The “pause” of interattraction in the Holy Qur’an
DR. Abdul Aziz Al-Harbi

Abstract:
This research work tackles one type of pauses in the Holy Qur’an which has not been, to my knowledge, singled out for compilation and study. It is the “pause of interattraction” (waqf at-ta-aanuq, al-mu’aanaqah, or at-tajaaadhub) as in the following Qur’anic verse: (٢: ﺍﻟﺒﻘﺭﺓ ﻋﻠﻰ ﺍﻟﻠﻤﺘﻘﻴﻥ ﻓﻴﻪ ﺭﻴﺏ ﻻ)

This type of pause concerns the presence in a Qur’anic verse of a word (lafdh) which is appropriate to follow structurally and semantically what precedes it or comes after it; thus affecting the position of the internal pause as in the verse mentioned above. The meanings of the verse are not complete independently of the term in question.

I have collected internal pause-related positions in the text of the Holy Qur’an some of which being extremely complex to delineate- and mentioned the views of exegetes about the subject, clarifying the most preponderant of such views. The study consists of an introduction that brings out the nature and importance of the phenomena of “waqf” and “ibtidaa”, and a conclusion which displays the research findings. It is Allah (alone) whose help can be sought.
Abstract:

This thesis contained the Aadith narrated concerning prayers (Prophet on them soundly or weakly, in accordance to rules of the Ulama Al-aadith. These Al-aadith divided into many topics, they are:

First: Al—aadith narrated in following Al-muazin caller).

Second: Al—aadith narrated (Prayer Al-in the merits of following muazin (Prayer caller).

Dua after Al-azan and Iqamat, which the Holy (P.B.O.H) use to say them or advised to them. I talked.

Third: Al—aadith narrated in saying at Al-tashaud and it’s merit.

Fourth: Al—aadith narrated in saying prayer (Dua) during the Al-azan and asking for Al-wasilat.

Fifth: Al—aadith narrated in saying Al-solaat upon the Holy Prophet at A1-azan

Sixth: Al—aadith narrated in the saying at (Al-ac-ala) i.e.: both (Ay alal Solaat, Ay alal falah).

Seventh: Al—aadith narrated in acceptance of Al-dua during Al-azan.

Eightieth: Al—aadith narrated in the saying at Al-mogirib Azan.

Ninth: Al—aadith narrated in the saying at Al-iqoma.
Ibn-Qayiem Al-Jawziya's method in purification of the soul
Dr. Ruqayya Al-Elowati

Abstract:
This study investigates Ibn Qayiem Al-Jawziya's method in purification of the soul; That method in which he became famous. The need for this becomes even more eminent in an age when the Muslim nation seeks correct spiritual balance. This study applies analytical and deductive methods in an attempt to deduce the Ibn Qayiem's concept in purification of the soul and the principles of his method. This study doesn't, however, compare Ibn Qayiem's method and the differing methods of other philosophers. Instead, it focuses on the principles of his method. He laid down the fundamentals of his method and devised a way to apply this method in real life. The study concludes that there are certain fundamental principles to achieve a pure soul. Firstly, strict adherence to the book of God and the traditions of his prophet (pbuh). Secondly, refining Tawhid and faith. Thirdly, the struggle against imitation and intellectual freezing. The final principle includes realism and balance. He devised ways to apply them in practice, which included doing good deeds, avoiding impious and forbidden acts, and the removal of immoral and corrupt traits (repentance). These mechanisms were the focal point of his method. From theses mechanisms stemmed other methods such as accounting one's self and acts of worship. As a whole, Ibn Qayiem's principles combined with the derived branches and mechanisms contribute to elevation of the human soul to a pure and tranquil state. He also presented a means to maintenance of the purified soul through prioritizing love for God over others and exalting his commands.
Dr. Ahmad Al-Yamani

Abstract:

In the Name of Allah, Most Gracious Most Merciful

Praise be to Allah, and Peace be to the Prophet Mohammad, His Messenger.

The aim of this research paper is to study some important issues of the Fundamentals of Islamic Jurisprudence. It sheds light on the ambiguity of some of these issues in the field, suchlike “SYNONYMY”. Scholars of jurisprudence have over-investigated “POLYSEMY”, whereas synonymy has received a little attention. This caused some confusion on the part of many students with regards to these two terms. Hence my interest in writing about this topic to draw a distinction between them.

The first section of this research is on polysemy. In four subsections, an outline is given, with as less details as necessary(i.e. its definition, meaning through division, types and contractiveness with the origin).

In the second section, I examine synonymy in four sections:

1. Defining synonymy in terms of language, jurisprudence and computation, so that readers can comprehend it more easily.
2. Types and divisions of synonymy: to help readers include the relevant points and exclude the irrelevant ones.
3. Differences between synonymy and polysemy.
4. Different uses of synonymy.

For a complete version of the paper in Arabic see pp. 205-298
Prohibited amount of milk

Dr. Saud Al-Rooqi

Abstract:

This research tried to explain one aspect of fosterage (foster mothers who breast fed offspring) which is the Prohibited amount of milk. It tried to explains the opinion of Different religion scientists (ulama) in this matter with their Explanations and to discuss it In this research I explained Other rules and regulations, which govern the fosterage regarding the milk, the feeding and the amount of sucks.

The research showed that the breast milk from foster mother would be governed by rules.

Prohibition regardless how it reaches the stomach and how many sucks.

Nevertheless, the say that sucks that prohibit the marriage relation between — foster mothers, father and offspring, one at least five sucks is the best and it helps people.

The one is proven by, fatwa, research and justice department in Saudi Arabia and Egypt.

In the end of research, I explained some of recommendations and result.

I hope that god helped me in giving a clear idea about this research

GOD HELP ALL

For a complete version of the paper in Arabic see pp. 299-344
Gold Tidings by the messenger, peace and blessing be upon him
A historical perspective for future [1 I-35H]
Dr: Fawzi. Mohannmad, Saati

Abstract.
Praise be unto Allah: peace and blessing be upon the one after whom there is no prophet.

This is a summary of a dissertation on Glad Tidings by the messenger, peace and blessing be upon him - A historical perspective for Future 111-35111.

The dissertation comprises two section: the introduction and Glad Tidings.

I have mentioned in the introduction the importance of history and shed light on Is beginning as per the Islamic Iii era sear as well as on the Holy Qura n and its historical stories which contain glad lid tinges for Muslims. In the second section I have explained the glad tidings of the Messenger, peace and blessing be upon him, regarding events to happen to certain of his companions, which eventually became true during the eras of the first tree orthodox Caliphs. Moreover. I have given details of the Glad Tiding as follows:
Firstly:
Glad Tidings of the messenger, peace and blessing he upon him accomplished during the era of caliphate of Abu Bakar Assidding. nmav Allah be pleased with him.
Secondly:
Glade Tidings of the messenger, peace and blessing he upon him, accomplished during the era of the caliphate of Omar Ibn Al Kitab, may Allah he pleased with him.
Glad tidings of the messenger, peace and blessing be upon him, accomplished during the era of Caliphate of Osman Ibn Afan, may Allah be pleased with him.

*For a complete version of the paper in Arabic see pp. 347-387*

**Degrees of the definite and indefinite Articles in Arabic language**

**Dr. Ibrahim Bin Saleh Al-Handoud**

**Abstract:**

"The Most Clear-cut definite Nouns and the least known indefinite Nouns in Arabic Grammar".

In their arrangement of the definite and indefinite nouns, grammarians relied in semantic rules. However, there is a great disagreement among those grammarians in ascribing many opinions to the people who expressed them for example, in the arrangement of the definite and indefinite nouns, many opinions were attributed to the people who never expressed them.

The researcher could not find any book either by the early or late grammarians – whose author paid special attention to this subject. While some contemporary authors have made simple references to the subjects, the early scholars paid no attention to the arrangement of the definite nouns; they just spoke about the kinds of the definite nouns.

The research contains an introduction and a preface with some issues, for instance defining the definite and indefinite nouns, the root of the nouns: is that definite or indefinite? The disagreement among the grammarians about the number of the definite nouns, the opinion which says that the interrogative "Who" and "What" are definite, the disagreement about vocative particles whether they are definite or indefinite and the disagreement about the pronoun which replaces an indefinite noun, is it definite or indefinite?
The research is divided into eight chapters: the first chapter focuses on the most clear-out definite nouns, the second one speaks about the source of defining for each definite noun, the third one has been devoted to the nouns that are defined on their own and those that are made definite because of the contexts. However, the forth and fifth chapters speak about both the external and internal arrangement for the definite nouns in accordance with the majority of the scholars, Kufic and some other scholars.

The sixth chapter of this research is about Ibn Malik's structure for the definite nouns based on the combination of the pronoun and proper noun.

The researcher has dealt in the seventh chapter with the marks of the indefinite. Finally in the last chapter he tackles some of the opinions of the grammarians about the least-known indefinites.

The research ends with a conclusion wherein the most important findings of the researcher have been mentioned.

For a complete version of the paper in Arabic see pp. 391-510
Min” Partial as a Noun

By: Dr. Abdulrahman A. Alkhudhairi

Abstract

One who considers Classical Arabic prose and poetry, and especially the Holy Qur’an, like “Min al-latheen hadou yo’herrifoon al-kalim” [من الذين هادوا يحرفون الكلم] (Surah 4, Ayah 46) and “Wa min’na doon thalik” [ ومنا دون ذلك] (Surah 72, Ayah 11), will find certain structures with ‘Thin” that have lost a noun phrase like a subject, or another part of the sentence. Scholars are therefore forced to account for these structures even though such accounts appear far-fetched. The context determines the meanings of this type of structure. That does not, however, stand for the exact structure.

If “ین” is considered to mean “be’dh” or ‘some’, the problem is solved. It can be a subject of the sentence.

This piece of research proposes that “mm” is considered a noun phrase as some other prepositions are regarded nouns, like “ala” and “alkaf’. Why mm is regarded a noun is shared by other prepositions as just cited. This phenomenon is confirmed by many examples and by the specifications of Arabic scholars. The word “mm” has other qualities discussed in the article.
Some Secrets of the Oath in the Holy Coran

Dr. Slimane Benali

Abstract:

This humble work studies some hidden secrets of the Oath within the Holy Coran. This is achieved by a precise link between what God has sworn by it, the relationship between them and finally the significance of the first over the second.

It is clear that this subject was dealt with in ancient and modern times, but what we are aiming at is a research of some secrets within some definite verses that we have chosen in this work.

Theoretically speaking this subject has always been dealt with, the only problem is that it has never been applied on those very chosen verses.

For a complete version of the paper in Arabic see pp. 511-551

For a complete version of the paper in Arabic see pp. 553-573
The poetic existence of the arch
Dr. Mohammad Al-towirqi

Abstract:

Arab contemplated a lot over the arch. Therefore, they talked about its origin, its sound, its color, its creation, and its behavior. They also celebrated its costumes and decoration.

The poetic existence of the arch has gone beyond the norms of tradition in poetry. It was a source of entertainment, as it substitutes love for the she-camel. It was also used to hunt mules instead of dogs and presented in various forms in the portraits of hunting and war.

Its poetic existence extended to the horizons of symbolism and mythology. It was pawned as a sign of fidelity and was brandished in self-defense. It was spoken of as it were a living creature in terms of its birth, its upbringing, and uprightness.

The arch has a complete life-cycle in Arabic poetry as demonstrated in its horizontal form in the works of Aws Ibn Hijr and Al-Shammakh and its perpendicular form in the works of both Mahmoud Shakir and Al-Shammakh.

This study clarifies the whole issue.

For a complete version of the paper in Arabic see pp. 575-629
The Effect of the War in shaping the Literary image for the Arabs

Dr. Hamed El- Neil Mohammed Al- Hassan

Abstract:

The Arabic society has been familiar with war for ages and its effect appeared in the different aspects of the society, particularly the language and literature. It was one of the main sources for the Arabic imagination. The war inspired the Arabian to use its lexical items to express other meaning that has nothing to do with war. This was in a form of similes and figurative use. On the other hand the Arabs saying and proverbs are closely connected with war. For the association of the war with the Arabic imagination, the Prophet Peace be upon Him used its images, similes and meanings to clarify his meaning for his companion. The effect of war is clearly visible in the Arabic poetry. In addition to the large amount of the poems written about war, the poets used its meanings imaginatively to express their meanings in the different aspects of poetry such as flirtation and complaint. This assures the important role of the war in shaping the literary image.
Ahadeeth as it was Reported in the Discussions of Ibn Al-Wanly in Al-Wardiyah Ornament

Dr. Abdul-Kadir Al-Baghdadi

Abstract:
The author of this book (Abstracting Ahadeeth as it was Reported in the Discussions of Ibn Al-Wardy in Al-Wardiyah Ornament), the Emam, grammarian and poet Abdul—Kadir Al-Baghdadi, listed the Ahadeeth he specifically selected for his discussion of the Ibn Al-Wardy book and published them in a separate publication.

-The Al-Wardiyah Ornament was organized and discussed using simple language and easy explanations by the grammarian Zain Al-Deen Abi Hafas Umar Bin Muzfar (May Allah bless him) who was known as ‘Ibn Al-Wardy’.

-Ibn Al-Wardy (May Allah bless him) used, during his discussion, two types of evidence: one from Al-Ahadeeth poetry and the other from Al-Hadeeth that were taken from the trustworthy and honest people of Hadeeth.

-These Ahadeeth were language treasures that deserved special attention and therefore this Emam collected them together and discussed them in his book.

-Al-Baghdadi published Al-Ahadeeth in a similar way to that of Ibn Al-Wardy. He gave much attention to these Ahadeeth and
thus published them in a separate publication. 
-I had access to the only known hand written publication of this book and thus I came up with an introduction of which the most important points were:

1. Ibn Al-Wardy was one of the Emams that took special care in discussing and counted them as a main source for argument in Arabic discussing. His method was not used by other grammar.

2. Lack of understand of Al-Ahadeeth by grammarians led to the exclusion of using Ahadeeth in grammar explanation and discussion.

3. Narrators of Hadeeth were extremely careful to preserve language as it was and reported it only as they heard it.

4. If there were some non-Arab narrators of Hadeeth it wasn’t considered an issue since there were also non-Arabs who were preoccupied with poetry just as Al-Hadeeth people were with Al-Hadeeth.

These points were the most important that I came up with. May Allah forgive us. I pray that Allah makes all our work good and done only for Him not any one else on this earth. May Allah bless Muhammad Sal Allah Alahi Waslani and all who follow him.

*For a complete version of the paper in Arabic see pp. 679-735*
Abstract

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ترجمة الباحث

* د. حمد النيل محمد الحسن (1962م-) تخرج في كلية الآداب- جامعة الخرطوم 1986م ثم عين بها مساعد تدريس ثم محاضراً ثم أستاذًا مساعداً.

* نال شهادة الماجستير في الأدب العربي 1991م ثم الدكتوراة 1997م من جامعة الخرطوم، له من الأبحاث المنشورة {أثر الأبل في الخيال الأدبي عند العرب} و{أثر المرأة في الخيال الشعري عند العرب} يعمل الآن أستاذًا مساعداً بقسم اللغة العربية بكلية المعلمين في الأحساء.