The Method Of Alhafiz Bin Hagar Using The Reading { Giraat } 
Within His Book {Fath Albari Bisharh Sahih Albokhari }

By Dr. Yahya Mohamed Zamzami.

Abstract

The Readings science {GIRAAT} is considered one of the most important sciences because it is connected with the HOLLY GORAN therefore this science became field of many researches by many different scientists.

In this side many efforts have been done ,also we can not forget the efforts of{ hadis scientist }

Here I would like to explain the efforts of mohadisyin regarding the science of giraat I collected the giraat in some books of hadees like {sahih albokhari and mouslim} {the four sonan} {mosnad ahmed} {altamheed for abd albar } and almassahif for abn daoud {then I would to explain the efforts of imam alhafis ahmed bin ali alasgalani {dead in 852} within his valuable book {fath albari bisharh sahih albokhari }

therefore I followed the places of giraat in this book which reached to 400 places .

after classifying and analyzing I collected his resources and opinions in giraat in separate research ,but in this research I concentrated in his method to explain the science of giraat

Then I mentioned to his means regarding to understanding the words of hadis then I put the riwayat in balance with regards to acceptance refusing language and { iraab }

In conclusion I think that this research has not been done before therefore I hope to add some new efforts in this field.

For a complete version of the paper in Arabic see pp 3-72
“Praise Probability Evidences relating
to the Narations of the Narrator – Applied Study”

Dr. Dakhil S. Al-Lahidan

Abstract

This research is interesting in conjugated probable evidences with which imams speakers dealt in differentiating between contestation and praise which are in contradiction, where this is considered as one of the contestation and praise science which contain.

Introduction :which contain the subject importance, why chosen, it precedence in this field, and the research plan.

Preamble :involve a brief description about the meaning of praise and evidences in term of language and terminology.

The theme :praise probability evidences relating to his narrations, such as his plentiful narrations, his less mistakes or by correcting his mistakes and repenting from his lying, or he may make mistake in non-harmful things, or his mistakes are distinguished, or his non intention, or no expression can affect meaning of devoted to him weakly, or his less individuals and denies of it’s correction or removal or contesting it, or denial suspicion, removing it or it’s track & distinguishing, contesting it or contesting against fraud or his narration by presenting or weakness of hearing or weakness of narrator stealing, or the narrator may be known as one truthful in the my serious issues or may evaluate fully his Shiekhs expressions who grouped them in one context or the contestation of break or bearing reserve from friends to remind hearing, or distinguishing performance to what ignored in bearing, or not to speak what he ignored, or not to mentioned what can be criticized among his ignored subjects, or hearing continuos from the Shiek sleeping in one of his scientific session, or restricting contestation with keeping, or with saying, or categories narrations or with his short narrations or with specific art.

Conclusion :the main results involve the narrator’s table of content, resources :Contents
For a complete version of the paper in Arabic see pp 73-154
Zawaid muntaga ibn al garoud
on six books from al ahadith almarfoah.

Dr. Ahmad saleh ahmad alghamdi

Abstract

This research is aimed at explaining the importance of Science of Al-Zawaid, to the Muslims in general, and to their scholars of different fields in particular. This is also to familiarize them with the prophetic sayings, and to enable them understand these sayings with ease.

For any researcher of a certain hadith, a sufficient answer should be derived from the six known Books of Hadiths, or to take a final look at the book of Zawaid.

The importance of the Science of Zawaid to different scholars has made me embark on this research. I have presented a wider definition of this science. I have done this by imitating methods used by notable Imams in their books on the Islamic Religious Science. I have also discovered that the methods used by all these imams has always conformed with the three forms that I explained. Then I made mention of the history of Zawaid; especially when books on this science were started. I also derived important points from reading the introductions in the books of these imams. I mentioned some of these in my research. However, I mentioned only a few of those books, especially those very old and famous.

I have desired in this research of mine, a book among books, in the Science of Hadith Narration, which can be regarded as unprecedented, neither of previous time or present time. Until when I finally found a book, Al-Muntaqa written by Ibn Al-Jaroud; despite the fact that this book is not considered as one of the greatest because it contains only 1114 hadiths. Ibn Jaroud arranged this book in a format similar to that of books of Islamic Jurisprudence. I also discovered after having read it, that it contains nineteen extra hadiths that are not mentioned in the famous six books of hadiths.

For a complete version of the paper in Arabic see pp 155-205
Title: Supplication Following Complete Quran Recitation
The Author: Dr. Saleh ibn Ahmad Al-Ghazaali
Dr. Ahmad S. Al-Ghamdi

Abstract
All praises be to Allaah,

To proceed, this research discusses the ruling on making supplication after a complete recitation of the Quran. It also cites related issues which the Islamic jurists (fuqahaa) have included in their work.

The article discusses three primary issues:

1. The ruling of the subject in research.
   In light of the evidences cited, the author concluded it is permissible outside of prayer (salaat) but not in prayer. This is a well-known opinion from the time of the Prophet’s companions (Sahaabah) and their followers. It is also the opinion held by the majority of the jurists since then. This is a moderate opinion compared to the school who regarded this type of supplication as innovation in the religion -the opinion of Imam Malik- as opposed to the scholars who viewed it praiseworthy (mustahab) even within the prayer (salaat) -the opinion of Ahmad and the majority of the hanbali scholars-.

   This type of supplication prevails widely, thus the author discussed whether the recited supplications are in accordance with the Sharee’ah or not. This resulted in discussing several topics and their rulings:
   a) Specific supplications not found in Quran and Sunnah.
   b) Lengthy supplication and its recital in a rhythmic way.
   c) Suitable and Non-suitable supplications.
   d) Positions of hands during the supplication.

   The author found it necessary to elaborate on these issues and their rulings in order to apply it to the subject under study.

Another practical branch. Is it legislated to follow the Imam during this supplication? The author concluded that it is legal to follow the imam, and not to oppose him even if he does something which is not legal, as long as that action does not invalidate the
prayer, or its length results in difficulty, in either case one has an excuse for leaving and carry the prayer alone. This opinion is well known on behalf of Scholars at the Sahabah era and is one of the opinions of imam Ahmed.

Sealing with the peace and blessings of Allah be upon our prophet Muhammad.

For a complete version of the paper in Arabic see pp 207-263
The jurists differed in opinion about an administration the father took the money of his child on the three of a catchwords:

Dr. Saed Bakdash

Abstract

The first saying:

Not allowed for father to take money from his child except what he had need of him in his expense, and by him the public of the jurists said from al-hanafyah, al-shafeyah and al-hanabelah and a novel is from the imam Ahmed.

The second saying:

It is a allowable for father to take the money from his child what he wanted no ways, whether he was in need of or not, and by him he said then a saliva from companions may

God be pleased with them.

The third saying:

like the second saying, but with the provisos of a six, the most importance: he was

deprived of harming the child, and the used saying at al-hanabelah.

For a complete version of the paper in Arabic see pp 265-324
An objective Study about One of the Human`s Age Stages In The Old Stage Holy Qura`an:
Dr. Filwah Nasser Hamad Al Rashid

Abstract

In the last years, the interest of delaying the signs of the old age have increased. Some doctors have exaggerated in making some researches about the old age condition in order to prolong the human`s age. But God`s well put these phases in human`s life and described the last one as the weakest. In addition, the time of each one`s death is registered in the Preserved Tablet. This objective interpretation research spots the light on this stage through the Qura`anic display of it. The research discusses the following points according to the Holy Qura`an view: the meaning of the old age, its extends, characteristics, how to care about people who reach this stage, and lastly some advantages of studying it in this research.

For a complete version of the paper in Arabic see pp 325-376
Al-Istibsaar fi Zawaal Al-Fiqaar
‘Insight into Vertebral Bone Loss’

by Hibat Allah Ibn Hasan Ibn Jumayc Al-Masri (d. 594H.-1198)

“Comparative Analytical Study”

Professor Mirazen Sa’iid Asiiri

Abstract

An Important Medical Document on Loss of Vertebral Height, Aches and pains along the spinal column, and spinal diseases

This is a pioneering experience in clinical applications of the healing art in Islamic medicine. It is extremely rare in Muslim medical practice to find a physician who talks about his personal medical experiences and observations in the form of a book or treatise. Two Islamic medicine’s greatest clinicians, Al-Razi and Al-Kashkari have pointed out this fact. These are an impressively detailed and exhaustive meticulous medical notes of Hibat Allah Ibn Hasan Ibn Jumayc Al-Masri (d. 594H.-1198) entitled Al-Istibsaar fi Zawaal Al-Fiqaar ‘Insight into Vertebral Bone Loss’. They include a medical case study of a lady from an upper-class wealthy family who suffered from loss of statural height ‘postural kyphosis’. Ibn Jumayc took charge of her health, researched her treatment options and kept a close eye on her personal food diet plans. His treatise provides an in-depth analysis of this case of postural kyphosis from a purely theoretical aspect, which other Muslim physicians documented in their writings augmented by clinical observation and acumen.

In order to assess his work, we undertook a comparative analytical study of his treatise and compared it with what Islamic medicine’s greatest clinicians wrote on the topic. The study of different clinical cases by Muslim physicians and reporting and documenting clinical results in the form of a book or treatise is not a common feature of medical writing in Muslim medical practice. This is exactly what makes Ibn Jumayc’s treatise completely unique in many respects.

For a complete version of the paper in Arabic see pp 379 - 423
The Ejleyah Emirate in the Mountain Region
The Sons of Dulaf Ejli (252 – 284H)
Dr. Mohammed Ben Rabi Hadi Al-Madkhali

Abstract

The research discusses the history of an Arabic emirate, established in the Islamic east, exactly in what is called now Islamic Republic of Iran, in the time of non Arabic domination such as Assafarieen, Alsamanieen, and others. This emirate was named according to the name of a famous Arabic leader, in the first Abbasian time, called Abo Dulaf Alkasem Ben Eissa Al-Ejli. The establisher of this emirate was his son, Abdul Aziz Ben Abi Dulaf in 252H. His successor was Dulaf Ben Abdul Aziz, his brother Ahmad Ben Abdul Aziz. In his time was the time of the most expanded and powerful emirate. He fight various enemies to protect his emirate. Those enemies were such as Yakoub Ben Allayeth Al-Safar, The Abbasian caliph Al-Moatathed Bellah. His successor brothers did not do so to keep their family emirate because of their inside family fighting against each other, especially the fighting between Omar Ben Abdul Aziz and Bakr Ben Abdul Aziz. They were the main causes of weakening their emirates and collapsed in 284H.

For a complete version of the paper in Arabic see pp 425-450
The political Role of the Emirate of AL-Fadcl during the Mamelukin Age

Dr. All Saleh All Al—Muhaimecd.

Abstract

When the Mamelukin State comprised Alsham countries in the middle of the seventh century A.H. (the thirteenth century A.D.), the Sultans of that state were concerned about incorporating Alsham tribes into the feudal system and they gave the leaders of those tribes some titles. Thus the Arabs had a high authority in Alsham under the title of the Prince or King of the Arabs. The Mamclukin Sultans imposed upon that Prince or King some obligations such as: Loyalty to the state, readiness to go to war keeping discipline, guarding roads, stopping people from messing about and banditry.

During the Mamelukin age, Alsham countries included many tribes that spread in Alsham deserts. At the head of these tribes was Al Fadel Bin Rabca whose houses extended from Alsham to Iraq. The site of their country had a special importance which obliged them to divide their loyalty between the Maghul state that ruled Iraq and the Mamelukin state that ruled Egypt and Alsham. For this reason, some of their princes sometimes supported the Maghul and at other times they supported the Mamelukin Sultan.

This paper discusses the following points:

The origin of Al Fadcl, the beginning of their emergence their role in reviving the caliphate in Egypt, the rise of their emirate and their political and military role in the Mamelitkin Age.

*For a complete version of the paper in Arabic see pp 451-535*
The Relationships of the Second Saudi State with Ottoman Egypt, during the second half of the thirteenth Hijri century Thesis Abstract

Dr. Ayidh Kh. Al-Rooqi

Abstract

This research paper is a documentary historical study about the relationships of the Second Saudi State with Ottoman Egypt, during the second half of the thirteenth Hijri century. The study depended on more than twenty unpublished Ottoman and English documents.

The study confirms that the Second Saudi state’s relationships, in the era of the Imam Faisal Ibn Turki Ibn Abdullah Al-Saud, have passed through different and contradictory historical stages, including skepticism, fear and possibility of military invasion and dominance. However, after (the London treaty) signed by the Ottoman State with the European States in the middle of the year 1256 H. / 1840 G, events accelerated and Imam Faisal Ibn Turki was released from his confinement in Egypt and returned to Najd, where he started reconstruction of his state, the fact that resulted in a new stage of the relationships between the second Saudi State and the Ottoman Egyptian State. Confidence started to dominate those relationships where friendship and respect became the outstanding features between the two leaderships. That confidence and warmth in the relationships increased during the reign of Abbas Pasha the first and that of Saeed Pasha, but bloomed during the reign of Ismail Pasha. That trend continued till after death of Imam Faisal Ibn Turki, where his son, Prince Abdullah Ibn Faisal exchanged friendly messages with the Ottoman Egyptian Government.

All this means that the Second Saudi State relationships with the Ottoman Egyptian Government, during the second half of the thirteenth Hijri century had developed and dealing between the two states was on equal basis, built on respect and appreciation between the two states, contrary to the relationships of Mohammed Ali Pasha with the Saudi State Imams.

For a complete version of the paper in Arabic see pp 537-578
The Effect of Linguistic Competence on Understanding Scientific Terms

Dr. Saeed Mohamrnad A1-Qarni

Abstract

This paper, as suggested by the title, tends to elucidate the effect of linguistic competence, in both Arabic and English, in understanding scientific terms in the fields of humanities and experimental sciences. The paper falls into three chapters, preceded by an introduction and succeeded by a conclusion that contains the most significant findings of the research. The first chapter deals with the definition and classifications of the scientific term. The second chapter treats the linguistic and applied scientific term in the Arabic language; a number of phonetic, inflectional, syntactic, prosodic and rhymal terms were addressed. The third chapter addresses the scientific term in the English language. Special attention was given to affixing methods, as the scientific terms are generally affixed.

The findings reached in the paper are: that the relationship between the scientific term and its meaning apparently is either real or figurative. This happens due to either the creator of the term, the subject matter, causality, or adverbials of place and time. Another result is that scientific or idiomatic understanding is based on understanding the linguistic purports of the terms; language is a key to understanding terminology. A third finding is that the binding linguistic meaning should be noted when studying or teaching terminology. This is more likely to help understand the boundaries and nature of the term, and also not to confuse the content of the terms and, accordingly, the confusion of their subject matters. A fourth result is that studying the scientific term purely from a linguistic point of view demonstrates how capable has been the Arabic language in expressing articles of science across history. Generally speaking, the whole matter is conditional upon our belief in the capabilities of our Arabic language, and our complete detachment from linguistic subordination to the West; whatever linguistic codes we have are far better, more lasting and more meaningful. The notion that the Arabic language is not capable of expressing the content of the imported term has no relation to the nature of the Arabic
language. Rather, it reflects both the ignorance about the Arabic language, and the weakness of the will of the concerned linguists and scientists. Arabic enjoys a number of unique lingual capabilities never found in other current languages; Arabic is distinguished by having a wide range of phonations and vocabulary: created, derived, affixed or coined. Finally, teaching scientific terms in non-Arabic has greatly afflicted the level of academic achievement of students and researchers alike. This is attributed to (lie una~vareness of the linguistic nature of the Arabic language. 'lie paper ends with a bibliography that includes Arabic and English references.

For a complete version of the paper in Arabic see pp 581 - 657
Arabic Crisis And the Problem of Backwardness in the Structure of the Contemporary Arab Mind: A social linguistic Study

Dr. Mohammad M. Yunus Ali

Abstract

The study is based upon the theory that the Crisis from which the Arabic language suffers is part of a wider problematic issue, that is, the Problem of cultural Backwardness. The study claims that unless the characteristics for cultural Backwardness and its underlying causes are addressed, the crisis of the Arabic language will remain radically unsolved.

The characteristics for cultural Backwardness can be classified into five main categories:

1- Dogmatism, which can be subdivided into black and white thinking and refusal of criticism.

2- Emotional thinking, which can be subdivided into the lack of long term planning, extemporization, favoritism and injustice.

3- Ego centered thinking (or ego inflation) which manifests itself into opportunism, exploitation and dictatorship.

4- Intellectual dependence manifested in the surrender to conspiratorial thinking, putting the blame on others, the surrender to the reality, lack of tendency to sacrifice, carelessness, traditionalism, and lack of creative thinking.

5- Superficial thinking which displays itself in intellectual myopia, lack of depth, zero take off (lack of accumulative knowledge), ignorance of quality and the interest in quantity, personalized thinking and expletive thinking.

In this study we will discuss the characteristics for cultural backwardness from which the Arab collective mind suffers and its negative reflections on the situation of Arabic in terms of teaching, research and planning in order to introduce practical suggestions aiming at improving teaching Arabic and the linguistic research.

For a complete version of the paper in Arabic see pp 659-704
Combination of poetry purposes is one of the measurements adopted by old and contemporary critics in preferring one poet to the other

Dr. Hamoud M. Al-Somaili

Abstract

Combination of poetry purposes is one of the measurements adopted by old and contemporary critics in preferring one poet to the other. Critics have noted that certain poets have remarkable ability in creating excellent poems in any purpose of poetry, while others have stucked to only one purpose and hence failed to surpass it to other purposes. This is well demonstrated by the confinement of both Amar Ibn Abi Rabae Alla and Jameel Buthaina to the purpose of erotic poetry, and Al-Khansa to that of elegitic poetry. Moreover, critics have pointed out that the poets, who manager to master the technique of multi-purpose attitude in framing their poems had been well received, respected and rewarded and took the lead. This particular group included prominent and prolific poets, such as Al-Asha, Emro Al Gais, Jarir, Al-Farazdaq and Al-Akhtal. However, the single-purpose poets have always remained, unfortunately, at a relatively low status, despite of their conspicuous excellence in their only purpose.

This thesis has concluded with a result that poetry purposes variate in their value as judged by balance of criticism. Among the five purposes eulogy poetry and satric poetry come at the top of the ladder of preference of high-value poetry production. Take for instance, Dhu Al Rommah, who was described by Al-Farazdaq as a good poet, but was classified somehow at a lower level of the ladder because he distanced him from both eulogy poetry and satric poetry.

Furthermore, the technique of contradictions, which was prevalent during the Unmayyad age helped the produced poems to be characterized with tackling a number of purposes — such as erotic poetry, eulogy poetry, boasting poetry and satric poetry. Thus, that technique was managed perfectly by a limited group of poets laureate, that comprised Jarir, Firazdaq, Al-Akhtal and Al-Ara’i. Therefore, that group of eminent poets was considered the advanced stratum in the Ummayyad age. Finally, it is necessary to note the relationship among the multiple purposes. contradictions,
prominence and advancement of poetry.

*For a complete version of the paper in Arabic see pp 705-737*
The relationship between the works of the two poets:
Abu Tammam & Al Buhturi poems and
Abdul Qaher's critical viewpoints
Dr. Ali Sarhan AL-Qurashi

Abstract

Abu Tammam and Al Buhturi poems were among the Arabic poems Abdul Qaher studied and discussed in his two books, "Secrets of eloquence" and "Signs of inimitability". The purpose of this research is to study the relationship between the works of the two poets and Abdul Qaher's critical viewpoints. Three kinds of relationships are revealed in this regard. They are:

1- Relationship of Foundation and construction
2- Relationship of Explanation
3- Relationship of Implementation

Additionally, the research indicates that Abdul Qaher based his critical viewpoints on the writings of these poets. Sometimes he used the poets' writings to explain or implement his critical views.

Thus, these kinds of relationships revealed a lively interaction between the critical views and the text that enabled Abdul Qaher to reach new forms of views. Through this connection, the research tries to show Abdul Qaher's attitude towards the poems of the two poets. The research introduces Abdul Qaher's justification for Al Buhturi's Poetry which tends to reveal an admiration for Buhturi's poems. It also explains Abdul Qaher's opinion on Abu Tammam's obscurity in his poems, though he is considered as one of those who originated the depth of meaning.

Finally, the research shows the difference that sometimes rises between what Abdul Qaher's critical views suggest and his views on Abu Tammam poetry.

For a complete version of the paper in Arabic see pp 739-789
Social and Behavioral Values in the Arab Bed's Chant
Dr. Mahmoud Ismael Ammar

Abstract

This search dealing with all emotional sensing that parents feeling which appear in the way of honest poetry, realize the sentiment. Gladness in babies when they coming this life, other words, when they birthed. Here, research focused on this art of children caring vie chant as an art in the Arab culture. In addition to concentrate on the instinct of children love, and the role of Arabic mother in the process of building the structural behavior of children in educative approach, all of these issues have been discussed through the script in the Arabic heritage, which could be categorized in three dimensions:

- Children shadow: the imagine of parents feeling at the birth, in different facet as the advertising about birth date, descript him for others, reading the Holly things as a part of the religious instruction and divine saving, its similarity for his relatives and greatest people, and scaring from orphaned.

- Dream for the future: imagine a full future scenario for children life style through some of characteristics e.g., bravery, eloquence, nobility of character. In addition to how to get them livelihood, conflicting with grandfather., and investigating the honor, until mature stage (wedding).

- Family speaking: focused on the exciting event that results from the new baby such as wedding happiness, sexy telepathy, doubt between parents, satirize wife, and given the problem in each side in the opposite of another side.

Furthermore, searcher provided some of the characteristically art in these chants as a sample of Arabic children's literature in the previous generations and the popularity frame for it, and as a sample for what we call (antithesis poetry), and the tones, and musical sensing when the sing it internally and externally. Finally, the research closed with a termination, which included results.

For a complete version of the paper in Arabic see pp 791-862
A study on a concise report: “Fatwa on the right of a father to nurse a 7-years-old daughter rather than her mother”

Dr. Ahmed Saleh Al-abdussalam

Abstract

Praise be to Almighty Allah; and prayers and peace be upon His most honourable messenger .. after then

By the grace and guidance of Allah, I have accomplished a study on a concise report called "Fatwa on the right of a father to nurse a 7-years-old daughter rather than her mother", by the scholar Abdullah bin Mohammad Alzerairani (729 H).

This paper is planned as an introduction and two sections. The introduction shows the importance of that report, reasons of selecting it, and the method I followed in this study.

The two sections are as follows:

The first section discusses the author's life.

The second section discusses the report. I have done my best to introduce the report well. I have copied the investigated part, and used an unique hand-written copy. As far as I know there is no another available copy in other libraries worldwide.

I have investigated the authenticity of the Prophet’s sayings ‘Hadith’, introduced the related authors, examined the jurisprudence issues, and added a general index.

Lastly, I pray to Almighty Allah to accept this work, and to consider it as being devoted to Him only. Prayer and peace be upon our Prophet Mohammad, his familyhold and his

For a complete version of the paper in Arabic see pp 865 - 915