditions) proves preventing Muslim to inherit from his kafer relative, wither he was (harbi), (Zemi), (mohaaed) or (mostaaman).
- 3- The right relations between Muslims and Koffar took place during the prophet's era, and no case like this was proved at the time of legislation to allow Muslim inheriting from Kafer.
- 4- Concluding by Hadith of Moaaz in proving inheritance between Muslim and (Zemi) is not correct, because the reason of disconnecting between them. And it was proved from the way of Omar bin al Khattab to prevent Muslim from inheriting (al-Zemi).

There are another out findings cited in the conclusion of the research. I ask Allah the Almighty the correct and success.

The Definitions Of The Principles Of The Islamic Jurisprudence.

By

Dr. Sulieman Alrehailee

Abstract:

The summarize of this research is together all the words in the principles Islamic jurisprudence of (usul al fiqh) in (Shiek Al islam ibn Taimiah) Blessed collection .

I served the research like it spouse to by studying and documenting and other thing that I did .

And praise to Allah that he helped me to collect these definitions from all the volumes of (Shiek Al islam ibn Taimiah) collection and orderd it by the first Arabic letter like the dictionary.

I gathered all what (Shiek Al islam ibn Taimiah) said about the definition hem self and don't interfere my self in to that unless it is necessary to do.

The main results that the researcher did in his research:

I showed what's the method of (Shiek Al islam ibn Taimiah) in defining the definitions.

I showed the distinguished of (Shiek Al islam ibn Taimiah) method in defining the definitions.

I gathered all what (Shiek Al islam ibn Taimiah) said in his blessed collection about these words.

After all of that I ask Allah (The almighty) to reward the researcher and the readers and every body that helped to print or publish it.

* * *

**The Public Expenditure Policy
and its Aggregate Effects in The Era of
Ommer Ibn Abd El - Aziz**

By

Dr. Abdulla Al-Jabri

Abstract

This Study Concentrates on the Public Expenditure policy as a tool of Fiscal policy from The Islamic pinot of view.

The Study provides the main concepts of The Islamic public expenditure policy, its main Scientific categories, and its objectives.

The Study deals with the aspects of public expenditure in the era of Ommar Ibin Abd El- Aziz - Belssing of Allah Upon him. Then it analyses the aggregate economic effects of the public expenditure in this ear.

**Outlooks Of Al Azhary In The East Of The Arabian
Peninsula Historical Reading In The Lingual Dictionary**

By

Dr. Abdulrahman Bin Ali Alseenady

Abstract:

This research Studies the outlooks of Al Azhary Alharawe in the east of the Arabian peninsula where he resided after a family connected with the Karametta in 312H.It includes his dictionary " Refining Arabic" outlooks from that region where he resided.

The survey reads the outlooks which Al Azhary wrote down in the agricultural and the desert where we toared.

* * *

**Regularization of the Pattern (baab)
on uniformity and its Place in Arabic Grammar**

By

Dr. Muhammad bin Hammad Al-Qurashi

Abstract:

This research on the topic (Tordul baab ala wateeratin wahidah wa madhoonuh fil arabiyah) meaning: Regularisation of the Pattern (baab) on uniformity and its place in Arabic Grammar.

Despite its importance, no one specialized in this topic - as far as I am aware - in an independent study compiling its pattern except (Assuyuutiy) in his book (Al-Ashbah wan-nadhoir) where he dedicated some pages.

With its importance, he did not make this topic manifest its suitable place, and thus this research came about with the objective of compiling what has been scattered with respect to the issue of this phenomenon among the books of heritage and more specifically those of syntax.

The research consists of thirty-four issues, spread over three sections, preceded by the introduction, and Followed by a conclusion in which the most important results are mentioned. Among the most important results are:

The research defined the topic (Tordul baab..) as generalisation of a rule that established in some of the parts of the (baab).

Regularisation of the (baab) related to the analogy of the pattern.

They may regularise the rule, which its cause established in the minority.

Some grammarian adopted regularization of the (baab) as preponderance to another view.

* * *

Abu-Alhasan Alnadawi's view of Criticism and Commitment

By

Dr: Benissa Bettahar

Abstract:

This research aims to explore the characteristics of Abu-Alhasan Alnadawi's methods of criticism, by discussing his critic views, and his literary experience. The work introduces a critical reading in his book "In a journey of life", in which he exhibits his critical views and stances in the seventy years of his plentiful life.

The constituents of Alnadawi's criticism are: Islamic belief, affection, truth, and sincerity. These are the basic factors that yield literature the characteristics of affection, eternity, and perpetuity. Literature is a mission in life and an important instrument to form the shape of the human Beings, and to change its culture and civilization.

Criticism according to Alnadawi, is a way of commitment, inspired by the education and Islamic doctrines of the Muslim critic. Criticism is also a method of evaluating literature and arts in order to qualify them to serve the cause of the faith and religion.

The Nadawi's book "In a journey of life" is one of his main literary works, although it is full of historical details, pieces of geographical information, and scientific data, its literary style is enjoyable and emotional.

The Rhythmicity of white Color in Bishr b. Abi Khazim's Poetry

By

Dr. Kalaf Khazar al-Kreisheh

Abstract:

This research investigates the various interpretations of white color in Bishr b. Abi Khazim's poetry. The paper focuses on the concept of color, its implication and its effect in showing the aesthetic value of the poetic image.

The white color is considered the foundation of all colors and the source from which the poet forms poetic images such as: landscape, woman, orax, camel, sword, and the beautiful scenery around him.

The poet depicts these landmarks with success using a black background in drawing the whiteness of these tableaux. Two colors are his tools: white and black.

The tonic nature of colors helps the poet to draw his poetic images with an aesthetic value. This shows the poet's awareness of the various ranges of white color and his deep concern about it.

"Poem in the appraisal of Prophet Mohamed ﷺ and the declaration of Sunna and Gama'a belief'.

Study and Investigation.

Imam Abu Zakariah Yahya Ben Youssef Al Ansary Al Sarsary.
(606 H.).

By

Dr. Au Ben Mohamed Al Shahrany

This poem constituted 224 parts, written by Al Sarsary after seeing prophet Mohamed in his dream, and kissed his holly mouth, he was told by the prophet that he will die on Sunna. After he had woked up he started to write this poem. It constituted two major subjects, as follows:

First: The appraisal of Prophet Mohamed, describing his virtues and miracles. The Sheikh gave this subject around 75 parts in his poem.

Second: The declaration of the Prophet's belief in God. This subject was given the major part of the poem, in which a complete declaration and investigation of the good ancestors' belief origins was described.

The researcher based his research on the following two main sections:

Section One: Identifying the Author and his text. This consisted of two researches as follows:

First Research: The author's bibliography; this described his:

- a. Name and Heritage
- b. Birth and Raising.
- c. Sheiks.
- d. Students.
- e. Position and Appraisal.
- f. Books.
- g. Belief.
- h. Passing away.

Second Research: Identifying the Author's text and describing the manuscript. This constituted a number of requirements, these are as follows:

- First: Name of the Text Book.
 - Second: Insuring its relation to the author.
 - Third: The book's subject.
 - Fourth: Describing the written transcriptions.
- Section Two: Investigating the book's "manuscripts".

The Debts Collecting From A Missing Debtor

By

Dr. Khalid Aroosi

Abstract:

The debts collecting question, and pledge releasing, and enforcing it by the ruler is rooted to : does the ruler have the state over a mature adult ? And is a state over all aspects or is it restricted in holding and collecting ?

The author says the ruler has the state but not in all .

That s why he allowed collecting debts from a missing debtor .

And enforced collecting the over due, balancing between the needs of the debtor and who is giving the loan, allowing it in some cases and rejecting in others .

The author took some different ways from his math-hab, Correcting some of ALRAFIYS choices, taking one his aid what Imam ALSHAFIY said and his as-hab, in cases and what is similar to his case .

This book I divided to a preface and two parts :]

The first part : Introduction to the author :

- 1 - his name .
- 2 - his work and what olamaa said about him .
- 3 - his teachers and his famous books .
- 4 - his death . 5 - traking the book to the author .
- 6 - verification way .

The second part is the authors book :

- 1 - preface .
- 2 - Will the judge deem the debt if the debtor is missing .
- 3 - the author answer to IBN ALSABBAGH .
- 4 - collection the debt , summery of proof .
- 5 - Showing the differences, if it is allowed or is it a must .
- 6 - If the judge has released a pledge, can this be overruled .
- 7 - stating a case where the author shows that his choices are correct .

**A Study And Verification Of
"Ithaf El'uns Fi L'alamain Wa Ism El-Jins"
by The Great Scholar Muhammad Bin Muhammad
As-Sinbawi Known As (Al-A'mir Alkabeer)**

By

Dr. Ibraheem Al-Handdod

Abstract:

This verified study is of great significance in the field as it shows the great scholarly standing of its author and its classification as the broadest to deal with such a topic. It is so because the author thoroughly handles the differences between the proper noun and the proper gender and the generic gender either in the form of survey or investigation laying emphasis on the explanation of words, and expressions bearing with any proper noun. Some others dealt with the same topic but in less details and depth than Al-Amir Al-Kabeer. On my part I shed some light on the most significant studies dealing with the topic with a brief account on the approaches and techniques presented by the authors of each.

Throughout this verified study, I have also indicated why Al-Amir Al-Kabeer composed such a thesis, then I have presented a biography of him, cited all the problems the thesis comprised, stated the approach and the sources the author relied on in his investigation. I made my best to verify that the study of Al-Amir is his based on a number of evidences and that was made clear from the three photocopies I used in the verification process. These copies are microfilms taken from the manuscript section in the central library of Imam Muhammad bin Saud Islamic University. Towards the end of my study, I have presented the approach and technique I used in the verification of the study of Al-Amir Al-Kabeer. In the appendix, I have cited the references I used in the verification.
