

The effect of the higher property of the God

By

Dr. Essa bin Abdullah al-Saadi

Abstract:

The aim of this study is to explain the effect of the higher property of the God and to show the issue that we must know form the source and the evidence the unification and this we discuss it under these points:

1. The Knowing of God and unification on him is the greatest result for the higher property and its fungal mentality result form the begging . But the way of real knowledge is how to understand that how the higher property link completeness property.

2.The completeness of knowing the God property is resulted in the life of believer a real worship and seeking for help from the God. Each Kind of these higher property resulted in special heart worship which lead the member of the body in doing the obedience and leaving the offense.

3. The evidence of unification is surrounding with the higher property existence and destitute for that reason the God lead the bad example for the polytheist and their claimed Gods. Allah tell that he has the only higher property in the sky and earth.

4. The legality of measuring the property of God with the higher one but in the same time it is not legal to measure between the property of God and the people except in knowing that the property of God is higher because the measure of equality cause in making identical and similarity with Allah.

For a complete version of the paper in Arabic see pp.3-59



The Spirit between Creation and Eternity

By

Dr. Omar Abul-Majed Bin Hussain Al Nuaeimy

Abstract:

It is based on the dogmatic study of the spirit and all that concerns its essence and definition, the difference between the spirit and the soul, of its characteristics. This is through the authentication of the dogma of both Ahl-Assuna and Al-Jam&a also through presenting their proofs and comparing it with other dogmas to show the agreements and differences among them. Then discussing their conclusions. Dr. Omar makes use of some uptodate scientific relevant information for extra knowledge.

The writer sometimes gives his own point such as Noraniet Al-Rooh [sublime spirit] and A1-Tanasukh. By doing this he wants to follow their routes and make use of their knowledge. He also likes to document his idea.

For a complete version of the paper in Arabic see pp.61-135



(Evil) Whispering in faith. (Its truth, causes and cures).

By

Sarah Faraj Al-Ogla

Abstract:

The concern (aim) of this study is to clarify the scrupulosity that faces (is open to) the believers, and to clarify its truth and causes and treatment. From this, getting the clarification of its judgment.

The greatest concern is of the heart, and that it is the origin of belief and the importance safeguarding and by the grace and mercy of Allah to his creation, it that the pure state of this heart is monotheism.

The Arabic word "Waswasah" scrupulosity has a linguistic meaning in of subtleness and obscurity. As for its meaning in religion, it is that which leads to the dangers of unstable thinking. Rather, it makes the heart small and distasteful. The vague rejection from waswasah sometimes brings doubt, unclarity and worry and confusion. And likewise as the dewlbring these evil whisperings to do mankind and human himself. These whispering are being espoused to humankind generally, even to the prophets.

As for its most important causes; the plan and deception of the devil, and his control, the corrupt environment, plenty questioning of which there is no benefit.

As for its cure, for this is exemplified in seeking refuge in Allah from the devil the rejected. And the reading of Surat - Al-Ekhlaas with other prayers and supplications, and keeping away from it and staying away as far as you can.

These evil whisperings are clearly hated by a believer. But the devil work harder those whose go against his hopes.

As for the unbelievers, the devil comes to them from wherever he wishes. They have no protection from him for him.

For a complete version of the paper in Arabic see pp. 137-214



The Strengthening of Weak Narrations As Done by the Scholars of Fiqh and Hadeeth

By

Muhammad ibn 'Umar ibn Saalim Baazmool

Abstract

Academic Level: Associate Professor in the Department of the Book and Sunnah at the Faculty of Da'wah and Religious Foundations, Umm Al-Qura University

Subject of the Research: An Exposition of the Ways and Means Used by the People of Knowledge to Strengthen Weak Narrations, including the following sub-topics:

1. Strengthening weak reports by narrations from the same Companion
2. Strengthening weak reports by narrations from other Companions
3. Strengthening weak reports using statements of the Companions
4. Strengthening weak reports due to their agreement with the Qur'aan,
consensus of the scholars, legislative foundations, or acceptance and
usage by the scholars with no objection from any of them
5. Strengthening weak reports that agree with proper analogy
6. Strengthening weak reports due to their agreement with Scientific or
Historical findings
7. Strengthening weak reports by way of inspiration or revelation The

searcher has focused upon these topics, clarifying the methodology of the scholars of Hadeeth and Fiqh with regards to each one.

The Purpose of the Research: Gathering the ways and methods used by the scholars when strengthening narrations, mentioning their conditions and guidelines associated with each method. Also the deficiencies found in those who did not observe these conditions, pointing out the difference between the methodologies of the scholars of Fiqh and the scholars of Hadeeth

in these regards. Also, mentioning what is included in each methodology of strengthening the meaning of the narration without attributing it to its source, and vice-versa. Also, a refutation of those who attempted to make a difference between the methodology of the early scholars and the later ones in how they accepted weak narrations that came from a number of sources.

Results of the Research: The research has shown a number of things and proven their correctness with the statements and actions of the scholars, from them: That knowing the truthfulness or falsity of a report is not known simply from knowing the narrators' conditions.

That strengthening weak narrations that come from a number of sources was the custom of the early scholars of Hadeeth, and Ibn Hazm was an exception to that.

A clarification of the point of differing between the scholars of Hadeeth and the scholars of Fiqh with regards to their weakening of certain narrations, and that the reasons the Fiqh scholars weakened narrations were limited, the most obvious of which were observing the general principles of legislation, and that the scholars of Hadeeth had other reasons for weakening narrations that the scholars of Fiqh did not consider, as they used to weigh the soundness of the meaning as well as the soundness of the chain of narration.

That the common way of strengthening narrations without keeping in mind the contradictory nature of some narrations is not permissible to employ to view a narration such as this as acceptable to act by.

...and many other conclusions that the researcher made.

For a complete version of the paper in Arabic see pp. 215-235



(studying the narrations that talked about washing the prophet ﷺ when he died) in the book called (big levels) - author name is : (Mohamed bin sad alzohree died 230)

**By
(Mohamed bin Abdullah ghaban alsubhy)**

Abstract

What he did is that he jugged every narration that talked about (washing the prophet ﷺ when he died) ether authentic or week .

And other thing the researcher did that he took the narrations from that nine famous books in sunnah that was between the years off (179-303) and told us the different that happened if there as and other famous books beside the nine books and there were between the years (204-463) and other book in that talked about (serah and history) .

And the researcher ended with the authentic narrations that tell us how was the prophet ﷺ washed when he died, and he ended with the believe that some books added some narrations that wasn't suppose didn't have new information's and (Allah knows best) .

For a complete version of the paper in Arabic see pp. 327-404



**(Optional exchange –the buyer and
The seller –with out separation)
Is it body separation or verbal separation?**

By

Dr. Abdullah Jumaan A. Al Ghamdi

Abstract:

The summary of the sayings, opinions, and thoughts of the Ulemas and their own mental inferences or the inferences from the Quran, the sunnah of the prophet Mohammad, the intellect, and tradition in the definition of separation in (THE OPTIONAL EXCHANGE WITHOUT SEPARATION). Is it body separation or verbal separation?

Discussing the preceding sayings and testimonies.

The result, which is the separation of the body.

For a complete version of the paper in Arabic see pp. 405-505



**“Ruling Concerning Imitation of a Dead Mujtahid (a legist
formulating independent decision in theological matters)
according to the traditional scholars”**

By

Dr. Mokhtar Baba Aou

Abstract:

The research began by giving both the linguistical and conventional definitions of imitation, and pointed out to the more preferable definitions and their terminology. The work then went on to demonstrate the attitude of the various schools of thought towards imitation of a dead legist.

It presented the view point and the proofs of those scholars who said it is permissible to imitate a dead legist, what was said about that and the answers given thereto, as well as the view point and proofs of those who said imitation of a dead legist is not permissible, what was said about that and the answers given thereto. The work then went on to mention the two schools of thought that laid down conditions for imitating a dead legist, and to state, discuss and refute those conditions and to show the frailty of these two schools of thought.

The research ended up by pointing out the more preferable schools of thought, and a final page stating the researcher's conclusions.

For a complete version of the paper in Arabic see pp. 507-539



Refutation of the fallacies of logic and syllogism

By

Dr. Ibtesam bint Ahmed Gamal

Abstract:

Praise is to Allah, Lord of the Worlds, He Who missioned His Messengers and Prophets to guide all His creations to the clear truth and the veritable faith. Allah's Blessings and peace be upon the noblest of all mankind, Mohamed the Messenger of Allah. who led the world onto the right and straight path and guided human kind to the transparent truth. Moreover, blessings and peace be upon all of his house and all his companions.

Now, this is my second dissertation on the refutation of the fallacies of logic and syllogism, for which I have selected the title "Ibn Taimieh's Critique of Syllogism in Logic. wherein I have analyzed the Treatise of Sheikb-ul-Islami, Thn Taimieh on the paralogism of Logic. Moreover I took upon myself the duty ~fidenti±1cation and clarification of the consequences, impact arid subsequent perils of indulging in the applications of logic in deduction and reasoning. In that, I was motivated by the naïve fascination of some people by Logic as science not realizing that it is but a tool for aberration from the clear truth. In my discourse and analyses, I followed the spirit of the scientific approach laid out by the early scholars of Islam in their adherence to the Quran and the tradition.

in my research, I examined the historical aspects of Logic and henceforth I presented the opposing views of the opponents and proponents of the validity of Logic as a branch of science, Accordingly, I accounted for the thoughts of those who supported the methodology of Logic and inspired others to study Logic; such as Al-Farabi, Ibn-Sina, Ibn-Rushd and others. I also presented the teachings of their adversaries who wçflt in their opposition as far as prohibition of the study of Logic and calling for the punishment of those who are engaged in the application of logic. Among those are the leading scholars of Shafites and Hanafietes and others like of Ibn-al-Sulah Al.-Sirafi, and Ibn Taimieh who had extensively written about Logic, exposing its invalidity and refuting the claims of using Logic as a scientific approach for inference and deductions,

in the second part of this dissertation, the theoretical and applied sides of the critique of Syllogism were presented, including the critical analysis of the Heathen Greek of Logic and its components from propositions, deductions and predicates: and

of Syllogism and its foundation and outcomes. Finally, I concluded with all praise and thanks to Allah, the Most Exalted for guiding me throughout this undertaking until my success in completion of my investigation and for all the knowledge I gained and benefited from performing this formidable challenging research work.

For a complete version of the paper in Arabic see pp. 541-602

**Imam Turki bin Abdullah Al-Saud and his endeavors
in the foundation of the second Saudi state.**

By

Dr. Abdrrahman al-Hussain

Abstract:

The research address Najd status after the fall of the first Saudi state in the year 1233H(1818AG) and the advent of Imam Turki bin Abdullah Al-Saud in Najd, consolidation of Najd regions and establishment of security all over Najd after the Imam Turki bin Abdullah Al-Saud captured Riyadh in the year 1240H(1824AG). The research also address Imam Turki endeavors to annex Al Ihsa and Arabian Gulf areas, such as Bahrain, Muscat and his efforts with Al-Qawasim, Abu Dhabi, Kuwait resulting into subjection of Eastern Arabian Peninsula to his power and made it Zakat payer. Then, reviewing his efforts to establish relationship with Britain, which impacted the surrounding areas to Najd to support Imam Turki bin Abdullah Al-Saud in order to help them to get rid of the foreign power domination. Then, presenting the character of Al-Imam Turki and the outstanding qualities and virtues he was known of which made him unique and always being cited as an example for humbleness and love for the poor, and as a leader distinguished of braveness in war and political shrewdness in running and managing the state affairs with a clear commitment to apply the Sharia law (Hodoud) and propagate for unification and re-structure. This undoubtedly made Imam Turki bin Abdullah the actual founder of the second Saudi state due to the great achievements he made, his tremendous efforts to restore the glory of his honorable family and spreading security and prosperity all over the country. The research then reviews facts concerning Imam Turki death in the year 1249H/1834AG after liberating the country from the foreign colonization, save the country from the fighting leaders and unification of the country and establishment of order, justice and security which simply means "the foundation of a state".

For a complete version of the paper in Arabic see pp. 605-649



The Attached Pronoun to (Laula)

By

Dr. Saad bin Hamdan al-Ghamdhi

Abstract:

This research clarifies the syntacians situation from the style that the Arab used to use in their talking, that is their saying (Laulaya) and (Laulaka). They use the attached pronouns (Ya), and (Ka) to the conditional word (Laula) instead of the untached pronouns. We also see how the syntacians recommended using it and considered it as more correct, although that it does not follow the standardized rule. There was only the Mubarred who was against using this style, inspite the fact that it was used widely on good Arabic poetry before and after his age.

It was abvious that, this style was used increasly and widely from age to age. It was used by the most fomous poets, e.g. Abi Tamam Al-Buhtri, Al-Mutanabi and many others.

This style did not used except in some inconfidente Hadieth Sharief, and in one confident hadieth that is founded in Abi Ya'aly Al-Musily.

I felt, when I followed the use of this style from age to age in Arabic poetry, that it could tell us about the age of the poetry that included it. It could tell us to what extent the poet is good in Arabic language.

This style indicates that some Arabic styles are cabable of change safely without any change in meaning.

For a complete version of the paper in Arabic see pp. 653-706



Some Features of the Rhetorical Style of Verses of Invocation in the Holy Quran

By

Dr. Yahya .M.I.Ottaif

Abstract

In the Holy Quran , invocations of Allah are of an incomparable rhetorical style . Besides the importance of Allah's invocations in Muslims' life , the application of rhetorical rules to the classical texts, especially Quranic, flourishes the field of rhetoric in general and readers' testes in particular. The rhetorical inimitability of the Holy Quran can thus serve as an authenticity in itself against any perversion or distortion. Therefore, the research discusses the verses of invocation in the Holy Quran and their rhetorocal features .

The approach to the many verses of Allah's invocation in the Quran is selective . To begin with, certain numbers of these verses are chosen; their meanings and contexts are explained; and their rhetorical features are highlighted. Therefore, the approach is analytic in nature, based on the study of Arabic rhetoric and its appeal to readers. The results of the study are as follows :

1.The Quranic verses of Allah's invocation include sublime calls for the bnefits of both the present life and the hereafter .

2.The style of such verses is so inimitable in nature that it stands distinct in its clarity and beauty .

3.Of the rhetorical features that characterize these verses are :

a) Accurate choice of vocabulary, which serve well the clarity

element in the verses .

b) Use of rhetorical devices such as anastrophe , ellipsis , circumlocution, and vivid description to serve the beauty element in the verses .

4.The preferable use of Allah in the invocation's verses of worship praise versus the use of the equivalent' Lord' in the invocation's verses of asking and seeking is noticed .

For a complete version of the paper in Arabic see pp. 707-778



Studying Arabic Rhetoric in the light of the literary text for Non Arabic speakers

By

Dr. Abdullah A. Al Attass

Abstract:

Studying Arabic Rhetoric for non Arabic speakers is not easy task, also not difficult; if the teacher was of wide knowledge and ability of teaching method for this category of students, specially if he knew points of weak of Islamic and Arabic culture level for them, if they do not realize understanding this point, off course they will not catch this knowledge.

If we overcome this understanding through what presented to them, and what they acquire within daily dealing with natives, what they hearing in different Arabic media communication; all these means certainly will make rhetoric course an interesting subject after depending on the style of the teacher, who makes rhetoric essential part of the literature lesson.

Teachers should consider recommends cited in this research and came as a result for field experience and touching with this category when teaching rhetoric through four different levels in the Arabic language institute, at umm al-Qura University. This research not originally concern with history of rhetoric only, but also recording some notes and multiple experiment about studying Arabic rhetoric in the light of literary texts, hoping to be useful.

For a complete version of the paper in Arabic see pp. 779-823



“Permanence” Proverbs in the Arabic Language

Their Styles - and Artistic Images

By

Dr. Hamad Ibn Abdullah Al-Zaidi

Abstract:

This research abstract deals mainly and for the first time with an interesting type of Arab proverbs.

I have explained the meaning of “Permanence”, which is the principal meaning in such proverbs, then I have dealt with Al-Zomokhsahr’s list of those proverbs, criticizing his approach and adding the most important missing ones to his list.

Moreover, I have studied two important aspects of those proverbs, which are the style and the artistic image.

In the field of style, I have found that the proverbs come in two styles: abstract and tangible, the latter being the essence of true creativity and is divided into three different forms, each of which I have tackled separately.

As for the artistic image, I have displayed the subjective themes around which those images revolve and analyzed samples selected via an innovated method, that revealed original images which implied profound senses.

For a complete version of the paper in Arabic see pp. 825-864



Calling for the good conducts in the saudi poetry from 1351 A.H. to 1400 A.H An objective, technical study

By
Dr. Mufrih Ibn Idrees Ahmed Sayyed

Abstract :

This research is concerned with six of the good conducts which had a big echo in the Saudi poetry from 1351 A.H. to 1400 A.H. I have tried in this research to study these conducts deeply and quitly. this study strives to clirify the attitude of the Saudi poet concerning these conducts and to dig deep about the reasons and inotives that dade thd Saudi poet pursue such conducts and not others. Then a technical study has followed the objective one in which I have highlighted the technical characteristics of the poems that are concerned with these conducts.

It has been clear to me, after the two-sided study how the peots give much can to keep their society intact of the diseases which will result from the callapse of the good conducts. I have also noticed the superiority of that foefry which strives to make the society void of defects and to make values and principles and good examples of the great Islamic message. It has also appeared to me the true and strong passion in most of that poetry not only this, but the technical quality in its style, images and music.

For a complete version of the paper in Arabic see pp. 865-960



**Moving Away from Binge Away Circle
Reading In A Poem Written By Al-Buhtery**

By

Dr . Abdulla . m . Al-odhaibi

Abstract:

this paper deals with e a poem said a reading in a poem written by al-buhtery . it was written by al-buhtery .this poem's mean feature is that it has many subjects and follows the pre-Islamic poem style . the reading tries to reach kinds of unity that shapes this poem it seems that it moves within a circle that binge way is it center and surrounded with many meanings . that all lead to the seam general meaning.

For a complete version of the paper in Arabic see pp. 961-980



Imagination On AL - Taftazani And Coleridge

By

Thana Najati Ayyash

Abstract:

This research aims at proving that our heritage contained - hundreds of years before Coleridge - some introductions (ideas) that can be considered the core of the theory of imagination which Coleridge was later distinguished by. This fact has been clarified by making a comparison between what has been said by Al-Taftazani, one of those who explained "Summaries Al- Miftah", and what was stated by Coleridge.

Al- Taftazani 's ideas represent an extension to the points of view of our philosophers and rhetoricians in this field, because the researches about imagination in our heritage were started by philosophers then were continued by rhetoricians. This means that Al- Taftazani applied on the rhetorical examples and quotations what was stated by philosophers, such as Al- Kindi, Al-Farabi and Ibn-Sina, about imagination and its role in conception.

In this research, I display samples of what Coleridge and Al-Taftazani have said in this field. These examples show that they agreed on the role of imagination in the works of art, but they disagreed when they talked about the role of illusion in the works of art. While Al-Taftazani considered that it had a great role, Coleridge denied that. This is the main point of difference between them, and this research clarifies the reason behind it in details.

For a complete version of the paper in Arabic see pp. 981-1017



Intetextuality

By

Dr. nor el houda louchene

Abstract:

The paper provides a historical review of the term intetextuality. It deals with the relationship between intertextuality and a variety of fields of knowledge such as linguistics, rhetoric and comparative literature0 The study addresses the interpretability feature of texts and the

interrelationships between texts. Furthermore, the paper will discuss the origins of intertextuality in the literature of traditional Arabic criticism.

For a complete version of the paper in Arabic see pp. 1019-1041