

المجلة العربية السعودية  
جامعة أم القرى  
مركز البحث العلمي وإحياء التراث الإسلامي  
كلية الشريعة والدراسات الإسلامية  
مكة المكرمة

**CATALOGUE  
OF ABSTRACTS AND  
INDICES OF  
UNIVERSITY THESES**

**VOLUME ..... TWO**

**( H. 1398/A.D. 1978 -----**

**H.1400- /A.D.1980)**

**BY**

**DR. ZUBAIR AHMAD**

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**Umm Al-Qura University**

**MAKKAH - AL - MUKARAMA**

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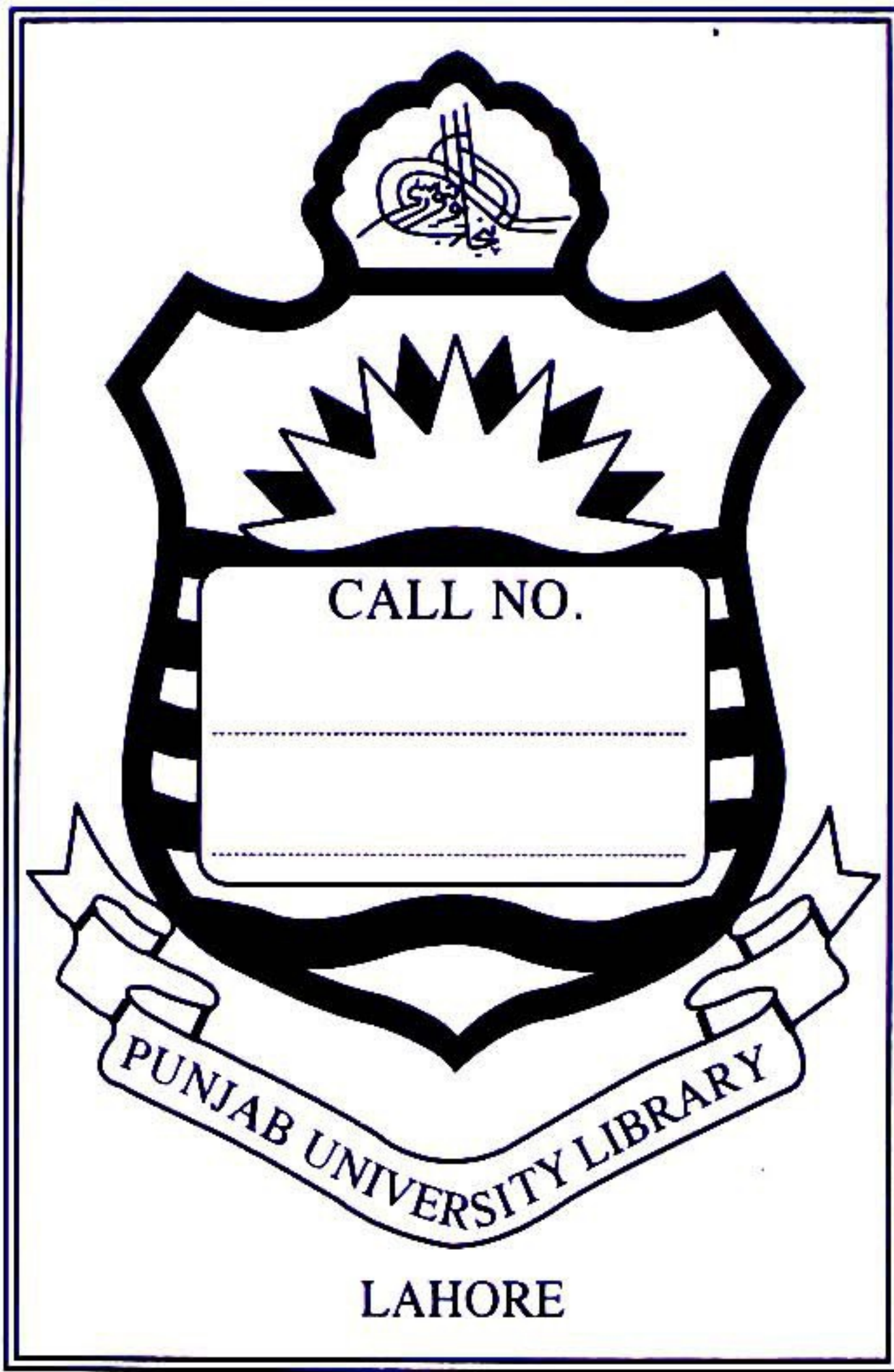
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# In the Name of Allāh, the Beneficent, the Merciful!

## INTRODUCTION

The present volume being second in the series appears at a time that marks a turning point in the history of the King Abdulaziz University, Makkah al-Mukarramah. The University gets the Royal Charter, ends its long established connection with the Jeddah campus of the King Abdulaziz University as an affiliated branch and attains the status of a full fledged independent University under the direct patronage of His Majesty King Khalid Ibn Abdulaziz. Among the decisive changes effected is the new name given to it: the Umm-al-Qura University. The publication of this volume is a happy coincidence with the emergence of the new University.

The present volume demonstrates the past antecedents and the future trends of the new University towards a growing emphasis on research. This is evident from the remarkable advance made by the Faculty of Sharia and Islamic Studies within the short span of the three year period, 1398-1400 A.H., covered in this volume. During this period one hundred and forty seven theses including some Ph. D. dissertations were presented. Compared to this, the total output during the preceding seven years from 1391-1397 A.H., covered in volume one was seventy four including only one Ph.D. dissertation. This reflects the relative rate of academic progress in the field research and higher studies over the past decade.

A very significant contribution of the faculty during the period under review is the steady increase in the number of doctoral dissertations. As many as fourteen dissertations have been offered in almost all the important fields. Of these five relate to **al-'Aqīda**, five to **al-Kitāb wa al-Sunnah**, three to **al-Uṣūl wa al-Fiqh** and one to the Arabic Studies. Compared to the one doctoral dissertation during the years preceding 1398, the output is commendable indeed.

The research output of the girl students during the period covered in this volume is another important landmark in the history of academic research of the Faculty. Until 1397 A.H. research work of any kind offered by the girls was totally non-existent, whereas the total number of theses they offered during the period since 1398 A.H., dealt with in this volume is twenty one relating to almost all the fields of study -- one to **al-'Aqīda**, five to **al-Kitāb wa al-Sunnah**, three to **al-Uṣūl wa al-Fiqh**, three to Arabic studies and nine to Islamic History and Civilization.

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The third and the last important contribution of the Faculty of Shafīa during the period under treatment in this volume is the work of one of its departments: The Department of Islamic History and Civilization. As an integral constituent of the Faculty, this department was created in 1385 A.H. It embarked upon the Higher Studies Programme in 1396 A.H. Until 1397, it produced no theses work of any student. It is to the credit of this volume that some tangible contributions of this department are being manifest. During the period 1398-1400 A.H. the department received as many as seventeen theses for the degree of Master of Arts.

The general format of the present volume is essentially the same as maintained in the previous volume. Dr. Muhammad Hassan Mustafa al-Shalbi prepared the summary digests of all the theses into Arabic. His contents were treated as supplying the essential materials. Based upon these materials a new construct is built. Without altering in any way the contents of Dr. Shalbi's digests, this construct conforms to the standard approach pursued towards writing the theses abstract. This approach contains basic information in a systematic order -- the substance of the subject matter, research determinants, objectives of the study, scope of the research, methodology employed, composition of the various sections, summation of the main themes, and the conclusive findings. Moreover, the text of each abstract is preceded by some introductory identifications -- author's name, title in English and Arabic, presentation date, and the name of the supervisor. Contextually, therefore, the present work should not be conceived as the literal translation of Dr. Shalbi's digests.

I am intellectually indebted to Dr. Shalbi without whose materials this work would have not been what it is. I also wish to express my thanks to Dr. Maqsudur Rahman Hilali of the English Department for the constructive suggestions that he offered at various stages of this work. My heart will remain even enshrined with utmost gratitude to Dr. Nasir Sād al-Rashid, the Director of the Centre. His kind understanding and ready response to the different phases of my situation kept me on the track.

**DR. ZUBAIR AHMAD**

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# **PART ONE**

**(AL-'AQĪDA)**



## A --M.A. DEGREE THESES

(75)

**Author :** 'Abd-Allāh, Faiṣal.

**Thesis Title :** The Opinions on Paradise and Hell

**Original Title :** الجنة والنار والآراء فيها

**Date :** H.1400 / A.D. 1980

**Supervisor :** Dr. 'Abd al - 'Aziz Ubaid.

The present study provides a candid view on the doctrines of Paradise and Hell. In the Introductory Chapter the author states the determinants that inspired him to undertake the present study. The first is his long standing interest in spelling out, as candidly as possible, the creeds of Paradise and Hell, and Reward and Chastisement. The second is his concern for the rectified attitudes among the Muslims who, unfortunately, have been influenced by deflected thinkings.

In addition to the Introduction the study contains a Preface, three Parts and a Conclusion. In Part One the author provides the standpoints of old religions towards Paradise and Hell. The discussion is given in four chapters. In substance, it records the dogmas of the ancient Egyptian religion, Hinduism, Buddhism and Zoroastrianism. Part Two, covering two chapters, examines the position of Judaism and Christianity on the doctrines of Paradise and Hell. The third and the last part of the study gives an illuminating discourse on the Islamic concept of Paradise and Hell. This discussion is provided in five chapters which expound in a systematic order the tangible existence of Paradise and Hell, the description of Paradise and its bounties, the description of Hell and its chastisement, the eternity of Paradise and Hell, and the distorted notions on these concepts.

The Conclusion states the findings of the study as under :

1. Unflinching belief in the realities of Paradise, Hell, Reward and Chastisement is necessary.
2. Against the recorded versions of their Scriptures, both Judaism and Christianity have misrepresented the notions of Paradise and Hell.
3. Both Paradise and Hell are facts of substantial tangibility confirmed by the Qurān and Sunnah.

(76)

**Author :** 'Abūd, Ṣāleḥ b.'Abd-Allāh , al.

**Thesis Title :** The Concept of Arab Nationalism in Islam.

**Original Title :** فكرة القومية العربية على ضوء الإسلام

**Date :** H. 1398 / A.D. 1978

**Supervisor :** Professor Muhammad Qutb.

The present thesis examines thoroughly the concept of Arab nationalism in Islam. Unfortunately, this concept has exercised its impact even upon the minds of some staunch devotees of Islam. The author feels impelled to provide Islamic perspectives to the topic. His main concern, however, is to warn its proponents against their designs to give it an Islamic camouflage. Any attempt to do so, he asserts, is tantamount to transgression in the domain of Islam. He observes in the Introduction :

The concept of Arab nationalism is indeed a contemporary question. It pretends to have its link with religion, science, sociology, politics and other branches of human life. The result is that a blend of falsehood and truth has emerged. As such it becomes imperative for a researcher to reveal the truth and make it distinct from the falsehood.

Guided by such considerations, the author scrutinizes the concept in subsequent pages of his study. The work is composed of five chapters preceded by an Introduction and followed by a precise conclusion.

In its first three chapters the focus of the study is to highlight the roles of both the Jews and the Christians in promoting the concept of nationalism, particularly the Arab nationalism. The Jews, and more conspicuously the Zionist elite, generated waves of nationalism in a bid to attain their greedy pursuits. They worked systematically to efface all the obstructionist elements. The Christians, on the other hand, carried the banner of nationalism in a disguised manner. Outwardly, it reflected their intent to spread science and literature; but inwardly it was carefully oriented to gain ardent supporters of the notion.

In the fourth and fifth chapters the subject of Arab Nationalism has been analysed as a substantive issue. The author shows that Arab nationalism has failed to materialise as a tangible alternative to Islam. With regard to the problems of the Arabs, it has worked negatively. Indeed, it has led towards generating the present disintegration of their unity.

In winding up his study the author concludes that the sure success of the Arabs lies in their return to Islam. It is only through Islam and Islam alone that they can achieve dignity in this world and salvation in the Hereafter. For Islam provides a blissfully viable order of Divine character.

**Author : Ādam, 'Uthmān 'Abd-Allāh.**

**Thesis Title : The Communicative Attributes of Almighty Allāh Between Affirmation and Interpretation.**

**Original Title : الصفات الخبرية بين الإثبات والتأويل**

**Date : H. 1398 / A.D. 1978.**

**Supervisor : Al-Shaikh Kamāl Muḥammad Najā.**

The present thesis is an endeavour to enhance the comprehension of the general readers on some of the attributes of Allāh Almighty. Among the factors prompting the author to select the topic for research the most impelling one is elaborated in the Introduction. To summarise, it reflects the inner desire of the author to set out the most accurate approach on the Essence of Allāh.

In addition to the Introduction the thesis comprises four parts and a conclusion. All these parts are further divided into various chapters.

The contents of the research reflect a three-fold discussion. The first contains answers of the researcher in rebuttal to the false ideas held by different schools of thought. Such answers are directed against five types of opinions. The first opinion maintains that the **Shari'at** texts have **failed** to contribute positively towards enriching understanding on the knowledge and belief in Allāh. The second opinion states that the usage of common nomenclature with Allāh is strictly illegal. The third opinion observes that Allāh Almighty possesses form and body. The fourth argues that Allāh Almighty contains no Attribute of communicative character. The fifth asserts that the Attributes of Allāh are, in general, the subjects of interpretation.

The second major discussion deals with the interpretative Attributes of the Almighty Allāh. The term **Tāwil** (interpretation), as used in this context, is well expounded. Explanations of the **'Ulemā'**, both the orthodox and their successors, are noted. Also, the **Quranic** verses of **Mutashābihāt** character (the verses requiring interpretations) are elucidated with notes of the different **'Ulemā'** on such verses.

The third and the last important discussion centers round the Communicative Attributes of Allāh Almighty. At first the author gives a classification of such Attributes. Then he offers the position of **Ahal-al-Sunnah** on such Attributes. In particular, he expounds the standpoints of the al-Asharites. Finally, he evaluates the viewpoints of the school of the interpreters on the communicative classification of Allāh's Attributes.



In the Conclusion the author states the following:

1. As Muslims our attitude towards the Attributes of Allāh should be clear. We should affirm without analogy or qualifications what Allāh and His Prophet have declared.

2. A sound mind bears compatibility with a sound text. However, reason cannot claim priority over revealed texts.

3. Only the 'Ulemā' with deeper knowledge and insight can comprehend the interpretative part of al-Qurān. The real meanings are known to Allāh alone.

4. Tāwil (interpretation) as an element, is bi-dimensional: accurate and inaccurate. The accurate Tāwil conforms to the facts of al-Qurān and Sunna. The inaccurate Tāwil, on the contrary, defies even the clear verses of the Qurān. Accordingly, the explanations offered by the inaccurate interpreters like the sect of al-Jahmiya are invalid.

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**Author :** 'Adnāni, Ahmad Muḥammad, al.

**Thesis Title :** The Basic Qualifications of an Invitee (Dā'yi) Muslim.

**Original Title :** الصفات الأساسية للداعية المسلم

**Date :** H. 1398 / A.D. 1978.

**Supervisor :** Sheikh Muḥammad Al-Ghazāli.

A Muslim by the dictates of his religion, is entrusted with an obligation of integral character : inviting the mankind towards the Creator. This task is referred to as the task of **dāwa**. In order to be able to discharge this task, the "invitee" Muslim must strive to attain some basic qualities. The present thesis is an attempt to unfold such qualities.

The factors that motivated the present author to select this research are amply states in the Introduction. He observes:

The world today is rampant with evils which are multiplying at an immense speed. As a result, the turmoil and discontent are spreading at an alarming proportion. In order to save mankind from much miseries, the path of salvation should be shown. This necessitates the immediate application of the task of **dāwa**. A study on the subject is, therefore, needed.

In addition to the Introduction and the final conclusion, the thesis expounds a three-fold set of qualifications necessary in a **Dā'yi** Muslim. The first and the foremost are the personal qualities needed in an "Invitee" Muslim. These are sincerity, firmness of faith, sacrifice, frankness, patience, wisdom, humbleness, contentment, steadfastness, truth, honesty and generosity.

The second set of qualifications necessary in **Dā'yi** Muslim is of educational nature. In the background, an effective **Dā'yi** must acquaint himself with the basic knowledge of **Qurān**, **Sunnah**, Jurisprudence, Mysticism, Ethics, Literature, History, Psychology, Applied Science and other pertinent areas of studies. This would enable him to discharge his task of **dāwa** with wisdom.

The third set emphasises the qualities of expression. a **Dā'yi** must be conversant with different modes of expression and styles of speech used in giving lectures, sermons, seminars, intellectual discussions, instructions, advice, proverbial talks, account of events, usual conversation and model presentation.

In the conclusion the author offers the following findings of his study:

1. In order to save the Muslim **Ummah** from the crises facing today, prompt attention should be given to preparing a segment of **Dā'yi** Muslims.
2. The strict adherence to the **Qurān** is the only solution to the multifarious problems of the Muslim **Ummah**.
3. A **Dā'yi** Muslim should keep himself abreast with the current events. By doing so he can better diagnose the maladies and their remedies.
4. In situations of tests, a **Dā'yi** must remain undeflected. For disappointment is a trait unknown to a **Dā'yi**.

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(79)

**Author :** Aḥmad, Ṣafr b. 'Abd Al-Reḥmān, b.

**Thesis Title :** The Secularism and its Impact on the Lives of the Contemporary Muslims.

**Original Title :** العلمانية وآثارها في الحياة الإسلامية المعاصرة

**Date :** H. 1399 / A.D. 1979.

**Supervisor :** Professor Muḥammad Qutb.

The central theme of the present study is secularism and its impact on the lives of the contemporary Muslims. In its method the study follows a three-fold approach. In the first instance, it traces the historical origin and background of secularism. Secondly, it dwells upon the gradual penetration of secularism into the Muslim world. Finally, it serves as a critique of Islam directed against secularism. The study is oriented to expose the shallowness of the theological doctrines of Europe and the excellence of Islam as a perfect and comprehensive religion.

The study consists of an Introduction, five Parts and a Conclusion. The Introduction explains the design of the present research and the difficulties encountered in its process.

The main themes are expounded in five parts. The first three parts explain the historical origin and evolution of secularism. The central cause underlying its origin, asserts the author, was the religious perversion that led Europe towards agnosticism. By historical verdict, the church played a major part in bringing about such perversion. The factors that contributed towards the eventual development of secularist tides in Europe were numerous. The most significant, however, were the Church revolt, the French Revolution, the evolutionary theory of Darwin, conflict between science and faith and the disruptive role of the Jews. As secularism gained currency in Europe, its impact was noticeable in all phases of European life, thought and pattern of behaviour. Significantly, it was manifested in politics, economics, education, society, morality, literature and art.

The penetration of secularism into Muslim societies was the result, in large part, of the Jewish-Christian intrigues. The latter were directed against the Muslims with intent to mislead them from their way of life. Both the Jews and the Christians left no stone unturned to carry out plans devised against them. The tragic result is now vividly visible. The secularisation of many institutions has taken firm roots in Muslim societies. It is, in particular, manifested in politics, legislation, education, culture and the moral behaviour of the society.

In presenting the critique of Islam towards secularism, the study emphasises that secularism is totally repugnant to the tenets of the **Qurān** and **Sunnah**. As such, it has no place in Islam. As a phenomenon it will never be successful in Islam. For the power base that Islam postulates is Divine in nature, and this runs counter to the spirit of secularism. Moreover, its

implementation in the operation of Muslim institutions is tantamount to **shirk** (idolatory) in rituals. The author has presented arguments in support of this contention from the **Qurān, Sunnah** and the sayings of the orthodox '**Ulemā**'

The conclusion recounts a summation of main ideas elaborated throughout the entire study. Nothing concrete is added.

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**Author :** 'Awāyēsha, Aḥmed b. 'Abd b. Al-Ḥussain, al.

**Thesis Title :** Islamic Critique on the Marxist Theory of the Materialistic Interpretation of History.

**Original Title :** موقف إسلام من نظرية ماركس للتفسير المادي للتاريخ

**Date :** H. 1400 / A.D. 1980.

**Supervisor :** Al-Shaikh 'Abd Al-Reḥmān Ḥassan Jankah Al-Maidāni.

Among the central tents of the Marxist ideology is the theory of the Materialistic Interpretation of History. The present study is a pioneer attempt to observe Islamic critique on the theory.

The study is oriented to dispel the agnostic attitudes creeping in the emerging generations, and to instil in its place the reality of Islamic doctrines and values.

Like other research studies, the present work is also divided into multiple chapters. Comprising three parts it is preceded by an Introduction and followed by a conclusion. The preface makes a useful addition. All the three parts are further divided into eight, ten and two chapters respectively.

The preface provides a penetrating analysis of the forces leading to the emergence of a widespread materialistic thinking. More exhaustive discussion is given, however, in Part One. Focussed upon the doctrine of the materialistic Interpretation of History, this part elaborates its varied themes of relevance. At first it explains Darwin's theory of human evolution. Then it amplifies the view of the proponents of the theory on the relative contributions of such roles as religion, morality, reformers and family. The theory states that each of these roles has worked in consonance with its stated rationale.

In a bid to expose the fallacies inherent in the doctrine of the Materialist Interpretation of History, Part Two approaches with a two-fold strategy. First, it raises certain questions. In particular, it asks: Is materialism, as a phenomenon, mortal or immortal? Second, it offers its critical evaluation on various aspects of the theory. In the first place it scrutinises the laws of materialism and concludes that these laws do not correlate the functioning of human life. Secondly, it challenges the veracity claimed in Darwin's theory and the stages of evolution that human beings passed through. Finally, it attacks the views that different roles - religion, morality, reformers and family -- have contributed to affirm the notion of the Materialistic Interpretation of History.

Part three brings to light the approach of Islam toward the doctrine of the Materialistic Interpretation of History. It expounds in particular, the mechanisms of the Universe and man as created by the Almighty Allāh, and the peculiarities of their operations. The operations of such mechanism negate the force underlying the theory.

The Conclusion records the following results as significant:

1. By intellectual standards, Darwin's theory of evolution is totally fallacious.
2. The economic factor no doubt plays a part in the life cycle of human beings. Nevertheless, it is not as vocal as the Marxists believe.
3. The belief of the communists that religion is an invention of man and subordinate to the economic factor is also fallacious.

The disbelief of the Marxists in the constructive role of the reformers implies disbelief in the contributions made by the Prophets. In fact, the latter have done a great deal to make the history and this can not be belied.

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**Author :** 'Awāji, Ghalib B. 'Ali.

**Thesis Title :** Islamic Approach towards the History and the Doctrines of Al-Kharijites.

**Original Title :** الخوارج، تاريخهم وآراؤهم الاعتقادية وموقف الإسلام منها

**Date :** H 1388 / A.D. 1979.

**Supervisor :** Dr. 'Uthmān 'Abd Al-Mu'nyam

The present thesis sheds light on two subjects. The first is the history and the doctrines of Al-Kharijites. The second is their treatment within the framework of evaluative perspectives of Islam.

In addition to the introductory and the concluding chapters the contents of the thesis are covered in two parts which are further divided into seventeen chapters.

Part One, covering eight chapters, traces the historical movement of Al-Kharijites. With explanatory passages on the nomenclature of the Al-Kharijites, the author unfolds the chain of events that led to their emergence and later expansion to the East and the West. Included in the discussion are the biographies of their eminent leaders, the accounts of their revolutionary activities, the appearance of their sub-sects, the characteristic attitudes of such sub-sects, and their theological and rational standpoints.

Part Two, consisting of nine chapters, exposes the doctrines of the Al-Kharijites. The discussion is given in the first eight chapters. The ninth chapter provides an evaluative treatment of the Orthodox 'Ulemā' on such doctrines.

Among the tenets analysed, the study focusses attention on the general theological orientation of the Al-Kharijites, their views on the Sigh and the Attributes of Allah, the relationship between the belief and the action, the standing of an offender, the office of the **Imāmat**, the **Amr bilma'rūf Wan-Nahi 'Anil Munkir** (the task of enjoining upon virtues and refraining from evils), and the notion of **Taqiya** (the deliberate concealment of certain tangible reality for some valid reasons).

The conclusion of the study records the following observations as important:

1. Al-Kharijites, as a distinct sect, witnessed their appearance in the war of Şiffin as a result of their defection from 'Ali B. Abi Tālib.
2. The factors leading to the emergence of the Al-Kharijites were both religious and political. In any event, however, they were disorganised in the initial phase of their history.
3. The Al-Kharijites regard the virtuous deed as an indispensable constituent of **Imān**. Without it, **Imān** is extinct.
4. The attitudes of the Al-Kharijites towards their opponents are too harsh.



**Author : Banāni, Aḥmad Muḥammad.**

**Thesis Title : The Standpoint of Imām Ibn Taymia on the Mysticism and the Mystics.**

**Original Title : موقف الإمام ابن تيمية من التصوف والصوفية**

**Date : H. 1398 / A.D. 1978.**

**Supervisor : Dr. Muḥammad Yousaf Al-Shaikh.**

The present volume represents a critique of Imam Ibn Taiymia on the mysticism as projected by the Ṣufi school. The author's irreconcilable attitude towards mysticism seems to have prompted him to select the subject for research. He has indicated it in the Introduction.

Besides Introduction, the work consists of three parts and a conclusion. All the three parts are further divided into twelve chapters.

The study begins with the concept of Ibn Taiymia on sufism. The treatment brings to focus the various connotations of the term sufism, and the history of its evolution. This is followed by a presentation of the distinct notions held and the specific terminology used by the Sufis. Included in the presentation is the critical assessment of Imam Ibn Taiymia on some of their outstanding tenets. The latter are stated as **muqamāt** (spiritual stages), **aḥwals** (ups and downs), **Zuhd** (purity of the heart from the love of materialism), **tawakkal** (trust in Allah), **tauba** (repentance from sins), **Zikr** (remembrance of Allah), **Samā'** (listening of spiritual couplets), and **ghina** (non-dependence on other). In the course of Ibn Taiymia's assessment, the author pinpoints the true approach of Islam towards wealth. Also he demonstrates that some of the sufis have misunderstood the implications of the term **tawakkal**. They have taken to mean, in the pragmatic sense a life of idleness and ostracism. This, he stresses, is against the teachings of Islam. For Islam sees a Muslim as a dynamic social activist.

The foregoing points lead the author to present the critical approach of Imām Ibn Taiymia towards the Ṣufi view of **wilāyat** (sainthood). In presenting this, the author has touched upon the relationship between the **murid** (the disciple) and his **Shaikh** (spiritual guide), the blind compliance by the former of the latter, the **karamāt** (acts of wondrous nature) and their distinctions from **mūjizāt** (the Prophetic marvels), and finally, the tricks played by the Devil in beguiling the masses. As part of this treatment, the

author notes Imām Taiymia's comments on **majzubin** (the spiritual absorbents). Their outward countenance and the mysterious ideas surrounding their behaviour patterns are, in particular, the targets of sharp criticism.

In the Conclusion, the author states two suggestions of his own. These are oriented to serve his purpose of effacing the prestigious image of Sufism. The suggestions are as follows:

1. The world 'Ulemā', from different schools, should concur together in projecting the high idealism of Islam based on the principles of mutual love, piety and **Ihsān**. The cult of Sufism should be abolished in its entirety.

2. History should be rewritten. Eminent sufis should be presented with new identity: eminent Muslims. Similar attention should be given to the new books written on Islam.

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**Author :** Ghāmdī, Āhmad Sa'd Ḥamdān, Al.

**Thesis Title :** The Doctrine of the Prophethood Finality of Prophet Muhammad (sallallāho'alaihi-wa-sallam).

**Original Title :** عقيدة ختم النبوة بالنبوة المحمدية

**Date :** H. 1398 / A.D. 1978.

**Supervisor :** Dr. Uthmān 'Abd al-Mun'yem 'Alish.

This thesis seeks to shed light on a subject of central importance in the realm of 'Aqida: the doctrine of the Prophethood finality of Prophet Muḥammad (ṣallallāho-'alaihi-wa-sallam). With the appearance of certain heretic sects like Qadianis, the subject has gained wider currency in the contemporary age. As its accurate understanding is indispensable for the Believer, the subject becomes important for research purpose. Motivated by such considerations, the present author has undertaken this task.

The thesis consists of an Introduction, five Parts and a Conclusion. The Introduction contains discussion on the meaning of the prophethood finality doctrine, its import and the obligation of the Believer concerning it. The brief discussion is followed by a comprehensive treatment in Part One of the multiple aspects of the doctrine. This section covering four chapters brings to light comments on various themes: concept of finality, the prophethood finality, supportive evidence both textual and rational, the position of the Muslim rulers towards the disbelievers of the doctrine,



the comparison of the prophethood status of our Prophet with that of the preceding prophets, and the distinctive characteristics of the Muslim **Ummah**.

In the remaining sections the author studies the appearance of the movements of the "false" prophets in historical retrospect. This is preceded in Part Two by the record of the convictions of a **Shia** sect, **Imāmia**, and some sufis in the probability of revelations descending to their **Imāms** and **Shaikhs**. He then traces the history of the emergence of "false" prophets in Parts Three and Four, in the early Islam, during the periods of the Omayyads and the Abbasides, and in the contemporary age. The last contains probing analyses of the Qadianis, the Bahāis', and the Bābais. The fifth and the final part highlights the factors contributing to the rise of "false" prophets and their consequences. It also contains the obligations of the Muslims in responding to such impostors.

In the Conclusion of his study the author states as follows:

1. The **Qurān** has categorically affirmed in many of its verses the finality of Prophethood associated with our illustrious Prophet (sallallāho'alaihi-wa-sallam).
2. The consensus of the entire Muslim **Ummah**, past and present, is that the prophethood of Muḥammad (sallallāho'alaihi-wa-sallam) makes an end to the chain of the prophets coming from Allāh.
3. Despite their verbal confession in the finality of Prophet Muhammad (sallallāho'alaihi-wa-sallam), the **Imāmia** sect of the **Shia** and some sufis of identical thinking stand in a clear position. They believe that the revelations descend to their Imams and the saints. Because of such beliefs, they are considered outside the realm of Muslim faith.
4. Some intangible factors are also explained in the movements that gave rise to the "false" prophets. In the historical past, for example, it was predominantly the cult of tribalism. In the recent times, however, the "crusading spirit" and the Jewish intrigues contributed towards the emergence of such movements.



**Author : Ghanim, Sáūd B. 'Abd-Allāh B. Muḥammad, al.**

**Thesis Title : Allāh's Attribute of Speech to the Orthodox and The Rationalists.**

**Original Title : صفة الكلام بين السلف والمتكلمين**

**Date : H. 1399 / A.D. 1979.**

**Supervisor : Al-Shaikh Kamāl Muḥammad Hāshim Najā.**

The present study discusses the approaches of two rival schools, the Orthodox and the Rationalists, towards an important Attribute of Allāh: the speech. The study is oriented to advance the understanding of the students of 'Aqida. The study consists of an Introduction, a Preface and a Conclusion. The Preface is further divided into three discussions. Likewise, the two Parts are also further divisible into seven discussions each.

At the outset the author elaborates the concept of Attributes in general and His Attribute of speech in particular. The views of both the schools - the Orthodox and the Rationalists -- are expounded and their stated rationalisations are noted.

The author then focusses attention on the approach of the Orthodox 'Ulemā'. In explaining their meaning of Allāh's Attribute of speech he sheds light on a number of pertinent themes -- the opinion of the Orthodox 'Ulemā' that the given Attribute, by its very nature, is ever enshrined in Allāh, the divergent views on the reading of the Qurān and the Qurān itself as or as not the manifestation Allāh's creations, and finally, the notion of the optional actions associated with Allāh.

Following the previous treatment, the attention is then given to the analyses of the Rationalist's approach. In amplifying their concept of Allāh's Attribute of speech, the author notes the relative positions of their different schools - al-Jahmiya, al-Mu'tazala, Ibn Khatab, al-Ashā'ira, 'Ali Manṣūr al-Mātaridi, al-Sāلميya, and al-Karāميya. The analysis also includes a controversy between the two schools - al-Ashā'ira and al-Sāلميya.

Finally, it contains the rationalisations advanced by each of the given school.

In the Conclusion, the following results are noted:

1. To the grammarians, speech is a word that denotes meaning. To the Orthodox 'Ulemā', speech is a composite of both word and meaning.

2. To the Orthodox 'Ulemā', the speaker is one who utters a word from the tongue with its intention ingrained in the heart. To others, the speaker is one whose word is connected with heart and not necessarily expressive through tongue.

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Author : Habishi, 'Ayesh B. 'Ayesh Bakhit, Al.

Thesis Title : Intercession in Islam.

Original Title : الشفاعة في الإسلام

Date : H. 1400 / A.D. 1980.

Supervisor : Dr. 'Uthman 'Abd al-Mun'ayam Yousaf.

The present thesis discusses a subject relative to the realm of 'Aqida in Islam: the intercession of the selected righteous persons, particularly, the illustrious Prophet Muhammad (sallallāho-'alaihi-wa-sallam) with the Almighty Allāh for the sinful persons. This intercession will take place on the Day of Judgement. The underlying intent of the author in undertaking this research is to rectify the attitudes of the Muslims on an issue pertinent to their faith.

Like other research works, this study is also divided into various sections. In brief, it comprises an Introduction, four Parts and a Conclusion.

Focussed upon the central point of the human intercession with the Creator, the study brings to light its various aspects. At the outset it provides a discussion on the doctrine as conceived in Islam. The discussion presents the different approaches of the different schools. Other aspects dealt with invite the attention towards such points as valid intercession vs. invalid intercession. Different kinds of the valid intercession as well as the invalid intercession are also expounded. Likewise, the study unfolds the conditions necessary to the materialisation of the human intercession with Allāh Almighty. In any event, the process must await the permission of Allāh Almighty. By the same token, the study pinpoints some sins which will render the sinner ineligible to receive Allāh Grace. Most conspicuously, these are idolatory and **kufr** (disbelief in Islam). A person who has committed such sins will receive no intercession.

The discussion also gives an account of selected intercessors -- the illustrious Prophet (ṣallallāhu-‘alaihi wa-sallam), for his followers, the Black Stone of Ka’aba for its kissers, the ‘Ulema and the callers of the prayers, **Muḥzanin**. Comments are given on the intercession of the Prophet in favour of the persons visiting his tomb.

In the conclusion the author offers the following as important:

1. All schools of thought in Islam, excepting the sect of al-Jahmiyya, concur on the probability of human intercession with the Almighty Allāh.
2. All Muslims, despite their sins, will surely receive the intercession of the Prophet (ṣallallāhu-‘alaihi wa-sallam).
3. The sins that will disqualify the sinner to receive the intercession are two: **shirk** (idolatry) and **kufr** (disbelief in Islam).

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**Author : Jābri, Hāfiz Muḥammad Haider, Al.**

**Thesis Title : The Nature and the Faith of Islam.**

**Original Title : الفطرة والعقيدة الإسلامية**

**Date : H. 1399 / A.D. 1979.**

**Supervisor : Dr. Muḥammad Yousef Al-Shaikh.**

The present thesis offers an exposition on the close relationship existing between the reality of human nature and the faith of Islam. The subject is oriented to strengthen the **Imān** of the Muslims and attract the interests of the non-Muslims.

The thesis contains an Introduction, three Chapters and a Conclusion. As attempted in the Introduction, the discussion begins with an explanation of the concept of Nature. This is followed by a record of the ‘Ulemā’s opinions on its relationship with the Faith of Islam. The record includes both the divergent and the convergent viewpoints of the different ‘Ulemā’ together with their reasonings most of which they have derived from the **Qurān** and **Sunnah**.

The discussion enters the point of its focus when it demonstrates that each man by nature is born in the faith of Islam. This identity is, however, sapped with his growth. Many factors contribute towards affecting his originality. Among them the most significant are stereotypes, prejudices, the habit of imitation and observation of worships for physical phenomena.

This does not mean, the author further argues, that the reality of his nature is lost for good. Paradoxically, it manifests itself in the face of such afflictions that make human efforts impossible to resolve. The examples of such afflictions are mortal diseases, burnings, and drownings etc. In such situations even the most stone-hearted atheist turns to God alone with the utmost sincerity of heart. Thus the inseparable relationship between Nature and the Faith of Islam cannot be refuted.

In the Conclusion the author offers the following observations of note:

1. Islam is the only religion that provides a belief which is commensurate with the human nature.
2. In his search for guidance, man may face certain obstacles. The appearance of unpredictable hazards, however, will continue to warn him.
3. Both the messages of Allāh's Apostles and the thinkings of a sound mind converge on one meeting point: to awaken the human nature towards the right direction.

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**Author : Madkhali, Muḥammad Rabī Hādī, Al.**

**Thesis Title : The Acts of Allāh Almighty: Their Underlying Wisdom and the Causation.**

**Original Title :** الحكمة والتعليل في أفعال الله تعالى

**Date : H. 1398 / A.D. 1978.**

**Supervisor : Al-Shaikh Kamāl Muḥammad Hāshim Najā.**

The present thesis discusses a subject important to the realm of 'Aqīda: the underlying rationales in Allāh's actions. The sense of rationale in this thesis is identified with the twin terms: **Al-Hikma** and **Al-Tā'il**. The former explains the logic or wisdom underlying a specific act. The latter reveals the cause or reason implicit in a certain act of distinct nature.

The discussion of the thesis is initiated with a research methodology which is incorporated in the Introduction. The main contents are provided in six Parts which are further divided into two, three, two, five, four and six chapters respectively. As the final chapter, the Conclusion offers the findings of significant importance.

In presenting his ideas the author at first gives an exhaustive treatment on **Al-Hikma** and **Al-Talil** as a concept. Included in the treatment are the differences, both terminological and legalistic, between **Al-Hikma** and **Al-Talil**. Also noted on the subject are the standpoints of three distinct schools -- the Orthodox, the al-Mutazalah and the al-Mataridis.

This treatment is followed by another discussion: the dissidents of **Al-Talil**. Central to this discussion is the point that the acts of Allah Almighty ought not to be explained in terms of their respective causes. On this score, the author has analysed the viewpoints of the philosophers and the al-Asharites.

Next in order of presentation is the subject of rational goodness and rational badness. The author has devoted five chapters on this subject. He has first expanded the implications of goodness vs. badness. Then he has provided the viewpoints of the Orthodox and the al-Mataridis. Finally, he has summed up the arguments of its proponents and given refutations to its opponents.

The discussion presented in the subsequent sections centres topics. The first is the sensitive question raised by the Rationalists that Allāh Almighty has taken upon Himself certain obligations towards mankind. They hold that He is duty bound to grant kindness, reward the obedient and chastise the transgressor. The author has debated this question with sharp criticism, revealed the flaws inherent in the notion and presented the accurate approach. The second topic concerns the manifestations of Allāh's wisdom. The author has given examples of such manifestations from the Universe, from the creation of man and from the Islamic Law. The third topic contains the answers given to the dissidents of Allāh's wisdom. Included in this treatment are notes on Allāh's wisdom in the creation of Satan Iblis and the miseries sustained by a man in his life.

Among the results summed up in the Conclusion, the following are notable:

1. Indeed, Allāh Almighty is the Wisest and His acts are the firmest. The mechanism of the Universe is being run under His discretion and plans.
2. Underlying the acts and the commands of the Almighty Allāh are certain purposes of fruitful nature.
3. The confirmation of goodness or badness by reason does not expiate the need of the mankind for the Prophets. Surely, the latter impart the knowledge of secrets that lie beyond the horizon of man's perceptions.

4. **Al-Hikma** (the wisdom) is an Attribute of Allāh. It is not His creation as an independent entity.

5. Allāh has not obligated the human beings to do what they are incapable of doing.

6. Among the manifestations of Allāh's wisdom is the secret that each of His commands contains something that benefits the one who carries it out.

7. We are not obligated to explore the wisdom underlying the command of Allāh. Rather we are required to submit to His Commands without questioning.

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**Author :** Maryi, Huda.

**Thesis Title :** **The Idiosyncrasies of the Isrealites and Their Impact on Their Behaviour.**

**Original Title :** طباع بنى إسرائيل وأثرها في سلوكهم

**Date :** H 1399 / A.D. 1979.

**Supervisor :** Professor Muhammad Qutb.

Certain nations are born with certain inalienable intrinsic qualities which are constantly and invariably reflected in their outward behaviour. Based on this generalisation the present study seeks to analyse the Jewish character.

The Introduction recounts three factors that influenced the thinking of the author to select the project. First, the frequent references of the **Qurān** to the Israelites. Second, the record of the Israelites in dishonouring constantly the recent treaties made with other nations. Third, the destructive role of the Jews in corrupting the rising generations of today and tomorrow.

In addition to the Introduction, the study comprises a Preface, six Chapters and Conclusion. In analysing the subject under treatment it gives some useful background information in the Preface and traces the historical process that led the Jewish doctrines to lose touch with originality.

In the subsequent sections the study exposes the qualities ingrained in the character of the Jews as manifested in their dealings with others from the inception of their history until the present day. In substance, the study unfolds that the elements of prejudice and false sense of superiority are ingrained in the nature of the Jews. Their love for the transitory wealth

supersedes other values of highest idealism. Indeed, the reactions of their mind and character indicate that they are the unfortunate prisoners of materialism. Moral indecency and the ability and willingness to corrupt the morals of the others form a trait distinctively associated with the Jewish character. The attitude of disdain towards the non-Jews is perhaps the most dominant feature of their behaviour. Likewise, the quality of cowardice is rooted in their very nature. On this point the **Qurān** is vividly explicit. Moreover, no other nation can stand to comparison in the inherent abilities they possess relating to intrigue and deception. Last but not least is their role of disturbing the peace of the world. This is too obvious to be explained.

The Conclusin of the study states the following as salient:

1. Judaism presents heretic doctrines, replete with fabricated lies on Allāh, His Prophets and Messengers.
2. Judaism is represented nowadays by a nation limited in a meager geographical unit and reacts with feelings of contempt.
3. The Jews are trouble-makers, conspirators and corrupt. In response to the decencies of other nations, they have always reacted with indecencies.
4. The evil designs of the Jews cannot be averted by any force comparable to their force. These can be thwarted only by a force that teaches kindness and moral excellence. Indeed, that is the force of Islam.

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**Author : Mūsā, Husain Jabir.**

**Thesis Title : The Life of Barzakh (Life after death until Resurrection) in Islam.**

**Original Title:** الحياة البرزخية في الإسلام

**Date : H. 1399/ A.D. 1979**

**Supervisor : Dr. Muhammad Yousef Al-Shiekh**

The present work offers the view of Islam on the life of **Barzakh**, the life that begins with death and continues until the Day of Resurrection. The work is designed to inculcate in the minds of the human beings the gravity of the situations they will surely face after death. It enjoins upon them to correct their attitudes of life, both in terms of their faith and actions.

Like other research works, this study is also divided into various sections. In substance, it comprises three Parts and a Conclusion. All these Parts are further divided into four, three and five chapters respectively.



The subject under treatment begins with summary notes on the notion of **Barzakh**. It is followed by an exhaustive debate between two schools of thought -- the believers of this life and its disbelievers. Parallel to this debate is another controversy running yet between two other schools: one believes that the recipient of a bounty or chastisement in this life shall be the soul alone, not the human body. The other school holds a different view. Comparable to the pre-death life, it will be the joint composite of soul-body organism that will feel the pleasure of a bounty or the pain of chastisement. Part of the running discussion is a comparison between two more shades of opinion -- the opinion of the **Al-Mūṭazalah** and the view of **Ahl-al-Sunnah**. With regard to the substantiality of **Barzakh**, it may be noted, both hold positive outlook.

The foregoing treatment is followed by another presentation: the appearance of two Angels in the grave, Munkir and Nakir. These Angles will interrogate the deceased on certain points fundamental to **Imān**. The presentation provides details on types of the questions raised and the consequence following the answers of such questions.

Attention of the reader is then drawn to another theme elaborated in the study -the subject of the bounties and the chastisement in the **Barzakh** life. The author sheds light on numerous aspects of the discussion -- the continuity or discontinuity of **Barzakh's** tortures, the sins leading a dying person to face the punishments of the **Barzakh**, the virtues enabling its performer to attain the pleasure of the bounties of this life, the return of the soul in the body after the latter is laid to rest in the grave, and the enlightening observations of selected **Ulemā'** on the subject.

In the Conclusion, the author sums up the following points as significant:

1. In the life of **Barzakh**, both the soul and the body will surely taste either the pleasure of Divine bounties or the misery of God-directed afflictions. In its nature, however, this life will be markedly different from the life we have in the pre-death phase.

2. On the reality of **Barzakh** life, both the **al-Mūṭazala** and **Ahl-al-Sunnah** share positive outlook. The differences exist, however, on the details of this outlook.

3. Those who deny the existence of the **Barzakh** life are out and out wrong. For it finds support from the textual references contained in the **Qurān** and the **Ahādith** of the Prophet (sallallāhu-ʿalaihi wa-sallam).

**Author : Mustafa, Khizr.**

**Thesis Title : The Role of the Missionaries and The Imperialism in Nigeria.**

**Original Title : التبشير والاستعمار في نيجيريا**

**Date : H. 1399 / A.D. 1979.**

**Supervisor : Professor Muhammad Qutb.**

The present research seeks to expose the disastrous role played by the Missionaries and Imperialism in the Muslim country of Nigeria. The underlying intent is to inspire the thoughtful Muslims to react positively towards ameliorating the adverse conditions of its Muslim population.

Composed of an Introduction, two prefaces, three parts and a conclusion, the research sets forth the historical setting of its presentation. In particular, it reveals the history of Islam in Western Sudan, and the factors that contributed to the advent of the Imperialist Powers in the area. It also recounts the history of Islam in Western Africa, and the motivations that attracted the European Powers to invade the world of Islam.

This historical analysis prompts the researcher to offer an account of the activities of the Imperialist powers in Nigeria. This he has attempted in Part One of the study. Included in this account are the developments of significant relevance -- the commercial and the exploratory trips of the Imperialist nations, British occupation of Nigeria and its disastrous impact upon the Nigerian Muslim society .

Part two gives an account of the operations of the Missionaries in Nigeria. It includes almost all the pertinent events -- the tussle between the Missionaries and the Muslim religious activists, resources utilised by the Missionaries in disseminating the 'Message of the Gospel', the role of the mass media in the spread of their missionary works, the emergence of nationalist - oriented movements in Church and their spill over in the spheres of politics and diplomacy.

The last part of the study provides an evaluation of the Western drives in Nigeria. The researcher states, with intense regret, that the impact of such operations is visible in the Nigerian Muslim society. All phases of their pattern of behaviour - political, social and religious -- have changed drastically.

In order to ensure a viable bulwark against the challenges stemming from Imperialism and the Missionaries, the author puts forward some

constructive suggestions in the Conclusion of the study. These suggestions are as follows:

1. Nigeria needs the establishment of an organisation that may constantly work on infusing true Islamic spirit among the Muslim population.

2. The new generation ought to be brought up on the true Islamic principles and teachings.

3. Prime attention should be given towards rectifying the deflected doctrines current among the Nigerian Muslims. The reality of **Tauheed** must be stressed.

4. The educational curricula in Nigeria must observe Islamic guidelines. No doubt this would prepare future scholars who will be practising Muslims with clear understanding of Islam.

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**Author : Muti, Ridhā B. Nisān.**

**Thesis Title : An Edition on "Kitāb Al-Sharh wal Abānah'Ala Usūl Al-Sunnah wal Diyanah "By Abi 'Abd-Allāh' Ubaid-Allāh B. Batah Al-'Akbari.**

**Original Title :** تحقيق كتاب الشرح والإبانة على أصول السنة والديانة

**Date :** D. 1399 / A.D. 1979      لأبي عبد الله عبید اللہ بن بطّة العکبری

**Supervisor : Dr. 'Uthmān 'Abd Al-Muñiyem Yousaf.**

The present thesis is an editorial endeavour on the pioneering Manuscript of Abi 'Abd-Allāh 'Ubaid Allāh B. Batah Al-'Akbari' **Kitāb al-Sharh wal Abānah Ala'Usūl al-Sunnah wal Diyanah.**

In the Introduction the researcher gives reasons that led him to undertake the present project. The contents of the Manuscripts, he asserts, are so important that he felt editing it. The Manuscript sheds light on three significant aspects. First, it represents the school of Imām Ahmed B. Hanbal. As such, it tends to defend the 'Aqida of the Orthodox 'Ulemā'. Second, it discloses the high standing of Ibn Batah as a Mohadith among his contemporaries. Thirs, it provides a convenient source of reference for gaining knowledge about the positions of Prophet Muhammad (sallallāhu'alaihi wa-sallam) and his Companions in three areas: 'Itiqād (beliefs), 'Ibādāt (rituals), and human relations.

In addition to the Introduction the research is divisible into three Parts and a Conclusion. The researcher first presents the biographical portrait of Ibn Batah, mentioning his teachers and their publications. Then he gives an overview of the given Mss. by following the standard approach of editing. Finally, he offers the subjects dealt with in the Mss. in the order as attempted by the author himself. These subjects are divided in four classifications: **Ahādith**, the Sunnah view on **'Aqida**, some manners instructed by Islam and innovation (Bid'a).

In the Conclusion the researcher sums up as follows:

1. A true synthesis of word and action is necessary to gain true understanding of **Imān**.

2. **Imān** and Islam, if joined together in terms, imply differently. If, on the contrary, they remain distinct, the sense deducible is the same.

3. All the Orthodox **'Ulemā'** maintain a unanimous position that Allāh Almighty possesses special knowledge.

4. The Prophet (sallallāhu-'alaihi wa-sallam), prior to his mission was never a believer in the creeds of his people. He was then a follower of Prophet Ibrahim.

5. By reason of committing a major sin, the offender will not stay in Hell for ever; nor will he be considered as out of Islam.

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**Author :** Sharida, Muḥammad Ḥāfiz Ṣāleḥ, Al.

**Original Title :** الإيمان ومبطلات في العقيدة الإسلامية

**Thesis Title:** Imān and the factors Invalidating it in the Islamic Faith.

**Date:** H. 1399/ A.D. 1979.

**Supervisor:** Dr. Rāshid B. Rājih Al-Sharif.

The present volume is a brilliant attempt on **Imān** and the import to maintain its integrity. The work is an advice to the believers to watch constantly the state of their **Imān** and strive best to instil in their hearts the touch of its reality.

Like other scholarly works, this volume is also divided into various sections. In brief, it consists of an Introduction, three parts and a Conclusion. All these parts are further divided into four, six and two chapters respectively.

The subject under discussion begins with a summary design of the research methodology. The latter is incorporated in the Introduction. It

is then followed by a treatment on the reality of **Imān**. This treatment sheds light on such aspects as the true concept of **Imān**, branches of **Imān** and the linkage between **Imān** and Islam. Next in order is the discourse on the articles of **Imān**. The author elaborates belief in six essentials -- Allāh Almighty, the Angels, the Divine Scriptures, the Prophets, the Doomsday, and the Destiny.

The foregoing points prompt the author to elucidate the second half of the central theme of the study: the factors invalidating **Iman**. He identifies at first such factors that affect **Iman** in the areas of beliefs in Allah, the Angels, the Books, the Prophets, the Doomsday and the Destiny. Then he enumerates the determinants that take away the spirit of Iman. Finally he recounts the relationship existing between the major sins and the extinction of **Iman**. On this score, the author explains the general position of the 'Ulemā' on the status of **Imān** that an offender of a major sin carries. He also provides commentary on some of the texts that apparently refer to the act of a certain major sin as an act of **Kufr** (disbelief).

In the Conclusion the author offers the following as important:

1. **Imān** contains multifarious branches. Its peak branch is the affirmation of the Oneness of Allāh as God, and the lowest one is to remove any harmful item lying in the public passages.

2. With exception to the act of idolatory, the commission of a major sin does not constitute the negation of **Imān**.

3. The actor of any of the following loses **Imān**, though he may be observant in prayers and fastings and believes he is a Muslim :

a) Finding faults with Divine Code or disregarding it.

b) The belief that human authority is superior to the sovereignty of Allāh.

c) The introduction of a new system which turns things legal provided in Islam as illegal and the vice versa.

d) The claim that the Divine Code is unsuitable in the modern age.

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Author : Tālibi, Hādi B. Ahmed 'Ali.

Thesis Title : Abū Al-Hassan Al-Ash'ari Between the al-Mūtaẓala and the Orthodox.

**Original Title :** أبو الحسن الأشعري بين المعتزلة والسلف

**Date :** H. 1399 / A.D. 1979.

**Supervisor :** Shaikh Muhammad B. Yousaf Al-Shaikh.

The present study sheds perspective on the doctrinal position of an eminent scholar: Abū Al-Hassan Al-Ash'ari. The study is oriented to invoke the interests of the specialists.

The study contains two introductory chapters, a preface, four sections, one part consisting of ten chapters and a Conclusion. In the first introductory chapter, the author states the factor that motivated him to undertake the present research. This factor, in brief, is the importance of the subject itself. The second introductory chapter sums up the synopsis and the methodology of research.

The contents of the research begin with a comprehensive biographical sketch of Al-Ash'ari -- his birth, growth, intellectual standing, teachers, students and books. A running comment is given in reference to **Al-Abāna**. The research unfolds that this book is authored by Al-Ash'ari and no one else. In fact, it demonstrates convincingly that the book is the last work of Al-Ash'ari.

In its subsequent pages the study provides an exhaustive discussion on the development of Al-Ash'ari's doctrinal position. At the outset the discussion reveals his reasonings for defecting from the Al-Mūtaẓala. Then it elaborates his views on some of the significant tenets: the Essence of Allāh, His Oneness, Attributes, Word, and the Sight. The author takes the opportunity to contrast his views with the viewpoints of the Asharites.

In its conclusion the study affirms that Abū Al-Hassan Al-Ash'ari rejected al-Mūtaẓala's notion of the **Qurān** as a creation. In fact, he has offered telling arguments in refutation of al-Mūtaẓala's position. This reflects, states the author conclusively, a decisive factor in Abū Al-Hassan Al-Ash'ari's doctrinal position. On the basis of this factor and other relevant readings, he is convinced that Al-Ash'ari belongs to the **salaf** (Orthodox) school, and not to the al-Mūtaẓalas.

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**Author :** Thum, Swailam B. Iqbāl, 'al.

**Thesis Title :** The Doctrine of The Resurrection.

**Original Title :** عقيدة البعث الآخر

**Date :** H. 1399 / A.D. 1979.

**Supervisor :** Professor Muḥammad Al-Ghazālī.

The doctrine of the Resurrection has been common to all the Faiths preceding Islam. Like other tenets, however, it has been subjected to man-made modifications. Conversely, the view given by Islam is perfect, accurate and intact from all dimensions. The present study is an illuminating analysis on the subject

The study consists of an Introduction, a Preface, three parts and a Conclusion. All these parts are further divided into four, two and three chapters respectively.

With a few introductory words on the import of the study and the factors inspiring him to select it for research, the author provides a historically oriented discussion in the first two parts. In regard to the doctrine of the Resurrection, he examines the views of the ancient Egyptian philosophers, the Persians, the Brahmins, the Buddhists, and the pre-Islamic Arabs. Also evaluated are the notions of the Jews and the Christians, both prior to their attempting alterations in their Holy Scriptures and in the aftermath.

Part Three unfolds the view of Islam on the doctrine. The discussion provides a description of the Resurrection as incorporated in the **Qurān** and **Sunnah**. It also includes arguments, both textual and rational, substantiating its veracity. Besides, it describes the essentials of the doctrine that we must believe as Muslims. Finally, it records the selected observations of the 'Ulemā' on the re-birth of mankind.

In the Conclusion the following inferences are cited:

1. In terms of importance, the doctrine of the Resurrection comes just next to the Belief in **Tauheed** (the Oneness of Allāh).
2. The Christian view on the Resurrection is, in brief, the re-birth of man in two facets: body and soul.
3. The Resurrection, according to Muslim 'Ulemā' comprises both human body and its soul. In form, it will be the same as in the pre-death life.

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**Author :** 'Umri, Ahmad Maryi, 'Abd Al-Hādi, Al.

**Thesis Title :** The Distinctive Characteristics of the Prophethood of Muḥammad (ṣallallāhu‘alaihi wa-sallam).

**Original Title :** خصائص الرسالة المحمدية

**Date :** H. 1399 / A.D. 1979.

**Supervisor :** Dr. ‘Abd Al-‘Aziz ‘Abd-Allāh ‘Ubaid.

The present thesis is an admirable attempt to highlight the distinctive qualities associated with the Prophethood mission of Prophet Muḥammad (ṣallallāhu‘alaihi wa-sallam). No earlier Prophet shared such qualities. In the Introduction the author has emphasised the considerations that led him to embark upon this research. He asserts:

In regard to the Prophethood mission of Prophet Muḥammad (ṣallallāhu‘alaihi wa-sallam), two factors need to be clarified. The first is the unique character of this mission which is disputed by the enemies of Islam. The second is the decisive link existing between the three components: his biography, **Imān**, and all other branches of Islamic studies.

In addition to the Introduction, the thesis is divisible in four Parts and a Conclusion. Pursuant to its central theme -- the Prophethood mission of Prophet Muḥammad (ṣallallāhu‘alaihi wa-sallam), the study elaborates the following four characteristics of salience:

1. The mission as the need of the human beings.
2. Its universality.
3. Its capability to adjust itself to all times and climes.
4. Its finality status.

The author has elaborately dealt with almost all the pertinent points: the position of the “People of the Scripture” regarding the prophethood of Prophet Muḥammad (ṣallallāhu‘alaihi wa-sallam), the implication of its universality, arguments supporting the notion and rejection of the views opposing it, the adjustment capability for all situations in disregard to the barriers of time and space, and the finality concept. As to the last point, the author observes that numerous impostors have objected to its authenticity. History is replete with accounts of such impostors. In the present age, the latter have assumed the form of movements such as al-Bābia, al-Bahāiyya, and al-Qadiyania. The author has provided strong rebuttals to the false notions of such movements.



In the Conclusion, the author makes the following observations:

1. The advent of the mission of Prophet Muhammad (sallallahu-alaihi wa-sallam) occasioned at the time was needed most desperately by the mankind.
2. Prophet Muhammad (sallallahu-alaihi wa-sallam) was bestowed with such miracles that were not given to any other Prophet preceding him.
3. It is an integral duty of each Muslim, no matter where he lives on the earth, to disseminate the message of the mission of Prophet Muhammad (sallallahu-alaihi wa-sallam).
4. There is absolutely no doubt about the effectiveness of the capability of this mission to adjust itself to all times and climes.

(96)

**Author :** Uthmān, Maghfūr.

**Thesis Title :** The Prophethood and the Messengership in Islam.

**Original Title :** النبوة والرسالة في الإسلام

**Date :** H. 1398 / A.D. 1978.

**Supervisor :** Professor Dr. Huḡammad Yousaf Al-Sheikh.

The present study sheds light on two topics: **al-Nabuwah** (the Prophethood) and **al-Risalah** (the Messengership) concepts in Islam. The primary reasons prompting the author to select the topic for research are predominantly academic. He states in the Introduction:

There is a need to provide answers to the challenges directed against the Islamic concepts of Prophethood and Messengership, and their relationship with **Imān**. Likewise, it is imperative to make candid the difference existing between a true Prophet and a self-proclaimed impostor.

In addition to the Introduction, the study consists of a Preface, five chapters and a Conclusion. The first two chapters discuss at some length the concept of Prophethood and Messengership in all perspectives -- the implications of the terms **al-Nabuwah** and **al-Risalah**, Prophethood as a mission, the revelation and its possibilities, Prophet as a requisite to the needs of the human beings for their guidance.

Chapter Three analyses with critical notes the philosophical approach towards the mission of Prophethood. Central to this approach is the question: can Prophethood be attained through conscious individual efforts? The author answers this question with scholastic insights.

Chapter Four discusses the miracles of the Prophets and other related issues: miracles of a Prophet, the setting of a miracle, the rationale underlying Prophetic miracles. Part of this discussion concerns the miracles of our Prophet Muḥammad (ṣallallāhu-'alaihi wa-sallam).

The fifth and the final chapter reveals the qualities essential in a Prophet sent by Allāh. The Conclusion presents the following inferences as significant:

1. The mission of Prophethood is explicable in rational terms. Denial of this fact is illogical.

2. Mankind, **perse** is in dire need of Allāh's Prophets and Messengers. They serve the important task of guiding the human beings towards the righteous path.

3. The Prophethood and the Messengership of Muḥammad (ṣallallāhu-'alaihi wa-sallam) substantiate the Prophethood and the Messengership of the preceding Prophets and Messengers. The **Qurān** no doubt continues to serve as the greatest miracle of our Prophet (ṣallallhu-'alaihi wa-sallam).

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(97)

**Author :** Zahrāni, 'Atiya 'Atiq 'Abd-Allāh, Al.

**Thesis Title :** Hypocrisy and Heresy: Their Past and Present Impact on the Mission of Islam.

**Original Title :** النفاق والزندقة وأثرهما في مواجهة الدعوة الإسلامية

**Date :** H. 1400 / A.D. 1980.

**Supervisor :** Al-Shaikh Muhammad Al-Ghazāli.

Hypocrisy and heresy have left dark imprints on the pages of the history of the mission of Islam. This study is an exposition on the subject. The author has enriched its quality with reference to the historical perspectives.

Compising an Introduction, three Parts and a Conclusion, the study begins its discussion with the concept of hypocrisy. This treatment is made in Part One. It includes reasons that tend to generate hypocrisy as an element both within an individual and the society. As models, it also recounts some narratives of some notorious hypocrites who have contributed negatively towards the direction of the mission of Islam.

The foregoing treatment is followed in Part Two by a survey of the heretic's role in the historical past. The author has elaborated various aspects of the discussion -- the concept of heresy, the difference between a

heretic and a hypocrite, reasons for the spread of heresy, the narratives of outstanding heretics, and the revolutionary movements of the heretics like the movements of al-Rawāndī, al-Muqni, al-Kandi, Babak al-Kharmi, etc. As part of this discussion, some passages are included on the policy actions of the Abbasides directed against them.

Part Three exposes the heretic currents of the present age. The author sheds light on the various topics relative to the theme -- the contribution of the modern education in the spread of heresy, the narratives of some outstanding heretics of the modern times, the struggles of the present day heretics in diminishing the beauty of Islam, and the verdict of Islam on heretics. Part of this discussion shows the author's concern for the protection of Islamic society from the evil forces of hypocrisy and heresy.

The Conclusion records the following as significant:

1. As evil forces, both hypocrisy and heresy are directed against Islam and the Muslims.
2. To the enemies of Islam, nothing is more dangerous than Islam. For the latter stands for justice and tranquillity, and fights against transgression and tyranny.
3. Some of the Muslim students at the non-Muslim universities are, unfortunately, rendering disservices to Islam. For they are importing heretic notions to the Muslim countries, perceptively and imperceptively.

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(98)

**Author : Zāmil, Maryam 'Abd al-Reḥmān.**

**Thesis Title : The Sight of Allāh to the Orthodox and the Al-Mūṭazalah.**

**Original Title : رُؤْيَةُ اللَّهِ بَيْنَ السَّلَفِ وَالْإِعْتِزَالِ**

**Date : H. 1399 / A.D. 1979.**

**Supervisor : Dr. Muḥammad Yousaf Al-Shaikh**

The "Sight of Allāh" is a subject of controversial discussion between 'Ulemā' of Ahl-al-Sunnah and the 'Ulemā' of Al-Mūṭazalah. Both schools have expressed conflicting opinions. The present thesis is an attempt to throw light on such opinions.

The intent of the thesis is to refine the comprehension of the general Muslims on a subject that forms an integral part of their faith.

Like other research studies, the present thesis is divisible into various sections and sub-sections. It comprises an Introduction, two Parts, and a Conclusion. The Introduction, after setting out a symmary design of the research, provides explanatory comments on the **Al-Mūṭazalah** and the Orthodox known as **salf**. The latter are identified as the 'Ulemā' of **Ahl al-Sunnah**.

The two Parts, further divided into eight sections, analyse the divergent positions of both the Orthodox and the **Al-Mūṭazalah** on the Sight of Allah. The central point in the position of the Orthodox is the sure probability of Allah's Sight. Conversely, the focal point in Al-Mūṭazalah's understanding is its absolute improbability. Both sides have put forth arguments, rational and textual, supporting their stated positions and rejecting the standpoints of each other. Part of the discussion centers round the actuality of Allah's Sight on the Resurrection Day. On this point too, the position of the Orthodox is fully affirmative; the position of the Al-Mūṭazalah, on the other hand, is entirely negative. Each school tends to point out the flaws inherent in the standpoint of the other, and the force of veracity underlying their respective positions.

The thesis contains exhaustive treatment of Ibn Taymia's opinions on the Sight of Allah. The attempt is made to present in detail the viewpoints of the Orthodox school represented by one of its eminent scholars. In its Conclusion, the thesis recounts a summary digest of the themes expounded in the text.

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## **B. ---- PH. DEGREE DISSERTATIONS**

(99)

**Author :** Al, Ahmad 'Ali, 'Abd,al.

**Thesis Title :** Some Reflections on the 'Aqida of Islam During the Umayyid Period.

**Original Title :** جوانب التفكير في العقيدة الإسلامية في العصر الأموي

**Date :** H. 1399 / A.D. 1979.

**Supervisor :** Dr. Muhammad Yousaf Al-Shaikh.

The Umayyid period marked a new epoch in the history of Islamic theology. The appearance of varied shades of thought reflected its distinctive characteristics. The researcher has endeavoured to bring to light a summary picture of such currents. His implicit objective is to refine the orientations of general Muslims on **Imān** with accurate understanding.

In addition to the Introduction and the Conclusion, the dissertation contains as many as fifteen sections. As background data, the initial sections discuss two important aspects. The first is the position of the Prophet (sallallāhu-'alaihi wa-sallam) and his Companions on 'Aqida. The second is the approach of the Orthodox 'Ulemā' towards the different outlooks on 'Aqida and the characteristics of such variations.

Treatments of various sects -- al-Khawārij, al-Shīa, al-Marjiā, al-Qādriya, al-Jahmiya, and al-Mūtaẓalah -- are provided in sections three through section eight. The subsequent parts deal with substantive doctrines related integrally with the realm of 'Aqida. In particular, the study elaborates such topics as Imān, the Essence and the Attributes of Allāh, the destiny, the deeds of the mankind, the Sight of Allāh, the eternity of Paradise and Hell, and the institutions of Imāmat and Caliphate. Pertinent and conflicting views of the 'Ulemā' enrich these discussions.

As a whole, the contents of the dissertation are both penetrating and instructive.

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(100)

**Author :** Fāqihī, 'Alī Muḥammad Nāsir, Al.

**Thesis Title :** Ibn Manda and His Book on Imān :An Edition

**Original Title:** ابن منده وكتابه "الإيمان: تحقيق"

**Date:** H.1398/A.D.1978.

**Supervisor:** Al-Shaikh Muḥammad Al-Ghazālī.

The present study is an editorial exercise on Ibn Manda and his voluminous work, **Kitāb al-Imān**. The author has offered it as a doctoral dissertation. It is oriented largely to invoke the interest of the scholars.

The first section contains the editorial notes on Ibn Manda. It is subdivided into three parts preceded by an Introduction. The latter spells out the environmental setting within which the genius of Ibn Manda grew. The author has given a candid view of this setting in all aspects -- political, social and intellectual. He then provides an exhaustive biography of Ibn Manda in all the three parts of this section. This biography unfolds the life background of Ibn Manda in various aspects -- his educational background, intellectual abilities, scholarly standing, teachers, students and books.

Section Two provides an editorial exercise on Ibn Manda's work, **Kitab al-Imān**. The author confirms its authorship attribution to Ibn Manda. In support of this contention he cites illuminating proofs. Then he offers some words on its available copies and volumes. Afterwards he provides a summation of the main themes elaborated in the book. Later he informs his readers on the distinctive components of the methodology pursued in the book and its various sources of data. Finally, he incorporates the evaluative judgements of eminent 'Ulemā' on its selected contents.

In the Conclusion the author records some observations regarding the method he pursued in the editing of the book under treatment and other techniques he employed in organising his research notes.

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(101)

**Author :** Ghāmdī, Aḥmad B. 'Atīya B. 'Alī, al.

**Thesis Title :** Al-Baiḥqī and His Standpoint on the Attributes of Allāh.

**Original Title :** البيهقي وموقفه من الإلهيات

**Date :** H. 1400 / A.D. 1980.

**Supervisor :** Dr. 'Abd Al-'Azīz 'Abd-Allāh 'Ubaid.

This dissertation seeks to present the position of al-Baiḥqī on the attributes of Allāh Almighty. It is oriented essentially to invoke the interests of the specialists, the scholars and the students of 'Aqida. Among the various reasons, noted in the Introduction, that motivated the author to select the topic for research, the most significant one is his personal interest in the area. As al-Baiḥqī is regarded as one of the eminent 'Ulemā' and his books are considered encyclopaedic works, writes the author, the readers will surely benefit from his scholarship. The present study reflects one dimension of al-Baiḥqī's vast knowledge.

Besides Introduction, the work contains two Parts and a Conclusion. Both these Parts are further divided into six and eight chapters respectively. Part One provides a recount of al-Baiḥqī's biographical narrative in all respects -- environmental setting, intellectual growth, his teachers and students, and his books. Particular attention has been given to his method of argumentation.

Part Two discusses the viewpoints of al-Baihqi on the attributes of Allah Almighty. The author focusses attention on al-Baihqi's distinct approach in affirming the Essence of Allāh, His names, Speech and Sight. He analyses as well the kinds of Allāh's Attributes as conceived by al-Baihqi. In particular, he mentions al-Baihqi's views on two kinds of such attributes -- the Rational and the Communicative.

The last important point he discusses is his observation on the notion of Allāh's creation of human needs, good or bad.

In the Conclusion, the author offers the following as significant:

1. In his approach of argumentation, al-Baihqi follows the method of the Orthodox 'Ulemā'.
2. Al-Baihqi's method of argumentation is the method suggested by the Qurān itself.
3. In reference to the two issues -- Rational Attributes of Allāh and His Sight -- al-Baihqi has concurred with the position maintained by the Orthodox 'Ulemā'.

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(162)

**Author :** Ḥamd, Aḥmad B. Nāṣir B. Muḥammad, Al.

**Thesis Title :** Ibn Ḥazm and His Standpoint on the Attributes of Allāh Almighty.

**Original Title :** ابن حزم وموقفه من الإلهيات

**Date :** H. 1400 / A.D. 1980.

**Supervisor :** Dr. 'Abd Al-'Aziz 'Abd-Allāh 'Ubaid.

The present study is an analysis of Ibn Ḥazm al-Zahri's position on the Attributes of the Almighty Allāh. The study is oriented to invoke the interests of the scholars and the students of 'Aqida. It contains its analyses in two parts which are followed by an instructive conclusion.

Part One provides the life background of Ibn Ḥazm in all respects--dynasty, birth, teachers, intellectual standing, students and books. Included in the treatment is the presentation of the general setting within which the genius of Ibn Ḥazm grew. The author has expounded three important dimensions of this setting, namely, political, social and intellectual.

**Part Two** discusses the viewpoints of Ibn Ḥazm on the Attributes of Allāh. These Attributes include as significant the Essence of Allāh, His Oneness, Physical Form, Disposition, Description, Names, Life, Knowledge, Power and Authority, Intention, Word, Audibility, Visibility, Face, Eyes, Hand and Sight. The discussion also includes the topic of Allāh's acts. Pertinent to this area the author examines Ibn Ḥazm's position on three sub-areas: Decision and Destiny, Guidance and Deviation, and the sending of the Prophets.

The conclusion sums up the position of Ibn Ḥazm on the attributes of the Almighty Allāh. The author offers this summation by comparing his position with the stand held by the **Ahl al-Sunnah**, and states that both the divergence and convergence of the viewpoints exist. **Ahl al-Sunnah's** belief that the Essence of Allāh cannot be described by any analogy is dissented by Ibn Ḥazm. Paradoxically, the latter concurs with the former on Allāh's Essence and the sure probability of His Sight by the Believers on the Day of Judgement.

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(103)

**Author :** Ismā'īlī, Muḥammad b. Idris, al .

**Thesis Title :** **The Philosophical Onslaught on the Educational Curricula of Egypt and Morocco During the Thirteenth and the Fourteenth Centuries Hijra.**

**Original Title :** الغزوالفكرى فى مناهج التعليم فى مصر والمغرب فى القرن ١٣/١٤ هـ

**Date :** H. 1400 / A.D. 1980.

**Supervisor :** Professor Muḥammad al-Ghazālī.

The 13th and 14th Hijra centuries represent a turning point in the history of education of both Egypt and Morocco. Under the spell of imperialism both these nations introduced innovations in the educational curricula operative for centuries. The present dissertation is an exposition on the subject.

As stated in the Introduction, the factors that motivated the author to select this subject for his doctoral dissertation are numerous. Two of these are, however, notable. The first is the closeness that it bears with the thesis which he offered for the M.A. Degree, namely, **The Invasion of Contemporary Thought: Some Aspects**. The second is the view of the author that both Egypt and Morocco represent, in the large part, the historical image of Muslim societies in various phases.



The dissertation comprises five parts which are further divided into nineteen chapters. The Introduction and the Conclusion make the total as twenty one.

Focussed upon Egypt, the first three parts analyse the impact of western imperialism on its educational system. The discussion examines the role played by the two leading powers: France and Britain. In evaluating the French role, the author brings to light the characteristic foundations of educational system prior to French occupation, the manipulation of this system by France after occupation, in a way that served her interests, the study programmes to France on scholarships of young Egyptian graduates and their underlying motives, the implantation of foreign institutions within to disrupt the Muslim faith, and the introduction of new modern secular oriented schools, as against al-Azhar, with least attention on Islamic studies.

The role played by British Imperialism was similar to that played by the French. The author indicates that the changes introduced by the British served best their interests. Similarly, the traces they left on the Egyptian educational pattern are of long standing character. Their military withdrawal since long has not ameliorated the situation.

Part Four, covering six chapters, examines the attempts of the imperialist nations in projecting wilfully the negative side of the Arabic language. It is needless to mention that Arabic is essential to the better comprehension of Islamic studies: the study of Arabic language was essential in the school systems operating in the country prior to the invasion of imperialism. Cogniant of this factor, the imperialist power brought about changes within the system. The new courses on Arabic Literature introduced were of obscene nature. The result was that the new generation became disruptive in thinking and character. Moreover, the subject of science was given undue priority over the subject of religious instructions.

Centered on Morocco, the fifth part examines the impact of the French colonialism on the educational system of Morocco. The discussion is given in five chapters. It gives a summary view on the characteristic foundations of the educational pattern prior to the French occupation, during the phase of the occupation and after it. A whole chapter is devoted to the comparative treatment of the common factors existing between the two models: Egyptian and Moroccan.

The concluding observations of the author reflect his deep concern for the re-introduction of the originality of Islamic idealism into our school systems. He also makes the following points of relevance:

1. The edifice of Islamic societies should be erected on the grounds of true faith and its essentials.

2. The Muslim girl must be given proper upbringing. For she carries formidable responsibility of social importance: the right nourishment of the emerging generation.

3. The educational curricula, currently in vogue among the Muslim countries, need to be reformed. These should be devised in a way that will enable the Muslim **Ummah** to repulse the challenges coming from our enemies. This should be done with reference to the two basic sources: the **Qurān** and **Sunnah**.

4. As the central support in the construct of the Muslim **Ummah**, the importance of **ʿAqida** should be stressed. All the channels of the modern information media should be mobilised in this direction. Equal attention should be given towards eliminating items which negate the spirit Islamic idealism from mass media now operating in Arab and Islamic countries.





# **PART TWO**

**AL-KITĀB**

**WA**

**AL-SUNNAH**



## A-- M.A. DEGREE THESES

(104)

**Author :** Ābid, Abd al-Ṣamad b. Bikr b. Ibrāhim.

**Thesis Title :** The Accountability and its Linkage with the Sharīa Duties As Viewed in the Light of Al-Qurān

**Original Title:** المسئولية وصلتها بالتكاليف الشرعية في ضوء القرآن الكريم

**Date:** H.1398/A.D.1978.

**Supervisor :** Dr. Muṣṭafa Amin al-Tāzi.

The Sharīa has enunciated a set of commands for the guidance of man. A Muslim *per se* is responsible to comply with such provisions. For this he will be held accountable to Allāh on the Day of Judgement. The present thesis discusses the subject within the context of **al-Qurān**. In the Introduction the author expounds the guiding propositions of the research. In summation, he states that the factor of accountability falls within the general framework of the duties that Allāh has imposed upon the human beings in all walks of life.

In the subsequent pages covering five parts and a Conclusion, the author sets forth a number of themes for the information of his readers. He examines first the nature and extent of accountability conceived by the non-Muslims in their social behaviour. Then he discusses the Islamic perspectives on the concept in four successive sections. The first section tends to identify the essential components of the concept: the accountability substance (a **Sharīa** command), the actor (a person) and the interrogating authority (Allah Almighty). The second elaborates the conditions, recognised in Islam, which determine the situation of accountability.

Pertinent to this discussion are sub-discussions on the genuine obstacles and the varying degrees of capabilities among different categories of the human beings in carrying the responsibility of Allāh's commandments. The third discussion reveals the different areas in which a man will be held accountable. These areas refer to his responsibilities towards Allāh, parents, wife, children, relatives, neighbours and the entire Muslim society. The

final discussion clarifies the problem of compensation -- positive or negative, granted to man upon the finalisation of his accountability process. The author identifies the grant of such compensation in two stages: pre-death phase and after-death life. Included in this discussion are passages on the inevitability of a recourse to repentance from sins and its link with the receipt of Divine Grace and bounties

In the Conclusion the author notes that the concept of responsibility in Islam differs from the notion of responsibility in man-made system. In the latter no one is questionable unless he has actually violated a specific law. In Islam, on the contrary, a Muslim is urged to train his inner consciousness in view of the position he holds as the vice-gerent of Allāh on earth. As Allāh is knowledgeable even to the vibrations of man's thoughts, man is advised to constantly check himself prior to his eventual questioning by Allāh.

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(105)

**Author :** 'Adwai, Muḥammad Kher.'

**Thesis Title :** The Lesson From the Story of Prophet Mūsa as Given in the Quran.

**Original Title:** العبرة من قصة موسى في القرآن الكريم

**Date:** H.1400/A.D.1980

**Supervisor:** Dr. Al-'Ajmi Damnhuri Khalifa

Prophet Mūsa is one of the eminent Prophets of Allāh. His narrative contributes to build the strength of Imān. That is why the Qurān has repeatedly recounted the events of his life. Based upon such recounts the present study has attempted to offer constructive lessons for the Muslims. It is the significance of the subject that has influenced the author to select the topic for research. He has elaborated the point in the Introduction.

Beside Introduction, the study consists of four parts and a Conclusion. All these parts are further divided into numerous chapters. The latter incorporate at first the generalisations of theoretical nature. The author identifies in general the concept of lesson as derived from the Qurānic stories. He amplifies its various classifications. Then he comments on the nature of the story of the Prophet Mūsa in all perspectives - its meanings, themes, objectives, components; characteristics, and the traces of falsehood entered through the accounts current among the Jews.

Later, he analyses the books that record the **Quranic** stories in general and the story of Mūsa in particular.

The preceding treatment have paved the setting within which the author records the **Quranic** account of Prophet Mūsa's life events. In order to illuminate the account he notes at first the prevalent conditions preceding the advent of Prophet Mūsa. The subsequent narrative begins from his birth. It includes almost all events of note -- growth, fleeing to the city of Madyan, upbringing under the care of Prophet Shu'aib, marriage, raising the sheep herd, receiving the prophethood mission, the call of guidance to Pharaoh, the refusal of the latter and his consequent drowning in the river Nile, and the wandering of the Banu Israel in the desert of Sinai.

The Conclusion records the inferences derived from the life events of Prophet Mūsa. In particular, it states the impact of certain experiences of his life on his upbringing.

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(106)

**Author : Aḥmadi, Sālim b. Mas'd, al.**

**Thesis Title : The War and Truce Diplomacy of the Illustrious Prophet (ṣallallāhu-'alaihi wa-sallam) in Sura al-Fateḥ.**

**Original Title:** سياسة الرسول صلى الله عليه وسلم في الحرب والمهادنة

**Date:** H.1398/A.D.1978.

كما تصورها سورة الفتح.

**Supervisor:** Dr. Muḥammad Abū Shahbah.

Based upon the contents of the Sura **al-Fateḥ**, the present thesis presents the diplomacy of the illustrious Prophet (ṣallallāhu-'alaihi wa-sallam) pursued in resolving the problems of war and peace.

Unlike the general pattern followed in research studies, the present author has adopted a distinct methodological approach. He has ignored the division of his thesis into various sections and sub-sections. Alternatively, he enumerates a host of themes derived from Sura **al-Fateḥ**. Then he discusses each of these themes at length and in a systematic order.

First, the truce of Ḥudaibia is referred to by Allāh Almighty as the decisive victory. The author supports it with the tangible results that followed eventually. Second, a glad tidings was given to the Prophet on the eve of the Ḥudaibia that Allāh has forgiven all his omissions of the past and the future. Third, the Sura **al-Fateḥ** reflects the tone of indignation directed against the hypocrites and the non-believers. Fourth, the



diplomacy of the illustrious Prophet (ṣallallāhu‘alaihi wa-sallam) in regard to the hypocrites who did not join him during the year of Ḥudaibia is well known. The category of such hypocrites remained active behind the scene during the year of Ḥudaibiya. Fifth, the pleasure of Allāh Almighty with the Believers who took the oath of allegiance to the Prophet under the shade of the tree at Ḥudaibiya was publicly announced. Sixth, glad tidings was served to the Believers for their future entry to the Mosque of Ḥaram. The author shows the actual timings of their entry as revealed by history. Seventh and the last, Allāh described the twin quality of the Believers in regard to their mutual interactions and towards the non-Believers: among themselves, they are very kind to each other; towards the non-Believers in war situations, they are the toughest people.

In the end, the author has offered the following conclusions of his study:

1. After establishing the Islamic state in Medina, the Holy Prophet (ṣallallāhu‘alaihi wa-sallam) first paid attention towards internal policy. He tried to build the **Ummah** on principles which he offered to the mankind for their guidance.

2. The Truce of Ḥudaibia is considered a victory more decisive than the victory that followed the armed combat. For this victory provided an opportunity to the various tribes to enter Islam in vast numbers. History proves that the number of converts to Islam during the two years following Ḥudaibiya was far more than the total number in the preceding nine years.

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(107)

**Author :** Ali, Abi Bakr b.

**Thesis Title :** The Reported Ahādith of Abi Bakrah in The Masnad of Imam Ahmad.

**Original Title :** مرويات الصحابي، أبي بكره رضى الله عنه في مسند الإمام أحمد

**Date :** H. 1399 / A.D. 1979.

**Supervisor :** Dr. Muṣṭafa Amin al-Tāzi.

The present thesis is an editorial task on the collection of the ahādith narrated by a saḥābi, Abi Bakrah (May Allāh be pleased with him). This collection finds its record in the **Masnad** of Imām Ahmad bin Ḥanbal.

The researcher asserts that in undertaking the project, two major factors have influenced him. The first is his deep love for the **Sunnah** of our illustrious Prophet (ṣallallāhu-ʿalaihi wa-sallam); and the second is his deep-seated conviction that the **Sunnah** constitutes a pivotal role in the life of the Muslim **Ummah**.

The actual task is initiated with biographies of three important personalities: Imām Qaṭiyi, Imām Aḥmad bin Ḥanbal, and Imām ʿAbd-Allāh b. Imām Aḥmad. These biographies are comprehensive in all respects, including information on their life backgrounds, environmental settings, teachers and publications.

The preceding accounts led the researcher to rearrange the reported **aḥādith** of Abi Bakrah. The author has followed the order of **Fiqh** classification as attempted by the different **Mohādithin**. Then he has scrutinised the authority of the chain of reporters who have narrated the recount of Abi Bakrah. In the last part of these scrutinies, he has given his conclusive judgements. Unlike many others, his judgements are relatively moderate and balanced. Later, he checked the sources of all the **aḥādith** under study, and presented results on the relative strength or the weakness of such **aḥādith**.

As the final part of this exercise, the researcher has offered the conclusive lessons derived from all such **aḥādith**. Based upon the latter he has also presented the teachings of Islam on manners to be observed in social behaviour. In this task he has utilised the various commentaries on **aḥādith**.

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**Author :** ʿAtique, Muḥammad Ṣaleḥ, al.

**Thesis Title :** The Approach of Qurān and Sunnah towards Protecting the Human Honour from Adultery and its Determinants.

**Original Title:** منهج القرآن والسنة في حماية العرض من الزنا ودواعيه

**Date:** H.1399/A.D.1979.

**Supervisor:** Dr.Muṣṭafa Amin al-Tāzi.

The moral protection of the Muslim **Ummah** is one of the important objectives that Islam has sought. Based upon the teachings of **Qurān** and **Sunnah**, it has employed an articulate approach to purify the Muslim society from shameless acts. The present study provides an exposition of

this approach which reflects four perspectives: conceptual, moral, legal and operational. Each of these perspectives is elaborated in separate parts.

The Preface and the Introduction give information on pertinent historical background. The Conclusion contains the author's personal observations.

In reference to the historical background of the subject, the author informs the readers about the practices prevailing among the "People of the Scripture" and the "People of Darkness" in stemming the immoral behaviours.

The conceptual perspective of the study contains words of explanation on such terms and notions as obscenity, "sickness of the heart", veil, and travel of a woman with a man not permitted in Islam. The discussion is illuminated with record of the opinions of the Ulemā.

The moral aspect of the study states the etiquettes that Islam has taught to ensure soundness. A visitor, before entering the home he intends to visit, must seek the permission of its dwellers. A Muslim should lower his eyes, avoid the company of a stranger woman in travel and in solicitude. These are some illustrations that the author has explained.

The legal aspect of the study unfolds the measures and provisions on the offences of fornication, adultery and rape. It states the methods employed in ascertaining the proof of the offence committed. Furthermore, it brings to light the **ḥad** action executed on the offender, with pertinent details, in different situations: male, female, virgin and non-virgin. Finally, it informs the readers of the philosophy in stemming the immoral acts.

The operational perspective of the thesis reveals the practical steps which Islam has suggested to end the likely disaster of a family honour. One of these as well expounded in this exercise, is **liān** (the sworn allegation of adultery committed by either husband or wife before judge). The author states its various forms, and the verdict of the Judge in the event of refusal by one of the spouses from taking the oath of **liān**.

The Conclusion records the personal observations of the author. The following are significant:

1. In conversing with a stranger man, a Muslim woman should avoid soft speech. For the latter could serve as an inducement to a "sick-hearted" person.

2. The exposure of a woman and her facial decoration, and the male-female mix-up are such determinants that can lead to the commission of adultery.

3. The veil and the covering of the prescribed parts of the body is a duty incumbent upon each Muslim woman.

4. The acts of divorce and silence are better than the step of **liān**. For Islam aspires to see the dignity of a family life intact. However, **liān** may be used as a last resort in an inevitable situation: if a husband denies the attribution of a child in his wife's womb towards himself.

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**Author :** 'Aufi, Mū'awadh b. Bilāl, al.

**Thesis Title :** Abū Dāūd al-Sajastāni and His Contributions to the study of Hadith.

**Original Title:** أبو داود السجستاني وأثره في علم الحديث

**Date:** H. 1400/A.D.1980

**Supervisor:** Professor Sayyid Aḥmad Ṣaqr.

The present thesis seeks to examine the eminence of Abū Dāūd al-Sajastāni as a **Mohadith**. In order to accomplish this task the author presents the background of al-Sajastāni as an intellectual and demonstrates the services he rendered to the area of the **Hadith** studies.

The most impelling determinant motivating the author in selecting the present project is purely academic. The author has an abiding interest in unfolding various perspectives on the scholarship of Abū Dāūd al-Sajastāni. The work is oriented to enhance the comprehension of the students and the scholars on **Hadith**.

In addition to the Introduction and the Conclusion, the work contains three parts. Part one outlines the general environment in which the growth of al-Sajastāni took place. In presenting this environment, the author mentions all aspects of pertinence -- political, intellectual and social. He also informs his readers of the ancestral lineage of al-Sajastāni, his moral standard and the admiration he won from the 'Ulemā.'

Part Two sums up the background of al-Sajastāni as an outstanding scholar. The author discusses his intellectual background, teachers, teaching record, devotion to research, and the role he played in the spread of learning in Baghdad.

Part Three records the contributions that al- Sājastāni has made in the area of **Ḥadīth** studies. The author pinpoints the books that Abū Dāūd wrote on various topics of **Ḥadīth**. He also records the titles of all his works both available and lost. In regard to his **Ḥadīth** approach, he tells us about his position on **Ḥadīth al-Mursal**, **Ḥadīth al-Dhāif**, evaluative criteria of the **Ḥadīth** reporters, and the categories of the reporters in terms of their authority and strength.

In the Conclusion, the author notes the following inferences:

1. Abū Dāūd had a paramount interest in the area of **Ḥadīth** studies. Throughout his life he kept himself in touch with different types of learnings.
2. Abū Dāūd has indeed reached the point of **Ijtihād**. He was not the follower of another school.
3. In the defence of the **'Aqida** in Islam, Abū Dāūd's contribution is indeed considerable.

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Author : 'Azim, 'Abd-al-'Alim, al,;

Thesis Title : A Balanced Assessment of Ahadith Mentioning Mehdi.

Original Title : الأحاديث الواردة في المهدي في ميزان الجرح والتعديل

Date : H.1398 / 1978.

Supervisor : Dr. Muḥammad Muḥammad Abū Shahba.

This research is oriented to put in right perspectives the concept and belief in Mehdi. It seeks to answer two basic questions: whether or not the doctrine of Mehdi is true? If it is true, to what extent should it be believed? In an attempt to answer these questions the researcher has undertaken to scan through the multifarious **'Aḥādith** reports on the subject. He has then selected the most accurate reports. Based on this selection he has come up with his findings.

The main objective of the present research is to provide the correct information on the doctrine of Mehdi. As the doctrine is inextricably linked with the Muslim Faith, the ultimate goal is to see the latter on solid foundations.

In addition to the Introduction and the Conclusion, the work incorporates its findings in three major parts. In Part One an introductory discussion is provided. It elaborates such themes as the notion of Mehdi,

its history, opponents of the notion, the opinions of various sects, and the writings about the subject. Part Two records authentic **ahādith** and other reports of the **ṣahāba** (the Companions of the Prophet). These elucidate the subject of Mehdi both explicitly and implicitly. Part Three also contains a clear exposition of **ahādith** and other reports of the **ṣahāba** on Mehdi. This set of record, however, contains reports of either **dhaif** (weaker authority and or of **Mudū** (fabricated) character.

In the concluding chapter, the author presents the following important findings:

1. The prospective advent of Mehdi and his Caliphate during the last days is a proven fact. It is confirmed by **Ṣahih** and **Hassan ahādith**.

2. Based upon the authentic **ahādith**, it may be stated that the names of both Mehdi and his father coincide with the names of the Holy Prophet (sallāhu'alaihi wa-sallam) and his father.

3. The verdict of history shows that the doctrine of Mehdi has, at times, been manipulated in the past. Misguided elements have used it to serve their wishful ambitions -- personal glory and political power. The example of Mukhtār b. 'Ubaid al-Thaqfi is revealing. For personal pursuits, he claimed that Muḥammad b. al-Ḥanafiya was Mehdi.

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**Author :** Bāqāzi, Sāid'Umar Sālem.

**Thesis Title :** Banū al-Nadhīr As Presented in Sūra al-Ḥashr.

**Original Title:** بنو النضير من خلال سورة الحشر

**Date:** H.1399/A.D. 1979.

**Supervisor:** Dr. Al-'Ajmi Damnhuri Khalifa.

Based upon the contents of Sūra al-Ḥashr, the present study examines the pattern of interactions between the Muslims and the Banū al-Nadhīr, an important Jewish tribe of Medina. The study offers lessons which may guide the prospective strategy of the future Muslim statesmen in dealing with the Jews.

The research contents of the study are contained, in the large part, in its three chapters which are preceded by a Preface and an Introduction and followed by a Conclusion. As explained in the preface and the introduction, the opening pages seek to illuminate two aspects of the problem, the history of the Jews of Medina and the general setting within which the

revelation of the **Sūra al-Ḥashr** took place. The latter is illuminated with pertinent **aḥādith**, and the sayings of the **ṣaḥāba** and **Tābiyēen** (the successors of the **Ṣaḥāba**). As an integral constituent of this setting the author explains the relationship that this **Sūra** maintains with the **Sūras** preceding it.

This background analysis leads the author to his central discussion which is set forth in a few well organised sub-sections. The first and the foremost is the commentary of **Sūra al-Ḥashr**. In this exercise, the author has relied heavily on the famous books of **Quranic Commentaries**. The second is the conflict that took place between the illustrious Prophet (ṣallallāhu‘alaihi wa-sallam) and the **Banū al-Nadhir**. The third concerns the **Fai** (the booty surrendered by the enemies without armed fighting) and its various injunctions of juristic nature. The fourth pertains to the cutting of the palm trees of the **Banū al-Nadhir** at the command of the Prophet and its various explanations. The fifth concerns the exiles of the **Banū al-Nadhir** from Medina. Prior to their leaving Medina, the study uncovers, the Jewish tribe damaged their houses. The sixth is the treatment of **Sūra al-Ḥashr** on the subject. The seventh and the last is the similarity that exists between the Jews and the hypocrites.

The Conclusion records the following inferences of salient character:

1. The Jewish animosity towards Islam is old. In fact, it has originated since the inception of Islam.
2. The support granted by Allāh to the Believers takes many forms. Out of these two are significant. The first is the impact of awe and ferocity of the Muslims inculcated in the heart of the enemies. The second is the dispatch by Allāh Almighty of a force constituted from His angels.
3. Islam enjoins upon the rich to support the needy with their wealth.

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**Author : Dailmi, ‘Abd al-Wahāb Luṭf Zaid, al.**

**Thesis Title : Some Indicators of an Islamic Society as set forth in Sūra al-  
Aḥzāb.**

**Original Title : بعض معالم المجتمع الإسلامى من سورة « الأَحْزَاب »**

**Date : H. 1398/ A.D. 1978.**

**Supervisor : Dr. Muḥammad al-Ṣādiq ‘Arjūn.**

Based on the contents of **Sūra al-Aḥzāb**, the present study reveals some factors indicating the distinctive components of an ideal Islamic society. The reasons that prompted the author to select the topic for research are, in a sense, exploratory. It is his firm conviction, he says in the Introduction, that **Sūra al-Aḥzāb** contains certain wealth of information conducive to the formation of the required Islamic society. This wealth needs to be pooled. The present study is an attempt in this direction.

In the presentation of the subject under treatment, the author concentrates upon the contents of **Sūra al-Aḥzāb**. He then offers the postulates relative to an Islamic society that Allāh has directed us to create. These may be recapitulated as follows:

1. The **Sūra** sets out a summary design on the basic foundations of an Islamic society.
2. It directs the Believers to keep their eyes solely towards Allāh, and avoid depending on others as was the practice in the Dark Age.
3. It explains the high standing of the Prophet (ṣallallāhu‘alaihi wa-sallam) in relation to the Believers. Also, it indicates the respectable position that his wives hold.
4. It stresses the importance of honouring the rights of the relatives.
5. It affirms that the central “call” of all the prophets is the same.
6. It reminds the Muslims of Allāh’s bounty of victory bestowed upon them in the battle of **Al-Aḥzāb**, and the humiliation thrust upon the hypocrites.
7. It indicates the honours and rewards that the true Believers will achieve, and that the promise of such honours is firm.
8. It exposes the deceptive role of the Jews of the Bani Qureza, and states that conspiracy is ingrained in the very nature of the Jews.
9. It gives useful lessons on the upbringing of the Muslim women as ideal good Muslims and as mothers of good Muslims.
10. It highlights the narratives of certain righteous figures as models in Islamic society.

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**Author :** Far‘aq, Asmā Umar Hassan.

**Thesis Title :** Patience in the Light of al-Qurān and al-Sunnah.

**Original Title:** الصبر في ضوء الكتاب والسنة



**Date: H.1399/A.D.1979**

**Supervisor: Dr. Muhammad Abū Shahbah.**

This thesis is a study on the importance of "Patience" in the light of **al-Qurān** and **al-Sunnah**. It seeks to inspire the Believers to stand true to the spirit of patience in practical life. In the Introduction, the author explains the reasons that prompted her to select the topic for research.

The most important of these reasons, asserts the author, is the importance of patience in playing a creative role in the lives of both the individuals and the societies. Besides the Introduction, the study is divided into four Parts, which are further divisible into fourteen chapters altogether. The Conclusion is a useful addition.

As incorporated in this study, the research contents reflect a four-fold discussion. The first, provided in Part One deals with patience as a core to the morality-piety structure as envisaged in Islam. The discussion is enriched with quotes from relevant **ahādith**. The second, given in Part Two, concentrates on the meaning of patience and its reality. The author explains the connotations surrounding the term "patience" and the special attention given to it in the **Qurān** and the **Sunnah**.

The third incorporated in Part Three discusses patience under three classifications. The first is explicable in terms of human potency -- strength vs. weakness. The second is in conformity with various kinds of **Sharia** injunctions, and the third is situational -- physical vs. monetary.

The last part of the study contains the last important discussion: the kinds of patience obligatory in Islam. The author sums them up into three types: patience in obedience (implying steadfastness), patience against falling in sin (meaning self-restraint), and patience against afflictions (denoting constancy). As a concluding note of this discussion, the author observes that true patience in Islam is another manifestation of true gratitude towards **Allāh**.

In the Conclusion of the study, the following points are noted:

1. The virtuousness underlying patience is this: patience assists the Muslims to live a life of contentment in this world. Obviously, this is unshared by the non-Muslims.
2. Patience is an intimate companion of piety: both elevate the moral standard of the Believers.

**Author : Filmbān, Ḥusnain Muḥammad Ḥusnain.**

**Thesis Title : Sufyān al-Thuri as a Moḥadith.**

**Original Title: سفیان الثوری محدثا**

**Date: H.1398/A.D. 1978**

**Supervisor: Dr.Al-Ḥusaini 'Abd al-Majid Ḥāshim.**

The present study presents the contributions of an eminent **Moḥadith**, Sufyan al-Thuri. The study is oriented to serve the interests of the students of **Hadith**.

Divided into two broad sections, the study contains as many as eight chapters including the Introduction and the Conclusion. As background to the central subject, it begins with introductory remarks on Sufyan al-Thuri. According to the author, Abu Sufyan al-Thuri was a **Moḥadith** of outstanding reputation in many respects: he was a notable critic in **ḥadith** area studies, a jurist and an authority in opinions.

These introductory remarks have prompted the author to present the biographical sketch of Sufyan al-Thuri in all facets -- family background, his distinctive qualities, line of **'Aqida**, and demise. Then he elaborates the background and the contributions of al-Thuri as a scholar on **ḥadith**. Almost all relevant points are dealt with: Sufyan al-Thuri's intellectual growth and intellectual associates, his methodology in accepting **ḥadith** reports, impact on the preservation of **ahādith** opinions on terminology used in **ḥadith** area studies, critical approach evaluating either the authenticity of a **ḥadith** or the reliability of its reporters, and his approach towards the basic rules operative in identifying the authority of a **ḥadith** as **Ṣaḥīḥ**, **Ḥassan**, **Dhā'if** or **Maqūf**. This discussion led the author to note the works of Sufyan al-Thuri. He has used the occasion to mention his teachers and his students as well.

The Conclusion records the following results of the study:

1. Sufyan al-Thuri is counted among the foremost Kufic reporters on **ḥadith**.
2. He has prepared numerous works on **ḥadith**. This has enhanced his reputation immensely. Precisely for this reason, he is regarded as one among the group of **Moḥadithin** who have served to preserve the **ahādith**.
3. In view of his services to preserve **ahādith**, Sufyan al-Thuri deserves to be called "Amir al-Mūmineen Fil Ḥadith".

**Author : Ghazala, Muḥammad Ḥilmi Maḥmūd, Abū.**

**Thesis Title : The Commentary of the Qurān: Rational and Textual Perspectives.**

**Original Title: التفسير بين الرأي والأثر**

**Date: H.1398/ A.D.1978.**

**Supervisor : Dr. Al-Shaikh Muḥammad Muḥammad Abū Shahba.**

The present study is a pioneer attempt on the kinds of **Quranic** commentaries written as yet. Broadly speaking, these are bi-dimensional: rational and textual. The study is designed to serve as an exercise for the specialists.

Like other research works, this study is also divided into different sections. In brief, it consists of an Introduction, three parts, and a conclusion. The Introduction and the three parts are further divided into many sub-sections.

The discussion given in the Introduction is essentially of preliminary nature. In substance, it sheds light on the meanings of the twin terms: **tafsir** (commentary) and **tāwil** (interpretation), highlights the value of the **Quranic** commentaries, and stresses the need of the mankind, for the purpose of guidance, to gain right understanding of the **Qurān**.

As incorporated in the three parts of the study, three main themes are elaborated. The first, concentrating on the **Quranic** commentaries of the textual character, is expounded in Part One. The author brings to focus the concept underlying the theme, the opinions of the '**Ulemā**' regarding the commentaries of the **Ṣaḥābah** (the Companions of the Prophet), the virtues of the **Quranic** commentaries, eminent commentators of Makkah and Medina from both the **Ṣaḥābah** and the **Ṭabiyyeen** (the successors of the **Ṣaḥābah**), and finally, a select list of outstanding commentaries of textual nature. The discussion includes passages on the fabrications inserted on works of commentaries, which were manipulated by the Orientalists in a bid to project an undignified image of Islam.

The **Quranic** commentaries of the rational orientation constitute the central theme of Part Two. The discussion begins with brief remarks on the concept underlying the theme and the phases of its origin. It then notes the pertinent opinions of the '**Ulemā**', the difference between the commendable interpretation and the condemnable interpretation, the sources and

the studies necessary for the interpreter to mature in, and a select list of outstanding commentaries of the rational type.

The third and the last part of the study expounds the final theme: the **Quranic** commentaries of the mystic nature. The discussion includes the illuminating opinions of the 'Ulemā.' It also amplifies the meanings of **Gharib al-Tafsir** (the commentary on points of unusual or uncommon character). The latter are illuminated with striking examples.

In the end, the author notes the following:

1. In nature, the **Quranic** commentaries are divisible in two broad categories -- textual and rational. The most fascinating commentary of textual type is one which tends to explain the **Qurān** with reference to the other texts of the **Qurān**.

2. Some of the schools have paid no attention to make distinct the two kinds of interpretations attempted in **Quranic** commentaries: commendable vs. condemnable. The subject needs urgent attention and exhaustive treatment. This would assist in saving our rising generations from falling into confusions and deviations.

3. Some of the commentaries of mystic nature are replete with mysteries of unreal character. Such commentaries produce a distorted image of Islam and thereby serve the designs of the enemies of Islam. As such, there is a dire need to purify the books on **Quranic** commentaries from this kind of recorded mysteries and then to remanifest intact the originality of Islam.

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**Author :** Hādi, Hilmi Kāmil Asad Abd, al.

**Thesis Title :** An Edition of "al-Nāsikh wal Mansūkh" By Imām Abi Mansūr 'Abd al-Qāhir b. Tāhir b. Muḥammad al-Baghdādi.

**Original Title :** الناسخ والمنسوخ، تصنيف الإمام أبي منصور عبد القاهر بن

**Date :** H. 1400 / A.D. 1980.

طاهر بن محمد البغدادي

**Supervisor :** Dr. Muḥammad al-Sādiq 'Arjun.

The present research is an editorial work on the notable Manuscript of Imām Abi Mansūr 'Abd al Qāhir b. Tāhir b. Muḥammad al-Baghdādi: **al-Nāsikh wal Mansūkh**. The reasons that prompted the researcher to undertake this exercise is amply stated in the Introduction. In brief, the reputation of the Mss. on the subject of **al-Nāsikh** and **al-Mansūkh** attracted the attention of the researcher.

In addition to the Introduction and the Conclusion, the contents of the research are given in four discussions. Briefly, the latter indicate the importance of the Mss. under treatment, and provide exhaustive biography of Imām Abi Mansūr ‘Abd al-Qāhir b. Ṭāhir b. Muḥammad al-Baghdādi. The biography contains all the relevant components: the dynasty, school of thought, teachers and students, his position as a scholar, his books and his demise.

In addition, the researcher confirms the authorship attribution of the given Mss. to al-Baghdādi. Furthermore, he depicts the characteristics of the Mss. and mentions the number of its available copies. Finally, he expounds the approach that the author of the Mss has pursued in the presentation of his subjects.

The preceding discussions are supplemented by editorial comments of the researcher. He then offers his observations in the conclusion as follows:

1. The knowledge of the stipulations of **al-Naskh** and **al-Mansūkh** orientation is indispensable for the judge, the Mufti and the commentator of the **Qurān**.

2. The most appropriate definition offered on the term **Naskh** is precisely this:

In Shari‘a, the latest injunction will be considered for operational purposes. As such, this would render the earlier provision of identical nature inoperative.

3. The examples of **al-Naskh** injunctions may be noted from the verses of the **Qurān** on the subject of heritage.

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Author : Ḥamidhi, ‘Abd al-Rehman ‘Abd al-‘Aziz, al.

Thesis Title : The Marvels in the Qurān.

Original Title : خوارق العادات في القرآن الكريم

Date : H. 1400 / A.D. 1980.

Supervisor : Dr. Muḥammad ‘Abd al-Mun‘ayem al-Qiyi.

Among the multiple subjects dealt with in the **Qurān**, the marvels of the righteous figures are noteworthy. In orientation such marvels are bi-dimensional: Prophetic miracles and the **karamāt** (the acts of the wondrous nature) of the saintly persons. The present thesis is an exposition on the

subject. As summed up in the Introduction, two considerations prompted the author to select the topic for research. The first is his concern to offer a candid view on a Prophetic miracle, **mujiza**, by making it distinct from **karāma**, magic and scientific invention.

The second is his interest to attract the attention of the readers to the lessons that stem from the miracles of the Prophets.

In addition to the Introduction, the study contains a Preface, three parts and a Conclusion. All the three parts are further divided into various chapters and sections.

In brief, three main discussions are amplified in the study. The first, incorporated in Part One, is a general survey on the various kinds of the marvels. At first, the author explains the different connotations surrounding the notion. Then he offers the distinctive characteristics of a Prophetic miracle and the **karāmat** of the saintly persons. Later he explains the difference between a Prophetic miracle and other kinds of the marvels -- **karāma**, magic and a scientific invention.

The second main discussion, dealt with in Part Two, presents the miracles of the Prophets. It is further divided into two sub-sections. The first recounts the **Quranic** exposition on the miracles of the past Prophets. The author deals with three Prophets - Prophet Ṣāleḥ, Prophet Mūsā and Prophet Jesus. As examples he notes the significant miracles of the Prophet Mūsā and Prophet Jesus. The miracles of the former were displayed through rod, hand lightening, storm, locusts and frogs. Comparably, the miracles of the latter were manifested through the creation of birds, the healing of the blind and the person afflicted in leprosy, the revival of the dead, and the descending of the dinners from the heavens. The second sub-discussion of the running discourse concerns the miracles of our illustrious Prophet (ṣallallāhu‘alaihi wa-sallam). Among his multifarious miracles, the author expounds only two: the **Qurān**, and the cracking of the moon.

The third and the last main discussion provided in Part Three gives the **Quranic** record of the **karamāt** of the pious persons. The discussion is further divided into three sub-sections. The first contains the **karamāt** of Mary -- the coming of sustenance from invisible means, and the appearance of her pregnancy. The second notes the **karamat** of the “people of the cave” (**al-kaḥaf**). The third recounts the narrative of a companion

of the Prophet Sulaymān. This narrative unfolds his **karāma** in presenting the throne of the Queen of Sheeba.

In the Conclusion the following results of note are summed up:

1. All the various kinds of marvels, whether Prophetic miracles or **karamāt**, represent the manifestations of Allāh's Discretion. Man, **per se**, has no control in the actualisation of such marvels.

2. The miracles of the Prophets maintain superiority over the **karamāt** of the pious persons. For the former represent mostly the responses to the challenges posed by the non-believers.

3. The magic is not considered a marvel. For it is linked with a specific branch of learning. In other words, any person can learn it and later practise it. Accordingly, there is absolutely no connection between magic and a miracle.

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**Author :** Ḥamū, 'Abd al-Moḥsin Qāsim al-Ḥāj.

**Thesis Title :** Prophet Yunus and His Mission in the Contexts of al-Qurān and Sunnah.

**Original Title:** يونس عليه السلام ودعوته في ظل القرآن والسنة

**Date:** H.1400/A.D.1980

**Supervisor:** Dr. Muḥammad 'Abdul Muḥyem al-Qiyi.

This thesis presents the life and the mission of Prophet Yunus. The presentation is made within the contexts of the two principal sources: **al-Qurān** and **al-Sunnah**. As incorporated in the Introduction, the purpose of the research is to inspire the **Imān** of the Believers, and to inculcate in them a drive to follow the conducts of Allāh's prophets. Besides the Introduction, the thesis contains two Parts and a Conclusion. Both these parts are further divided into three and two chapters respectively.

Based on the information given in **al-Qurān** and **Aḥādith**, Part One presents the biography of Prophet Yunus. Special attention is given to his distinctive qualities as a Prophet of Allāh. Part Two explains the mission of Prophet Yunus and reveals three aspects of this mission: fundamental bases, methodology and the lessons of instructive nature.

In providing detailed discussions relative to the study, the author has scrutinised all reports of the Isrealite orientation on the subject, selected the authentic reports, and rejected the fabricated ones.

In the Conclusion, the author records the following observations:

1. The style of the **Qurān** in narrating a story is profoundly effective in guiding the humanity towards the righteous path.

2. In order to gain the reality of the conduct and morality of the Prophets, both the **Qurān** and the **Sunnah** are the most authentic and useful sources.

3. It is advisable that a sufficient number of teachers and educators, who are able to teach the **Quranic** stories, are prepared. For the **Quranic** stories have a tangible impact on the right upbringing of the emerging generations of the Muslims.

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**Author :** Ḥāzmi, 'Iwadh 'Atqi S'ad, al.

**Thesis Title :** Yahya b. Saeed al-Qaṭṭan as a Mohadith and a Critic.

**Original Title:** يحيى بن سعيد القطان محدثا وناقد

**Date:** H.1399/A.D.1979.

**Supervisor:** Dr. Muḥammad al-Ṣādiq Ibrahim Ārjūn.

The present volume brings to light the study of an eminent **Mohadith**: Yahya b. Saeed al-Qaṭṭan. Special attention is given to the analysis of the approach he has pursued towards **Ḥadith**. The study is oriented to enhance the understanding of the specialists.

In the Introduction the author explains the reasons that motivated him to work on the present project. It was his long-standing hope, he writes, that readers of **Ḥadith** will surely profit from the scholarship of Yahya b. Saeed Al-Qaṭṭan. Based upon this hope, he has ventured to present some glimpses of Yahya's scholarship. In addition to the Introduction, the study consists of two parts which are further divided into five and four chapters respectively. As the last chapter, the Conclusion contains inferences of instructive nature.

The entire discussion centers on two points. the background of Yahya b. Saeed Al-Qaṭṭan as a **Mohadith**, and his approach towards **Ḥadith**. In presenting the background, the author mentions all aspects of pertinence with special reference to al-Qaṭṭan's scholarly standing among the 'Ulemā.'

As to al-Qaṭṭan's approach towards **Ḥadith**, the author explains his viewpoints on the understanding of a **Ḥadith** report, the **Ḥadith** reports



transmitted by **Ahl al-Bidā** (the innovators), **Hadith al-Mursal**, and the **Ilal al-Hadith** (imperfections noticeable in the reports of **Hadith**). Linked with the general approach towards **Hadith** is al-Qaṭṭān's specific approach to criticism. Relative to the latter, the study incorporates al-Qaṭṭān's critical opinions on the reporters of the **Hadith**, the words used by him in criticism, and his standing as a critic in the **Hadith** area studies.

The following inferences of instructive nature are presented in the Conclusion:

1. Al-Qaṭṭān is considered as one of the teachers of Imām Ahmad b. Hanbal.
2. A **Hadith** report, falling in the category of **al-Rawaya bil māni** (the meaning of a **Hadith** text), has a special status in the judgement of al-Qaṭṭān. Only 'Ulemā' of eminence are permitted to transmit such a report.
3. To al-Qaṭṭān, the transmission of a text of **Hadith al-Mursal** of a **thiqa** reported is acceptable. If the reporters of **thiqa** (trustworthy) quality are non-existent, the reports of **Hadith al-Mursal** will be unacceptable.

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Author : Hāzmi, Sulēmān Ubaid, al.

Thesis Title : Imām al-Zuhri as a Moḥadith.

Original Title: الإمام الزهري المحدث

Date: H.1400/A.D.1980.

Supervisor: Dr.Muḥammad B.Muḥammad Abū Shahba.

The present work brings to light the study of an eminent scholar on **Hadith**: Imām al-Zuhri. It is oriented essentially to serve the interests of the students on **Hadith**.

Like other research works, it is also divided into different sections: it contains an Introduction, three parts and a Conclusion.

The subject under treatment comprises three aspects. The first given in Part One presents the general background of Imām al-Zuhri. The author discusses at first the environmental setting, political, social and intellectual, within which the genius of al-Zuhri grew and developed. Then he offers notes on his biography from all perspectives: ancestral background, birth, growth, intellectual development, fervidness to devotional rituals, piety, faith and demise.

The second aspect is amplified in Part Two. It discusses the background of al-Zuhri as a scholar and a **Mohādith**. Included in this discussion are the details of the stages of his intellectual growth, his teachers, memory, fast understanding, students, experience as a judge, and some of his opinions pertaining to jurisprudence. Also discussed are the collection of his reported **ahādith**, standing as a **Mohādith**, and the 'Ulemā's evaluation of his ranking in the **Hādith** area studies.

The third and the last aspect is expounded in Part Three. It notes the contributions made by Imam al-Zuhri towards the advance of **Hādith** studies. This discussion is preceded by the background survey of the compilation work on **Hādith** during the times of the Holy Prophet, his Companions and the **Tabiyeen**. The author then reveals the concrete contributions made by Imām al-Zuhri. Also, he explains the relationship of the Imām with the Umayyads, which contributed positively towards his works on **Hādith**.

The Conclusion records no results of tangible nature. The author simply includes in it the words of commendation of the different 'Ulemā' pertinent to the scholarly calibre of Imām al-Zuhri.

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**Author:** Humaid, 'Afāf 'Abd al-Ghafūr.

**Thesis Title:** Al-Baghawi and His Approach towards Quranic Commentary.

**Original Title:** البغوى ومنهجه فى التفسير

**Date:** H.1400/ A.D.1980

**Supervisor:** Dr.Aḥmad 'Umar Hāshim.

The present thesis seeks to analyse the approach of al-Baghawi towards the **Quranic** commentary. The work is oriented to enhance particularly the understanding of the students on **Tafsir** (the **Quranic** commentary).

Like other research works, the thesis is divisible into many sections. It consists of a Preface, an Introduction, three Parts and a Conclusion. Each of the three parts is further subdivided into three chapters.

As a background survey, the study unfolds in the Preface the conditions prevalent in the Islamic East during the fifth century Hijra. This is

followed in the Introduction by a statement of the reasons that prompted the author to choose the topic for research. The most impelling of such reasons, asserts the author, was her deep-seated interest to bring to public attention the contributions of a reputable scholar of the past.

The main discussions are incorporated in all the three parts which cover as many as nine chapters. At first the author depicts the biographical portrait of al-Baghawī in all respects --- birth, growth, teachers and their impact on his orientation as a commentator of the **Qurān**, and his students and books. Then he expounds al-Baghawī's commentary of the **Qurān**. The treatment discusses at length different perspectives of relevance. the sources and the methodology used by al-Baghawī in his commentary, the extent of his reliance on the **Qurān** and the **Sunnah**, the distance he maintained from accepting innovations, and the predominant attention paid in taking into account the Arabic language, **Aqida** and Divine injunctions. Relative to the descending of **Quranic** revelations the discussion includes al-Baghawī's opinions on three points: the order of the revealed **Sūras**, the character of the **Sūras** as Makki or Madni, and the operative nature of the **Sūras** as **Nāsikh** or **Mansukh**.

The last part of the discussion brings to light the evaluative standing of al-Baghawī's Commentary of the **Qurān**. The treatment includes three sections. The first recounts the opinions of the **'Ulemā'** on al-Baghawī's works. The second presents a comparison between the output of al-Baghawī, al-Thālbi, and al-Khāzin. The third depicts the distinctive quality of al-Baghawī's contribution.

In the conclusion, the following results are offered:

1. In the realm of studies on the **Qurān**, **tafsir** and **ḥadith**, al-Baghawī holds a conspicuous standing.
2. The methodology used by al-Baghawī in his **Tafsir** is the Commentary of the **Qurān** by **Qurān** and **ahādith**.
3. Al-Baghawī contains no record of innovative or superstitious nature. He takes minimal account of the reports of the Israelite orientation.

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**Author :** Ismāil, Zahid Shāh Muḥammad.

**Thesis Title :** Reporting in Islam as Attempted by the Mohādithin.

**Original Title :** الرواية في الإسلام عند المحدثين

**Date : H. 1398 / A.D. 1978.**

**Supervisor : Prof. Dr. Muḥammad Muḥammad Abu Shahba.**

A report of a statement as a segment of the preserved record is a factor common to all the works compiled, both in Islam and other Faiths. The extra-ordinary attention given in sorting the most accurate report is the distinctive characteristic of Islam. With all possible methods, Islam has introduced the acceptance of an accurate report in the area of **Ḥadith** studies.

The present thesis reflects an endeavour to bring to light this enlightening subject. In addition, it has sought to compare the style of **Ḥadith** reports with identical reports used in other branches of social sciences. The treatment is oriented to demonstrate the excellence of Islam on "reporting". In particular, it reveals that the pertinent contribution of the Muslim **Ulemā**' stands to the ideal standard of intellectualism, which the historians and other literary figures have failed to produce. In orientation, therefore, the study is designed to provoke the interests of the specialists.

In addition to the Introduction and the Conclusion, the study is divisible into six sections. It begins with an introductory discussion on the pre-Islamic history of "reporting". The author discusses the pertinent approaches of the Romans, the Greeks, the Jews and the Christians. This is followed by exhaustive discourse of Islamic approach towards "reporting" as attempted by the **Muḥadithin**. At first the author highlights its distinctive characteristics. Then he spells out the special concern of the **Ulemā**' in evaluating the backgrounds of the reporters, discerning their chain and scrutinising the authenticity of their reports. The two essential components of reporting a **ḥadith** are particularly stressed: transmission and expression. He also states the approach of the **Muḥadithin** towards resolving a deadlock in the event of two contradictory reports. Finally, he provides intellectual answers in refutation of the objections raised by the Orientalists and other contemporary apologists regarding the authentic character of hadith reporting.

The conclusion of the study records the following as significant:

1. Historically, the practice of reporting a statement existed in the pre-Islamic period. It was, however, devoid of the consideration to discern their chain. Also no attention was paid towards evaluating the reliability of their reports.

2. The Muslim **Ummah** was the first to initiate the articulation of rules towards objectifying a reported statement. The idea of gaining the maximum accuracy in a given report is the distinctive character of Islam only.

3. The **Sunnah** of the Prophet (ṣallallāhu‘alaihi wa-sallam) is firm in its truth. It is like a solid mountain. It cannot be shaken by the misgivings generated by the enemies of Islam.

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**Author :** Karim, Muḥammad ‘Abd-Allāh, wald.

**Thesis Title :** Abū Ayūb Anṣārī and His Reported Aḥādith in the “Masnad” of Imām Aḥmad.

**Original Title :** أبو أيوب الأنصاري ومروياته في مسند الإمام أحمد

**Date :** H. 1400 / A.D. 1980.

**Supervisor :** Dr. Muḥammad Muḥammad Abū Zahw.

This work reflects an exercise on the collection of the **ahadith** transmitted by Abi Ayūb Anṣārī and incorporated in the **Masnad** of Imām Aḥmad b. Ḥanbal. The work is designed essentially to serve the interests of the students of **Ḥadith**.

In addition to the Introduction and the Conclusion, the study is divided into two broad sections. The Introduction reveals the motivating factors that have prompted the author to select the topic for research.

These factors are many. The most significant, however, is the author’s interest to present as a sample, the invaluable contributions made by the **Ṣaḥāba** (the Companions of the Prophet).

Section One brings to light two important discussions for the background understanding. The first is the distinctive standing that the **Masnad** of Imām Aḥmad carries. The researcher expands it by citing the criteria of Imām Aḥmad in evaluating the authority of the chain of **ḥadith** reporters. He also mentions the names of the **Ṣaḥāba** whose reports are recorded in the **Masnad**.

The second discussion concerns the biographical accounts of four personalities of relevance: Imām Qatīyī, ‘Abd-Allāh b. Imām Aḥmad, Imām Aḥmad, and the prominent **Ṣaḥābi**, Abi Ayūb al-Anṣārī (May Allāh be pleased with him). These accounts are precise and comprehensive.

Section Two of the research focusses attention on the collection of the reported **ahādith** of Abi Ayūb Anṣārī as recorded in the **Masnad**. In giving

attention to this collection, the researcher rearranges different **ahādith** on the pattern of the **fiqh** classification. Then he explains the terms of unusual character. This he considers necessary to the best understanding of the **ahādith**.

In conclusion, he offers the following observations:

1. The **Masnad** of Imām Aḥmad is indeed one of the major sources of **ahādith**.
2. All the **ahādith** recorded in the **Masnad** find their written corroboration in other books on the **ḥadith**. Only one **ḥadith** noted in the section on “feeding” is an exception.
3. The published copy of the **Masnad** needs to be revised and republished after deleting the printing errors existent now.

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**Author:** Maqri, Aḥmad Muḥammad Yahya, al.

**Thesis Title :** The Pedagogy of Human Psychology under the Quranic Directions.

**Original Title :** تربية النفس الإنسانية في ظل القرآن الكريم

**Date :** H.1398/A.D.1978

**Supervisor:** Sheikh Muḥammad Muḥammad Abū Zuhw.

The upbringing of human psychology on accurate lines is the most vital concern of a Muslim. The present thesis elaborates this subject. The author stresses the importance of such upbringing under the directive guidelines of the **Holy Qurān**. His selection of the subject is the result of his observations on the current attitudes of the emerging generation. He asserts in the Introduction:

The conflict of ideologies in the recent phase of human history has, unfortunately, tended to distort the outlook of man on life. In the upbringing of his psychological set-up, he has chosen a wrong means. He has shown indifference to the Divinely guided courses and has accepted enthusiastically the philosophical ideologies of today. As a result, he has lost track of the righteous path.

In order, therefore, to rejuvenate this generation towards the beauty of the **Quranic** strategy, a precise study is needed. The study should spell out the guiding perspectives that the **Holy Qurān** has set forth. The present endeavour is oriented to serve this need.

In addition to the Introduction, the study contains three parts and a Conclusion. Part One, divided further into five chapters, amplifies the conception of upbringing in all facets -- origin, evaluation, objectives, means, ideal model, persuasive and coercive measures employed in upbringing, and relationship with human psychology. Also discussed are such topics as the concept of soul, prudence and self. The latter has a three-fold classification -- **Lawāma** (admonitory), **Ammāra** (evil instigator) and **Muṭma'anna** (confidant). In addition, this discussion elucidates Islamic standpoint towards man and various other issues such as the role of man on the earth, his inborn instincts, and the conception of Islam as a **natural** religion. In this treatment, the author has taken pains to compare the Islamic values with materialistic standards.

Part Two, covering three chapters, analyses the impact of Divine code upon the upbringing of man. The discussion is preceded by an account of the social conditions prevailing in the pre-Islamic period among the Jews, Christians, Persians, Romans and the Arabs. The author shows that the Divine code is not only a blessing in disguise but is also indispensable for the right upbringing of man. It has come to man through the Prophets of Allah. He further compares it with man-made set of laws and shows its excellence. By the same token he exposes the flaws inherent in the schemes devised by man.

Part Three, consisting of three chapters, discusses the creative role of the **Qurān** in the upbringing of man. Included in the discussion are chapters on the impact of **'Aqida** and **'Ibadāt** (rituals) on such upbringing. A full-fledged chapter is devoted to the moral education.

The Conclusion records the following points as significant:

1. The education of man grows with the growth of his body, mind and reason.
2. The task of education is first to empty human mind from distortions and then to fill in him the wealth of knowledge.
3. The **Qurānic** method of education reflects multiple ways: excellent model presentation, temptation and apprehension, stories and other events.
4. The intent of Qurānic education is to guide a man towards the real recognition of his Creator.
5. Likewise, it seeks to establish a sound society which may cherish tranquillity and perpetual peace. \_\_\_\_\_

**Author : Nasif, Fatima Umar.**

**Thesis Title : The Task of "Enjoining Upon Virtues and Refraining from Vices": Its Role in the Reformation of Societies.**

**Original Title : الأمر بالمعروف والنهي عن المنكر وأثرهما في إصلاح المجتمعات**

**Date H. 1400 / A.D. 1980.**

**Supervisor : Dr. Yousaf al-Shaikh.**

This thesis expounds an obligation which constitutes the central position in the life of the Muslim **Ummah**: the act of inviting towards good deeds and forbidding misdeeds.

The objective of the author is to witness the return of the excellence in Muslim societies that Islam has idealised. This can be achieved if the Muslim **Ummah** end their neglect in carrying out the obligation indicated above.

Among the factors that inspired the author to select the topic for research the most significant is the import of the subject itself. The author has elaborated it in the Introduction which also contains the method of approach pursued throughout the research. It also mentions a number of difficulties which the author had to encounter. In addition to the Introduction, the thesis comprises three Parts and a Conclusion. All the three Parts are further sub-divided into sections and chapters.

Relative to the central subject—the commanding of the virtues and forbidding from evils—many themes are elucidated. In significance, the following are in order: the **Sharia** concept, the emphasis laid by the Holy Prophet (sallallahu-alaihi wa-sallam), reformative import of **Sharia** for the social entities, advantages stemming from the establishment of the duty, dangers inherent in neglecting it, the operational stages of task, and the most appropriate methods of carrying it out.

In the Conclusion the author has given a summary view on the task of "Enjoining upon the virtues and refraining from the vices" and the role that it plays in the reconstruction of the social structures on sound footings. This view, as presented in the thesis, is comprehensive, constructive and penetrating from all points of view.

**Author : Qadi, Abd al-Malk Bakr Abd-Allah.**



**Thesis Title : Shúbah b. al-Hajāj: His Biography and Collection of Aḥādith.**

**Original Title : شعبة بن الحجاج، حياته وحديثه**

**Date : H. 1398 / A.D. 1978.**

**Supervisor : Dr. Al-Husaini 'Abd al-Majid Hāshim.**

The present study presents the biography and contributions of an eminent scholar of ḥadith. Shúbah b. al-Hajāj. The implicit objective of the author is to enrich the understanding of the students on ḥadith in an area of their vital concern.

The study consists of an Introduction, five Parts and a Conclusion. In the Introduction the author expounds the distinct method of approach that Shúbah has pursued in regard to the collection of ḥadith. He then brings to light the background of Shúbah as a **Mohadith** in Parts One and Two. The treatment includes his educational trips, method of accepting ḥadith reports, command on the Arabic literature, knowledge of other **Sharīa** studies, and his teachers.

The foregoing account leads the author to amplify in Part Three the method of Shúbah in the instructions of **aḥādith**. Also noted in this section are Shúbah's opinions on ḥadith terminology and the chain of reporters.

The above discussion is followed in Part Four by a discussion on the collection of Shúbah's **aḥādith**. The author presents three sets of collections. The first set contains such **aḥādith** that are recorded both in **Bukhāri** and **Muslim** or either of these. The second set of **aḥādith** are such that are recorded neither in **Bukhāri** nor in **Muslim** but transmitted by others, like **Sufyān**. The third set of **aḥādith** are such that are recorded by none of the compilers of six books of **ṣaḥīḥ aḥādith**.

The final discussion given in Part Five brings to light the viewpoints of the 'Ulemā' on the scholastic standing of Shúbah among his contemporaries. Part of this discussion reflects the critical comments passed on certain aspects of Shúbah's scholarship.

In the Conclusion, the author offers certain propositions which enable a reader to judge the calibre of Shúbah. These are summed up as follows:

1. The 'Ulemā' have taken keen interest in discussing the relative authority of Shúbah's collection. Among them are such notable scholars as **Muslim** and **Ibn Ḥabbān**.

2. In the instruction of **ḥadīth**, likewise, the 'Ulemā' have given due importance to the collection of Shūbah's **ḥadīth** reports.

3. Similarly, the students of **ahādīth** have given due attention in taking note of **ahādīth** collected by Shūbah.

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**Author :** Qādir, Maulvi Muḥammad Mullāh, 'Abd-al.

**Thesis Title :** "Aqūd al-Jumān Fi Manāqib al-Imām al-Āzīm Abi Ḥanifa al-Nūmān": An Editorial Study.

**Original Title :** عقود الجمان في مناقب الإمام الأعظم أبي حنيفة

**Date :** H. 1399 / A.D. 1979. النعمان، تحقيق ودراسة.

**Supervisor :** Dr. Aḥmad Fahmi Abū Sunnah.

This research is an editorial exercise on the famous manuscript 'Aqūd al-Jumān Fi Manāqib al-Imām al-Āzīm Abi Ḥanifa al-Nūmān. The research is oriented to enhance the comprehension of the interested readers in general and specialists in particular.

In undertaking the editorial exercise on the Mss., the researcher at first provides the biography of the its author. He mentions all the important components of his biography -- his birth, name, dynastic affiliation and his teachers. The most prominent among his teachers were 'Abd al-Rahmān Abi Bakr al-Sayuti, Zakriyā b. Muḥammad Ibn Aḥmad al-Anṣārī and al-Qādhī Abū Jāfar 'Umar b. Ḥassan b. 'Umer al-Novi. Similarly, the researcher has also noted the names of the outstanding scholars who had been the students of the author of the manuscript under treatment. They are 'Abdullāh b. Muḥammad b. Aḥmad al-Sādi and Shams al-Dīn Muḥammad b. Muhib al-Din Muḥammad b. Shihāb.

The researcher then presents an overview of the intellectual life current during the period of Imām Āzīm. He also notes the words of commendation passed by the 'Ulemā' regarding the genius of the author of the manuscript under treatment. Finally, the researcher gives a summary view on his books which reached to a count of twenty two.

Throughout the present exercise, the researcher has given special attention to enlighten his readers with penetrating discussions, instructive commentaries and illuminating analyses.

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**Author :** Qaḥṭāni, Zeb, b. Maṣri b. Nāsir, al.

**Thesis Title : Jihād in Qurān.**

**Original Title : الجهاد في القرآن الكريم**

**Date : H.1398/A.D.1978.**

**Suopervisor : 'Abd al-'Aziz Ahmad al-Ghabbāshi.**

The Muslim Ummah can survive with the dynamism that the Qurān has infused in it. That dynamism is Jihād, a constant struggle for Islam. The present thesis provides an illuminating analysis on the subject. The author explains in the Introduction two reasons impelling him to write on the subject. The first is the need to provide intellectual answer to those who state that adherence to the Qurānic teachings has caused the Muslims to suffer continued backwardness in progress and power supremacy. The second is the need to eliminate the constant slackness among the Muslims today, and rejuvenate them with the spirit of struggle for Islam.

The thesis consists of an Introduction, a Preface, seven Parts and a Conclusion. The discussion of introductory character is given in the Preface: the concept of Jihād, its varied implications and the rationalisations offered by the jurists for its operation.

The exhaustive analysis is provided in the subsequent Parts of the study. It brings to light the kinds of Jihād guided by the Qurān, the kinds of weapons used in different types of Jihād, the phases of Jihād that Prophet Muḥammad (ṣallallāhu-'alaihi wa-sallam) went through, objectives of Jihād, importance of Jihād for the Muslim Ummah, and the factors assuring victory in Jihād.

The kinds of Jihād that the Qurān has guided are four: Jihād against self, against devil, against non-Believers and against the hypocrites. The weapons used in different types of Jihād are also different. In pertinence to its corresponding situation, these are knowledge, practice, dāwa (invitation to Islam), steadfastness in the path of dāwa, hand, tongue, mind and money. The phases of Jihād that the Prophet of Islam (ṣallallāhu-'alaihi wa-sallam) went through are two: Makki and Medinite. Each of these phases marks chain of events and series of Allāh's Commandments. The latter reflect such developments as the permission of Qitāl (killing non-Believers in battles), incumbency of Jihād as a command with such non-Believers as fight against the Muslims, and the command of its permanent operation. The objectives of Jihād are two: defence and dāwa. The importance of Jihād can be observed by looking at the virtues of the martyr and the consequences that the defaulters will have to face. The

former has special reward while the latter receives Divine disgrace. The factors assuring victory in a battle raging with non-Believers are many: the preservation of a standing army, the utilization of possibly available weaponry, the right selection of the commanding leadership, the relationship between the commander and the soldiers, the participation of the soldiers in the planning of war strategies, and the full obedience to the commands of the commander. The last factor necessitates a blend of certain qualities on the part of the fighters: sincerity, trust in Allāh, remembrance of Allāh, steadfastness and firmness.

The Conclusion records the following observations of note:

1. The **Qurān** calls upon the Believers to be ever-ready for **Jihād** with life and money. This will surely serve the interests of the Muslim **Ummah**.
2. If **Jihād** is abandoned, Allāh will punish the Muslims by thrusting upon them the unkind dominance of their enemies.
3. The objectives of **Jihād** are to efface the human order and establish in its place the Order of Allāh, disseminate the message of Allāh all over the world, and defend the weaker, insecure Muslims.
4. The establishment of Allāh's command regarding the "enjoining upon virtues and refraining from evils" is of prime importance. Indeed, it is the foremost condition in securing Allāh's vicegerancy on earth.

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**Author :** Rāshid, Muḥammad Farid al-Din.

**Thesis Title:** The Ḥaram Mosque in the light of the Qurān and Sunnah.

**Original Title:** المسجد الحرام في ضوء الكتاب والسنة

**Date :** H.1399/ A.D.1979.

**Supervisor :** Dr. Muṣṭafa Amin al-Tāzi

The superiority of the Ḥaram mosque over other mosques of the world is self-evident. As it contains the **Ka'aba** (the House of Allāh), it serves as a nucleus for the world Muslims. The present thesis provides an illuminating exposition on the subject.

Like other research works, the thesis is divided into many sections. In brief, it consists of an Introduction and three Parts. Unlike other studies, however, it ends without a precise Conclusion. All the three Parts are further divided into twenty, nine and fifteen chapters respectively.

The Introduction gives exhaustive treatment on the significance of the **Ka'aba**, as the House first ever built for the mankind. In the subsequent chapters, the history of the **Ka'aba** and its construction is traced. The author sheds light on such aspects as the origin of the **Ka'aba**, its early architects, the land containing it, the curtains covering it, and the outward decorations of these curtains. The author also informs his readers about the care-taking responsibility of the **Ka'aba**, its end in the last days, the characteristic features that it contains, and the injunctions to be observed in regard to it. Furthermore, the discussion illuminates its history of construction and reconstruction over the centuries, its gate, its pulpit, the virtues of travelling towards it, and the rewards of offering **ṣalāt** in the **Haram** Mosque. Finally, he explains the magnanimity of the city of Makkah, its geographical location, its role as the Centre of the world Muslims, **Sharia** stipulations in regard to its sanctity, the virtues of residing in the city, and the executions of **Hadūds** and **Qīṣās** within it.

The study is quite readable and well presented, though it ends without any precise conclusion.

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**Author :** Sabāiyi, Maryam 'Abd- al-Qādir.

**Thesis Title :** The Piety Between Conduct and Behaviour.

**Original Title :** التقوى بين الخلق والسلوك

**Date :** H. 1400 / A.D. 1980.

**Supervisor :** Dr. Yousef 'Abd al-Rehman al-Dhaba al-Jahni.

Piety, as an important variable, contributes positively towards building the character of both the individual and the society. Based on this generalisation, the present thesis seeks to present the Islamic perspective on the subject. Like other research works, this thesis is also divided into different sections. In brief, it comprises an Introduction, four Parts and a Conclusion.

At the outset the thesis provides a preliminary discussion on the constructive role that piety or righteousness plays in the life of man. This discussion is followed by exhaustive treatment on other pertinent topics. In summation, the latter expound the concept of piety in Islam, its relative position among other virtues, the essential qualities of pious persons as

given in the **Qurān** and the **Sunnah**, the formative impact of piety on the pattern of behaviour of both the individual and the society, and finally, the wise sayings of the '**Ulemā**' regarding the excellence inherent in the righteousness of a person.

In the Conclusion, the author discusses the rewards that the persons with the righteous conduct will receive in the life Hereafter. Relevant verses of the **Qurān** and the **aḥādith** illuminate this discussion.

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**Author :** Sāigh, 'Abd al-Samī 'Abd al-Bāri, al.

**Thesis Title :** The Treaties of the Prophet (ṣallallāhu-'alaihi wa-sallam).

**Original Title :** المعاهدات النبوية

**Date :** H. 1399 / A.D. 1978.

**Supervisor :** Dr. Muṣṭafa Amin al- Tāzi

The present study present a record of all the pacts concluded during the life time of Prophet Muḥammad (ṣallallāhi-'alaihi wa-sallam). The record includes both the teaties signed with the non-Muslims and the pledges or contracts of allegiance entered into by the Muslims. The latter are referred to as **bai's**.

As stated in the Introduction, certain important considerations inspired the author to select the topic for research. Two of such considerations are significant. The first is the lesson taught to the Muslim **Ummah** that pacts or agreements constitute an important part in their behaviour patern in society. The second is the need to end neglect on the subject. Almost all the books written on **seera** (the biography of the illustrious Prophet), asserts the author with intense regret, share a common drawback. The materials provided on the Prophetic treaties are certainly scanty. This gap needs to be filled up.

In addition to the Introduction, the study contains three Parts which are further divided into different chapters. The discussion given in the study is both conceptual and descriptive in contents. The conceptual discussion brings to light such themes as the concept of treaty, kinds of treaties, Islam's emphasis on the honest fulfilment of treaty terms and denunciation of treaty breaches.

The descriptive discussion provides a recount of pacts concluded by the Prophet (ṣallallāhu-'alaihi wa-sallam) during his life time. These pacts

were of two kinds. The first are the contracts signed prior to his emigration towards Medina. The bai'as of 'Uqba I and 'Uqba II are concrete examples.

The second refers to the agreement concluded after his emigration to Medina. The pacts with Surāqa b. Mālik and the Jews of Medina are fitting examples.

The thesis ends without any precise conclusion.

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(132)

**Author :** Ṣaleḥ, Aminā 'Uthmān Muḥammad.

**Thesis Title :** The Interest in the Light of the Qurān and Sunnah.

**Original Title :** الربا في ضوء الكتاب والسنة

**Date :** H. 1400 / A.D. 1980.

**Supervisor :** Dr. Ahmad 'Umar Hashim.

This volume studies a subject of current importance relative to the modern economics: Islamic approach towards interest. In presenting this approach, the author has concentrated on the two principal sources: **al-Qurān** and **al-Sunnah**. She has amplified in the Introduction her reasons to select the topic for research. The most notable of the reasons, she asserts, is her keenness to demonstrate to the world economists that the model of economy suggested by Islam is the only model leading to the sure well-being of mankind.

In addition to the Introduction, the volume comprises four Parts and a Conclusion. All these parts are further divided into numerous chapters.

In order to set the context for the presentation of the data under treatment, the author first exposes the consequences of the interest-based economies of the Jews, Christians and other ideologists. She then offers the salient features of the Islamic economy. In this treatment, she highlights the stress laid by Islam on considering benevolently the needs of the common man. This treatment leads her to discuss the rationale underlying the illegality of interest in Islam. The author assesses its perilous impact on various aspects of a man's behaviour -- spiritual, moral, social, economic and political. It also brings to light the negative contribution of the interest-operated banks and insurance companies.

The main theme is dealt with in Part Four of the volume. The author

specifies the alternatives that the **Shāria** has offered for the interest-oriented transactions. In substance, these are **Zakāt**, **al-Anzār** (permitting extended time respite to the debtors to repay their debts), **al-Mudhāribah**, loans and the mutual co-operative enterprises of fair and righteous character.

In the Conclusion the author offers the following inferences:

1. The western system of the insurance companies is incompatible with the Islamic system.
2. Interest-based deals have, in actuality, never served the humanity.
3. The disastrous consequences stemming from interest-oriented economies have compelled the thoughtful men to consider alternatives for saving mankind from its curses.

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(133)

**Author :** Salūli, 'Id Hasan Shifa, al.

**Thesis Title :** Bismillah in the light of the Qurān and Sunnah: An Analytical study.

**Original Title :** دراسة تحليلية حول البسملة في ضوء الكتاب والسنة

**Date :** H. 1398 / A.D. 1978.

**Supervisor :** Dr. Muḥammad Muḥammad Abū Zahu.

Among the manifold etiquettes that Islam has enjoined upon the Muslims to observe is the better start of each act, either in writing or otherwise. This start should be made with the words of **Bismillah: Bismillah al-Reḥmān al-Rahim** (In the Name of Allāh, the Beneficent, the Merciful). The present study provides an illuminating discussion on the subject.

The Introduction unfolds the reasons that motivated the author to undertake this research. He strongly believes that the topic is too important to be left out in research studies.

In addition to the Introduction, the thesis comprises three Parts and a Conclusion. Each Part is further divided into three sections. The discussion begins with a short treatment on the implications of the term **Bismillah**. This is followed by penetrating answers to different questions: Is **Bismillah** a verse of **sūra al-Fātiḥa** or a verse of each **sūra**? What are the viewpoints of the 'Ulemā' on the question and what are their stated rationalisations? What are the reasons for the omission of Bismillah in the opening of **sūra al-Barāh**? What are the different positions on the incumbency of its reading in **ṣalāts** (regular five times daily prayers).



Part of the discussion undertaken in the study concerns the commentary on **Bismillah**. The author provides fascinating ideas. He also informs his readers of the injunctions relative to its reading, its relationships with other branches of knowledge, and the virtues of its adherence, in writing or in reading.

In the Conclusion the author offers the following inferences:

1. **Bismillah** is certainly a verse of each **sūra** of **al-Qurān**. This fact is supported with candid proofs.
2. According to many opinions of stronger authorities, the reading of **Bismillah** in daily **ṣalāts** is obligatory.
3. The rationale of its use in the beginning of each writing comes from the Prophet (ṣallallāhu-ʿalaihi wa-sallam) himself. He introduced the practice in his correspondence with the chiefs and the kings of his time.

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(134)

Author : **Sāūd, Sād b. ʿAbd al-Rehmān, al.**

Thesis Title : **The Quranic Approach Towards Christianity.**

Original Title : **النصرانية في القرآن الكريم**

Date : **H. 1398 / A.D. 1978.**

Supervisor : **Dr. Muḥammad Muḥammad Ḥassan al-Samāḥi.**

The present study provides the **Quranic** view of Christianity. In other words, it offers the **Quranic** exposition of the doctrines and other tenets of Christianity. As explained in the Introduction, the factor motivating the author to select the topic for research is impelling. He asserts:

As a deterrant to stem the tides of Communism, the present decade has witnessed some efforts of rapprochement between Christianity and Islam. By the standards of the latter, it can never be materialised. For Islam sees in the Christian doctrines a blend of errors, deflections and heresies. The subject needs, therefore, an exhaustive treatment.

With a view to projecting the flaws developed in Christian theology, the present researcher has undertaken this work. He has produced his analyses into three Parts preceded by an Introduction and concluded with some constructive suggestions. He begins with the background discussion

in Part One. The theme of this section is the history of the records of all the Gospels: the Gospels of Mathew, Mark, Luke and John. Also treated is the life background of Prophet Jesus in all facets -- his birth, growth, early phase, mission, instructions to his disciples, miracles, the view of the Jews on his mission, and the history of the Jewish persecution of the Christians.

The central theme is amplified in Part Two. It brings to light the **Quranic** exposition on Prophet Jesus and his mother, Mary. It expands such aspects as the birth of the prophet without a father, his conversation during infancy and his miracles. Also treated is the story of his disappearance from the earth. The subject of his elevation to the heaven is also noted. Furthermore, it records the approach of various Christian delegations to Prophet Muhammad (ṣallallāhu‘alaihi wa-sallam). Finally it unfolds the events that led a famous figure, ‘Adi b. Ḥatim al-Ṭāyi,’ to enter the fold of Islam.

Focussed upon the backgrounds of Prophet Jesus and his mother, Part Three compares the approach of the Gospels vs. **Quranic** standpoint. It discusses the subject of Prophet Zakariyā’s guardianship of Mary and Allāh’s bestowal of a son to Zakariyā in his old age. Part of the discussion provided in this section concerns the views of the Jews on the Nazarites and their evolving doctrines. On this particular point the author has taken up some questions in a bid to discover the reality of the doctrines that the Christians hold.

In the Conclusion, the following points are offered as important:

1. Prophet Jesus did not leave behind any recorded Gospel.
2. Most of the alterations in Christian beliefs were fomented originally by the Jews. For the latter held an attitude of disdain towards the mission of Prophet Jesus.
3. Both reason and record reject the views of the Christians that the Jews crucified Christ after spitting at his face and the event led, in turn, to expiate the sins of the mankind. This contention cannot be accepted by a sound mind: for it negates the fact of individual responsibility.
4. Similarly, the doctrine of Trinity is refutable on written and rationalistic grounds.
5. The missionary operations of the present day Christians are, in fact, desperate attempts to uphold the frail foundations of their fallible Beliefs.

They are fully convinced that they cannot stand to the established truths of Islam.

6. Islam apprehends no danger from Communism. For it is the right religion sent by Allāh for the entire mankind. Therefore, there is no question of a reproachment between Islam and Christianity. The Muslims must be warned against the disguised motives of such rapproachment. For it has one ultimate goal: to efface the identity of the Muslims.

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(135)

Author : Sehl, al-Shaikh Jumāh.

Thesis Title : Abi Umar al-Dauri and Ḥafṣ b. Sulemān: Explanations on the Points of Difference Between their Reports Concerning the Quranic Recitation.

Original Title: مواضع الاختلاف بين روايتي أبي عمراء دوري

Date : H. 1400/ A.D.1980 وحفص بن سليمان وتوجيهما في القرآن الكريم

Supervisor: Dr. 'Abd al-Fattāh Ismāil Shalbi.

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This study is a pioneer attempt to bring to the reader the differences between the two important reports of Abi 'Umar al-Dauri and Ḥafṣ b. Sulemān of the **Quranic** recitation. The study is illuminated with explanatory comments on various points. It is oriented to enhance the comprehension of the specialists.

The considerations that have prompted the author to select the topic for research are indeed commendable. In substance, these reflect the inner drive of the author to make some contribution to the area of the **Quranic** studies. Two of such considerations are notable. As stated in the Introduction, the first is the need to correct the printing errors which have occurred in the **Quranic** text of al-Zamahshri's **tafsir: Tafsir al-Kashāf**. The second is the need to correct the mistakes of the substantive character existing in some books compiled on the reports of al-Dauri and Ḥafṣ b. Sulemān.

In addition to the Introduction, the study contains several chapters and a Conclusion. The contents of the research are guided by a simpler methodology. The research is enlightened with pertinent information pooled from a variety of sources on **al-Qirāt** (**Quranic** recitation). In particular, he has depended on four major works: **Fateḥ al-Mūti**, **Tariq al-Hadaya**, **Risāla al-Bahiyya** and **al-Mujtabā**. In an attempt to demonstrate

the differences in the reports of al-Dauri and Ḥafṣ b. Sulemān, the author has pursued a systematic method. He has taken two texts of the **Qurān** published in the prints of al-Dauri and Ḥafṣ b. Sulemān's reports. With concentration on these texts, he has given the counts of verses which serve, in turn, the points of differences in their reports. In this exercise he has benefitted immensely from the work of al-Shaikh 'Abd al-Fattāḥ al-Qādhi: **Nafāis'-al-Biyān**.

In the Conclusion, the author has summed up the substance of the entire study. Nothing additional is incorporated.

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(136)

**Author** : Swalmah, 'Abd al-Allāh Marḥūl, al.

**Thesis Title** : **The Aḥādith Reports of Abi Qatādah al-Anṣari in the Masnad of Imām Aḥmad b. Ḥanbal: Notes on Their Order of Arrangements and Reference Citations.**

**Original Title** : مرويات أبي، الأنصاري، أحمد بن حنبل

**Date** : H. 1400 / A.D. 1980. ترتيب وتحقيق وتخریج

**Supervisor** : Dr. Aḥmad Muḥammad Nūr Saif.

The present study provides an exercise on thje collection of the **ḥadith** reported by Abi Qatādah al-Anṣari and later incorporated in the **Masnad** of Imām Aḥmad b. Ḥanbal. The subject is oriented to invoke the interests of the students on **Ḥadith**.

In composition, the work comprises an Introduction, two sections and a Conclusion. In the Introduction the discussion of the preliminary nature is given. The author discusses the import of the **Sunnah** in the task of Islamic legislation and the contributions made towards preserving intact the record of the **ahādith**.

In Section One the biographies of four personalities are presented: Imām Ahmad, 'Abd-Allāh b. Ahmad b. Ḥanbal, Abi Bakr al-Qatīyī, and Abi Qatāda al-Anṣari. The first two biographies are relatively brief. The last two are comprehensive and exhaustive. The author comments on almost all the components pertinent to their biographies -- ancestral background, birth, educational standing, and the position among the 'Ulemā.'

In Section Two, the work on the collection of **ahādith** reported by Abi Qatādah and recorded in the **Masnad** is done. The author has undertaken three tasks. First, he has provided serial numberings to this collection. Second, he has rearranged sections in the order of **fiqh** sections. Third, he has provided notes of explanatory nature and also relevant to various reference citations.

The main contributions of the study are summed up in the Conclusion. These are as under:

1. Different texts of **ahādith** are reorganised. The author has collected these under their pertinent headings.

2. The chain of reporters who have transmitted the narrations of Abi Qatādah are evaluated. In the concluding part of these evaluations, the author records his judgement concerning the relative authority they hold.

3. The gaps stemming from the texts, of words and opinions, are removed.

(137)

Author : Takhifi, 'Abd al-'Aziz Sa'ad, al.

Thesis title : "Kitāb al-Lāmi Fi Asbāb al-Ḥadith" by Jalāl al-Din al-Sayūṭi : An Edition.

Original Title : تحقيق كتاب "اللمع في أسباب الحديث" لجلال الدين السيوطي

Date : H. 1399 / A.D. 1979.

Supervisor : Dr. Muḥammad Abū Zuhw.

The present research is an editorial exercise on the famous work of Jalal al-Din al-Sayūṭi: **Kitāb al-Lāmi Fi Asbāb al-Ḥadith**. The research is oriented to enhance the interests of the students of **Ḥadith**, and to enlighten the specialists on their area of interest. The author states in the Introduction:

The present work tries to explain the apparent contradictions existing between the various **ahādith**. In addition, it provides better comprehension on two sets of **ahādith**: **hadith al-naskh** and **hadith al-mansūkh**.

The researcher embarks upon his task by employing a simple methodology. He first presents a biographical narrative of the author of the book under edition. -- Jalāl al-Din al-Sayūṭi. Then he gives a summary of the themes treated in this book. Finally, he records the findings of his editorial exercise.

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In presenting the biographical narrative of al-Sayūṭi, the researcher has given full details of relevance -- ancestral background of al-Sayūṭi, his birth, teachers, students and scholarly contributions. He has also taken pains at the same time to incorporate the biographical accounts of all the authors and compilers whom al-Sayūṭi mentioned by name.

The foregoing discussion led the researcher to edit the book under treatment. In this attempt he has done the needed task. He has noted the findings of his editorial endeavour. Judged against the twin criterion of **Ṣaḥīḥ** vs. **Dhāif aḥādith**, he presents the following categorisation of **al-Lāmi** recount:

1. The total number of **Ṣaḥīḥ aḥādith** is one hundred and sixty eight. Out of this total, sixty four are such **aḥādith** as recorded both by al-Muslim and al-Bukhāri.

2. The **Ḥassan aḥādith** are in the count of fifty two.

3. The **Dhāif aḥādith** are twenty nine only.

4. The number of **al-Mursal aḥādith** recorded in **al-Lāmi** is twenty six. Their reporters are all **Thuqāt** (trustworthy).

5. The number of **aḥādith** left unjudged is eighteen.

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**Author :** Tamimi, 'Abd al-Ghani Aḥmad Jabr, al.

**Thesis Title :** The Collection of Aḥādith Reported by 'Aqba b. 'Āmir al-Jahni

**Original Title:** مرويات الصحابي عقبة بن عامر رضي الله عنه

**Date :** H.1399/ A.D.1979.

**Supervisor:** Dr. Al-'Ajmi Damnahuri Khalifa.

The present thesis sheds light on the collection of the **aḥādith** reported by an eminent **Ṣaḥābi**: 'Aqba b. 'Āmir al-Jahni. The study is oriented primarily to serve the intellectual interests of the students on **Ḥadith**. Like other research works, the study is also divided into various sections. It consists of an Introduction, two Parts and a Conclusion.

As a whole, the study brings to light three facets -- the biographies of some **aḥādith** reporters, the analysis on the Collection of 'Aqba b. 'Āmir al-Jahni, and the methodology used in the presentation of different sets of **aḥādith**.

The first facet of research -- the biographies of some **ahādith** reporters -- forms the focus of Part One. In chapter One the author presents the summary digests of the biographical narratives of three reporters: al-Ḥāfiz Abi Bakr al-Qāliyi, 'Abd-Allāh b. Imām Aḥmad b. Ḥanbal, and Imām Aḥmad b. Ḥanbal. These narratives are supplemented with the words of commendation expressed on their calibre by the prominent 'Ulemā'. In chapter Two, the biographical sketch of 'Aqba b. 'Āmir al-Jahni is presented. All the relevant aspects are mentioned, particularly, his ancestral background, name, title, the events leading him to enter the fold of Islam, education, eminence in jurisprudence, military capabilities, partnership with the Prophet (sallallāhu-'alaihi wa-sallam) in wars waged against the non-Believers.

The second facet of the research -- analysis on the collection of 'Aqba b. 'Āmir al-Jahni -- is the theme of Part Two. This analysis does not cover, however, all the reports of al-Jahni. Rather it implies the reports that find their incorporation in **Masnad** of Imām Aḥmad b. Ḥanbal. The author examines their order of presentation and the chain of reporters who have transmitted the narations of al-Jahni into **Masnad**. Based on this chain of reporters, he then presents their different classifications. The first classification includes those reporters who are known as sound in preserving **ahādith** reports by the **majority** of the **Ummah**. The second category refers to such reporters who are confirmed as "weaker" by the majority opinions of the **Ummah**. The third category of **hadith** reporters are those who maintain inexplicit reputation. Some of the 'Ulemā' regard them as **thiqa** (trustworthy), though others consider them weak. By the same token, some consider them **'adil** (holding the high standard of piety); others look upon them as **majrūh** (non-pious).

As to the last facet of the research -- the methodology used in the presentation of the **ahādith**, the author has taken a variety of steps as follows:



1. He has made use of all the available sources on **hadith**. In regard to a **hadith** reporter, he would give his judgement as **thiqa** (trustworthy) or weak. In reference to the text of a **hadith**, he would examine its concurrence or non-concurrence with the identical report incorporated in the **Masnad** of Imām Aḥmad.

2. He has articulated the terminology of **ahādith** and provided commentary on the **Gharib al-Ḥadith**.

3. He has given explanatory notes on the understanding of the **Ḥadith**. On this subject he has also provided the opinions of the different schools.

In the Conclusion, the author has stated the paramount importance that the **Masnad** of Imām Aḥmad carries. He suggests that the future researchers should shed more perspectives on the various subjects of the **Masnad**.

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**Author :** Ṭawiriqi, 'Adnān Jābir Muḥammad, al.

**Thesis Title :** Sūra al-Waḳīa: Its Guiding Directions and Manifestations.

**Original Title:** سورة الواقعة، هداها وبيناتها

**Date :** H.1400/A.D.1980

**Supervisor:** Dr. Muḥammad Ṣādiq al-'Arjūn.

The present study provides a digest commentary on **Sūra al-Waḳīa**. In particular, it highlights some of its verses that guide the attitudes of man. The opening of the study, as revealed in its Introduction, contains a description of the varieties of the Divine bounties and chastisements awaiting in the Hereafter.

The description is based upon the contents of the **Sūra al-Waḳīa**. Part of the discussion provided in the Introduction concerns the author's examination of the doubts raised by the disbelievers of the Resurrection and its aftermath.

The main themes of the study find their record in its four Parts, divided further into various sections. Both the Introduction and the Conclusion are useful additions.

The themes expounded are indeed multifarious. Significantly, the study sheds perspectives on the varied nomenclature of **Sūra al-Waḳīa**, the indications of the Judgement Day, kinds of return - Hell or Paradise - prepared for different categories of persons, answers to the objections of the disbelievers of the Resurrection, the status of man as a creation, his situation at the death scene, and a reminder to men of all kinds for preparing better their Hereafter.

The Conclusion of the study provides a gist of the ideas elaborated in detail throughout its text. Nothing concrete is added.



Author : Zahrāni, Aḥmad ‘Abd-Allāh, al-‘Imāri, al.

Thesis Title : An Edition on “Ailām al-‘Ālim b’ad Rasūkhīhi bi-Haqāiq Nāsikh al-Ḥadith wa Mansūkhīhi” by Jamāl al-Dīn Abī al-Farj ‘Abd al-Rehman b. ‘Ali b. al-Jauzi.

Original Title : إعلام العالم بعد رسوخه بحقائق ناسخ الحديث ومنسوخه

Date : H. 1398 / A.D. 1978. تأليف جمال الدين أبي الفرج عبد الرحمن بن علي

Supervisor : Professor Sayyid Aḥmad Ṣaqr. بن الجوزي، تحقيق

The present research represents an editorial endeavour on an important manuscript in the area of **hadith** study: ‘Ailām al-‘Ālim B’ad Rasūkhīhi bi-Haqāiq Nāsikh al-Ḥadith wa Mansūkhīhi. The manuscript was authored by Jamāl al-Dīn Abī al-Farj ‘Abd al-Rehman b. ‘Ali b. al-Jauzi.

The research is oriented to serve the interests of the students of **Ḥadith**, the **Mohadith**, the commentator of the **Qurān**, and the **Mufti**. In the Introduction, the researcher observes:

Cognizance of two sets of **aḥadith** -- **al-Nāsikh** and **al-mansūkh** as provided in the present manuscript -- is very important. It will assist a **Mufti** or a commentator on the **Qurān** to give accurate judgements. Conversely, ambiguity surrounding Islamic injunctions pointing to either lawful or unlawful areas could persist.

Prior to his actual editorial task on the given Mss., the researcher explains the terminology, **Naskh** and the **Naskh al-Ḥadith**. He also makes special effort to explain the rationale underlying the subject.

In the actual task of editing the Mss. under treatment, the researcher presents at the outset the biographical narrative of Ibn al-Jauzi. Included in the discussion are all aspects of relevance: Ibn al-Jauzi’s birth, growth, teachers, students, and ‘**Ulemā**’s appraisal of his opinions and standing. This leads the researcher to his central task. By employing the standard methodology, he provides editorial notes with utmost care, on Ibn al-Jauzi’s manuscript.

In the concluding chapter the author concentrates on incorporating a four-fold classification of various indices as follows:

1. The biographical index of the scholars cited in the Mss. under edition.
2. The index of the **aḥādith** referred to in the Mss.

3. The index of the subjects treated in the Mss.
4. The index of the bibliographical sources used by the researcher.

## **B--PH.D. DEGREE DISSERTATIONS**

(141)

**Author :** 'Amin 'Abd al-Hamid 'Umar, al.

**Thesis Title :** The Transgression Against Life and Property. A Study of the Crime in the Light of the Qurān and Sunnah.

**Original Title :** جريمة الاعتداء على النفس والمال في ضوء الكتاب والسنة

**Date :** H. 1400/ A.D.1980.

**Supervisor :** Dr. Muḥammad 'Abd al-Munyem al-Qiyi.

The human rights of the most fundamental importance -- life and property -- are given utmost attention in Islam. The author, in this doctoral dissertation, demonstrates the emphasis of both the **Qurān** and the **Sunnah** on the subject. Among the manifold factors motivating him to select the topic for research, two are noteworthy. The first is his interest to show to the world that Islam, unlike other religions, is comprehensive in all respects. All the various phases of life fall within the spectrum of its teachings. There is no separation between religious practices and the different patterns of social life. The second is his keenness to demonstrate that the legal code of Islam is flexible and commensurate with uninterrupted progress of the human society.

In composition, the dissertation comprises an Introduction, ten parts and a Conclusion.

The discussion incorporated in the work begins with a preliminary treatment of the concept of crime in Islam. The pertinent verses of the **Qurān**, **aḥādith** and the observations of the 'Ulemā' make it provoking and illuminating. This treatment is followed by another discussion: the process of crime. The author identifies its various characteristics, stages, inception, the accomplices, and the different methods of its commission.

The determination of a crime is the next item of discussion. Based upon the contents of the **Qurān** and **Sunnah**, it mentions the various methods that lead to the final determination of the commission of a crime.

These are: confession, witnesses, indications, face-reading and the fore-sightedness.

The foregoing discussions of general nature prompt the author to focus on the crimes of specific nature. The first in order of this treatment is the transgression against life i.e. killing. It has three forms -- murder by intention, killing by accident, and killing with doubt of intention. It has also three components -- the act of killing, the killer and the killed. Likewise, the offence takes place under different situations -- situation of force, situation of need, and situation of defence of life or **Imān**. Relative to specific situation and the type of killing, legal provisions are elucidated. Included in this elucidation are explanations on the **kaffāra of diya** (the amount of compensation) paid to the heirs of the person killed.

The second offence treated is the transgression against property. It has also many forms -- theft, robbery, interest, bribe, taking money with fraud, and material gains with false statements. Each form of these offences is discussed under the pertinent set of **Sharia** injunctions. The study gives a summary view of these injunctions.

The last section of the study contains the critique of the author towards the different approaches of non-Islamic orientation in tackling the problem of crime. These approaches are advanced by four different schools of thought -- economic, geographical, reformist and preventive.

Unlike other researches, the present dissertation contains no findings of substantial character in the Conclusion.

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**Author : Ghammāri, Muḥammad Ḥassan b. Aḥmad, al.**

**Thesis Title : Imām al-Shaukāni as a Mufassir.**

**Original Title : الإمام الشوكاني مفسراً**

**Date : H.1400/A.D.1980.**

**Supervisor : Professor Sayyid Aḥmad Ṣaqar.**

The present dissertation brings to light the study of an eminent commentator of the **Qurān** -- Imām al-Shaukāni. The dissertation is oriented to enhance the understanding of the students on the **tafsir**. Among the reasons that prompted the author to undertake this research, the most important one, as stated in the Introduction, is his longstanding interest to

demonstrate the scholarship of Imām al-Shaukāni. For the latter, asserts the author, holds a high position of eminence among the commentators of the **Qurān**.

Besides the Introduction, the study contains three Parts and a Conclusion. All these Parts are further divided into five, three and eight chapters respectively.

The study unfolds step by step the general setting within which Imam al-Shaukani rose to eminence. In addition to its distinct political and social factors, this setting reflects a unique religious current marked by heated debates of scholarly orientation among the different 'Ulemā' of the Zaidi sect. The study then presents the biographical portrait of the Imam in all respects -- his birth, growth, education, employment as a judge, teachers, students, printed books and the manuscripts.

The life background of the Imām prompts the author to provide the background study to the contributions of the Imam as a commentator of the **Qurān**. Three aspects are specifically elaborated. The first is an overview of the **Qurānic** commentaries (tafsir) of the al-Zaidi 'Ulemā' preceding the work of al-Shaukani. The second is the nature of the sources he has used in his work on **tafsir**. The third is the evaluation of the Imām regarding the approaches of the other commentators of the **Qurān** of his time.

The preceding survey sets forth the context of the central theme under research: the distinctive approach of the Imām as a **Mufassir**. Pursuant to this theme, the author expounds the Imam's standpoints on various topics of relevance -- **ṣaḥīḥ** (reported by many), **shāza** (reported by a few), **qirāt**, the verses pointing the Attributes of Allāh, the verses indicating the marvels of the saintly persons, clear (muhkam) vs. interpretative (mutashabiha) vs. Israelite type fables, **dhāif** (weak) **ahādith**, **taqlid** (the blind following), and finally, the **position** of the followers of different schools of Islamic jurisprudence. The end of this section accompanies the judgement of the author on the intellectual standing of the Imām together with some notes of evaluative character.

The Conclusion records the following points:

1. The **tafsir** of Imām al-Shaukāni is identical with the **tafsir** of the **salf** (orthodox) 'Ulemā' in terms of approach.
2. In his work on **tafsir**, the Imām has tended to rely heavily on the **ahādith** of **murfū** classification.

3. The **tafsir** of Imām al-Shaukāni is best in contents, exciting in analyses and penetrating in reading.

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**Author** : Maṭrafi, 'Awaid b. 'Ayād b. 'Ayād, al.

**Thesis Title** : Prophets Dāūd and Sulemān as mentioned in the Quran and the Sunnah.

**Original Title**: داود وسليمان عليهما السلام في القرآن الكريم والسنة

**Date** : H.1399/ A.D.1979.

**Supervisor** : Dr. Muḥammad al-Ṣadiq Ibrahim 'Arjun.

The present thesis recounts the narratives of two famous Prophets, Dāūd and Sulemān as given in the **Qurān** and the **aḥādith** of the illustrious Prophet Muhammad (ṣallallāhi-'alaihi wa-sallam). The underlying intent is to inspire the Believers and rejuvenate their **Imān**.

Unlike many other research studies, this thesis does not contain various sections in precise order. It is composed in terms of specific discussions and ends with a telling conclusion.

The study elaborates three broad based discussions. The first gives an analysis of the reasons that explain the presentation of false reports of the Israelite orientation into the Islamic thought. The study also examines the disastrous impact of this penetration upon Muslim philosophy.

The second is the recount of the events of both the prophets, Dāūd and Sulemān, as mentioned in the **Qurān**. At first the study reveals the account of Prophet Dāūd in all respects -- his growth, ascension to power, evidence of his prophethood, and his miracles. This is followed by the narrative of Prophet Sulemān. Relevant verses of the **Qurān** pointing to his Prophethood status and miracles are inserted. Central to these narratives is the story of the judicial verdict passed by these Prophets regarding the problem concerning a certain farm.

The third and the last is the treatment of both the Prophets as given in the **aḥādith**. In undertaking this treatment, the author pursues the same methodology as attempted in the preceding discussion. At first he brings to light the life events of Prophet Dāūd, and then gives the account of Prophet Sulemān. Based upon the relevant **aḥādith**, the author pinpoints the distinctive characteristics associated with the prayers and the fastings of the

Prophet Dāūd. He also shows Prophet Dāūd's utmost care in honouring the promises and earning livelihood by manual labour. In regard to Prophet Sulemān, the study unfolds such reports of the **ahādith** that show his love for **Jihād** in the path of Allah and the construction of the Mosque of **Aqṣā**.

In the Conclusion, the following observations are made:

1. The **Holy Qurān** contains plentiful accounts on the miracles of both the Prophets, Dāūd and Sulemān.

2. There is absolutely no truth in the allegations directed against Prophet Dāūd by men of devilish thought and deflected attitudes. For the vices of any kind do not go with the high standing of the Prophethood position.

3. The 'Ulemā' unanimously defend the Doctrine of Innocence of the Prophets. Viewed in the light of this doctrine, the reports presented by the enemies of the Prophets and attacking the honour of the Prophet Dāūd are out and out false and fabricated.

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**Author :** Ṭabbāra, Ans b. Jamil.

**Thesis Title:** The Usage of the Term Wasiya in the Qurān.

**Original Title :** الوصية في القرآن الكريم

**Date :** H.1400/ A.D.1980.

**Supervisor:** Professor Sayyid Aḥmad Ṣaqr.

In common usage the term **waṣiya** is referred to mean "will" or "bequest". Against this common usage, the **Qurān** has referred to imply something additional: advice, command, exhortation etc. Based on this diversity of meaning, the present research elaborates pertinent verses of the **Qurān**. It is oriented essentially to stimulate the interests of the students on **tafsir** (the **Quranic** Commentary). The contents of the research are incorporated in two Parts which are further divided into nine and six chapters respectively. The Introduction, the Preface and the Conclusion are useful additions.

As it opens up in the Introduction and the Preface, the research provides a discussion of conceptual and background nature. The term **waṣiya** is clarified in reference to its conceptual perspectives. For background attention, its usage in the old Divine Scripture is explained. Also illuminated

is its sense in the pre-Islamic Arabic literature.

The preceding discussion inspires the author to elaborate his ideas relative to the central discussion: the usage of the term **waṣīya** in the **Qurān**. Pursuant to this theme, the author at first comments on all the pertinent verses of the **Qurān**. Then he singles out specific verses containing the usage of the term **waṣīya**. In significance, he offers four sets of verses. The first refers to mean "advice". As examples, the verses containing the **waṣīya** of Prophet Luqmān are cited. The second is used to imply "will". The verses relative to the inheritance incorporate it. The third is used to mean a legal injunction. The verses dealing with the subjects of **'Ida**, divorce and witness-in-divorce reflect such examples. The fourth denotes the sense of exhortation. The verses enjoining upon the Muslims to be steadfast and firm in situations of stress and strain are illustrative of this sense.

As part of the central discussion, the study provides a treatment of objective **wasiya**. The author at first outlines its conceptual meaning. Then he expands the variety of the objective **wasiya** which the **Qurān** has dealt with: refraining from polytheism, showing kindness towards the parents, avoiding slanders, staying away from killing newly-born offsprings, protecting the property of the orphans, showing justice and loyalty, and upholding firmly the path shown by **al-Qurān** and **Sunnah**.

In the Conclusion, the author offers the following points:

1. The **waṣīya** in the sense of "will" or "bequest" of a dying man was in practice even among the Jews and the Christians.
2. Islam has ameliorated the practice of **'Ida** current among the pre-Islamic Arabs. A woman during this phase would observe a period of one year for **'Ida** after the death of her husband, lived in a disgraceful home and remained unwashed and stink; indeed, Islam has corrected all these evils.
3. In reference to the inheritance, the "will" of a dying man is subject to specific **Shā'ia** regulations.
4. The justice among the human beings and the protection of their rights, both material and non-material, is considered paramount in Islam.
5. The adherence to the **Qurān** and the **Sunnah**, and the avoidance of innovations and wishful thinking is incumbent upon the Believers.



Author : 'Umair, Rabi' b. Hādi.

Thesis Title : "Al-Nukat 'Ala Ibn al-Ṣalāḥ" By Ḥāfiz Ibn Ḥajr al-'Asqlāni:  
An Edition and Study.

Original Title : النكتة على ابن الصلاح للعاظم ابن حجر العسقلاني، تحقيق ودراسة

Date : H. 1400 / A.D. 1980.

Supervisor : Dr. Muḥammad Muhammad Abū Shahba.

The present work is an editorial work on the famous contribution of Hafiz b. Ḥajr al-'Asqlāni. "Al-Nukat 'Ala Ibn al-Ṣalāḥ". As the subject falls within the realm of the **ḥadith** studies, the research is designed to attract the attention of the students on **ḥadith**. In composition it comprises an Introduction, two broad Sections and a Conclusion.

In the Introduction the research gives a detailed account of the growth of the contributions made in the **ḥadith** area studies. This is followed by an analysis of the book under treatment in Section One. This section consists of two Parts and gives an exhaustive introduction and evaluation of three important scholars on **ḥadith**: Ḥāfiz b. al-Ṣalāḥ, Ḥāfiz al-'Irāqi and Ḥāfiz Ibn Ḥajr. Included in this treatment are the approaches set out by the three Imāms. The last part of this treatment is a critical assessment of the researcher directed against Ḥāfiz Ibn Ḥajr.

Section Two covering two Parts provides editorial notes on the book under research. In this exercise the author gives at first a detailed description on the various manuscript copies of the book together with their specific points. Then he confirms the authorship of the book attributed to Ḥāfiz Ibn Ḥajr.

In the actual task of editing the researcher has scanned through five manuscript copies of the book. Then he provides biographical narratives in digest forms of all the scholars mentioned in the book. Likewise, he checked the references of all the **aḥādith** that appeared in the book and inserted pertinent information in the footnotes with proper citations. He has also commented on some of the terminology used by the author, debated some of his points and expressed satisfaction with some other points.

Based upon the contents of the book under research, the general conclusion contains appendices of different indices -- sources, references, **aḥādith**, sayings of the **Ṣaḥāba**, and the names of the towns.





# **PART THREE**

**AL-FIQH WA**

**AL- USŪL**



## A. ---- M.A. DEGREE THESES

(146)

Author : Ād, Bābā b, Bābā b.

Thesis Title : The Wājib (the Obligatory Command) and its Injunctions.

Original Title: الواجب وأحكامه

Date : H.1399/A.D.1979.

Supervisor : Dr. Husain Hāmid Hassan.

A Shā'ia command of obligatory character is identified by the term **wājib**. Interchangeably, it is also referred to as **Fardh**. The present study is an exposition on the subject. It also illuminates the various provisions relative to the central command of **wājib** category. The study is designed essentially for the specialists. It comprises a Preface, two Parts and a Conclusion. Both these Parts are further divided into four and five chapters respectively.

In the Preface an introductory treatment is attempted. It classifies a Shā'ia command in two categories: **al-taklifi** and **al-wadh'i**. Both these are further classified into their respective categories. This treatment is followed in Part One by a presentation of the various categories of **wājib**. These categories reflect different dichotomous perspectives --selective vs. fixed, independent vs. conditional, **'aini** (sure and involving every Muslim) vs. **kifā'i** (sure but not involving every Muslim), and defined vs. undefined.

The last discussion of the study, incorporated in Part Two, explains the various injunctions relative to the central command of **wājib** classification. Pursuant to this discussion, the study illuminates a variety of issues --advance factors assisting the comprehension of a **wājib**, turning a permissible or desirable act as **wājib** in specific situations, and the joining together of either prohibitory (Taḥrim) or contemptuous (makrūh) act with the **wājib**.

In the Conclusion, the author observes the following points:

1. Both **wājib** and **Fardh** are referred interchangeably to same kind of command. Their difference, if any, lies in the relative stress.

2. A **Fardh** fasting like the fasting of **Ramadān**, must be observed with prior intention. The intention must be made before dawn. Conversely, a **nafl** fasting has a different ruling. Its intention can be made any time, in the day, before sunset.

3. A permissible (**mubāh**) act cannot be termed as a **wājib** act.

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**Author :** Aḥmad, Muḥammad b. ‘Abd al-Allāh, al.

**Thesis Title :** The Verdict Of Imprisonment in Islamic Law.

**Original Title :** حكم الحبس في الشريعة الإسلامية

**Date :** H. 1399 / A.D. 1979.

**Supervisor :** Dr. Ahmad Fahmi Abū Sunnah.

The present study brings to light the **Sharia** provisions on detention and imprisonment. The study is oriented to enhance the understanding of the specialists. In composition, the study contains an Introduction, thirteen chapters and a Conclusion. The Introduction records the research methodology pursued in the study, and the determinants that motivated the author to select the topic for research.

The research contents incorporated in all the thirteen chapters illuminate the subject from different angles of vision. At first, the **Sharia** concept of detention together with its rationale derived from the **Qurān** and **Sunnah** is elaborated. It is then followed by a presentation of the varying opinions of the ‘**Ulemā**’ on the imprisonment of the criminals. Next in order of record is the approach of Islam towards stemming the tide of crimes. Included in the treatment is the subject of **Tāzirāt**, its legal justification, kinds and boundaries.

Imprisonment and criminal punishment form the next topics of discussion. The former analyses the relative period of imprisonment as a **Tāzir** action with the accompaniment of other punishments. Imprisonment as precaution, is likewise elaborated together with its justification and classifications. The later sheds light on such perspectives as the punishment and the tenure of a criminal’s imprisonment, imprisonment of a potential criminal to protect the society from perceived dangers, and the imprisonment of a perceived criminal for investigatory purposes.

The Chapters Eleven to Thirteen analyse issues of closer bearing to the central subject. With presentation of the pertinent rationalisations and **Sharia** stipulations, this section illuminates the plaintiff-claimant interactions, the exiles and the deportations of certain criminals, and the

treatment to be meted out towards the prisoners. The last reflects the concern of Islam in extending proper sustenance to the prisoners conducive to their health and their upbringing on right lines.

The Conclusion records no findings of special interest. It contains simply a summation of the ideas elaborated throughout the study.

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Author : 'Ali, 'Abd-Allāh b. Ṣāleḥ b. Ḥusain, al.

Thesis Title : The Loan Agreement (of Non-financial Items) in Islamic Jurisprudence.

Original Title : عقد العارية في الفقه الإسلامي

Date : H. 1399 / A.D. 1979.

Supervisor : Dr. Muḥammad Sh'abān Ḥusain.

Considered from the standpoint of Islamic jurisprudence, the present study sheds perspectives on loan agreements of non-financial items. In the Introduction the author has given his reasons for selecting the topic for research. The most important of these reasons, he asserts, is his discovery that the subject has not received adequate attention of the researchers. Its relevance to the modern times therefore, he argues, makes it imperative that an exhaustive study is undertaken. The present endeavour is a modest attempt to meet this need.

The contents of the study are incorporated in six parts which are further divided into fifteen chapters as a whole. Both the Introduction and the Conclusion are useful additions.

In providing analysis of the subject under study, the author at first explains the **Sharia** concept of "agreement", its articles and its various classifications. Then he expounds the "**Sharia**" notion of the "loan of non-financial items", together with the pertinent rationalisations and legal stipulations. Seperate treatment of both the issues prompt the author to develop the central theme: the loan agreement of non-financial items. Other aspects are discussed in detail with their relevant injunctions -- the terminology used in an agreement, the interactions between a lender and a borrower, the specific item or items agreed upon, and the conditional or unconditional loan by the lender. Linked with this topic is the subject of compensation to be paid by the borrower to the lender for the possible

losses incurred. This is dealt with in reference to various components of relevance -- underlying rationalisations, the specific compensations for the specific losses incurred in the specific items borrowed, and finally, the compensations for the additional benefits derived by the borrower from the items that he borrowed.

The last section of the study contains the conflict of opinions between the 'Ulemā' on various questions developing in the two stages of the loan agreement -- initial and eventual. Also examined are the issues regarding the ownership of the items borrowed as it passes through different developments.

In Conclusion, the author makes the following observations:

1. The lending of an item to others is an act that enables the lender to receive Divine Benedictions.

2. In normal situations, the loan of non-financial item is simply an act of virtuous nature. In pressing circumstances, however, it is **wājib** (obligatory) for a Muslim to extend such loan.

3. With the explicit permission of the lender, a borrower is allowed to rent out the item borrowed and can take for himself the rent amount.

4. If the lender happens to be lost, the **Sharia** obligates the borrower to return the item borrowed to the authorised Head of the Administration.

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**Author :** Amin, 'Abd Al-Rahmān, Muhammad, al.

**Thesis Title:** The Contradiction Between a Khabr al-Wāḥid (ḥadith text transmitted by a single reporter) and the **Qiyās**.

**Original Title:** التعارض بين خبر الواحد والقياس

**Date :** H.1400/A.D.1980.

**Supervisor:** Al-Shaikh 'Uthmān Marizique.

A situation arising out of a contradiction between a specific **ḥadith** report transmitted by a single reporter and the **Qiyās** is a subject of debate among all the four schools of Islamic jurisprudence -- al-Hanafite, al-Shafite, al-Māliki and al-Ḥanabala. Other outstanding 'Ulemā' have, likewise, contributed to it. The present thesis is a summary treatment of the divergent positions held on the subject. It is oriented to enrich the comprehension of the specialists, the scholars and the students.

The thesis contains five Parts which are divided into fourteen Chapters. Both the Introduction and the Conclusion make useful additions.

Preliminary comments are provided in the Introduction in which the author notes, among other things, his reasons for selecting the topic for research, its importance and the methodology pursued in the research. In the subsequent sections, the author records at first the statement of the problem under study. The statement recorded is the statement advanced by al-Baṣri. This has attracted objections of five kinds. With these objections, a refined statement of the problem under research is incorporated.

The refined statement serves as the framework of the present analysis. Within this framework, the relative positions of all the four schools of Islamic jurisprudence are elaborated. Included in this discussion are the varying opinions of different 'Ulemā' of one particular school or different schools. The author notes, for instance, that al-Mālikī school has four opinions on the subject. He notes as well their "most preferred" opinion. He also states the arguments which serve as a basis for the selection of their overall adopted position. In reference to the Hanafite school, the opinions of its three sections are noted -- the majority of the 'Ulemā', the top ranking 'Ulemā' and the jurists.

Pursuant to this theme, the author expounds the argumentations of the three schools: al-Hanafite, al-Shafite and al-Hanabala. These argumentations are advanced in support of their relative positions on the subject under analysis. These are derived from these sources: the texts of al-Qurān or ḥadith, consensus and judgement.

In regard to the schools of al-Sahfite and al-Ḥanabala, the author has also discussed at length their rationalisations supporting their expressed position on the priority of **Khābr al-Wāḥid** over **Qiyās**.

The last important discussion concerns some examples of the contradictions between **Khābr al-Wāḥid** and **Qiyās**. Two of such examples are most striking. The first refers to the status of **wudu'** (ablution) after eating the camel meat. The second concerns the nature of the **ṣalāt** (prayers) of a single person standing as one, after the rows, with **Imām**.

In the Conclusion, the author provides some answers to the critics of the apparent contradictions between **Khābr al-Wāḥid** and **Qiyās**.





**Author : Amin, Muḥammad al-Ḥassan Ṣāleḥ, al.**

**Thesis Title : The Role of Labour in the Distribution of Wealth Sources.**

**Original Title : دور العمل في توزيع مصادر الثروة**

**Date : H. 1400 / A.D. 1980.**

**Supervisor : Dr. Ḥusain Ḥāmid Ḥassān.**

The present study provides Islamic approach towards labour and its relative role in the accumulation and the distribution of wealth. The study is intended essentially to serve the intellectual interests of the scholars and students of Islamic economy.

Like other research works of scholarly standing, the present study is divided into different sections. In brief, it comprises an Introduction, two Parts and a Conclusion. Both these Parts are further divided into five and four chapters respectively.

As the work unfolds itself in the Introduction, it mentions the reasons that led the author to select the topic for research. In Part One it deals with certain vital problems: Islamic theory of economy vs. non-Islamic ideologies of identical nature, Islamic concept of labour, the duties and the rights of the labourers in Islam, and the concept of the distribution of wealth in Islam. Obviously, the discussion incorporated in Part One is of conceptual nature.

This is followed by a treatment of substantive character in Part Two. To be precise, it treats the items of land, minerals, natural water and other movable sources of wealth. The study demonstrates **Sharia** injunctions pertinent to the twin questions of their ownership and exploitation.

In the Conclusion, the author affirms the following:

1. The solution offered by Islam towards meeting the problems of human economy is the only sure solution.
2. In Islam, labour serves as a principal instrument in the just distribution of wealth.
3. Labour is viewed in Islam with honour. It is regarded as a prime factor in the stabilisation of a growing economy.
4. Such sources of water as rivers, streams and springs are regarded in Islam, as items of public property. Any claim to delineate these for private property or restricted exploitation is illegal.

Author : Anṣārī, Muḥammad Ṣādiq, al.

Thesis Title : The Contract of Wakāla in Islamic Jurisprudence.

Original Title : عقد الوكالة في الفقه الإسلامي

Date : H.1399/A.D. 1979.

Supervisor : Dr. 'Abd al-Wahāb Abū Sulēman.

Based upon the rulings of Islamic jurisprudence, this study deals with an important subject: the contract of **Wakāla** or the delegation of authority to some one. A person empowered with such authority represents the person delegating him such authority. In the **sharīa** terminology, the former is known as **wakil** and the latter as **mu'akkil**. In the operational terms, the former must function within the limits of the authority delegated to him by the latter. In this study, the author illuminates **sharīa** injunctions regulating the roles of both the **wakil** and the **mu'akkil**. He also explains many other relevant points.

In addition to the Introduction, the study contains three Parts and a Conclusion. All the three Parts are further divided into two, six and three chapters respectively. The opening pages of the study explain the legality of **wikāla** in **sharīa**, the grounds substantiating the reason of this legality, and the components constituting the concept of **wakāla**. These components are four -- **mu'akkil**, **wakil**, the item of **wikāla**, and the terminology used in the contract of **wakāla**.

This is followed by a discussion on major points of substantive nature. At first the author identifies the differences of 'Ulemā' on the concept of **wakāla**. Then he provides the conflicting opinions of 'Ulemā' on issues relating to the business transactions -- selling and buying - through the **wakil**. The trespassing of the **wakil** of the limits of authority delegated to him, intentionally or unintentionally, is another topic of controversy among the 'Ulemā' who have stated their positions on various points of this topic. Pursuant to this discourse, the study sheds perspectives on three additional topics: opinions of the 'Ulemā' on the withdrawal by the **wakil** of the authority delegated to him, the appointment of more than one **wakils** simultaneously for a specific purpose, and the delegation of authority by a **wakil** to another **wakil**.

The last important discussion concerns the termination of **wakāla**.

The study indicates that it could be actualised through different processes. The first might result from the nature of the **wakāla** contract itself. The second could materialise through the subsequent mutual understanding between the **wakil** and the **muakkil**. The third is possible through the difficulties arising in the implementation of the contract. The fourth and the final might result from the factor of impossibility of the contract's implementation.

In the Conclusion, the author notes the following points:

1. According to the most accepted opinion of the 'Ulemā,' **wakāla** is a permission to discharge such responsibilities that are both permitted by **sharia** and practically dischargeable by the **muakkil**.
2. The components constituting **wakāla**, according to the most accepted opinion of the 'Ulemā,' are four: **wakil**, **muakkil**, the items of **wakāla** and the terminology used in the **wakāla** contract.
3. In the event of personal inability, **sharia** recognises the performance of two rituals -- **Hajj** and **Umra** -- through the **wakil**.

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(152)

Author : **Bāfaqih, Talāl Umar.**

Thesis Title : **The Abrogation of a Judicial Verdict in the Islamic Law.**

Original Title : **نقض قضاء القاضى فى الشريعة الإسلامية**

Date. H. 1398 / A.D. 1978.

Supervisor : **Dr. Muḥammad 'Abd al-Dāyem.**

The present thesis sheds perspectives on a subject important to the area of judicial decision making: the revocation of a judgement passed by a judge in **Sharia**. The subject is oriented to stimulate the interest of the specialists.

Like other research studies this work is also divided into numerous parts. It comprises thirteen Sections preceded by an Introduction. The latter provides vague hints on the research methodology. In general, the methodology suggests that the author has supported his contentions with recent examples derived solely from the court verdicts of the Kingdom of Saudi Arabia.

The discussion under treatment begins with a historical survey in Section One on the judicial mechanism and its operative character in Islam.

The survey is both precise and up to date. It gives wide coverage to the characteristic accomplishments of the early Islam represented by the Prophet (ṣallallāhu‘alaihi wa-sallam) and his Companions. Then it describes the contributions of the Umayyads and the Abbasides and finally, it sums up the Islamic judicial system as currently operative in Egypt and Saudi Arabia. With reference to the latter, it illuminates further on the Department supervising the activities of the judicial courts.

The discussion is then followed by a treatment on other relevant topics. As given in Sections two to eleven, it sheds light on the nature and the appointments of the judges, their qualifications, the decision making process, the opinions of the ‘Ulemā’ on the ruling of judge given at his personal knowledge, the implementation of a judicial verdict, the clauses of a verdict, and the provisions relative to the mistakes of a judge, both intentional and unintentional, in pronouncing a judgement.

Section twelve and thirteen focus on the annulment of a judge’s ruling. It elaborates three forms: annulment by another judge, annulment by a superior court and annulment by the judge himself with a review ruling.

In the Concluding passages the author cites concrete examples taken from the court proceedings of the Kingdom of Saudi Arabia. Among such examples is the judicial decision pertinent to the abrogation of a will in reference to the inheriting of the **waqf** property.

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**Author :** Bār, ‘Abd-Allāh ‘Alī ‘Id-Rūs, al.

**Thesis Title :** Judicial Judgement by Indications in Islamic Sharīa.

**Original Title:** القضاء بالقرائن في الشريعة الإسلامية

**Date :** H. 1398/ A.D.1978.

**Supervisor :** Professor Dr. Muḥammad al-Khizrāwi.

As a factor, the concept of “indications” serves to ease the process of judicial decision-making. The **Sharīa** also acknowledges its positive contribution.

Like other studies, the present research is also divided into various sections. Broadly speaking, it consists of three parts. Both the Introduction and the Conclusion make useful additions. The former provides a research design of the study and the method of organising pertinent data.

The contents of the research begin with a summary treatment on the concept of "indications" as a factor in judicial decision-making. The connotations surrounding the term "indications" are made candid with reference to various relevant contexts: literal, technical, derivative and rationalistic. The discussion also includes passages on the kinds of "indications" used in man-made laws. In addition, the study discusses the subject of relative authority that "indications" as a variable carries in the judicial decision-making process. The views of the jurists are cited. In giving their opinions, the jurists have relied largely on three sources of Islamic law: **Qurān**, **Sunnah** and **Qiyās**. Finally, it discusses the positive role of the "indications" in the emanation of a verdict on glaring offences -- adultery, drinking, theft, murder and the like.

The Conclusion notes the following points of significance:

1. The entire community of the Muslim jurists, with a few dissidents of course, see the usefulness of "indications" as a contributory variable in the judicial decision-making.
2. The conflict of opinion among 'Ulemā' exists, however, in the cases of the offences which involve **ḥad** action, like adultery. Some believe in the utilisation of the "indications"; others deny its absolute usage.
3. In regard to the "indications" of modern orientation, the general attitude of the Muslim jurists is one of non-acceptance. Conversely, the present researcher pleads for their acceptance as a last resort in extreme situations and with utmost precautions.

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**Author :** Fattāḥ, 'Abd al-Muḥit 'Abd, al.

**Thesis Title :** The Intentional Killing and Its Punishment.

**Original Title :** القتل العمد وعقوبته

**Date :** H. 1399 / A.D. 1979.

**Supervisor :** Dr. Muḥammad Aḥmad al-Dahmi.

This thesis discusses a subject important to the realm of Criminal Law in Islam: the killing by intent and its punishment. The subject is oriented to enhance the understanding of the specialists -- scholars and students, judges and lawyers, researchers and the jurists. Like other research works

of scholarly standing, the present work is also divisible into different sections. In brief, it contains an Introduction, a Preface, two Parts and a Conclusion. The two Parts are further divided into three chapters each.

Both the Introduction and the Preface contain discussions of preliminary nature. In substance, these discussions reflect a digest view on the rationale of legal punishments and the constructive role that the **Qisās** has played in the history of Criminal Law in Islam.

In the subsequent chapters, the author elaborates a number of pertinent themes -- the **Sharia** concept of crime in general and killing in particular, the juristic notion of intentional killing, the status of accomplice in murder, the **Qisās** and the method of its execution, the question of rightful executor (i.e. guardian of the person killed or the government), conditions necessary to **Qisās** execution, the reasons leading to the exemption of **Qisās**, like forgiveness granted by the guardian of the killed or agreement reached among the relatives of the killed and the killer. Alternative punishment like **diya** (the compensation amount paid to the heirs of the killed), and finally, the consequential punishment like the deprivation of the killer of the property left behind by his father, if the killed person is his father.

In the Conclusion, the author has expounded the rationalisations underlying the **Sharia** injunctions concerning the **Qisās** provision. The author has also taken pains to refute the objections raised against the wisdom of **Qisās**. These objections are advanced, in the large part, by the Orientalists.

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**Author :** Ghamdi, 'Abd-Allāh 'Atīya 'Abd-Allāh, al.

**Thesis Title :** The Reasons for The Waiver of **Qisās**.

**Original Title :** أسباب سقوط القصاص

**Date :** H.1400/A.D. 1980.

**Supervisor:** Dr. Abū al-Hamd Mūsā.

The present study discusses a subject central to the Criminal Law in Islam: the reasons, recognised in **Sharia**, that lead to the exemption of the killer from being executed in the **Qisās** action. The subject is oriented to enhance the interest of the specialists, scholars and students, judges and the lawyers, and jurists and the researchers.

The thesis comprises an Introduction, a Preface, five Parts and a Conclusion. All the five Parts are further divided into nine, eight, two, two, and ten chapters respectively. Both the Introduction and the Preface contain discussions of preliminary nature.

The first spells out the author's reasons for selecting the topic for research; the second sets forth a precise concept on the reasons leading to the **Qisās** action.

The preliminary discussion prompts the author to incorporate in the subsequent chapters the central discussion which is further divided into a number of sub-discussions. The first of these sub-discussions deals with the **Sharia** concept of "forgiveness" of the killer and its link with the exemption of **Qisās**. The second discusses the person or persons eligible to exercise the right to extend such "forgiveness". It elaborates the varying positions of the **Sharia** law on the enjoyment of such right by such categories as certain guardians of the person killed, the immature child, the insane and the destitute. It also explains certain specific situations which render void such "forgiveness".

The third sub-discussion spells out "conciliatory agreement" between the guardians of the killed and the killer as another factor leading to the waiver of **Qisās**. Included in this are explanations on the conditions rendering such "agreement" valid in **Sharia**, "agreement" with receipt of **Diya** (compensation) amount, and "agreement" with condition that the killer must emigrate permanently from the town of abode.

The fourth sheds light on the question of the **Qisās** of the killer, who is either dead or lost. The fifth demonstrates the **Sharia** rulings to the transfer of the right of **Qisās** to the killer himself --that is, the killer himself being the guardian like the father killed by his son. It also debates the **Qisās** of the person allegedly killed but actually alive. The last sub-discussion explains the **Sharia** injunctions on many other issues of relevance, such as, the subsequent insanity over-powering the killer, the reversal of the evidence of the witness prior to the execution, the situation of the killer criminal of multiple offences etc.

In the Conclusion, the following observations are noted:

1. "Forgiveness" leads to the waiver of **Qisās**.
2. Likewise, "agreement" also contributes to the waiver of **Qisās**.

3. The **Sharīa** does not recognise "forgiveness" in the situation of deceptive killing.

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**Author :** Ḥāfīz, Ḥamza Zaheer.

**Thesis Title :** Al-Istiḥsān Between the Positivists and the Nagativists

**Original Title :** الاستحسان بين المثبتين والنافين

**Date :** H.1398/ A.D.1978.

**Supervisor :** Dr. 'Uthmān Marizique.

Among the four sources of Islamic law, the **Qiyās** (judgement) is the last important source. It is further divided into two categories: explicit **Qiyās** and implicit **Qiyās**. The latter, in the terminology of Islamic Jurisprudence, is referred to as **al-Istiḥsān**. The present study is an attempt to analyse the effectiveness of **al-Istiḥsān** as a source of Islamic law.

In addition to a general preface, the study comprises four parts. The latter are followed by an instructive conclusion.

The study provides a discussion on the **Sharīa** concept of Islamic law. The discussion is illuminated with the rationalisations, concurred or disagreed among the '**Ulemā**,' on the components of the concept. It is then followed by an exhaustive treatment on the notion of **al-Istiḥsān** in both senses -- linguistic and terminological.

This sets forth the context for the central discussion which presents a two-fold approach towards **al-Istiḥsān**: positive vs. negative. The former is championed by such outstanding schools as the al-Hanafite, al-Ḥanābala and al-Māliki. The study records the supportive opinions of relevance expressed by the eminent '**Ulemā**' of all the three schools, together with the variations existent in their approaches towards **al-Istiḥsān**. Finally, it records concrete examples of questions resolved through **al-Istiḥsān**, by all the three Imāms -- Imām Abū Hanifa, Imām Aḥmad and Imām Mālik.

The negative approach towards **al-Istiḥsān** is nurtured by two schools -- al-Shafite and al-Zahiriya. The discussion includes the arguments presented by both the schools in support of their contentions. It also presents some concrete examples of the issues of **al-Istiḥsān** nature that have received the negative response from Imām al-Shāfi.

The last important discussion amplified in the study concerns the



various aspects of **al-Istiḥsān**: three aspects are elaborated. The first indicates the relative authority that items resolved through **al-Istiḥsān** command. The second enumerates the requisites necessary in dilemmas to be resolved through **al-Istiḥsān**. The third discusses the qualifications essential in **al-Mustaḥsin** (a jurist able to use **al-Istiḥsān**).

In the Conclusion, the study notes summary findings of the research as a whole, and each Part as separate.

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**Author** : Ḥabis, Ṣāleḥāḥ Dakhil Muḥammad, al.

**Theses Title** : The Purpose of a Marriage Contract.

**Original Title** : المقصد من عقد الزواج

**Date**: H. 1400 / A.D. 1980.

**Supervisor** : Dr. Aḥmad Fahmi Abū Sunnah.

The present thesis analyses the objective of marriage as conceived in Islam. The thesis is intended to invoke the interests of general Muslim readers on a topic central to their life pattern. The main reason that has prompted the author to take up the subject for research is stated in the Introduction. The author understands that the subject is of contemporary importance and that no scholar has adequately dealt with it in the past.

Besides the Introduction, the study is divisible into four Parts and a Conclusion. All these Parts are further divided into multiple chapters. The study begins with an introductory discussion in Part One. Included in this discussion are comments on the rationale underlying the general commands of Allāh Almighty. The crux of this rationale, asserts the author, is to advance the interests of the human beings. In addition, she elaborates the **Sharia** concepts concerning the human interests, objectives underlying **Sharia** injunctions, classification of such objectives and implicit objectives in marriage contracts enunciated by **Sharia**.

The foregoing discussion prompts the author to spell out the **Sharia** objectives implicit in marriage contract. The treatment is initiated with background comments on the marriages in the pre-Islamic period. The author then expounds the Islamic approach towards marriage and its various interactions. As illustrations, she offers case studies from the early phase of Islamic history. In the concluding section of this treatment, she

notes the multiple purposes implicit in **Sharia** approach towards marriage.

As part of the discussion and with intent to be more specific, the author reveals next the purposes of an adult person -- man or woman - in entering into a matrimonial agreement. At first she identifies the general purposes sought by the adults through marriage. Then she classifies such purposes as permissible vs. non-permissible. The latter category of objectives are attained through temporary marriages, like **Mufah** and **Halala** marriages.

Linked with the process of marriage are certain specific conditions and functions recognised in **Sharia**. A study of the objectives underlying such conditions and functions form the last theme of the present research. The objectives explored concern a variety of items -- the condition of marrying a woman permitted for the purpose, the advice to cast an advance look at the prospective wife, the engagement, the guardian and witnesses at the wedding ceremony, the match preference in marriage, the beating of drums at the wedding, and the responsibility of husband in providing maintenance expenses to his wife.

In the Conclusion, the author notes the following findings:

1. The overall objective set out in **Sharia** towards different kinds of permitted contracts is invariably the same: to serve the human interest to the gratifying extent. In marriage, Islam sees the fulfilment of all the essential needs of the human beings -- integrity of faith, protection of self and progeny, chastity and honour, maintenance of sanity, and the right use of wealth.

2. Marriage assures the integrity of family life. In the long run, it leads to the creation of a dignified, sound society.

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**Author :** Humaid, Ahmad b. 'Abd-Allah b.

**Thesis Title :** The Death-Sickness and Its Impact in the Disposal (of Inheritance Assets) in Islamic Jurisprudence.

**Original Title :** مرض الموت وأثره في التصرفات في الفقه الإسلامي

**Date :** H. 1398 / A.D. 1978.

**Supervisor :** Dr. Muhammad Shaban Husain.

The sickness of a man leading to sure death warrants a peculiar situation.

A dying man during his last illness many abuse the distribution of his property leaving behind. He may thus cause injustice to his legal inheritors. This requires measures of safeguard. Islam has taken extraordinary care towards the problem. The present thesis is an endeavour to bring to light the response that Islam has offered.

The contemporary western societies are proud of incorporating declaration on human rights. They consider the development an outgrowth of the recent times. Indirectly, it reflects a challenge to the Muslim world. With intent to provide answer to this challenge, the author has undertaken the present research. On the whole, it unfolds Islamic perspectives on one dimension of the human rights area.

In addition to the Introduction and the Conclusion, the study consists of three Parts. In the first two parts, the author expounds the concept of "death-sickness" and its impact on the disposals of the dying man. All the pertinent points -- underlying rationale, the extent of dying man's possessions, impact on his delineated remunerations, implications, charities and exemptions.--are well treated.

Part Three centers on the operational aspects. The latter are divisible in two stages: pre-death stage of the sick man and the post-death stage. The use of his possessions, in both these stages, is governed by specific set of legal injunctions. Central to this discussion is the subject of the consent of the inheritors. This, too, has been treated rather fairly.

The Conclusion states the following as significant:

1. The concept of the "death-sickness" with impact on the assets of the dying man implies, in the legal terminology, the disease that forecasts sure death. It does not mean an ordinary illness or a minor physical ailment.
2. In the purchase of certain items, like eatables, such a sick person is allowed absolute discretion in the use of his wealth.
3. In situations that involve the rights of inheritors, such discretion is not permitted.

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**Author :** Ibrāhim, Ibrāhim b. 'Abd-Allāh b. Muḥammad, al.

**Thesis Title :** The Shāri'a Dalil Between al-Itlāq and al-Taqyid.

**Original Title :** الدليل الشرعي بين الإطلاق والتقييد

**Date :** H. 1399 / A.D. 1989.

**Supervisor :** Dr. Muḥammad Shābān Ḥusain.

The present study analyses a subject significant to the study of **Uṣūl al-Fiqh** (the Principles of Jurisprudence). The subject is: the nature and the forms of a **Sharia Dalil** (proof) that finds its incorporation in textual records of **al-Qurān and al-Sunnah**. The study is oriented to invoke the interests of the specialists. Like other research studies of scholarly standing, this study is also divisible into various sections. In brief, it contains a Preface, three chapters and a Conclusion. As an opening chapter, the Preface sets out an elementary discussion and records the definition of the term **Dalil** in the **Sharia** context. It also notes the divergent opinions of the **Ulemā** regarding its linguistic classifications.

In the subsequent chapters, three main discussions are attempted. The first, general in nature, provides introductory explanations to the twin terms -- **al-Muṭlaq** and **al-Muqayyid** and their function as guides to the **Sharia** injunctions. Pursuant to this discussion are explanations on other relevant topics, such as, the definition of **al-Muṭlaq** denoting an unconditional textual base as opposed to the definition of **al-Muqayyid** denoting a conditional one, **Iṭlaq** and **Muqayyid** in human actions, and their function as guides to the evolving **Sharia** stipulations.

The second discussion concerns a question lurking between **al-Muṭlaq** and **al-Muqayyid**. The question is: which of the two, in certain situations, will be implemented? In response, the author sheds light on various items of relevance -- the situational characteristics surrounding **al-Iṭlāq** and **al-Taqqid**, the conditions that render an **al-Muṭlaq** dominant over an **al-Muqayyid**, and finally the question whether the dominance of **al-Muṭlaq** over **al-Muqayyid** is an injunction of still an operative or inoperative character. The latter is identifiable by the term **al-Naskh**.

The last important discussion examines the **Muqayyidat al-Muṭlaq** (the conditional references restricting the texts, which denote an injunction of unconditional character). Additional themes are also dealt with: the meaning of the term **al-Taqqid**, the contiguous and non-contiguous **al-Muqayyidat** (the textual references conditioning a text of an unconditional character), the **taqqid** (the conditioning) of a textual record of the **Qurān** by another verse of the **Qurān** and the **taqqid** (the conditioning) of a **Quranic** text by a text of **Hadith**.

In the Conclusion, the author observes the following:

1. From the standpoint of a linguistic meaning, a word is classifiable in two categories -- **al-Ām** (denoting a sense of generality) and **al-Khās**

(indicating an issue of specificity).

2. Both **al-Itlāq** and **al-taqyid** are discernible in nouns and verbs.

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**Author : Ibrāhim, Muḥammad b. 'Ali B. Ibrāhim.**

**Thesis Title : The Authority of a Ṣaḥābi School.**

**Original Title: حجية مذهب الصحابي**

**Date : H. 1398 /A.D.1978.**

**Supervisor: Dr. Aḥmad Fahmi Abū Sunnah.**

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The present thesis sheds light on a question vital to the area of Islamic Jurisprudence: the relative authority that an opinion of a Ṣaḥābi (the Companion of the illustrious Prophet) carries. The study is oriented essentially to serve the intellectual interests of the specialists. In composition, it consists of a Preface, three parts and a Conclusion. All these parts are further divided into eight chapters.

Preliminary and background discussion is contained in the Preface and Part One. It begins with the venerated standing that the Ṣaḥāba command in the eyes of Allāh and His illustrious Prophet (ṣallallāhu-'alaihi wa-sallam). It is then followed by an explanation of a Ṣaḥābi's concept in all perspectives -- various implications of the term, the criteria determining the essentials of a Ṣaḥābi's school.

The central discussion is incorporated in Part Two. Comprised of two chapters, it presents the approaches of the different 'Ulemā' of the Islamic jurisprudence towards the relative authority that the position of a Ṣaḥābi carries. The presentation includes all the relevant analytical data: the grounds supporting a Ṣaḥābi's school as authority vs. the dissident viewpoints, the views of such 'Ulemā' that believe that only the opinions of the first two Caliphs -- Abū Bakr and 'Umer -- carry authority, and finally, the positions of the other 'Ulemā' who maintain that the schools valid in authority are only the schools of the first four Caliphs.

Part of the running discussion is an analysis given in Part Three on the approach of a Ṣaḥābi towards the **tafsir** and the **ḥadith**. Included in this analysis are explanations on different notions -- the action of a Ṣaḥābi against a clear text of the **Qurān** or the **Ḥadith**, the school of a Ṣaḥābi vs.

judgement, and **Tarjih** (preferred opinion) among the opinions of the different **Ṣahāba**.

In the Conclusion, the study examines the question of **taqlid** (follow up) by a common person. Two opinions have been stated. The first opinion does not permit a common person to follow directly the school of a **Ṣahābi**. It states that a common man is unable to comprehend the intricacies inherent in direct imitation. The second, on the contrary, allows direct **taqlid** without reservation.

The second important question addressed in the Conclusion is the **taqlid** by a **Mujtahid** (a scholar able to exercise judgement independently) of a **Ṣahābi**. On this score all the **‘Ulemā’** concur that a **Mujtahid** is not allowed to follow others in areas that have received his **ijtihād** attention. In other areas, however, his status is controversial. The following points are cited:

1. A **Mujtahid ‘Ālim** is not allowed to follow any other **‘Ālim**, though he might be superior to him in knowledge.

2. A **Mujtahid ‘Ālim** may follow others if he finds the continuation of his **ijtihād** difficult.

3. Prior to the release of his own judgement, a **Mujtahid ‘Ālim** may follow others.

4. The **Mujtahid ‘Ulemā’** are allowed to follow the opinions of the **‘Ulemā’** who are more knowledgeable than they themselves are.

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**Author :** Jarwi, Yahya b. Ahmad, al.

**Thesis Title :** The Diya (Compensation Amount) For Killing a Soul.

**Original Title :** دية النفس

**Date :** H.1398/A.D.1978.

**Supervisor :** Dr. Abū al-Ḥamd Ahmad Mūsā.

This study discusses at length a subject vital to the Criminal Law in Islam: the compensation amount taken from the relatives of the killer and given to the family of the killed. The subject is intended to arouse the interests of the specialists -- judges and lawyers, scholars and students, jurists and the researchers.

The reasons that prompted the researcher to select the project is amply stated in the Introduction. To be precise, it is the author's understanding that the topic has a central link with the social life, especially in assuring the security of the individuals.

In addition to the Introduction, the study contains six Parts and a Conclusion. All these Parts are further divided into multiple chapters. The study begins with a preliminary discussion on the **Sharia** concept of "killing" and its various forms. Each of such forms is further elaborated. Also discussed in detail are the kinds of punishments given to different categories of criminals. This discussion is followed by another treatment: the concept of **Diya** (compensation amount given to the family of the killed). The author illuminates this point with other relevant details -- **Sharia** rationale, the kinds of properties taken in **Diya**, and the **Diya** for a free Muslim woman killed.

The third discussion incorporated in Part Three focusses on the **Diya** for non-Muslims killed. The author points out that the subject has raised a controversy among the '**Ulemā**' who are divided on the validity of the **Diya** for the non-Muslims. Those advocating the case for the latter's **Diya** are still divided on different measures of the compensation amount for different kinds of non-Muslims -- the people of the Scriptures, the Magis (adherents of Mazdaism), and the rest of the non-Muslims.

The collection of compensation amount from the relatives of the killer forms the next topic of discussion. The author elaborates the theme under the caption, '**Aqila**'. The term implies the category of the killer's kinships who will join in contributing the amount for **Diya**. In terms of extent, such kinships reach to the ladder of the fifth grandfather. The discussion enlightens on the method of their participation in the collection of **Diya** amount. It also identifies the exceptional situations which exempt '**Aqila**' from paying the **Diya**. Finally, it pinpoints the specific persons of '**Aqila**', like women and children who do not contribute anything to the **Diya** amount.

Additional discussions center round the punishments for the offences committed by the slaves, and the **Diya** for the baby still in the womb of the mother.

In the Conclusion, the author notes the following findings:

1. The most accepted opinion among the '**Ulemā**' states that the **Diya**

amount for a woman is exactly half the amount for a man.

2. The **Diya** amount for a non-Muslim is less than that for a Muslim.

3. The **Sharia** law has prescribed punishment for the loss of a baby in the womb of the mother. This shows that human life is highly respected in Islam.

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**Author : Khafaji, Hayāt Muḥammad 'Alī 'Uthmān.**

**Thesis Title : The Hidhāna (Raising a Child) in the Islamic Sharīa.**

**Original Title : الحضانة في الشريعة الإسلامية**

**Date : H.1399/ A.D.1979.**

**Supervisor : Dr. Mahmūd 'Abd al-Dāym.**

In the upbringing of a child, the early years of life are considered crucial in Islam. In particular, the child of a divorced woman needs special attention. The problem is tackled by a judicial verdict. Keeping in view the best interests of the child, the judge decides as to who should assume the responsibility of nursing the child -- mother or father. This, in **Sharia** terminology, is known as **al-Hidhāna**. The present study is an exposition on the topic.

The study contains two opening chapters -- an Introduction and a Preface -- four Parts and a Conclusion. All the four Parts are further divided into a total of eleven chapters. The two opening chapters contain preliminary discussions concerning the author's reasons for selecting the topic for research, the importance of the study in Islam and the duty of the nurse towards nursing the child.

In the subsequent sections four important discussions are incorporated. The first deals with the Sharia concept of **al-Hidhāna**. The author illuminates this discussion by bringing to light many other pertinent points: **Sharia** rationale on the importance of child-care, impact of nursing a child on his upbringing, and the raising of a child as a joint duty of the parents.

The second discussion expounds the various acts necessary in the nursing of a child and the duration of such nursing. The author classifies the various kinds of children to be nursed, the conflicting views of **al-Hanabala** and **al-Shafite** on the option right of the child to



go either to father or mother after the nursing period, and the debate of **al-Hanabāla** with the **al-Shafites** on the grant of such right to the female child.

The third discussion reveals the conditions that qualify the nurse -- father or mother -- for raising the child. It is initiated with a precise definition of such qualifications in **Shāriā** terminology. Then the author defines such conditions as relate to women, and finally enumerates the conditions pertinent to men. The fourth discussion explains the priority order, set out by **Shāriā**, in assigning the responsibility of nursing a child. Part of this discussion is the subject of parent's visit to their child. In explaining the various points of the twin theme, the author notes the relative positions of different schools -- **al-Hanafites**, **al-Mālikīs**, **al-Shafites**, **al-Hanabāla** and **al-Zāhriya**.

In the conclusion, the following observations are made:

1. Islam has upheld with due respect the right of mother to nurse her child.
2. Likewise, Islam has shown special attention to the upbringing of a child in the early years of his life. For this purpose, women are especially selected. For, unlike men, they show more affection to the child.
3. In enunciating the provision of nursing a child in the early life, Islam has shown its concern for imbibing in him the true faith with prospects of sound health.

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**Author : Khaṣifān, Ghāzī Tāhā.**

**Thesis Title : The Loan Agreement in the Islamic Jurisprudence.**

**Original Title : عقد القرض في الفقه الإسلامي**

**Date : H. 1400 / A.D. 1980.**

**Supervisor : Dr. Muḥammad Aḥmad al-Dahmī.**

The present thesis discusses at length a subject of contemporary importance: the contract of monetary loan in Islam. The subject is treated from the standpoint of jurisprudence. In undertaking this research, the intent of the author is to demonstrate the convenient workability of the Islamic mechanism relating to the dealings involved in financial loans, and show its superiority over the western models. In addition to the Introduction and

the Conclusion, the study is divisible into three broad sections which are further divided into six and five chapters respectively.

At the outset the author explains two basic concepts of loan agreement: the concept of contract and the concept of loan. In regard to the former, he shows its articles, terms and conditions, and its various classifications, as understood in the **Shari'ah**. The latter is similarly expounded with reference to its meaning and interpretation in the **Shari'ah**, together with other related issues, such as, the varying positions of the various schools on the terms used in loan agreement, the desirability of extending time-limit to the debtor for returning the loan to the lender, and the classification of the financial items permitted in loan transactions.

The author then focusses his attention on some of the substantive issues. At first he identifies those factors that suggest the obligatory character of the loan agreement. Then he deals with certain pertinent questions and explains various points accompanying these questions. The first of these questions concerns the increase or the decrease of the amount negotiated earlier between the two parties -- the lender and the borrower. The second relates to the determination of the specific site for the returning of the loan. The third centers round the return of the exact item negotiated in the loan agreement. The fourth refers to the return to the lender of the item other than the lent one, if the latter is unavailable.

In the final instance, the study offers the **Shari'ah** perspectives on the subject of loan that accompanies interest. As part of this discussion, the study also reveals **Shari'ah** rulings regarding the nominal remunerations paid to the intermediary for arranging a loan agreement between the lender and the borrower. Also discussed are the **Shari'ah** rulings on the return of the borrower to the lender more than the actual loan without previous conditions. Furthermore, the study reveals the **Shari'ah** injunctions on the grant of "gift" in a loan situation. In winding up the discussion, the author pleads for the effective control on interest-based economy and the establishment of interest-free credit banks in Muslim societies.

In the Conclusion, the author notes the following important points:

1. The grant of time extension on the request of the borrower for the return of the loan received is an act of commendation in Islam.
2. It is incumbent upon the Muslim states of today to set up credit banks in order to help the masses to secure interest-free loans.

**Author : Khaṭīb, Yāsīn Nāsir Maḥmūd, al.**

**Thesis Title : The Ascertainment of a Descent : A Comparative Study.**

**Original Title : ثبوت النسب : دراسة مقارنة**

**Date : H. 1399 / A.D. 1979.**

**Supervisor : Dr. Husain Ḥāmid Ḥassān.**

The present study discusses the various methods suggested by **Shāriā** to ascertain the identity of family descent. The study is oriented to impress upon readers the implicit concern of Islam about the honour of birth and the purity of lineage. The study comprises an Introduction, a Preface, seven Parts and a Conclusion. All the seven Parts are further divided into a number of chapters. The opening chapters contain preliminary discussions concerning the author's reasons for selecting the topic for research, the importance of the topic in the study of Islamic jurisprudence, and the special attention given by Islam towards protecting the honour of blood.

The subsequent chapters provide three major discussions. The first gives a comprehensive treatment of the various methods that assist to determine the originality of family lineage. These are five in count: the male-female seclusion, confession, evidence, face-reading and lot casting. Pursuant to this discussion, the author sheds light on manifold themes of pertinence -- the relative situation of a widow or a divorced woman going through the period of **'Iddah**, the male-female consummation in an un-sound marriage, the confession of specific descent about self or others, baby's birth as an evidence, the value of pertinent witness of a blind, face-reading and its injunctions in **Shāriā**, the contradictory statements of different face-readers, and the opinion of the **'Ulemā'** on the affirmation of a descent through the lot-casting procedure.

The second discussion analyses within the framework of **Shāriā** regulations, the modern devices of artificial nature, especially the inoculation of man's sperm into the uterus of a female and the eventual birth of a child through this process. The third discussion centers round the descent of non-Muslims, and demonstrates the **Shāriā** rulings on adopted sons, adultery, and the illegitimate children.

In the Conclusion, the study notes the following findings:

1. The Islamic **Shāriā** assures dignity, mutual confidence and perpetual tranquillity in society.

2. The Muslim scholars, on their part, have pooled all important items of research and enlightened others with their output.

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**Author : Māsūdi, Muḥammad b. Rūwaid, al.**

**Thesis Title : The Financial Sanctions (Tāzīrat) and Their Status in Islamic Law.**

**Original Title : التعزيرات المالية وحكمها في الشريعة الإسلامية**

**Date : H. 1398 / A.D. 1978.**

**Supervisor : Al-Shaikh Maḥmūd 'Abd al-Dāi' Yam.**

To all intents and purposes the financial sanctions serve as a form of punishment especially punishment, during the time of war. This study seeks to present the Islamic approach towards the subject. In the Introduction the author spells out the reasons that prompted him to select the topic for research. He asserts that inadequate attention on the part of the jurists and researchers on the question of financial tāzīrat in Islam has made it necessary for him to undertake the subject.

In addition to the Introduction, the study contains three parts which are followed by a Conclusion of instructive nature. All the three parts are further divided into four, three and four chapters respectively.

The concept of tāzīr (an action unspecified in Shari'a but given at the discretion of the Head of the Administration) is the first topic of discussion. Included in this discussion are exploratory notes on the meanings of finances, the Shari'a injunctions, and the Islamic law. This discussion leads to another discussion: the tāzīrat of financial character issued after a war with the non-Muslims. Such tāzīrat, it is important to note, have unanimous concurrence of the 'Ulemā'. These fall in three categories: booties, al-faiyi' (the property surrendered by the enemies without fighting), and the conquered lands.

The above discussion tends to divert the attention of the readers towards four additional themes. The first concerns the area of financial tāzīrat that have become subjects of disagreement among the 'Ulemā'. The second are the tāzīrat imposed upon the opostates. The third deals with the issues of tāzīrat in the light of discussions by the contemporary scholars. The fourth are the tāzīrat which the government of the Kingdom of Saudi Arabia has enunciated.

In the Conclusion, the author observes the following as important:  
1. Indeed, the poll-tax (jizya) levied against the non-Muslims is a punishment prescribed in the **Qurān**.

2. All the finances collected as a result of **tāzīr** actions will go to the **Bait al-Māl**, the treasury meant for the Muslims. It is used to advance their interests, and help to eliminate their difficulties. However, the war booties will be distributed among specific persons as mentioned in the **Qurān**.

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**Author : Muḥammad 'Abd al-Laṭīf 'Abd al-Ḥaqqe, Noor.**

**Thesis Title : The Withdrawal Options During the Bargaining Meeting for a Deal and its Conditions and their Effects on The Sale Contract.**

**Original Title : خيار المجلس والشرط وأثرهما في عقد البيع**

**Date : H. 1400 / A.D. 1980.**

**Supervisor : Dr. Muḥammad al-Khizrawī.**

In the transaction of a sale contract, both the buyer and the seller have certain rights recognised in **Shāri'a**. The first is the withdrawal right of both for the terms negotiated during the period of the bargaining meeting, and not after the meeting. This is known as **Khiyār al-majlis**. The second is the right of the buyer to return an item purchased for the non-fulfilment of certain conditions settled in advance with the seller. This is known as **khiyār al-shart**. The present study is a pioneer endeavour on the twin subjects. It also illuminates its linkages with an evolving sale contract of pertinence.

Like other research studies this thesis is also divisible into many sections. In brief, it contains an Introduction and three Parts which are further divided into three, nine and ten chapters respectively. The Conclusion makes an instructive addition. The study incorporates preliminary discussions in the Introduction which spells out the author's reasons for selecting the topic for research. In the sections that follow, a three-fold analysis is attempted. The first provides the **Shāri'a** concept of **al-khiyār** (the withdrawal option). Included in this concept are the definitions of the term, rationale of its justification, basic assumptions underlying the concept, and the links of **al-khiyār** with the completion or the abrogation of a sale contract.

The second analysis concentrates on the **khiyār-al-majlis** (the withdrawal option of both the seller and the buyer about the terms agreed until the end of the bargaining meeting). Included in this analysis are other related subjects -- the nature of **khiyār al-majlis**, the schools of the jurists in rationalising its legality, the controversial opinions of different jurists on the subject, the period allowed to withdraw transaction terms or return the item purchased, the transfer of the sale contracts from one party to another, (e.g. from father to son), which are both regulated and non-regulated by **al-khiyār** injunctions.

The third and last analysis centers round the **khiyār al-shart** (the option to return an item purchased on the ground that it does not satisfy the conditions settled with seller in advance). The analysis is illuminated by incorporating additional themes -- the definition of **khiyār al-shart**, the terms used in this **khiyār**, the sale contracts governed by the **Shāriā** regulations of pertinence, the party enjoying the right of **khiyār al-shart**, **Shāriā** stipulations on the use of the item purchased during the period permitted under such **khiyār**, the factors that render such **khiyār** invalid, the expiry of such **khiyār**, and the transfer of such **khiyār** from one party to another.

In winding up his contents, the author records the following inferences in the Conclusion:

1. The **Shāriā** confirms the **khiyār al-majlis** (the withdrawal right of terms agreed during, and not after a business transaction meeting) to both the buyer and the seller.

2. Likewise, the **Shāriā** limits a three-day period to return the item purchased to the seller under the provision regulating the **khiyār al-shart**.

3. In the event of the death of a party contracting a transaction, the right to withdraw the terms negotiated are transferable to his heirs. This provision refers to **khiyār al-majlis**.

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**Author : Muṣliḥ, ‘Abd-Allah.**

**Thesis Title : The Judicial Verdict on the Absentee.**

**Original Title : القضاء على الغائب**

**Date : H. 1399 / A.D. 1979.**

**Supervisor : Dr. Ḥusain Ḥamid Ḥassān**

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This work discusses a subject important to the area of judicial decision-making: the adjudication upon the suits involving persons physically absent in the court. The study unfolds that Islam, on this issue, provides a distinct set of laws and procedures. The research is oriented to invoke the interests of the specialists.

Like other research works, the present study is also divided into various sections. It comprises a Preface, an Introduction, three Parts and a Conclusion. Both the Preface and the Introduction contain words of elementary nature -- the importance of judicial decision-making and the possibility of adjudicating upon the cases of the court absentees.

The subsequent sections tend to refine understanding largely on three themes. The first is the subject of a suit filed against the person absenting to face court interrogations. The author amplifies the multiplicity of aspects relative to the theme -- the concept of a claim implicit in the suit filed, the process of the court hearing, the presence of the claimant, and the methods of summoning the parties-in-dispute etc. The second theme concerns the set of injunctions and procedures which Islam provides regarding the adjudication upon the cases of persons non-present for court trials. The author sheds perspectives on the subject in regard to different kinds of persons -- the hidden, the fugitive, the excused like insane, the sick, the deceased and the deliberate absentee. An absentee, according to the author, is of two kinds: one with unknown whereabouts and the other with known destination .

The third theme dealt with in the study examines the strength of the provisions concerning the legal trials of the court absentees and their implementation process. The author states that Islam is candid on the subject. A court absentee is examined under its pertinent set of provisions. His physical appearance can, however, mark a turning point. With it, the adjudication must observe the normal procedure of trials.

The Conclusion records the summation of main themes elaborated throughout the study. Nothing decisive is added.



Author : Najūm, Fāṭima Ṣiddique 'Umar.

Thesis Title : The Naskh (Abrogation and Supersession) of the texts of Qurān and Sunnah with Qurān and Sunnah.

Original Title : نسخ الكتاب والسنة بالكتاب والسنة

Date : H. 1400/A.D. 1980

Supervisor : Dr. Aḥmad Fahmī Abū Sunnah.

The present study sheds perspectives on a subject important to the commentators of the Qurān and the scholars of the science of Islamic jurisprudence: the abrogation and the supersession of the texts of Quran and Ḥadīth. This is identified by the term Naskh. The study is intended for the specialists, the scholars and the students.

Like other research works, it is also divisible into different sections. In brief, it contains two Parts. Both the Preface and the Conclusion are stimulating additions.

In explaining the concept of Naskh, the author observes in the Preface :

Some of the texts of both the Qurān and the Ḥadīth reflect apparent contradictions. The latter are explicable in terms of Naskh. As such, its understanding is obvious. In particular, it is vital to the science of the principles of Islamic jurisprudence.

Guided by such preliminary remarks, the author expounds the reality of Naskh and its general rules in Part One which is divided into four chapters. The author at first explains the concept in reference to its pertinent terminology. Then she elaborates its constituents and conditions as conceived by the 'Ulemā'. This elaboration is illuminated with relevant examples. It is followed by a discussion on the controversy of the 'Ulemā' on various points of Naskh. In particular, such questions are addressed: Does a Nāsikh (an abrogatory text) offer its substitute text or not? If it does, what is the character of the command inherent in the substitute text? In comparison with the abrogated text, is it heavier or lighter?

Linked with the foregoing treatment is the main topic under study, namely: the Naskh (the abrogation and the supersession of the texts of)



**Qurān** and **Ḥadīth** with other texts of **Qurān** and **Ḥadīth**. This is exhaustively provided in Part Two, covering six chapters. Pursuant to this discussion, each chapter spells out one distinct sub-discussion. The first indicates the **Naskh** of the **Quranic** verses with other verses. Illuminative examples are cited. The second analyses the **Naskh** of the **Quranic** verses with pertinent texts of the **Ḥadīth**. The third mentions the **Naskh** of **Ḥadīth** texts with **Quranic** verses of relevance. The fourth notes the **Naskh** of the **Ḥadīth** texts with other **Ḥadīth** texts. The fifth records the kinds of **Naskh** used in reference to the verses of the **Qurān**. The sixth and the last discusses the **Naskh** of the two aspects of a text -- "deductive meaning" and "literal meaning".

Among the points mentioned in the Conclusion, the following are notable:

1. The study offers understanding of the different articles of the **Naskh**.
2. It affirms the actualisation of the **Naskh** in the Divine Scriptures preceding Islam.
3. None has doubted the fact of the **Naskh** in Islamic **Shāriā**. **Abū Muslim al-Iṣfahānī**, however, is an exception on this score.
4. Indeed, the **Naskh per se** serves the interests of the human beings in different situations of time and space.

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**Author :** **Qaḥṭānī, Sa'd Saeed 'Awadh, al.**

**Thesis Title :** **The Provisions of Travel in the Islamic Shāriā.**

**Original Title :** **أحكام السفر في الشريعة الإسلامية**

**Date :** **H. 1399 / A.D. 1979.**

**Supervisor :** **Dr. Ahmad Fahmī Abū Sunnah.**

Travel represents a factor impeding the normal and smooth functioning of the human mechanism, writes the present author in the Preface of the thesis. Accordingly, the **Shāriā** has given special attention to the situation of a traveller, and has lightened his obligation in the performance of various rituals. The present study is a comprehensive treatment on the subject. In addition to the Preface, the study contains an Introduction, thirteen chapters and a Conclusion. The Introduction spells out the basic components -- the author's reasons for selecting the topic for research, the

methodology of the research and its design.

In the subsequent chapters, the author brings to light the multiple stipulations on travel. The discussion is initiated with introductory passages dealing with the **Shāriā** concept of travel, the minimum distance recognised for enjoying the concessional provisions, and the ruling on the covering of long journey within a short time.

The discussion is followed by a record of the concessional provisions allowed to the traveller. Briefly, these provisions relate to the **Masaḥ** (wiping) of the leather socks, the shortening of **ṣalāt**, the joining of two **ṣalāts** either in early timings or later, the exemption of obligation to perform Friday **ṣalāt**, the share of traveller in **Zakāt**, the permission to the traveller of breaking the fast of **Ramadan**, the minimum period of stay recognised for travel identification, the permanent travels of the seamen, the condition of **Mahram** to accompany a woman for travel to **Hajj** or **Umra**, the travel of a woman for dire needs without the permission of her husband, the travel of a debtor, and finally, the credibility of the witness of a non-Muslim regarding the bequest of a Muslim who died in travel.

In the Conclusion, the author records a summary digest of the findings discussed at length in the texts of the study.

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Author : Qaidi, Yahya Saleh Bakr, al.

Thesis Title : The Fatwa and Its Stipulations in the Islamic Shāriā.

Original Title: الفتوى وأحكامها في الشريعة الإسلامية

Date : H.1400/ A.D. 1980.

Supervisor :Dr. Abū al-Ḥamd Ahmad Musa.

The position of a **Mufti** (a deliverer of formal legal opinion) is very crucial in Islam. In order to be able to assume this **position**, he must possess the required qualifications. The present study is an exposition on the subject and other related issues. Its contents are incorporated in three Parts which are further divided into numerous chapters. Both the Introduction and the Conclusion make illuminating additions.

As it opens up in the Introduction, the study provides a historical context to the subject under research. Special attention is given to the **Ijtihāds** of the illustrious Prophet (sallallahu-alaihi wa-sallam), his **Ṣaḥāba**,

**Tabiyeen** (the successor of the **Ṣahāba**), and the four **Imāms**. Also dealt with are the two phases -- the dormant and the dynamic -- on the history of Islamic Jurisprudence.

In the subsequent chapters, a number of themes are expounded: the definitions of **fatwa** (formal legal opinion), the **Mufti** and the **Mustafti** (the seeker of formal legal opinion), **Shāriā** rules on the **fatwa** and its issuance, the difference between a **fatwa** and a judicial verdict, the qualifications of the **Mufti**, and the discussion on the simultaneous presence of more than one **Muftis**.

The study also treats the issues relative to the operational task of the **Mufti**. Central to this treatment are his reliance on the school of his Imam in the deliverance of a **fatwa**, the **Shāriā** regulations regarding the compliance of a **fatwa** issued earlier but later revised by the same **Mufti**, and finally the flexibility of response on the part of the **Mufti** in the context of changed customs.

The last important topic elaborated in the study is the subject of **taqlid** (the follow up of some other **Mujtahid**). At first, the author defines the concept. Then he illuminates it by expounding the **Shāriā** injunctions on the **taqlid** of other **Mujtahids** by a specific **Mujtahid**.

In the Conclusion, the study offers the following points:

1. The qualifications necessary in a **Mufti** are almost identical to the qualifications essential in a **Mujtahid**.
2. A **Mufti** is permitted to give a **fatwa** by a reference to the juristic school of his Imam, alive or deceased.
3. In questions of Beliefs, the **taqlid** is not enough. Rather, it is the duty of every Muslim to have full understanding of his Beliefs. **Taqlid** has its role in the areas other than the realm of **Imān** and Beliefs.

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Author : Qari, Luṭfiya Ḥassan Maḥmūd.

Thesis Title : The Shāriā Injunction: Its Reality and Classifications.

Original Title: الحُكْمُ الشَّرْعِيُّ: حَقِيقَتُهُ وَأَقْسَامُهُ

Date : H. 1400/ A.D.1980.

Supervisor : Dr. Aḥmad Fahmī Abū Sunnah.

This thesis seeks to explain the nature of **Shāriā** injunctions in general and

certain kinds of such injunctions in particular. The thesis is intended to advance the scholarship of the specialists on a topic of their interest. It contains an Introduction, a Preface, three Parts and a Conclusion. All the three Parts are further divided into seven, three and six chapters respectively. The Introduction explains the reasons that led the author to select the topic for research. The Preface elaborates the necessary link that exists between the **Shāriā** injunctions and the study of **Uṣūl al-Fiqh** (the Principles of Jurisprudence).

In the subsequent chapters the thesis provides three broad discussions. The first explains the various implications surrounding the concept of a **Shāriā** injunction. Pursuant to this discussion, the author reveals the meaning of Divine Command, the question of its applicability by a still an unborn person, and its nature as being old or current. Part of this discussion is an answer to a crucial question: Does the concept of this command contain provisions for special issues, the **wadhī** stipulation, and the actions of the non-obligated persons?

The second broad discussion identifies the classification of a **taklifi** (incumbent on the persons obligated to carry out) command. The author demonstrates at first its classification attempted by the majority of the 'Ulemā,' and the school of the al-Hanafites. Then he reveals substantively the various categories of such a command.

The last discussion centers round the concept of **al-wadhī** injunction and its classification. The latter reflects such variables as **al-Sababiya** (the causation), **al-Rukniya** (the constituent), **al-Shartīya** (the conditional), **al-Manīya** (the obstructionist), **al-Ṣiḥah** (the validator) and **al-Fasād** (the disruptionist).

In the Conclusion, the author observes the following points:

1. The Divine Command is addressed even to a still unborn person. For, it is comprehensible that the latter will probably be obligated to carry out such a command after maturity.

2. A **taklifi** injunction, according to the **Jamur 'Ulemā'**, is divisible into five categories -- **Ijāb** (obligatory), **al-Taḥrīm** (prohibitory), **al-Nadb** (desirable), **al-Karāha** (contemptuous), and **al-Abāha** (permissible).



Author : Qarnī, Mūsā, al.

Thesis Title : **The Nahī and Its Function as a Guide in the Deduction of Legal Injunctions.**

Original Title : النهى ودلائله على الأحكام الشرعية

Date : H. 1398/ A.D. 1978.

Supervisor : Dr. Muḥammad Muḥammad al-Khizrāwī.

This study deals with the question of **Nahī** (a Command for refraining from something) and its import in the science of Islamic jurisprudence. In the Preface the author writes that although the subject has been highlighted by the jurisprudence scientists, his chief aim in this research is to refine the foci of the experts on a particular aspect of vital concern. Besides the Preface the study contains three Parts and a Conclusion. All the three Parts are further divided into three, four and three chapters respectively.

As it opens up, the thesis provides the **Shāriā** concept of **Nahī**, with explanations of its terminology. It is followed by a comprehensive treatment on the various objectives underlying the concept of **Nahī**. Varying from one situation to another and from one type of **Nahī** directive to another, such objectives are multiple -- reflecting a permanent command, meeting a contingency situation, and averting a disruptive consequence, etc.

The above treatment is followed by another presentation captioned "the discussion on **Nahī**" which is incorporated in Part Three. At first, it analyses the objective of **Nahī** as a paradox to its contrasting **Amr** (the command to do). Secondly, it elaborates the situations, treated with **Nahī** applications, differing from one individual to a group of people. Finally, a situation of **Nahī** application is explained from the perspective of many options.

In the Conclusion, the following points are noted as important:

1. The root sentence of **Nahī** is **Lā tafāl** (don't do it). Of course, it refers to a single person. Their derivatives, applicable to two, plural and masculine feminine genders, can be accordingly understood.

2. The **Nahī** is a bare sentence, reflects invariably the sense of perpetuation and continuation.

3. Usually, a **Nahī** (command to refrain from something) demonstrates the reverse sense of its comparable **Amr** (command to do something). Of

course, this reverse sense fluctuates in number, one to many.

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**Author :** Razzāque, Zakriyā 'Abd, al.

**Thesis Title :** Collaboration in the Crime of Murder.

**Original Title :** الاشتراك في جريمة القتل

**Date :** H. 1400 / A.D. 1980.

**Supervisor :** Dr. Ḥusain Ḥamid Ḥassān.

This thesis sheds perspectives on a subject important to the Criminal Code: Collaboration in the murder crime. It explains specific situations and various forms of collaboration together with pertinent **Shāri'a** rulings. It is intended to provoke the interests of the specialists -- scholars and students, lawyers and judges.

The contents of the research are incorporated in three Parts, divided further into two chapters each. The Preface and the Conclusion make useful additions. In the Preface the author explains the **Shāri'a** concept of collaboration in the crime of murder, the difference between slaughter and murder, the illegality of killing, the repentance of the murderer, and the kinds of killing.

Parts One and Two elaborate the subject of causes and the action of killing. Pursuant to this subject are recorded many sub-themes: convergence of the causes, kinds of such convergence, convergence of the causes and the action of the killing, and exceptions to the rule of the cause-action composite.

Part three focusses attention on the accomplice in the crime of killer. On this score, the author dwells upon elaborately the various explanation given about the subject. Likewise, he provides the **Shāri'a** rulings pertinent to two specific situations. The first denotes the commission of the murder, with co-operation and in unity with the actors involved. The second suggests the act of murder, without co-operation and in disunity with the actors involved.

Among the points noted in the Conclusion, the following are important:

1. The elements constituting a murder are three: the killer, the killed and the weapon used.

2. The **Shāriā** stresses the grant of compensation to the heirs of the killed. This is taken from the kinships of the killer. If the latter are unable to do so, the compensation will be paid from the State Treasury (Bait-al-mal).

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**Author :** Ruqī, Sāūd 'Abd-Allāh, al.

**Thesis Title :** The Priority Right in the Deal of a Property Transaction: Its Situation and Reason.

**Original Title :** حق الشفعة، محل وسببه

**Date:** H. 1398 / A.D. 1978.

**Supervisor :** Dr. Muḥammad al-Khizrāwī.

The **Shāriā** stipulations, asserts the author in the Introduction, are oriented to serve the interests of the human society on the principles of justice, benevolence and wisdom. One such example is the priority right granted largely to a neighbour to a property transaction. This, in **Shāriā**, is identified by the term **al-Shufāh** which is the subject of the present inquiry. The author expounds the subject as well as its underlying rationale.

In addition to the Introduction, the study comprises three Parts and a Conclusion. All these Parts are further divided into four, five and three sections respectively.

As the work progresses, it expounds the concept of **al-Shufāh**, the grounds and the rationale substantiating its justification, and the source of its emanation. Rephrased in a question, the last one reflects its explicitness in these words: does it spring from **Qiyās** (judgement) or any other source of Islamic law? Its exhaustive answer forms a part of this preliminary discussion.

The foregoing discussion prompts the author to focus attention on the central discussion. In turn, the latter are divisible into five sub-discussions.

The first unfolds the fundamental reasons affirming the concept of **al-Shufāh**. The second enumerates **al-Shufā** provisions in regard to the inherited property. The third discusses the **al-Shufāh** of a neighbour. The fourth reveals **Shāriā** regulations on the **al-Shufā** right enjoyed by different persons under different circumstances. The fifth and the last sub-discussion sheds light on the **al-Shufā** of the property transferred from a person entitled to the **al-Shufā** right to some one else, either with compensation or without it.

This discussion is followed by another treatment: the situation of **al-Shufá** right. The study delineates three main situations. The first is **al-Shufá** in barren land only. The second situation of **al-Shufá** right exercisable concerns only the output of the land like the construction or the agricultural products as trees, flowers etc. The land, as such, is excluded. The third situation of **al-Shufá** right enjoyed is in the area of movable property.

In the Conclusion, the following are presented as important:

1. The **Sharía** affirms **al-Shufáh** right for the neighbour, if he is a co-partner in the pertinent rights and other accompanying factors.
2. The right of **al-Shufáh** is recognised in regard to the construction and the grown trees, independent of the land involved.
3. The sale of a property by the owner to some one not entitled to the **al-Shufáh** right cannot run over the right of the rightful person. In fact the **Sharía** recognises that the latter can make a claim even after the winding up of the transacted property.

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**Author :** Sadāyou, Muwafiq Munawar.

**Thesis Title :** The "Permissibility" in Islamic **Sharía**.

**Original Title :** الإباحة في الشريعة الإسلامية

**Date :** H. 1400/ A.D.1980.

**Supervisor :** Dr. 'Abd al-Wahāb Ibrāhīm Abū Sulemān.

This thesis provides discussion on the area "permissible" in Islam as distinct from the area regulated by **Sharía** injunctions. By undertaking this research the purpose of the author, as he spells out in the Introduction, is to demonstrate one dimension of Islam's magnanimity. This declared objective serves as the determining factor in the author's selection of the present research.

Besides Introduction, the thesis contains a Preface, two Parts and a Conclusion. The Preface, in its two chapters, incorporates a preliminary discussion in two important facets. The first is the set of activities untouched by the **Sharía** stipulations. This is known as an area "permissible" in **Sharía**. In **Sharía** terminology, it is referred as "Al-abāḥah". The second refers to the set of activities regulated by the **Sharía** injunctions. This



area is known as the area of **Shāriā** code. The author explains its reality and its various classifications.

The “al-abāḥah” or the area permissible in the Islamic **Shāriā** is the theme of discussion in the two subsequent Parts which cover as many as nine chapters. Pursuant to this discussion are elaborated a wide variety of sub-themes: concepts and classifications of “al-abāḥah” to the jurists and the scientists of the jurisprudence principles (ul-Uṣūlyun), the relationship of the “al-abāḥah” with the optional, legal or illegal injunctions, the consequence of the **Shāriā** code on “al-abāḥah”, and the original and the subsequent reasons underlying “al-abāḥah” area of activities.

In the Conclusion, the author observes the following:

1. The original reasons underlying “al-abāḥah” area of activities stem either from the clear existence of a textual reference or from an explicit extinction of identical reference.

2. The subsequent reasons underlying “al-abāḥah” area of activities spring from varied sources: **al-Naskh** (abrogated or superseded text), **al-Rukḥṣa** (concessional injunctions), “**al-Istiḥsān**” (the implicit **Qiyās**), and **al-Uraf** (the custom of a society) etc.

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**Author : Sáeed, Muḥammad al-Thālith.**

**Thesis Title : The Rebels and Their Status in Islamic Shāriā.**

**Original Title: البغاة وأحكامهم في الشريعة الإسلامية**

**Date : H. 1400/ A.D. 1980.**

**Supervisor : Dr. Abū al-Ḥmad Ahmad Mūsa.**

The political order that Islam envisages is designed essentially to serve the interests of both Islam and the Muslims. Any attempt to disturb this order is considered accordingly a grave offence. Based on this generalisation, the rebels are treated harshly under Islamic law. The present thesis is an exposition on the subject. In explaining the importance of his research, the author states in the Introduction that the **Shāriā** code in general, and its injunctions on the rebels in particular, demonstrates an example of the Bounty of Allāh towards mankind.

Besides the Introduction, the research contains four Parts and a Conclusion. All the four Parts are further divided into different chapters.

In Part One, the author identifies the **Shāriā** concepts of rebels and other dissidents of the Caliph, the appointment of the Caliph as the head of the governmental machinery, and the obligatory compliance of the Caliph.

This is followed in Part Two by an elaborate discussion of other related issues: the rationale underlying the fight against the rebels, the methods of fighting, the juristic rulings on the collaborators of the rebels, both active and inactive, the Caliph's decision regarding their fate after they are overpowered, the question as to what ought to be done with their dead bodies, and the issues resulting from the manoeuvrability of the rebels with any or all of the three categories of the non-Muslims -- the **Dhimmīs**, the **Mu'āhdīn** (those who entered in contract relationship with a Muslim state), and the **Mustāinīn** (those who sought protection of life in a Muslim State).

Part Three elaborates the **Shāriā** stipulations regarding the disposal of the possessions and the weapons of the rebels after being overpowered, and the properties they leave behind. Part Four reveals the **Shāriā** regulations on the additional crimes that the rebels might have committed -- e.g. confiscation of the properties of the non-official residents, collection of the taxes from the masses, and the judicial decision they might have taken in the area of human rights.

In the Conclusion, the author pleads for stronger co-operation and unity among the Muslims. Both these factors, he asserts, contribute positively towards strengthening the force of Islam.

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**Author :** Salmi, Sa'd b. Ghurair b. Mahdī, al.

**Thesis Title :** Al-Mudhāribah Partnership in Islamic Jurisprudence.

**Original Title :** شركة المضاربة في الفقه الإسلامي

**Date :** H. 1398/ A.D. 1978.

**Supervisor :** Dr. Maḥmūd 'Abd al-Dāiyem.

This thesis demonstrates the juristic injunctions on the trade partnership between the two parties: one investing capital, the other putting in labour. This kind of capital-labour partnership is known, in **Shāriā** terminology, as **al-Mudhāribah** partnership. In fact, it is a partnership in the trade profits.

Like other studies of scholarly standing, this thesis also contains different sections. In brief, it comprises a Preface, four Parts and a Conclusion. All these Parts are further divided into many chapters.

At the outset the author provides an introductory discussion. Included in the treatment is a general treatment of the various kinds of trade partnerships, the distinctiveness of **al-Mudhāribah**, **Shāriā** concept of **al-Mudhāribah** partnership, the grounds substantiating its rationalisation and its various classifications.

The foregoing introductory discussion is followed by a more tangible treatment. Included in the treatment are numerous points -- the initiation of **al-Mudhāribah** contract, its various articles and terms, the **Shāriā** rulings on both the sound and unsound dealings, the expiry of the **al-Mudhāribah** contract, other factors affecting its eventual termination, and finally, the consequences following the aftermath of the partnership.

In the Conclusion, the author incorporates the following findings of his study:

1. In Islamic jurisprudence, **al-Mudhāribah** partnership is regarded as one of the important types of partnership. By investing capital and labour roles, it serves to solve the problems of human economy.

2. In terms of consequences, **al-Mudhāribah** operates in the twin circle of profit and loss. Therefore, the prospective contractees must initiate on the basis of mutual trust and trust in Allāh.

3. To ensure sound dealings between the parties of **al-Mudhāribah**, it is necessary that the exact amount of the capital invested must be fully known. Its lack of attention can lead to the unfair distribution of the end profits.

4. It is stressed in Islam that the distribution of profits between the worker and the capital investor must be fair and just.

5. The termination of the **al-Mudhāribah** contract can be effected by non-voluntary reasons, like the death of a party, or voluntary reasons, like the withdrawal of the capital invested by the capital investor.



**Author :** Sandqbi Ibrāhīm 'Ali Ibrāhīm.

**Thesis Title :** An Edition on "Al-Qadhiya fil Farq Bain al-Rishwah wal Hadiyah" By Ibn al-Nāblisi.

**Original Title :** تحقيق القضية في الفرق بين الرشوة والهدية لابن النابلسي

**Date :** H. 1399 / A.D. 1979.

**Supervisor :** Dr. Muḥammad 'Abd al-Dāiyem.

The present research is an editorial exercise on the famous manuscript of Ibn al-Nāblisi: **Al-Qadhiya Fil Farq Bain al-Rishwah wal Hadiyah** (the question of difference between the bribe and the gift). The subject is oriented to enhance the comprehension of both the jurists and the scholars.

It contains a Preface, two Parts and a Conclusion. The Preface is further divided into two chapters. Likewise, the two parts are further broken into six and five chapters respectively.

As he initiates his editorial task on the manuscript under treatment, the author elaborates the **Sharia** concept of bribe, the importance of the present manuscript, and the biography of Ibn al-Nablisi. The details are provided in the Preface.

These are followed in Part One by a treatment on the subject of "gift" on which the author provides three discussions. The first of these discussions contains textual references of **al-Qurān**, **al-Aḥādith**, and the opinions of the 'Ulemā'. The second demonstrates juristic rulings of the four schools -- al-Hanafites, al-Shafites, al-Mālikis and al-Hanabalites. The " reveals the **Aḥādith** concerning the withdrawal of a particular gift presented earlier.

In Part Two the author draws the attention of his readers to the other related topic: the illegality of bribe in **Sharia**. He provides relevant proofs from **ahādith** in support of his arguments. He also incorporates the juristic rulings of the four schools noted earlier.

In the Conclusion, the following points are noted:

1. The extension of a gift to each other, according to **Sharia**, is a permissible act viewed usually with commendation.
2. If assured that the prizes granted by the Governmental head stem from legal sources, these should not be refused.

3. It is illegal to give a gift to a person who will use it in an act of transgression.

4. The acceptance of a gift in return for intercession is, likewise, illegal. For it will be considered a kind of interest.

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Author : Shanqīti, 'Abd-Allāh 'Umar, al.

Thesis Title : The Taqlīd (Imitaton) in Islamic Shāri'a.

Original Title : التقلید فی الشریعة الإسلامية

Date : H.1400/ A.D.1980.

Supervisor : Dr. Aḥmad Fahmi Abū Sunnah.

This thesis discusses a subject vital to the area of Islamic jurisprudence: the taqlīd or **imitation** of a particular school of Islamic jurisprudence. The study is oriented to enrich the comprehension of the specialists. Like other studies of scholarly standing, this work is also divisible into various sections. It contains an Introduction, a Preface, Three Parts and a Conclusion. All these Parts are further divided into two, three and five chapters respectively.

In the two opening chapters - the Introduction and the Preface -- the author discusses among other things his reasons for selecting the topic for research, and shows the relationship of the subject with 'Ilm al-Uṣūl. This discussion is followed in subsequent parts by other relevant discussions. The first of such discussions centers round the meaning and the rationale of taqlīd. Pursuant to this discussion, the author explains the technical differences between the two terms -- taqlīd (imitation) and **Itiba'** (follow-up) and the controversial views of 'Ulemā' on the question of taqlīd in matters of doctrines.

The second discussion focusses attention on **al-Muqallad** (the imitator). It sheds light on a variety of items -- the question of **al-Muqallad** as being **Mujtahid**, the subject of imitating the **Ṣahāba**, the taqlīd of lesser important **Mujtahid** in the physical presence of more important **Mujtahid**, and the questions relative to the taqlīd of a deceased **Mujtahid**.

The last discussion deals with the person imitated. It gives a classification of such persons, and finally, spells out the **Shāri'a** injunctions in following the rituals of "concessional" (rukḥṣ) nature.

In the Conclusion, the following points are noted:

1. A Muslim is a seeker of truth. In this capacity he must not be influenced by prejudices common in religious school.

2. The fact that an ordinary person is not aware of the depth of knowledge makes him function as a **Muqallid**, the follower of certain specific school.

3. All the four schools of Islamic jurisprudence are maintaining their identity intact. **Insh'Allah**, this will continue for ever.

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**Author : Shūyāt, Maḥmūd Sulēmān.**

**Thesis Title : Al-Ām and Its Function as a Guide Towards The Emanation of the Shāriā Injunctions.**

**Original Title : العام ودلالته على الأحكام الشرعية**

**Date : H. 1398/ A.D. 1978.**

**Supervisor : Muhammad Ahmad al-Dahmī.**

As a term, **al-Ām** refers to a category of words denoting the sense of generality. It constitutes an important section in the study of **Uṣūl al-Fiqh** (Principles of Jurisprudence). The present study is an exposition on the subject. It is designed essentially to arouse the interests of the specialists. Like other research works, this study is also divisible into different sections. It contains a Preface and four Parts. The first three parts are further divided into four and two chapters respectively. The fourth and the last part winds up the entire study by incorporating a discussion on twelve questions relevant to the topic.

The study begins with an introductory treatment in the Preface and Part One. The former explains the importance of the subject in the study of **Uṣūl al-Fiqh** and the latter incorporates the definitions of **al-Ām** as advanced by the authorities on the science of jurisprudence. The author then offers his own definition, and illuminates it with exciting explanations. As part of this explanation, he distinguishes **al-Ām** from **al-Mutlaq** classification of words in one specific sense: their function as a guide to denote individuals.

The preceding treatment is followed by an elaborate discussion in the subsequent parts of the study. Included in this discussion are numerous

other sub-discussions. The first of the latter analyses the distinctive character of the words falling in the **al-Ām** category. The analysis is enriched by an answer to a critical question: Do the words of **al-Ām** category denote the characteristics of both the words and meanings or just the words alone?

The second sub-discussion centers round another question: viewed from the linguistic perspectives, do the words of **al-Ām** category possess determinate place in the Arabic language? A summary record of the conflicting opinions of the 'Ulemā' on this question makes the answer instructive. The third point provides a brief statistical count of some terms relative to the **al-Ām** classification. This is accompanied with a controversy of the 'Ulemā': do all such terms relate, in fact, to the **al-Ām** classification or to some other category?

The fourth point explains the relative role of the **al-Ām** set of words in denoting individuals. The divergent views of the 'Ulemā' make exciting to read. The fifth section of the discussion examines the function of **al-Ām** as a guide towards the eventual emanation of **Sharia** injunction. Relative to this part are comments on the specification of **al-Ām** by a reference to the probable proof (**Dalīl al-zannī**), like **al-khabar al-wāhid** or **Qiyās**. Also recorded are comments on the resolution of a contradiction existing between two categories of expressions -- **al-Ām** and **al-Khas**. In making his contents comprehensible, the author has provided supportive examples.

The last section of the study contains a discussion on twelve questions of pertinence. Among these questions the following are most significant:

1. Does an event of special importance alter the **al-Ām** character of the **Sharia** injunctions?

2. From the general statement of a **Ṣaḥābī** that Prophet forbade deceptive deals in any transaction, does it imply the deals of all kinds and in all situations?

3. From a general command of the Almighty **Allāh** to the mankind, do we understand that the command is directed even to the Prophet (**ṣallāllāhu-ʿalaihi wa-sallam**).

The answers of such questions wind up the discussions of the research.

**Author :** Ṣiddīque, Aḥmad Muḥammad.

**Thesis Title :** "Al-Naskh" in Islamic Shāri'a.

**Original Title :** النسخ في الشريعة الإسلامية

**Date :** H.1399/ A.D. 1979.

**Supervisor :** Dr. 'Abd al-Wahāb

The present thesis discusses at length a subject important to the understanding of Islamic jurisprudence: the **Naskh** (the command abrogated and superseded by another directive). The subject is designed to enrich the comprehension of the specialists. The contents of the thesis are incorporated in four Parts preceded by an Introduction and followed by a Conclusion. In the Introduction, the author gives his reasons for selecting the topic for research.

In the subsequent chapters the topic is expanded to include various other related themes. In the first place the concept of **al-Naskh** is expounded. The author affirms its veracity with reference to the two-fold evidence -- the rational and the textual. Then he rejects as false the theory of disbelief advanced by the Jews, the Christians and Abi Muslim al-Isphahānī, surrounding the truth of **al-Naskh**. Again, he explains the **Shāri'a** rationale underlying the actualisation of **al-Naskh**. In the second place, the various constituents and conditions necessary in a **Naskh** are elaborated. As illustrations, the author includes the count of **Naskh** existing in **al-Qurān**.

Thirdly, the subject of **Naskh** occurrence among the major sources of **Shāri'a** is dealt with. The author debates, in particular, the questions of the **Naskhs** of the **Qurān** and the **Sunnah** by other verses of the **Qurān** or the texts of **aḥādīth**. Fourthly, the subject is distinguished from other notions of identical character -- the "specification" of a command from the general set of commands (**Takḥṣīṣ al-Ām**), and the "delimitation" of an unconditional directive (**Taqyīd al-Mutliq**). Finally, it sheds perspectives on the possibility of **Naskh al-Nāsikh** (whether or not an abrogated text could assume the role of abrogator of other texts).

In the Conclusion, the following important observations are made:

1. Literally, **al-Naskh** means the total extinction of something. In **Shāri'a**, it means the superseding of a command by a subsequent command, serving as the substitute of the former.



2. The **Naskh** existed even in the Divine Scriptures preceding Islam. This fact is undeniable.

3. The two sources of Islamic law -- **al-Ijmā** (the Consensus) and **al-Qiyas** (the judgement) -- can neither abrogate the stipulations emanating from these, nor can these serve as **Nāsikh** (abrogators) to each other as sources.

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**Author : Sultān, Nazār 'Abd al-Karim.**

**Thesis Title : The Effects of Insolvency in a Debtor.**

**Original Title : آثار الإفلاس في شخص المدين**

**Date : H. 1399 / A.D. 1989.**

**Supervisor : Dr. Ḥusain Ḥamid Ḥassān.**

A bankrupt person with obligation to pay off the debt to his creditor is treated benevolently in Islam. This study sheds perspectives on the subject with special reference to pertinent juristic rulings.

The study comprises an Introduction, a Preface, two parts and a Conclusion. Each of the two parts are further divided into four chapters. In the Introduction the author discusses the importance of the subject selected and in the Preface he explains the concepts central to the study -- the understanding of insolvency and loan in Islam, the rationale of Islam in restricting the moneylender to make use of the possessions of an insolvent debtor, and the conditions affirming solvency and the effects stemming from it.

The preceding discussion leads the author to the central discussion: the personal freedom of an insolvent debtor. Under the directive of a **Qādhī**, the latter enjoys four kinds of freedom from his creditor: he is free from harassment, from constant watch over his movement, from detention, and from restriction from taking up any employment.

The last section of the study demonstrates the freedom of an insolvent debtor in regard to other areas. It refers to his basic rights as an individual, rights concerning the regulation of his matrimonial life, and rights pertinent to **Qisās**, and **Diya** etc.

In the Conclusion, the following points are noted:

1. A destitute, under **Sharīa** directive, is neither harassed nor watched and nor even imprisoned.

2. If a debtor turns bankrupt, he is not allowed to dispose of his properties in a way that affects eventually the rights of his creditors.

3. A meagre amount of money just enough for the maintenance of his family must be permitted to an insolvent debtor.

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**Author : Sulṭān, Talāl Maḥmūd.**

**Thesis Title : The Accidental Killing and its Punishment.**

**Original Title : القتل الخطاء وعقوبته**

**Date : H. 1399 / A.D. 1979.**

**Supervisor : Dr. Muḥammad Muḥammad al-Khizrāwī.**

The present thesis deals with an important subject that falls within the realm of criminal law: the killing by accident and its punishment. In choosing the topic for research the explanations of the author are purely academic. He states in the Introduction:

Murder is an offence of heinous character. Indeed, it is one of the most flagrant crimes. It is of two kinds: intentional and accidental. The former is generally noticeable for its graveness; the latter, on the other hand, is less noticeable both generally and academically. To meet this gap a separate inquiry is needed.

In addition to the Introduction, the thesis consists of two parts and a Conclusion. The opening pages provide discussion on the concept of killing as understood in the criminal code. It treats its various forms and perspectives. Specifically, it elaborates the "killing by intent" and the doubts supporting the intentional character of certain killings. This discussion of elementary nature is followed by an exhaustive treatment on the subject: the killing by accident. The author amplifies its various forms, notions and phases - payment of ransom by the killer to the family of the killed, **kaffāra** (atonement) by the killer, the ransom payment by **ʿĀqila** (the people of the killer), and whether promptness is necessary in the payment. Part of this discussion sheds light on the punishment that follows the killing as a consequence. It is indirect in nature. According to this a killer who has killed his predecessor in the line of inheritance whom he would have inherited normally in due course, becomes deprived of the heritage on account of the killing.

The Conclusion records the following inferences:

1. The ransom for a Muslim female killed is the same as the ransom for a Muslim male. For the Holy Qurān has maintained parity between two sexes in this area.

2. According to the explicitly stated injunctions of the Qurān, the ransom of a Dhimmi (a non-Muslim living in a Muslim state in protective minority status) is the same as the ransom for a Muslim.

3. The kaffāra (atonement from the sin of a killing by mistake) is obligatory on all such killers, whether Muslim or non-Muslim, sane or insane, and mature or minor.

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**Author :** Tarturī, Ḥusain Muṭawī Ḥusain, al.

**Thesis Title :** Al-Mushtarik And Its Function as a Guide Towards The Emanation of Various Injunctions.

**Original Title :** المُشْتَرِكُ وَدَلَالَتُهُ عَلَى الْأَحْكَامِ

**Date :** H. 1399 / A.D. 1979.

**Supervisor :** Dr. Muḥammad Shābān Ḥusain.

**Al-Mushtarik** is a type of word which is used to denote multiple meanings in different contexts. In the study of **Uṣūl al-Fiqh**, it plays an important role. The present thesis is an exposition on the subject. It is intended essentially to arouse the interests of the specialists.

In the Introduction, the author emphasises two of the various factors that prompted him to select the subject for research. The first is the significance of the subject in the study of jurisprudence, and the second is his keenness to demonstrate that the Muslim 'Ulemā' were objective in their research orientation. Intellectual honesty, rather than wishful thinking, served as a prime factor in their research orientation.

Besides the Introduction, the thesis comprises a Preface, five chapters and a Conclusion. In the Preface the author shows the different perspectives within which the classification of a word of **al-Mushtarik** nature is attempted. These perspectives, according to the author, are three: sense of meaning, single-compound word structure and the composite of word and meaning. This introductory treatment is followed by the central discussion

which contains a number of sub-discussions. The first of these sub-discussions analyses the various definitions of a word of **al-Mushtarik** nature, and explains its variety.

The second identifies its usage in the studies of Arabic language, **al-Qurān** and **al-Aḥādīth**. It also reveals the reasons underlying the usage of **al-Mushtarik** type words in different situations. The third centers round the twin question: Is a word of **al-Mushtarik** category from the words of **ʿAmūm** (denoting generality) classification? Or is it from the words of **Mujmal** category? The fourth sub-discussion sheds light on some other issues: The **Iddah** period of a non-pregnant divorced woman, the punishment of a criminal who robs people in the public passages by threatening them with life, and the disposal of **Zakat** amount in all the eight sources suggested in **Shāriā**. The last of these sub-discussions resolves the contradictory deadlock arising between the words of **al-Mushtarik** category and the words falling in other categories, such as, **al-takhsīṣ** (denoting a specific sense), **al-Majāz** (implying analogical sense), **al-Naql** (textual), and **al-Naskh** (the abrogatory).

In the Conclusion, the author notes the following:

1. The root underlying an **al-Mushtarik** type word stems from a **Shāriā** text constituting a **Dalīl** (tangible proof).
2. The excellence of **Shāriā** can be observed by noting an important factor: every **Mujtahid** (a jurist capable of exercising an independent judgement), despite disagreements with other **Mujtahids**, is sure to be rewarded by **Allāh** Almighty.

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**Author :** Thābitī, Sāūd b. Mas'd b. Masa'id al.

**Thesis Title :** The Separation Between the Spouses By the Verdict of the Judge.

**Original Title :** التفریق بین الزوجین بحکم القاضی

**Date :** H. 1398 / A.D. 1978.

**Supervisor :** Dr. ʿUthmān Marizique.

The present thesis sheds light on a subject crucial to the area of judicial decision-making in Islam: the abrogation of a marriage by a judicial verdict. The study is oriented to highlight the concern of Islam over the protection of women's rights. The importance of the subject itself has

motivated the author to choose the subject for reseach. He notes in the Introduction:

The dignity of a family life, with due emphasis on the solution of the problems affecting its integrity, is regarded important in Islam. Islam views the fulfilment of the women's rights as the completion of half the Muslim society.

The importance of the honour that the family life in Islam commands necessitates therefore, a research study such as attempted here.

The thesis consists of an Introduction, three Parts and a Conclusion. Each Part is further divided into several chapters.

The study is both instructive and informative. The author gives reasons which constitute valid bases for judicial verdict in separating the spouses. These are: special diseases in husband or wife, physical defects in husband or wife, continuous intra-quarrels in the family, constant disobedience of the wife, and the activities of either the husband or the wife blemishing the sanctity of their marriage life.

The above mentioned reasons influencing the judicial verdict of separating the spouses are of general nature. This is followed, in Part Two, by an identical discussion of a specific nature. The latter states the irresponsibilities of the husband towards his family, as determining reasons prompting the judge to abrogate their marriage. The first concerns the question of sustenance: the husband gives either insufficient sustenance or no sustenance at all. The second is the pressure exerted by the husband on the non-payment of dowry. The third stems from the husband's deliberate abstention from maintaining conjugal relations.

Additional reasons leading to the separation of the spouses spring from 'Ila (swearing for non-cohabitation with wife), and **Zihār** (form of divorce consisting in words of repudiation: e.g. you are to me like my mother's back).

The judicial verdict annulling a marriage could be made from still another important factor: the absence of the husband. The author has explained two forms of such absence. The first implies absence in the sense that his life and station are unknown, referred to as **mafqūd** (lost). The second indicates his absence from the company of his wife, but his life and station are known. Both these forms have specific **Shāri'a** injunctions. The last important reason leading to the separation of the spouses through the

judicial verdict are explained on account of the violations of the terms of the marriage contract.

In the Conclusion, the author offers the following as significant:

1. Islam has not made a woman an item of mortgage. Rather, a woman is entitled to the rights of separation on reasons, sound and congenial, like the non-receipt of sustenance.

2. If a husband swears for Zihār, he is allowed a respite of four months to return to his wife. Otherwise, the judge will abrogate their marriage.

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Author : Zuhailī, Muhammad 'Alī Muḥammad, al.

Thesis Title : The Item of a Sale Contract.

Original Title : محل عقد البيع

Date : H. 1399 / A.D. 1979.

Supervisor : Dr. Younus Sulemān Farḥ al-Sunhurī.

The present thesis reveals juristic rulings concerning the item of transaction between the buyer and the seller. In explaining the reasons that led him to select this project, the author states that the Islamic Shāri'a has given due importance to the area of human dealings which are just next to the area of rituals. He, therefore, presents this study as an example to demonstrate the concern of Shāri'a on the subject.

In addition to the Introduction, the thesis contains five sections and a Conclusion. It begins with the Shāri'a concept of the subject, the definition of sale, analysis of the various definitions advanced by the jurists on the subject, and the definition of an item transacted under sale contract together with its pertinent conditions as a whole.

This discussion is followed by another treatment. As against the former, the latter is tangibly more substantive. It incorporates Shāri'a regulations and explanations concerning a variety of other themes -- the sure presence of both the item of sale and the price to be paid, the transaction of non-existent and yet-to-be-manufactured products, the salm deal, the questions of valuable vs. worthless properties, the share of others in the products of the seller, the property deeds of Makkah al-Mukarramah, clear knowledge of the item transacted and the payment negotiated, and the ability to deliver the item sold and the money settled.

In the Conclusion, the author observes that the books on Islamic jurisprudence contain a wealth of information regarding the multifarious problems of social life. By depending on such works, we will feel confident to tackle our problems. We will feel that we are no longer in need of imported ideas of alien ideologies or non-Islamic philosophies.

## B.---- PH.D. DEGREE DISSERTATIONS

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Author : F'ar, Ḥamza Ḥusain, al.

Thesis Title : An Edition on "Swād al-Nāzir wa Shaqāiq al-Roudh al-Nādhir" by 'Ala al-Dīn al-Kattānī.

Original Title : سواد الناظر وشقائق الروض الناظر

Date : H. 1399 / A.D. 1989. لعلاء الدين الكتاني : تحقيق

Supervisor : Dr. Muḥammad Muḥammad al-Khizrāwī.

The present research is an editorial study on a famous manuscript *Swād al-Nāzir wa Shaqāiq al-Roudh al-Nādhir* by 'Ala al-Dīn al-Kattānī. The manuscript falls within the field of *Uṣūl al-Fiqh* -- the Principles of Islamic Jurisprudence. The author has taken it up as a doctoral dissertation. In classifying various sections, the present author pursues the same method as attempted by al-Kattānī himself. The research is oriented to advance the scholarship of the specialists on a topic of their interest.

In incorporating the editorial notes on the given manuscript, the present researcher has taken many steps. In the first instance, he has confirmed from many sources that the Mss. itself: the Preface on page number three bears the name of the author. The second source is al-Kattani's grand son - Ahmad b. Nas-Allāh, who has written the final draft of the given Mss. In this draft he pinpointed al-Kattānī's name as being the author. The third source is al-Shaikh Ibn Badrān al-Damishqī, who in his book *al-Madkhal 'Ilā Mazhab al-Imām Ahmad*, has noted the same. The fourth is derived from contemporary literary evidences. The fact that no name other than the name of 'Ala al-Dīn al-Kattānī has appeared in other works regarding the authorship of the given manuscript is noticeable.

From this fact it can be derived safely that al-Kattānī is the right author of the manuscript.

The second step concerns his notes on its available copies. The researcher states that despite his desperate endeavours, he could not find its additional copies. All over the world, only one copy is preserved, and that is in the library of al-Azhar University, Cairo, Egypt. The copy is recorded under its catalogue entry number: 283. The third step relative to the present research concerns its copying. The original copyist, the researcher notes, had made some errors: he did not observe the rules of dictation and had also omitted the **hamza** letters in large numbers. The present work has corrected such errors.

In addition to the above mentioned stages, the researcher has made some other contributions. He has inserted his comments between the bracket in the original texts. He has also cited source references of the **ahādīth**, the sayings of **Ṣahāba** and other 'Ulemā' as well as poetic verses, which have appeared in the manuscript. Moreover, he has provided explanations to the terms and other difficult words recorded in the Mss. Furthermore, he has given introductory biographies of all such scholars as noted in the Mss. Finally, he has appended general index dealing with all the relevant subjects. The index concludes the research.

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**Author :** Hikmī, 'Alī 'Abbās 'Uthmān, al.

**Thesis Title :** The Takhṣīṣ of an al-'Ām And Its Impact on The Juristic Rulings.

**Original Title :** تخصيص العام وأثره في الأحكام الفقهية

**Date :** H. 1399/ A.D. 1979.

**Supervisor :** Dr. Maḥmūd 'Abd al-Dāiyem.

The present research provides a discussion on a subject important to the study of **Uṣūl al-Fiqh** (the Principles of Jurisprudence). The subject is: **The Takhṣīṣ** (denoting specificity) vs. **al-'Ām** (denoting generality) classifications of terms in textual records, like **al-Qurān**. The study is oriented to enhance the understanding of the experts on a subject of their interest. Like other research studies of scholarly nature, this dissertation is also divisible into various sections. In brief, it contains a Preface, two parts



and a Conclusion. The two parts are further divided into numerous chapters.

The Preface provides six discussions of introductory nature -- the definition of **al-Ām**, the expressions denoting **al-Ām** context, the classification of **al-Ām** terms, the directives of **Al-Ām** terms prior to their being conditioned by "specific" classes, the meaning of **al-Khāṣ** (specific), and the understanding of **al-Takhsīṣ** (the terms denoting specificity).

In the subsequent sections, the central discussion is presented. Included in this discussion are explanations on a variety of pertinent themes: the status of **al-Takhsīṣ** from the standpoint of legality or illegality, the purpose underlying an **al-Takhsīṣ** set of terms, the juristic ruling by a **Mujtahid** upon the compliance of **al-Ām** injunction prior to the knowledge of its link with **al-Khāṣ** stipulation, and the impact of **al-Takhsīṣ** upon **al-Ām** classification of provisions.

The above discussion is followed by another treatment explaining a cluster of variables which, according to the **al-Jamhūr** (majority of) **Ulemā'** serve to identify a provision of **al-Takhsīṣ** character. These variables are: **al-Istithnā** (the exception), **al-Sharṭ** (the condition), **al-Āql** (the mind), **al-Qurān**, **al-Sunnah**, **al-Ijmā'** (the consensus), **al-Qiyās** (the judgement), **al-Īllah** (the reason), **al-Ādah** (the custom), **al-Sabab** (the cause), the school of a **Ṣahābī**, and **al-Maṣliḥ al-Mursila** (peculiar situation finding no reference in the **Qurān** of **Sunnah**, either in support or against, but is warranted by public interest).

In the Conclusion, the author notes the following observations of significance:

1. According to the specialists, **al-Naskh** means the abrogation of an injunction previously in force by a command superseding it. **Al-Istithnā** on the other hand, implies denoting certain stipulation by the usage of an expression, **Illāh** (except).

2. **Al-Takhsīṣ** applies only to the **al-Ām** category. Paradoxically, **al-Naskh** applies to all categories, **al-Ām** and others.



**Author : Raḥīlī, Ruwāi, Rajīh, al.**

**Thesis Title : The Juristic Approach of 'Umar b. al-Khaṭṭāb Towards Offences and Their Stipulations Compared With The Identical Approaches of Other Prominent al-Mujtahids.**

**Original Title :** فقہ عمر بن الخطاب، رضی اللہ عنہ فی الجنايات  
وأحكامها موازنا بفقہ أشهر المجتہدين

**Date : H.1399/A.D.1989.**

**Supervisor: Dr. Muhammad Shābān Ḥusain.**

The present research demonstrates the distinctive standing of 'Umar b. al-Khaṭṭāb as a jurist. This standing is revealed by discussing his approach towards handling the crimes, and by comparing it with the identical approaches of the successor jurists. The research is oriented to enrich the comprehension of the specialists on a subject of their interest. The work contains an Introduction, a Preface, four Sections and a Conclusion. All the four sections are further divided into several parts which, again, are divided into numerous chapters.

In the opening chapters the author discusses, among other things, his reasons for selecting the topic for research, the method of approach, the scholarly standing of 'Umar b. al-Khaṭṭāb and his exceptional talents in the understanding of al-Qurān and al-Sunnah, and the commendations of the 'Ulemā' regarding his distinctiveness in matters of jurisprudence.

In the subsequent texts of the research, various discussions are incorporated. The first centers round the general concept of Sharīa on offence against life. It identifies its various categories - intentional, accidental and doubtful. The pertinent opinions of the jurists illuminate the discussion. The second deals with the question of Qiṣāṣ. Relative to this question, the researcher advances Sharīa substantiations from its sources, and the conditions necessary to the Qiṣāṣ. He also elaborates the Qiṣāṣ of separate organs of the human body. Furthermore, he shows the factors suggested by 'Umar, both positive and negative, pertinent to Qiṣāṣ execution. The viewpoints of other jurists on this question are noted as well. Finally, the discussion reveals the implementation process of Qiṣāṣ by the guardians of the killed with the permission of the Caliph

The third discussion elaborates the subject of diya (compensation

amount paid for killing a soul). It indicates the various sources constituting the **diyya**, particularly, the camels. In explaining the latter, it shows that different 'Ulemā' have suggested the camels as a source, with different age groups in different situations of killing. The discussion also demonstrates the controversial opinions of the 'Ulemā' regarding the quantity to be taken for **diyya** from the two principal sources -- gold and silver.

The fourth discussion elaborates the **diyya** for the separate organs of the human body. These organs are classified into different sets. Each of these sets has a specific **diyya**. The first set constitutes the pair organs like hands, legs etc. the second refers to such elements that are more than two like teeth. The third concerns the fracture of bones. The fourth specifies an injury in the head. The last refers to any other wound.

The fifth discussion expounds the topic of 'Āqila which refers to the relatives of the killer who will share in donating the **diyya** amount. The discussion reveals 'Umar's views of 'Āqila and the category of persons, like women and children, exempted from contributing the **diyya** amount. It also discusses the process of the **diyya** payment to the family of the killed. Finally, it suggests the view of 'Umar on the **diyya** contribution of 'Āqila in different kinds of killings.

The last discussion of the study suggests the methods of ascertaining an offence. To be specific, these are the confession of the criminal, valid witnesses and al-Qassāma. The last method is applicable to a peculiar situation which witnesses the presence of a dead body near a village. The police will collect a number of villagers and will ask them to swear about their knowledge or ignorance of the killing and the killer.

In the Conclusion, the author observes that the contribution of 'Umar b. al-Khaṭṭāb in the area of jurisprudence is significantly notable. It needs to be well studied and thoroughly investigated.



# **PART FOUR**

## **(ARABIC STUDIES)**



## A.--- M.A. DEGREE THESES

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Author : 'Ayed, Sulēmān b. Ibrāhīm b. Muḥammad, al.

Thesis Title : "Kitāb al-Ghurār al-Muthalṭha wa al-Durar al-Mubathatha"  
By Majd al-Dīn Muḥammad b. Yāqūb al-Fairoz Ābādī:

Original Title : An Edition. كتاب الغرر المثلثة والدرر المبيثة لمجد الدين محمد بن

Date : H. H. 1398 / A.D. 1978. يعقوب الفيروز آبادي، تحقيق

Supervisor : Dr. Rāshid b. Rajih al-Sharīf.

The present work is an editorial endeavour on an important manuscript that falls to the realm of Arabic studies: **Kitāb al-Ghurār al-Muthalṭha wa al-Durar al-Mubathatha**. The manuscript is authored by a prominent scholar, Majd al-Dīn Muḥammad bin Yāqūb al-Fairoz Ābādī. It is designed to enhance the interests of the specialists, the researchers and the students.

In the Introduction, the author gives his reasons for selecting the topic for research. He notes that he has collected plentiful materials -manuscripts and other sources, which relate to the subject of the Mss. under edition. This inspired him to take up the work. The thesis is divided into two Sections. The first contains an analysis and the second incorporates an editorial task.

In his analysis on the Mss. under treatment, the researcher gives the biographical portrait of the author of the Mss. Included in this portrait are details of his environmental settings, his growth and development and his books. Then the author introduces the readers to the Mss. under treatment. He identifies its contents, copies available, and the method of editorial work pursued.

In his editorial work on the Mss. under treatment, the researcher has shown his keenness in producing the texts as originally given by the author. He has also used Arabic language dictionaries to seek some explanations, and taken pains to comment on all the terms that are either ambiguous or strange. Finally, he has explained the names of the writers or places that have appeared in the Mss.

**Author :** Da'jānī, Muḥammad b. Ḥamūd al.

**Thesis Title :** Ibn Kisān as a Grammarian.

**Original Title :** ابن كيسان النحوي

**Date :** H. 1398 / A.D. 1978.

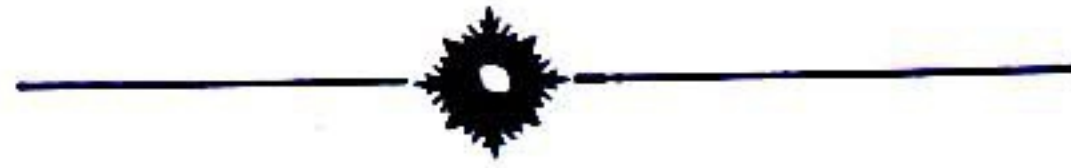
**Supervisor :** Dr. Rāshid b. Rajih al-Sharīf.

This thesis expounds the contributions of an eminent grammarian, Ibn Kisān. The subject is oriented to serve the interests of the students of Arabic language. The thesis consists of two major sections preceded by a general preface and an Introduction. It ends with a Conclusion.

In Section One which covers three chapters, the author provides background information on Ibn Kisān. He discusses in detail such aspects as his birth place, family lineage, death, teachers and students, scholastic standing and his works both existent and extinct. In Section Two which consists of four chapters, the author expounds the position of Ibn Kisān on the subject under treatment. He begins in the first half with the discussion of the issues maintained both by the Baṣra and the Kufic schools of grammar. In the second half he provides Ibn Kisān's position on such issues. This part of the work also contains a complete chapter on the views of Ibn Kisān's school on syntax together with some of his stated rationalisations on various points of relevance.

In the concluding chapter the author provides the findings of his research. Among these the following are noteworthy:

1. Ibn Kisān has left a fair account of his works. Some works attributed to him, like al-Mami, however, are not his.
2. Ibn Kisān was fully aware of the trends of the Baṣra and the Kufic schools of grammar. However, he maintained an independent position. In fact, he was one of the founders of the Baghdādī school.
3. Ibn Kisān is considered a scholar of high eminence in syntax and its simplified presentation. He was free from bias of any school.
4. Ibn Kisān is also known as a scholar of **Ḥadīth**. For he has authored works on **Gharīb al-Ḥadīth**. In his reporting he maintained full honesty.



**Author :** Ḥakmī, 'Alī B. Sultān b. 'Alī, al.

**Thesis Title :** "Kitāb al-Jumal Fi al-Nahw" By Abī Bakr Aḥmad b. al-Ḥassan b. Shaqīr al-Nahwī al-Baghdādī: An Edition and Study.

**Original Title :** كتاب الجمل في النحو، لأبي بكر أحمد بن الحسن بن شقير  
**Date :** H. 1400 / A.D. 1980. النحوى البغدادي، تحقيق ودراسة

**Supervisor:** Dr. Aḥmad Makkī al-Anṣārī.

The present research is a twin exercise: the study and the edition of the famous Arabic contribution, **Kitāb al-Jumal Fi al-Nahw**, authored by a reputable scholar, Abī Bakr Aḥmad b. al-Ḥassan b. Shaqīr al-Nahwi al-Baghdādī. The research is oriented to provoke the interests of the specialists, the scholars and the students. It consists of two broad sections. The first is a study of the work under research; the second is an editorial task on the same.

In his study on the work under research, the author has incorporated two discussions. The first deals with the life background and other writings of Abī Bakr Aḥmad b. al-Ḥassan b. Shaqīr al-Nahwi -Baghdādī. The second focusses attention on the work under treatment: **Kitāb al-Jumal Fi al-Nahw**.

In this editorial task, the author does not seem to have made any conscious attempt to improve the original style of **Kitāb al-Jumal Fi al-Nahw**. His intent is to demonstrate intact the original presentation. However, he has corrected many errors, some of them glaring. He has also offered adequate explanations of the vague terms and given details of many other subjects treated by Abī Bakr al-Baghdādī.

This two-fold task, the study and the editorial exercise on the given Arabic work, ends the research.

**Author :** Ḥamdān, Fatīma Sa'eed.

**Thesis Title :** The Poetic Styles in the Light of Modern Thought.

**Original Title :** الأعراس الشعرية في ضوء التفكير الحديث

**Date:** H. 1400 / A.D. 1980.

**Supervisor :** Dr. Lutfī 'Abd-al-Badī.

This thesis represents a critique of the modern critics on the styles of



Arabic poetry. The study is intended to meet the intellectual interests of the specialists. It consists of an Introduction, four chapters and a Conclusion.

The Introduction provides the reasons that led the researcher to select the topic for research. The subsequent sections deal with a variety of themes. At first the origin of the poetic style is traced. The author discusses two types of poetry: **al-Ṭabaqāt** and **al-Mukhtarāt**. The former refers to the classificatory set of poetical works. The classification is attempted either from the chronological point of view or from the perspective of quality. The latter refers to the books of anthologies of Arabic poetry. As an illustration, the author presents the selection prepared by al-Ḥammād. This is known by a common title, **al-Muallaqāt**.

The second theme, elaborated in chapter two, concerns the contributions of the scholars of the Arabic studies towards the emergence of poetic styles. The researcher demonstrates the contributions of the three classes of such scholars: the reporters, the writers, and the critic.

The third theme, expounded in the third chapter, evaluates the relative impact of the styles on Arabic poetry. In this regard, the study discusses three issues: the evaluative criteria determining the flaws of poetry, the poets and the crisis of eulogy.

The fourth and the final theme, treated in chapter four, pertains to the styles of poetry and the social bearings they reflect. The study has provided a collection of poems to illustrate such styles.

In the Conclusion, the author notes a few opinions of some eminent scholars on the subject:

1. A **Qasīda** (an Arabic poem, having as a rule, a rigid tripartite structure) is a linguistic entity, incomprehensible simply by its title. It must be read thoroughly to gain better insight.

2. Literature may comprise history; but it commands superiority over history. For it contains additional elements -- the touch of philosophy and the tinge of a aesthetics.



**Author :** Ḥārthī, 'Āyedh Sa'd, al.

**Thesis Title :** Abū Bakr al-Khawārmī: His Biography and Literary Works.

**Original Title :** أبو بكر الخوارزمي : حياته وأدبه

**Date H. 1398 / A.D. 1978.**

**Supervisor :** Dr. Muḥammad Nabih Hijāb.

The present volume sheds light on the literary contributions of an outstanding intellectual: Abū Bakr al-Khawārmī. The researcher states in the Introduction the reasons that inspired him to undertake the project. He observes:

In the area of literature, Abū Bakr al-Khawārmī is, unfortunately, treated unfairly. His literary works are less known. In fact, no serious scholar took pains to benefit from his intellectualism. The gap should, therefore, be filled up without delay.

In order to broaden the intellectual horizon of the readers of Arabic literature, the researcher has brought this subject to their special attention. The contents of the research are covered in three parts which are further divided into multiple chapters. Both the Introduction and the Conclusion are useful additions to these chapters.

In expounding the subject under treatment, the researcher illuminates three facets. The first is the general intellectual setting within which the genius of al-Khawārmī grew. This was characterised by the golden phase of the Abbaside period when literary seminars and studies were common. The interests of al-Khawārmī were better served in this environment. The second is the biography of al-Khawārmī. The researcher provides an exhaustive coverage on all aspects: birth, country of origin, education, teachers, students, educational travels, and the relationships with top patronisers from the Government Ministry. The third facet concerns the literary contributions of al-Khawārmī. The author enumerates his works, both published and in the manuscript form.

The author also highlights the distinctive characteristics of al-Khawārmī's literary works. Relative to the different areas of his literary

background, he sheds perspectives on al-Khawārmī's prose, poetry, proverbs, his style and his standing as a literary figure in comparison with that of other men of letter. In the end, he notes that the **Kitāb al-Amthāl** attributed commonly to al-Thālibī for its authorship belongs, in fact, to al-Khawārmī.

In the Conclusion, the author offers the following suggestions:

1. A precise history of the Arabic literary seminars should be prepared.
2. The contributions of al-Khawārmī should be made public to the general readers. This can be done by collecting his poetical works, editing his manuscripts, and collecting information relative to his biography from the manuscripts of different scholars.
3. Studies on literary satires should also be prepared. Admittedly, some attempts in this area have been made. The treatise of **Jāhiz Al-Tarbiḥ wa al-Tadbīr** and Abū al-Muṭāhir's story on **Abī Qāsim al-Baghdādī** are examples. Additional studies will, however, be useful.

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**Author :** Hijāzī, 'Abd-Allāh.

**Thesis Title :** Al-Zubairs and Their Philosophical Legacies.

**Original Title :** الزبيريون وآثارهم الفكرية

**Date :** H. 1398 / A.D. 1978.

**Supervisor :** Dr. Ḥassan Muḥammad Bājuda.

The present study examines the contributions made by the prominent figures of the al-Zubair family towards the area of Arabic literature. The study is designed essentially to provoke the interests of the specialists, both the scholars and the students.

Like other research studies, the present study is also divisible into various sections and sub-sections. In brief, it contains three broad sections divided in Parts which are further sub-divided into a number of Chapters.

The first Section covering two halves depicts the general background of the Al-Zubair family. In this exercise, the author at first provides some perspectives of the Arabic-Islamic settings within which rose the literary interests of the al-Zubair family. Then he offers the biographical narratives of the prominent persons of the family. This is done to enable the readers to gain a broader grasp of the family's contributions.

The preceding exercise is followed by a summary treatment of the specific poetic orientation reflected in the works of the al-Zubair family. This is dealt with exhaustively in Part One of Section Two. This contains as many as twelve chapters. In substance, it portrays the characteristics of the literary life prevalent during the period of the family. Also, it identifies the main determinants that led to inculcate the aesthetics of poetry in the minds of the family. Next in order of presentation is the variety of its poetic works which are illuminated with relevant examples. The variety demonstrates almost all kinds of touches -- vanity, melancholy, romanticism, eulogy, satire, attachment of home towns, admonition, and description of common things. The last important segment of this treatment is the contribution of the present researcher in determining the veracity of the random poems attributed to the al-Zubair family.

In Part Two of the same Section, the author diverts his attention to the non-poetical contributions of the al-Zubair family. Under the caption of "al-Zubairs and the Methodological Studies", he offers a discussion in two chapters. The first analyses the works of al-Zubairs in the area of jurisprudence. The second examines the same in the field of genealogy.

In the third and the last section of the study, the researcher has incorporated extracts from three manuscripts of the al-Zubair family. The first is authored by Zubair b. Bakr on "The Wives of the Prophet" (ṣallallāhu-'alaihi wa-sallam). The second is written by Mas'ab b. 'Abd-Allāh b. Maṣ'ab b. Thābit b. 'Abd-Allāh b. al-Zubair, entitled "Al-Awal Min Ḥadīth Maṣ'ab al-Zubairi". The last one bears the caption "Awālī Ḥadīth Hasham b. 'Arwa".

The study ends without any precise conclusion.

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**Author :** Idrisi, Fauzia Muḥammad Ḥusain, al.

**Thesis Title :** The Linguistic Errors During The Period of Authoritative Argumentation and The Standpoints of the 'Ulema' on Such Errors.

**Original Title .**

**Date :** H. 1400/ A.D. 1980.

**Supervisor :** Dr. 'Afāf Ḥusnain.

الأخطاء اللغوية في عصور الاحتجاج  
وموقف العلماء منها .

This thesis is an exposition of the linguistic errors discerned by the 'Ulemā'

in the early decades of Islamic history. These decades are referred to as the "period of authoritative argumentation". For, the linguistic opinions of the 'Ulemā' expressed during these periods carried weight. In contrast to the opinions of their successor counterparts, these are cited with more authority. The factor impelling the author to select the topic for research is stated in the Introduction. She notes that the errors of linguistic nature could exercise a serious impact on the language of the **Qurān** itself, and as such, it is absolutely necessary that the problem is investigated thoroughly.

In addition to the Introduction, the study contains two broad sections which are further divided into three and two chapters respectively. The Conclusion makes a useful addition. The first section identifies the "period of authoritative argumentation" relative to the Arabic language. The author introduces two important terms -- **al-Ihtijāj** (argumentation with authority) and **al-Istishhād** (the citation of evidence from the textual references of **al-Qurān** and **Ḥadīth**). She also identifies two other terms and the difference existing between the two -- **al-Khaṭā** (error) and **al-laḥān** (grammatical flaw). Finally, she refers to prominent figures with **laḥān**.

The second section records the different sets of linguistic errors relating to four areas of language -- the syntax, the morphology, the internalisation and the phonetics. Included in this section is a discussion on the position of the illustrious Prophet, his **Ṣaḥāba** and other 'Ulemā' regarding linguistic errors. Finally, an analysis is provided evaluating the impact of such errors on Arabic language.

In the Conclusion, the author observes the following:

1. Some linguistic errors had indeed taken place even in the recitation of **al-Qurān** by some people, like **Ḥajjāj b. Yousaf**.

2. The linguistic errors have also affected the classical Arabic language in two ways. First, these have disrupted its integrity. Second, these have led to the intermingling of the classical with the colloquial Arabic. That is why the 'Ulemā' were prompted to devise the different studies of Arabic language, like syntax, for example. Their avowed purpose is to maintain its identity intact.



Author : Maḥmūd, Jamīl.

Thesis Title : "Mākhiz al-Mahalabī 'Alā Sharḥi Ibn Janai wa Abi al-'Alā al-Ma'rri Li-Diwān al-Mutanabbī" by Aḥmad b. 'Alī b. Maqal al-Mahalabī: An Editorial Study.

Original Title : مأخذ المهلبى على شرحى ابن جنى وأبى العلاء المعرى لديوان  
Date : H. 1400 / A.D. 1980. المتنبي - تأليف ، أحمد بن على بن معقل المهلبى  
Supervisor : Dr. Lutfī 'Abd al-Badih. تحقيق ودراسة

The present study is an editorial exercise on the work of Aḥmad b. 'Alī b. Ma'qal al-Mahalabī: Mākhiz al-Mahalabī 'Alā sharḥi Ibn Janaih wa Abi al-Ala al-Ma'rri Li-Diwān al-Mutanabbī. This is designed to invoke the interests of the students on Arabic Literature.

As a whole, the work under treatment is divisible in two broad sections. The first section offers the study; the second records editorial notes. In his study of al-Mahalabī's work in Section One, the author gives a summary of the critical movement of literary nature directed against the poetry of al-Mutanabbī. He pinpoints the famous works of commentaries prepared on the poetical works of al-Mutanabbī. Finally, he makes a point to include a summary presentation of the explanatory notes accompanying such commentaries.

In incorporating the editorial notes on the work under study in Section Two, the researcher takes all the necessary steps. He has rewritten the texts of al-Mahalabī's work with due corrections. In addition, he includes reference citations of the various texts and proverbs that appeared in the book. Finally, he has recorded with utmost accuracy the incomprehensible extracts by checking different sources.

As the present research is an editorial exercise, the researcher has offered nothing tangible in the Conclusion.



Author : Mazrú, Asmā' Abd-Allāh.

Thesis Title : The New World For Muwashihāt -- the New Style of Spanish Arab Poets.

Original Title: العالم الجديد للموشحات

Date: H. 1400/A.D. 1980.

Supervisor : Dr. Lutfī Abd al-Badīh.

In the course of its long history of development, Arabic poetry has witnessed many changes. **Al-Muwashihāt** is one of them. It refers to the new style of poetry brought about by the Andalusian Arab poets who broke the old-styled long-stretched **qāfiya** into numerous poetic patterns. The present study is an exposition on the subject. It is designed essentially to meet the interests of the specialists. In addition to the Introduction and the Conclusion, the study consists of two Parts which are further broken into two and three chapters respectively.

In the Introduction, the author introduces the subject to his readers and states that **al-Muwashihāt** is one of the styles of Arabic poetry that grew in Andalusia during the period of the Muslim rule in Spain.

In Part One the study sets forth the environmental settings within which the growth of **al-Muwashihāt** took place. It identifies various issues, e.g. the songs and Arabic poetry, Arabic songs of Andalusia, the initial moves towards eventual sophistication of **al-Muwashihāt**, the prominent poets of the field, and the poetry of Tarubad. In Part Two, the study brings to light the forms and the meaning implicit in **al-Muwashihāt**. It illustrates the structure of **al-Muwashihāt** with the verb patterns, its variety of forms and its characteristic style.

In the concluding chapter, the author records a summary view of the specialists on **al-Muwashihāt**. The view holds that **al-Muwashihāt** is a starting step of constructive nature towards changing the old styles of Arabic poetry. It is also a beautiful innovation commensurate with the aesthetic impulse of the human beings. It should be welcome not only for its depth and innovative character, but also for its beauty and simplified, lyrical style.



**Author : Şiyām, Muḥammad al-Shaikh Maḥmūd.**

**Thesis Title : Ṭarafa b. al-ʿAbd: His Life and Poetry.**

**Original Title : طرفة بن العبد، حياته وشعره**

**Date : H. 1400 / A.D. 1980.**

**Supervisor : Dr. Ḥassan Muḥammad Bājuda.**

This thesis presents and analyses the poetic contributions of an important poet: Ṭarafa b. al-ʿAbd. The work is oriented to advance the comprehension of the readers with area specialisation. Its contents are given in two Parts, each divided further into three chapters. The Conclusion records a summary digest of the author's findings.

In Part One, the author gives the life background of Ṭarafa b. al-ʿAbd. He incorporates three discussions. The first provides the general settings of the Arabian Peninsula existing during the period of Ṭarafa; the second provides details relative to Ṭarafa's tribe, and the third offers his biographical sketch mentioning all important aspects.

Focussed upon the poetry of Ṭarafa b. al-ʿAbd, Part Two also provides three discussions. The first evaluates the pertinent source materials. The second brings to light the manifold themes reflected in Ṭarafa's poetry. The third analyses the distinctive characteristics of his poetry.

In the Conclusion, the author has noted the following findings:

1. Indeed, Tarafa b. al-ʿAbd is one of the high ranking poets of the pre-Islamic "Age of Darkness". For, he lived during the years, 528 - 569 A.D.
2. Ṭarafa's reputation as an important poet of his time won for him the favours of the kings of Ḥeera in the Arabian Peninsula.
3. In poetry, Ṭarafa dealt with all its varieties current in his time.
4. Ṭarafa's view of woman is mistaken. He regards her as a sheer idol for beauty to be used for sexual enjoyment alone.





**Author : Thābitī, 'Ayyād b. 'Id, al.**

**Thesis Title : Ibn al-Ṭarāwah as a Grammarian.**

**Original Title : ابن الطراوة النحوى**

**Date : H. 1399 / A.D. 1979.**

**Supervisor : Dr. Rāshid b. Rajīh al-Sharīf.**

The present thesis seeks to offer a critical interpretation of the contributions of Ibn Ṭarāwah, a prominent grammarian. It is designed to enrich the scholarship of the specialists on a topic of their own interest. In the Introduction, the author notes the reasons that prompted him to select this topic for research. He observes:

The rare intellectual gift with which Ibn Ṭarawah was endowed has imperceptibly made me his devotee. His contributions were both marvellous and challenging. He is known to have offered views contradictory to the standpoints of his contemporary grammarians of eminence. Unprecedented as it was, his intellectual courage has fascinated me very profoundly. In recognition of his ability, therefore, I felt elated to present a summary view of his contributions. This study is a modest attempt in this direction.

Besides the Introduction, the thesis comprises two parts and a Conclusion. Both these parts are further divided into two and six chapters respectively.

With a view to enabling his readers to gain a better insight of the views of Ibn al-Ṭarāwah, the author offers at first his biography in all its components -- his family background, education, intellectual growth, teachers, students, his moral standard of life and his demise. The author also analyses his writings, particularly his book **al-Ifsāh**. The author has also spelled out his specific method of approach relating to his writings.

The preceding discussion leads the author to shed observations on the central discussion set forth in four sections. The first reveals the syntactical opinions of Ibn al-Ṭarawāh, which concur with the opinions held by the majority of the exponents belonging to both the Baṣra and the Kufic

schools of grammar. Such opinions, adds the author, also find collaboration with select grammarians of the past. The second deals with the objections of Ibn al-Ṭarāwah directed against three reputable grammarians -- Saibwaih, al-Zajjājī, and al-Fārsī. The third incorporates his opinions advanced exclusively by himself. The fourth and the last sets out his syntactical methodology.

The concluding chapter provides information on the sources and other material used in the research. Likewise, it records with proper citations, the texts of **al-Qurān** and **Ḥadīth** referred, the proverbs and poetic verses quoted, the list of famous scholars appeared, and the index of subjects treated in the study.

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**Author :** Umairī, Mohsen Salem, al.

**Thesis Title :** Abū Umar al-Jarmī: His Life and Contributions to the Syntax.

**Original Title :** أبو عمر الجرمي، حياته وجهوده في النحو

**Date :** H. 1399 / A.D. 1979.

**Supervisor :** Dr. Aḥmad Meccī al-Anṣārī.

The present thesis makes an endeavour to present the prominence of Abu Umar al-Jarmī as a grammarian and his contributions to the syntax. As explained in the Introduction, personal interest of the author to bring to light the syntactical heritage of al-Jarmī is the main reason that has inspired him to choose this subject for research.

Besides the Introduction, the thesis comprises two parts and a Conclusion. Each part is further divided into three and two chapters respectively. Part One sums up the environmental setting which exercised a constructive influence on the scholarship of al-Jarmī. The author elaborates this setting in three aspects -- political, philosophical and social. This section also unfolds the private and public spheres of al-Jarmī's life background. Finally, it mentions his works relative to the areas of science and literature.

Part Two illuminates the position of al-Jarmī as a grammarian. Included in the analysis are his views and standpoints on syntax. Relative to the latter, the author also reveals his school of thought.

In the Conclusion the following inferences are noted.

1. Indeed, al-Jarmī was a non-Arab. He was never an Arab by origin.
2. Al-Jarmī belonged to the Baṣra school of grammar. For most of his opinions resembled the standpoints of this school.
3. Al-Jarmī was never a follower. He maintained an independent position as manifested in all the chapters of the study.

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**Author : Yanbāwī, Ghanīm Ghanīm 'Abd al-Karīm.**

**Thesis Title : Ibn Mālik As a Linguist.**

**Oroiginal Title : ابن مالك اللغوى**

**Date : H. 1399 / A.D. 1979.**

**Supervisor : Professor 'Abd al-'Azīz Burhām.**

This thesis is a study of Ibn Mālik as a linguist. It is designed to enrich the understanding of the students of Arabic studies. Besides an Introduction and a Conclusion, the work consists of four Parts which are divided into two, four, two and three chapters respectively.

The Introduction discusses in outline the subject of the research, its importance and the methodology pursued in its treatment. In the subsequent chapters, two discussions are attempted. The first provides the contributions of Ibn Mālik as a linguist and the second incorporates some evaluative judgements on such contributions.

In providing the contributions as a linguist, the study introduces to its readers his works on linguistics and his methods of approach as a linguist and author. It also elaborates the view of Ibn Mālik on the Kufic and Baṣra schools of syntax. Furthermore, it explains his views on phonetics, structure of word, denotation of meaning, and synonymity. Finally, it provokes the interest of his readers in the source materials, both original and secondary. The original sources are the works of Ibn Mālik himself and the secondary ones are the writings of different scholars dealing with his contributions.

The author incorporates his evaluative judgements on the contribution of Ibn Mālik in three sub-sections. The first contains the general opinions of the scholars, both past and contemporary, on the eminence of Ibn

Malik himself. The second provides an appraisal of the favourable views expressed by the modern critics. The third reflects the personal judgement of the researcher on the standing of Ibn Mālik and the value of his contributions.

In the Conclusion, the following points are noted:

1. In some areas of linguistics, Ibn Mālik has made invaluable contributions.

2. Among the personal qualities of Ibn Mālik, the most important was his adherence to the integrity of knowledge. He was a staunch advocate of intellectual honesty.

3. The method of approach pursued by Ibn Mālik in his writings reflects his idiosyncratic trait of digression.



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**Author :** Zaidī, Muḥammad ʿAbd-Allāh, al.

**Thesis Title :** The School and Opinions of al-Buḥṭarī in the Light of the Criticism on Arabic Studies.

**Original Title :** أضواء النقد الغزلي على مذهب البحتري وآرائه الفنية

**Date :** H. 1400 / A.D. 1980.

**Supervisor :** Dr. Muḥammad Ḥasan Zainī.

The present study is an attempt to bring to light the contributions of an important school of Arabic Poetry, namely, the school of al-Buḥṭarī. These contributions are presented with critical analyses and literary evaluations. The importance of the subject itself, states the author in the Introduction, served the sole factor in influencing him to select it for research. In addition to the Introduction, the study contains three Parts and a Conclusion. All these Parts are further divided into two, three and two chapters respectively.

With a summary recount of the difficulties he encountered in the course of this research, the author begins his discussion on the twin style of al-Buḥṭarī's poetry -- the extempore and the artificial. Both these styles are critically evaluated. Then he discusses the principles underlying al-Buḥṭarī's school, and elaborates additional themes of relevance e.g. the

style of al-Buḥṭarī, the meanings and the bases of **Kaṣīda**, both reflecting a theme and a tinge of music.

The last section of the study deals with two problems: plagiarism and comparison. Based upon these two questions, the author has offered his evaluations on the standing of al-Buḥṭarī's output.

In winding up his findings of the study, the author notes the following in the Conclusion:

1. As against the common assumption, al-Buḥṭarī was certainly gifted with skill of composing uninterrupted poems on eulogy.

2. The allegation that al-Buḥṭarī's poetry reflects plagiarism or intellectual theft is completely fallacious. Such an observation demonstrates the trace of prejudice. Undoubtedly, al-Buḥṭarī had originality of thought and the drive of innovation in all forms of poetry.

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## **B.---PH. D. DEGREE DISSERTATION**

(204)

**Author :** Ḥarṭhī, Muḥammad Morisī, S'ad, al.

**Thesis Title :** The Dimensions of Criticism During the First Phase of the Abbasides Period.

**Original Title :** الاتجاهات النقدية في العصر العباسي الأول

**Date :** H. 1400 / A.D. 1980.

**Supervisor :** Dr. Hassan Muḥammad Bājuda.

As a sub-area of the study of Arabic literature and poetry, 'criticism' plays an important role. The present dissertation sheds perspective on the various dimensions of 'criticism' with special reference to the first phase of the Abbasides period. It is designed to enrich the comprehension of the specialists, the scholars and the students.

Like other research studies of scholarly standing, this dissertation is also divisible into various sections. In brief, it contains an Introduction, four Parts and a Conclusion. All the four Parts are further divided into fifteen chapters.

At the outset, the work provides an introductory discussion on the various dimensions of "criticism" To the linguists, the most significant of them are three: scientific criticism, linkage criticism and the intellectual criticism. The introductory discussion is preceded by more detailed and specific analyses. In order of presentation, the first of such analyses centers round scientific criticism. Linked with this analysis are elaborated four topics -- the boundaries of poetry delineated by the school of eloquence, the scientific criticism by the literary men, the movement of criticism regarding the poetic standpoint of Abī Tammām and the explanations of Ibn al-Mūtaẓ on the directions of scientific criticism.

The second analysis amplifies the linkage criticism. It implies a compromise position on the varying opinions of the different schools. Pursuant to this analysis are discussed the divergent problems of criticism, and the position of two important literary figures: Al-Jāḥiẓ and Ibn Qutaiba.

The third analysis expounds the intellectual perspectives in criticism. Pertinent to this analysis are traced the impact of alien thought on the Arabic philosophical approach. Also noted are the literary tastes, as a basis, in the development of Ibn Ṭabā's rationalism. Finally, the author exposes the rational criticism as reflected in the book **Naqd al-Sh'ar** (the Criticism of Poetry), by Qadāma b. Jāfar.

In the Conclusion, the author notes the following observations as significant:

1. As an area study, the development of criticism during the first phase of the Abbasides period took place in stages.
2. The "scientific" position of the linguists on poetry remained unspecified and inarticulate until the emergence of the school of eloquence.
3. In the development of scientific criticism, the appearance of the modern poets is considered as one of the crucial factors.





# **PART FIVE**

**(ISLAMIC HISTORY AND  
CIVILIZATION)**





## A. --- M.A. DEGREE THESES

(205)

Author : 'Arfah, Thariya Hāfiz.

Thesis Title : Al-Khurasanians and Their Political Role in the First Phase of the Abbasides Period.

Original Title : الخراسانيون ودورهم السياسي في العصر العباسي الأول

Date : H. 1400 / A.D. 1980.

Supervisor : Dr. Aḥmad al-Sayyid Darraj.

The present thesis unfolds a chapter of the Abbasides history: the role of the Khurasanians. The work is oriented to advance the grasp of the interested readers on a subject of their concern. It contains an Introduction, four Parts and a Conclusion.

The Introduction discusses the contributions of the Khurasanians in the dissemination of the mission of the Abbasides. Included in this discussion is a background account of the Khurasanian *mawāla* (non-Arab converts to Islam), who gave unflinching support to the Abbasides against the Umayyads.

In Parts One and Two, the political role of the Khurasanians has been presented. At first the author gives an analysis of the problems faced by the Khurasanians in their endeavour to establish the rule of the Abbasides. Then, she pinpoints the constructive part played by Abū Muslim al-Khurasānī in dismantling the order of the Umayyads and restoring the same for the Abbasides. Special attention is paid to bring to light his political career during the reigns of 'Abd-Allāh al-'Abbāsī and 'Abi Jāfar al-Manṣūr. This survey includes an assessment of his character -- courage, political insight and sagacity.

Part Three diverts the attention of the readers to another facet of the Khurasanians -- the political role of al-Barmakides. The author shows that the latter were instrumental in importing Persian influence to the affairs of the Abbasides dynasty. For the Barmakides are recorded as the courtiers of Harūn al-Rashīd.

The last Part of the study focusses attention on Banū Sahl and the part they played in generating the seeds of dissension between the two brothers of the Abbasides -- Amīn and Mamūn. The author demonstrates

that Banū Sahl were instrumental in expanding the political influence of the Barmakides. This development, she writes, led to revolts in Iraq in the long run.

In the Conclusion, the following findings are noted:

1. The **mawāla** collaborated with all such movements that aimed at overthrowing the Umayyads.
2. Likewise, the Khurasanians took active part in dismantling the reign of the Umayyads.
3. The dominance of the Khurasanians during the Abbasides rule was significantly most reflective at the hands of Banī Sahl, who created the historical conflict between Mamūn and Amīn.

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**Author :** Bāqāsī, 'Āyeshā 'Abd-Allāh 'Umar.

**Thesis Title :** The State of Hijāz During the Period of the Ayubides.

**Original Title :** بلاد الحجاز في العصر الأيوبي

**Date :** H. 1400 / A.D. 1980.

**Supervisor :** Dr. Husnain Muḥammad Rabi.

This thesis provides a historical account of Hijāz during the time of Ṣalāḥuddīn al-Ayūbī. It is oriented to invoke the interests of the readers of Islamic history. It contains an Introduction, five chapters and a Conclusion.

The Introduction lists, with critical notes, the major sources used in writing the present work. The subsequent chapters deal with the main themes of the subject undertaken.

As a background survey, Chapter One depicts the general conditions of Hijāz during the pre-Ayubides reign. The author expands two aspects - the weakening of the Fatimides supremacy and the constant intra-rivalries between the Caliphs of the Abbasides and their counterparts of the Fatimides. This discussion prompts the author to recount events relative to the central subject. The narrative brings to light events and developments in four main areas -- military, economic, social and educational.

The military aspect is explained by a reference to the seizure of Hijāz by the Ayubides forces. The narrative begins with an account of the attack

of Shams al-Dīn b. Tūrān Shāh on Makkah al-Mukarramah. It ends the total consolidation of Ḥijāz under the command of Ṣalāḥuddīn al-Ayubī.

The economic aspect is discussed with reference to the expansion of economic developments, the regulation of the taxes, the increase of products, and the kinds of coins introduced during the Ayubides rule in Ḥijāz. The social changes are stated by recapitulating the then existent social strata, cultural activities on seasonal occasions like 'Ids the varieties of food and dresses used, and the development of agriculture.

The educational activities in Ḥijāz during the Ayubides rule were manifold. The author expands, in particular, the circles of studies in the Ḥaram Mosque of Makkah al-Mukarramah, schools and **madaris**, other centers of education in Makkah al-Mukarramah, and the famous 'Ulemā' and judges of the time.

In the Conclusion, the author observes the following:

1. The elite of Makkah al-Mukarramah, during the Ayubides rule, were inclined at heart towards the Fatimides dynasty.
2. As a pathway to Makkah and Medina, the Red Sea reflects its importance. As such, it should be termed as the "Islamic Sea".
3. During the Ayubides rule, Ḥijāz had achieved unprecedented economic development. One important factor conducive to this economic growth was the action of Ṣalāḥ al-Dīn Ayubī to abrogate all taxes imposed by his predecessor rulers.

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**Author : Bassām, Hifa 'Abd-Allāh al-'Alī, al.**

**Thesis Title : Nizām al-Mulk, the Suljuq Minister.**

**Original Title : الوزير السلجوقي نظام الملك**

**Date : H. 1400 / A.D. 1980.**

**Supervisor : Dr. Hassan al-Dīn al-Samrāyē.**

This study presents the political biography of Nizām al-Mulk, the famous minister of the Seljuq kings. It seeks to demonstrate, as an example, the accomplishments of the famous statesmen in the Islamic history. The study consists of an Introduction, four chapters and a Conclusion. In the Introduction it lists, with critical notes, the major sources used in the

research. In the subsequent chapters it brings to light the various contents of the research.

As the outset the author gives an account of Nizām al-Mulk's life background in all important aspects -- his origin, growth, education, school of affiliation, and gradual rise to the position of ministership. This account is followed by another concerning the role of Nizām al-Mulk as a minister. The author has noted in this regard the conspicuous services he rendered to the two kings of the Seljuq dynasty -- Alp Arslān and Malik Shāh.

In order of treatment, the author then analyses the contributions that Nizām al-Mulk made in four organisational bureaus -- political, administrative, economic and military. In the final analysis she discusses the activities of the Nizām al-Mulk in the field of education. She enumerates in particular his pre-occupations in the study of ḥadīth, the opening of the religious schools, improvements in the yearly calender, and his book, Siyāsat Nāma.

In the Conclusion, the author summarises the contributions of Nizām al-Mulk as under:

1. In the realm of education, general interest in learning intensified. Respect for 'Ilm and 'Ulemā' reached the zenith.
2. Special attention was given to the military build-up. A stronger military force was conceived indispensable for a stable Muslim empire.
3. The two Muslim empires of the time -- the Caliphate of the Abbassides and the Sultanate of the Seljuqs -- were brought closer. This demonstrates the success of Nizām al-Mulk's diplomacy.



**Author : Bāz, 'Abd al-Karīm 'Alī 'Abd al-Karīm.**

**Thesis Title : Some Opinions of Philip Hitti and Karl Brockleman On Islamic History: A Critical Analysis.**

**Original Title :** دراسات نقدية لبعض آراء فيليب حتي

**Date :** H. 1399 / A.D. 1979. وكارل بروكلمان في التاريخ الإسلامي

**Supervisor : Dr. Ibrāhīm 'Alī Shāūt.**

The present thesis is a critical exposition towards some of the observations made by two important Oriental historians -- Philip Hitti and Karl Brockleman. In presenting the data on Islamic history, both have distorted the facts. The main concern of the author is to remove such distortions and to present the facts of Islamic history with accuracy. His heart-felt concern to warn the readers from the deceptive writings of the Orientalists led him to select the topic for research. He notes in the Introduction:

In general, the approach pursued by the Orientalists towards Islamic history is subjective. In fact, it is coloured with hostile designs and poisonous intents. Both Philip Hitti and Karl Brockleman are conspicuous examples. Needless to state, the Muslim scholars ought to rectify their fallacies.

In addition to the Introduction, the thesis contains a Preface, three Sections and a Conclusion. The first two Sections are further divided into three Chapters. The last Section incorporates three discussions.

In the articulation of his critical analysis towards the historical approaches of Hitti and Brockleman, the present author pursues a step-by-step method. Four subjects are dealt with in order. The first, provided in the preface, is an introduction on Orientalism and the Orientalists. The second, discussed in Section One, concentrates on Philip Hitti. The author demonstrates the fallacious views of Hitti which are recorded in his work on **The History of the Arabs**. These views concern the first four phases of the Islamic history -- the Prophet's life time, the period of the first four Caliphs, the Umayyads phase and the Abbasides period. The third, incorporated in Section Two, evaluates the fabricated allegations of Karl Brockleman. His book, **The History of the Islamic Peoples**, makes no secret of his subjective attitudes towards the facts of Islamic history. Like

Hitti, the expressed opinions of Karl Brockleman, evaluated by the present researcher, concern the first four phases of Islamic history.

The third and the last important theme is expounded in Section Three. The treatment comprises three discussions. The first provides a comparative study of the methods pursued by Philip Hitti and Karl Brockleman in presenting their opinions. The second stresses the obligation of the Muslim historians to respond to the evil designs of the Orientalists. The third gives the list of other books on Islamic history influenced by the thinkings of Hitti and Brockleman.

In the Conclusion, the author offers the following important results:

1. Against the research standard pursued in scholarly studies, both Hitti and Brockleman lack objectivity in analyses. Conversely, their approaches reflect their disdain and contempt for Islam.

2. Indeed, the Muslim scholars who have accepted the views of these historians are likewise, detrimental to the Muslim society. They are creating a negative impact on the rising generation of the Muslim youth.

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**Author : Dīn, Sayyid Ḥassan al-Sadr, al.**

**Thesis Title : The 'Mosque of Iṣfahān' From the Period of the Seljuqs Until the End of the Sixth Century Hijra.**

**Original Title : جامع أصفهان في العصر السلجوقي حتى نهايته**

**Date : H. 1399 / A.D. 1979.**

**القرن السادس الهجري**

**Supervisor : Prof. Dr. Muḥammad Riyadh al-Ītar.**

This thesis is an attempt to expose a phenomenon of Islamic Civilisation: the Mosque of Iṣfahān as built by the Seljuqs. The work reflects two important aspects. The first is the artistic beauty enshrined in the construction of the 'Mosque of Iṣfahān'. The second is the aesthetic mind of the Seljuqs in the field of architecture. By deduction, the third aspect is also manifested as a glimpse of the Islamic Civilisation.

In an endeavour to enable the readers to gain wider understanding of the subject under study, the author initiates a background presentation in the Introduction. He gives an account of the mosques existent in Iran preceding the advent of the Seljuqs. The account is illuminated with reference to their artistic manifestations and the archaeological drawings.

The author then elaborates another aspect: the designs of the mosques. On this score, he first provides a survey of the designs of the mosques built prior to the Seljuqs. Then he highlights the characteristic contributions of the Seljuqs in the area.

Next in order of presentation is the discussion of the central theme: 'The Mosque of Isfahan'. The earlier design of the mosque, asserts the author, was laid out on the model design of the Prophet's Mosque in Medina al-Munawara. As the construction of the Iṣfahān Mosque passed through its phases of improvement, this design was reshaped. The new design thus evolved marked the contribution of the Seljuqs. In providing details on it, the author reveals various patterns of its styles, artistic markings and the inscription imprints. The last component of the research brings to light the tangible impact of this design, and its value as a model design in the later constructions of identical character.

In the Conclusion, the author observes as follows:

1. The buildings of the mosques of Iran bear witness to the magnificence of Islamic Civilisation.
2. The specific design used in the construction of the Mosque of Iṣfahan by the Seljuqs led to the development of Muslim archaeological skills and had eventual impact in refining the urbanisation talents of the Muslim architects.

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**Author :** F'ar, Muḥammad Fahd 'Abd-Allāh, al.

**Thesis Title :** The Writings and Inscriptions in Hijāz:

the Course of Their Development Since the Dawn of Islam

Until the Mid-Seventh Century, Hijra.

**Original Title :** تطورات الكتابات والنقوش في الحجاز منذ فجر الإسلام

**Date :** H. 1400 / A.D. 1980. حتى منتصف القرن السابع الهجري

**Supervisor :** Dr. 'Abd al-Rahmān Fahmī.

The present study traces the development of writings and inscriptions in Hijāz. It covers the period from the inception of Islam until the mid-seventh century of Hijra. It is designed essentially to provoke the interests of the specialists, the teachers and the students.



Like other works of scholarly standing, this study is also divided into different sections. It contains an Introduction, six Chapters and a Conclusion. The Introduction explains the importance of the research and the reasons of the author for selecting it.

In the subsequent chapters four main themes are discussed. The first centers round the varieties of the Arabic calligraphic scripts. It shows differences in scripts, describes the good scripts and unfolds the samples of floriated Arabic inscriptions and writings. The second explains the character of the writings in Hijāz during the pre-Kufic phase. Included in this treatment are discussions on the development of Quranic writing in Hijāz, the style used in the writing of treaties and diplomatic letters, and the comparable positions of the two schools on the subject -- the al-Heera school and the al-Banṭiya school.

The third provides a study to the developments in the area of inscriptions. It traces such developments from the advent of Islam until the middle of the 7th century of Hijra. The author pinpoints the contributions of each distinct century within the period of study. The fourth highlights the writings and inscriptions on plank boards.

Both Chapter Six and the Conclusion contain the findings of the research.



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**Author :** Ḥawāla, Yousaf Aḥmad.

**Thesis Title :** Banū ‘Abbād in Seville.

**Original Title :** بنوعباد في اشبيلية

**Date :** H. 1400 / A.D. 1980.

**Supervisor :** Dr. Aḥmad Sayyid Darraj.

This study presents the history of the rule of the Banū ‘Abbād over a princely state of Seville, a major city of the present Spain. Banū ‘Abbād assumed the reign of power after the eclipse of the political power of the Umayyads in Spain. The study is intended to provoke the interests of the readers of the history of the Muslims in Spain. It consists of an Introduction, a Preface, five Parts, a Conclusion and five appendices.

In the first two Sections, discussion of preliminary nature is provided. The former spells out the import and the rationale of the study; the latter outlines the conditions of Spain following the dismantling of the Umayyads power. In Part One, the background factors leading to the establishment of the Banū 'Abbād's rule in Seville are recounted. In particular, the study sheds light on the strategic importance of Seville, its role as the theatre of war between the Banū Hamd and the local populace, and interactions with the princely rule of al-Qādhī Ibn al-Qāsim Muḥammad.

The foregoing discussion prompts the author to unfold the major events that took place during the reign of Banu Abbad. The dynasty passed through two phases of crucial importance. The first phase, marked by the rule of two statesmen, al-Mu'tada Billāh and al-Mu'tamid Billah, witnessed the zenith of Banū 'Abbād. In the period of the former, major military victories were achieved. The splintered Arab states of the neighbourhood were annexed. Also the Berber states of the south were conquered. During the period of the latter, the political influence of the Banū 'Abbād rose to its peak.

The death of al-Mu'tamid Billāh was a turning point in the virtual decline of the dynasty. The author recounts four factors contributing to this decline: the increasing influence of the Christian missionaries into Muslim lands, the fall of Toledo, the deterioration of the relations between al-Phonso and al-Mu'tamid Billāh, and the crackdown of Yousaf b. Tashfīn over the kingdom of Banū 'Abbād.

In the subsequent sections of the study, the author presents the important developments initiated by Banū 'Abbād in Seville. These developments concern different spheres of national life -- political, economic, educational and architectural.

In the Conclusion, the following inferences are noted:

1. The inter-conflicts among the various Muslim princely states led to the eventual extinction of the Muslims, as a whole, in Spain.
2. The factors leading to the dismantling of a power, present or past, are the same: corruption, deceit, self-centralism and vanity.
3. The end of sectarianism among various factions of the society is the only road towards the unity and the cohesiveness of the Muslim Ummah. Once united, the latter will surely achieve victory and dominance.

**Author : Jalāl, Āmina Ḥusain Maḥmūd 'Alī.**

**Thesis Title : The Sultanate of Banū Rasūl: Their Relations with Ḥijāz.**

**Original Title : علاقة سلاطين بني رسول بالحجاز**

**Date : H. 1400 / A.D. 1980.**

**Supervisor : Dr. Aḥmad al-Sayyid Darraj.**

The present thesis discusses the policies and postures of the Yemeni kings of the Banī Rasūl towards Ḥijāz. Rephrased in few words, their pursued policy towards Ḥijāz was the policy of dominance.

Besides the Preface, the study contains four Parts and a Conclusion. In the Preface, the author introduces his main theme -- the kingdom of Banī Rasūl, and provides the overall background history of the then Yemen and discusses the relations of the Banī Rasūl Kings with the caliphs of the Abbasides in Baghdād.

In the first two Parts the study brings to light the hegemony of Yemen over Hijaz under the two regimes of the Banī Rasūl dynasty -- king al-Manṣūr Nūr al-Dīn b. 'Umar b. Raṣūl, and al-Muzaffar Shams al-Dīn Yousaf during the period 647-694 A.D. The author also discusses their struggle for dominance over Ḥijāz and their conflicts with the Egyptian kings of the time. Then she elaborates such conflicts that took place during the regime of King al-Nāṣir Aḥmad. She shows that despite their relative weakness in the initial phase, the Banī Rasūl kings were able to gain victory over Ḥijāz in the long run.

The foregoing treatment is followed by another presentation: the conditions of Ḥijāz under the reigns of the Banī Rasūl kings. This is incorporated in Parts Three and Four. The first part of the discussion shows the economic relations of Ḥijāz under the rule of the Banī Rasūl. Included in this discussion are comments on the strategic location of Makkah al-Mukarramah as the commercial centre, the comparison of trade growth during the two phases -- the pre-Islamic and the post-Islam phase, the transformation of the commercial nucleus from Aden sea-port to Jeddah sea-port, and the tangible results of such transformation.

The second discussion demonstrates the developments made by the sultans of the Banī Rasūl towards uplifting the social status of Ḥijāz.

These developments include the specific improvements of the four main cities -- Makkah, Medina, Jeddah and Ta'if, the opening of new schools and mosques, the expansion of water facilities, and the grant of financial assistance both to the chiefs and the masses of the Makkah city.

In the Conclusion, the author sums up the main contents already discussed at length throughout the study.

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**Author :** Maddah, Amira 'Ali Wasfi, al.

**Thesis Title :** The Ottomans and Imam al-Qasim b. Muhammad b. 'Ali in Yemen.

**Original Title :** العثمانيون والامام القاسم بن محمد بن علي في اليمن

**Date :** H. 1400 / A.D. 1980.

**Supervisor :** Dr. Muhammad 'Abd al-Latif al-Behrawi.

This thesis discusses the relations of the Ottomans towards the famous Yemeni ruler of the Zaidi sect, Imam al-Qasim b. Muhammad b. 'Ali. The thesis is oriented to enhance the understanding of the interested readers on the subject. It consists of a Preface, five chapters and a Conclusion.

In conformity with the standard method of historical works, the present study also attempts to provide the pertinent background information about the subject. It presents the general conditions of Yemen before and after the appearance of Imam al-Qasim b. Muhammad b. 'Ali. As part of this treatment the author incorporates explanatory comments on the link of Imam al-Qasim with the Zaidi sect which emerged in Yemen as a dominant force. She then expounds the specific circumstances which gave rise to the personage of Imam Qasim b. Muhammad, and his 'mission'. On this score she notes the negative attitude of the Ottomans towards the **Imamate** of al-Qasim and their open assistance to the rebel chiefs of Yemen in overthrowing his government.

The discussions provide a narrative on the policy of the Ottomans with their tangible application towards al-Qasim. The author notes that the first articulated policy decision was taken by Sinan Pasha in the years 1013 Hijra. Translated into modern terminology, the policy he adopted is known as the "policy of conciliation". Pursuant to this policy, Sinan Pasha created situations which led Imam al-Qasim to emigrate to Basra.

On reaching there al-Qāsim formed an alliance with Amīr ‘Abd al-Rahmān b. Abd al-Rahmān. Eventually a peace treaty was signed between the two contending rivals -- Sinān Pāshā and Imām al-Qāsim.

Sinan Pasha was succeeded by Jāfar Pāshā. He pursued a policy different from that of his predecessor. He aimed at undoing the alliance of al-Qāsim with Amīr ‘Abd al-Rahīm, captured the latter and exiled him in the year 1018 Hijra. His successor, Muḥammad Pāshā, again reversed his policy. The new policy pursued was again the “policy of conciliation”, which continued in force until the death of Imām al-Qāsim.

The last chapter diverts the attention of the readers to the seat of the Ottomans -- Constantinople. At first the author analyses the creative works of the Ottomans in better organising the different bureaus. Then she examines the impact of the weakness of the Ottomans developed in the course of time, over Yemen. Finally, she gives a comparative treatment of two institutions of the time -- the Imāmate and the Sultanate.

In the Conclusion, the findings of the study are recorded, covering ninety nine pages. The author also adds three appendices.

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**Author :** Marsī, Ḥayāt al-Qādir, al.

**Thesis Title :** The Phase of al-Ḥarrah Arwa Bint Ahmad al-Ṣuleyḥī in Yemen.

**Original Title :** دور السيدة الحرة اروى بنت احمد الصليحي في اليمن

**Date :** H. 1400 / A.D. 1980.

**Supervisor :** Dr. Muḥammad Ḥamdī al-Mannawī.

For many decades Yemen was ruled by different dynasties inclined to the Shīa doctrine. One of such dynasties was al-Ṣuleyḥī which produced both men and women of prominence. Al-Ḥarrah Arwa, a woman, was one of the prominent personalities of this dynasty. The present study is an exposition of her role as the ruler of Yemen. It consists of an Introduction, three Chapters and a Conclusion.

The Introduction provides a background analysis of historical events and situations in Yemen during the phase of al-Ḥarrah Arwa. Three important factors are discussed: the dominance of al-Ismāīliyah mission, the spread of the Shīa teachings, and the establishment of al-Ṣuleyḥī Kingdom.

The author examines the role of al-Harrah Arwa as the head of state. He includes three important points in this examination. The first deals with her life background -- her growth, marriage, interference in the state affairs, and the rise of her son to a high government position with the backing of the Fatimides dynasty.

The second reveals her domestic policy which, according to the author, was the policy of stability and progress. In pursuance of this policy, she made invaluable achievements in almost all spheres of life -- administrative, economic, social, educational, agricultural and urbane. The third and the last highlights her foreign policy which reflected her drive to foster stronger friendly relations with the neighbouring states. As part of her foreign policy, she developed "special relationship" with the rulers of the al-Fatimides dynasty.

In the concluding chapter, the author notes the following points:

1. Against the assumption of many historians, the rise of al-Harrah Arwa was the result of the long-standing sickness of her husband. His sickness made it necessary for her to assume the reign of power. There is no truth in the statement that her rise was the result of her husband's absorption in luxuries.

2. The bequeath of al-Harrah is an important historical document. For it serves a useful source material for plentiful information on the doctrine of **al-Ismā'īliyah**.

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**Author :** Matr, Fouzia Husain.

**Thesis Title :** The Building of the Makkah Haram:  
Its History Until the End of the First Phase  
of the Abbasides.

**Original Title :** تاريخ عمارة الحرم المكي الشريف الى نهاية العصر  
العباسي الاول

**Date :** H. 1400/A.D. 1980.

**Supervisor :** Dr. Abd al-Rahmān Fahmī.

This thesis brings to light the history of the construction of the Haram building from the inception until the end of the first phase of the Abbasides period. The study is oriented to enrich the comprehension of the interested readers on the subject.

The study consists of an Introduction, four Parts and a Conclusion. All the four Parts are further divided into three, two, four, and two chapters respectively. In the Introduction, the study provides a view on the boundaries of the Makkah Ḥaram, the construction of the K'aba building by the Prophet Ibrāhīm, and its latest design in the pre-Islamic era.

In the subsequent sections, an elaborate account of the construction history of the K'aba building and the Ḥaram mosque from the pre-Islamic times until the reign of al-Mehdī, the last caliph of the first phase of the Abbasides is attempted. Included in this account are the contributions and innovations introduced by the Prophet (ṣallallāhu'alaihi wa-sallam) and others. The latter, writes the author, are 'Umar b. al-Khattāb, 'Uthmān b. 'Affān, 'Abd-Allāh b. Zubair, Ḥajjāj al-Thaqfī, 'Abd al-Malik b. Marwān, Walid b. 'Abd al-Malik b. Marwān, Abī Jāfar al-Manṣūr and al-Mehdī. The author also sheds light on the Kiswa (covering) of the K'aba. In particular, she explains the relevant guidelines suggested by the illustrious Prophet (ṣallallāhi-ālaihi wa-sallam). She also elaborates the distinctive practices of the Abbasides concerning it.

In the Conclusion, the study notes the following observations:

1. In disregard of the facts of history, the Orientalists have stated that the Arabs lacked architectural skills. The reconstruction of the Ḥaram mosque over and over again proves the shallowness of such assertions.
2. With the permission of 'Abd al-Malik b. Marwān, Ḥajjāj b. Yousaf moved the building of K'aba to the site placed since the times of the Quresh.



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**Author : Mātūq, Rishād 'Abbās.**

**Thesis Title : The Ḥisba System in Iraq Until The Times of al-Mamūn: Its Inception and Evolution.**

**Original Title : نظام الحسبة في العراق حتى عصر المأمون: نشأته وتطوره**

**Date : H. 1400/ A.D. 1980.**

**Supervisor : Dr. Ḥassam al-Dīn al-Samrāyē.**

In order to ensure a continuous sound operation of the social mechanism,

on moral standard, the Muslim regimes in the past always considered the feasibility of a specific department known as **Hisba** system. Among the prime tasks it takes up is the check-up and rectification of the immoral behaviour of the society. This is very much like the "control system" known today. The present study offers perspectives on the subject as in vogue in the times of al-Mamūn. The study is designed to advance the understanding of the readers on Muslim history.

The study consists of an Introduction, three chapters and a Conclusion. In the Introduction the author explains the reasons that have prompted him to select the topic for research. He asserts:

Most writers on Islamic history, especially the Orientalists, have stated that Islam has borrowed the **Hisba** system from the Greeks and the Romans. This assertion is, in fact, contrary to the evidence of history. The present work is an endeavour to prove this contention.

As expounded in the subsequent sections, the study provides at first the factors that led to the emergence of **Hisba** system as an integrated Islamic unit in the administrative hierarchy of Iraq. It is followed by a discourse on the qualifications and the duties of **al-Muhtasib**, the official charged with the responsibility to check through the conduct of the society and take appropriate measures. Linked with the discourse are his relations with the government officials of both the executive and the judicial departments. The last important discussion considers the tangible impact of the **Hisba** system in the direction of different vocations, the organisation of industries and the better functioning of the general mechanism of the government on accurate lines.

In the Conclusion, the author observes the following:

1. In terms of result, the **Hisba** system has been conducive to ensuring a peaceful order in the society.
2. Likewise, it has proved effective in purifying human souls from the devilish propensities, and in safeguarding them from committing sins of flagrant nature.
3. To all intents and purposes, the **Hisba** system is believed to be the application of the prime obligation entrusted upon the Muslim **Ummah** -- "Amr bil Mārūf wal Nahī 'Anil Munkir" (the task of inviting mankind towards the good deeds and forbidding them from evil actions).



**Author : Muḥammad 'Abd al-Nabī, b.**

**Thesis Title : The Coins of the Almoravides and the Almohads  
of North Africa.**

**Original Title : مسكوكات المرابطين والموحدين في شمال افريقيا**

**Date : H. 1399 / A.D. 1979.**

**Supervisor : Dr. 'Abd al-Raḥmān Fahmī.**

This thesis studies the coins of the two important dynasties which have ruled over North Africa, namely: the Almoravides and the Almohades. It is an exposition of certain contributions that provoke the interests of the contemporary specialists on Civilisation. It comprises seven chapters. Both the Introduction and the Conclusion make useful additions.

The thesis begins with a historical account of the rule of both the dynasties -- the Almoravides and the Almohades -- over North Africa and Spain. The account is given in the Introduction. This is followed in the subsequent pages by an analysis of many other issues relative to the central discussion. At first the author highlights the distinctive designs of both the dynasties used in the minting of dinars, dirhams and other copper coins. Then he discusses the minting mechanisms of both the dynasties. Furthermore, he explores the items of the precious minerals explored in their times. The author also analyses the inscription imprints of their coins, and offers a study of the artistic and technical characteristics of these coins. Finally he draws the attention of the readers to a collection of the coins of both the Almoravides and the Almohades preserved in the world museums.

The thesis, in the Conclusion, offers the following contributions of significance:

1. The author has corrected some of the errors committed by the Orientalists in their studies of the given coins.
2. He has offered the findings of his personal study on the weights and the scales of some of the coins of both the dynasties as preserved in the Islamic Art Museum of Cairo.
3. Likewise, he has given his own findings on the value of the **Kerāt** weight as measured by both the Almoravides and Almohades. On this score, he says, many Orientalists have come up with findings unsupported by substantial evidence.

4. Comparably, the author has corrected a record of historical nature. Some historians believe, writes the author, that the Almoravides had reached Tunisia. This, according to him, is unproven. For, no record is available to testify their minting of the coins in Tunisia as well.

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**Author : Muḥammad, Fatima Muḥammad Sa'eed.**

**Thesis Title : The Treatment of the Muslims Towards the  
Dhimmīs in Iraq.**

**Original Title : معاملة المسلمين لأهل الذمة في العراق**

**Date : H. 1400/ A.D. 1980.**

**Supervisor : Dr. Ḥassan al-Dīn al-Samrāyē.**

The present thesis reflects the attitudes of the Muslim conquerors towards the non-Muslim minorities. As a case study, the thesis reveals the treatment of the first two Caliphs of Islam -- Abū Bakr and 'Umar - towards the **Dhimmīs** after their conquest of Iraq. The thesis is oriented to impress upon the readers the attitude of benevolence, inherent in the teachings of Islam, towards the defeated enemies. It contains four chapters and a Conclusion.

As it begins, the thesis presents to the readers the nature of the land of Iraq, its fertility, and the problems encountered by the victorious forces. It is followed by three additional presentations. The first is a recount of the victories made by the first two caliphs - Abū Bakr and 'Umar. These victories are related to Iraq. The second brings to light the taxes, **Jizya** and other kinds of revenues, imposed upon the **Dhimmīs**. The third discusses the rights and the duties of the **Dhimmīs** in Islam.

In the Conclusion, the following results are summed up:

1. The belief in a religion other than Islam does not mitigate the stress of Islamic instructions to extend benevolence towards the non-Muslims.
2. The Islamic **Shari'a** suggests flexibility in its injunctions and its adaptability to all times and climes.
3. Likewise, the Islamic **Shari'a** urges upon the Muslims to ensure the security of the **Dhimmīs** and honour contracts entered into with them.

**Author : Sairafī, Bawal Ḥamza Yousaf, al.**

**Thesis Title : The Portuguese Preponderance in the Arabian Gulf  
During the 10th Century of Hijra (16th Century  
A.D).**

**Original Title : النفوذ البرتغالي في الخليج العربي في القرن العاشر**

**Date : H. 1400 / A.D. 1980. الهجري، السادس عشر ميلادي**

**Supervisor : Dr. Ḥusnain Muḥammad Rabi.**

This thesis unfolds a chapter on the history of the European advance towards the Arab states during the tenth century of Hijra. It recounts, in particular, the events leading towards the supremacy of the Portuguese in the Arabian Gulf. It is an endeavour to expose the designs of the European imperialism against the Muslims.

The thesis contains an Introduction, four chapters and a Conclusion. The Introduction lists, with critical notes, the major sources used in the present research.

The subject under treatment is expounded in the subsequent chapters. As a background survey, Chapter One gives an account on the strategic importance of the Arabian Gulf. In particular, it sums up the factors contributing towards the growth of commerce and the development of navigation through the Gulf. The author mentions in detail the navigational routes between the Gulf and the East, the importance of the Gulf pathway in transferring the products of the East to the sea ports of Syria, and the political conditions of the Gulf area during the ninth century of Hijra.

To enhance the comprehension of the readers on the background survey of the subject under reserach, chapter Two provides an account of the discoveries made by the Portuguese sailors and their voyages to India and the Arabian Gulf. Pursuant to this account, the author incorporates four inter-linked discussions. The first highlights the factors that led to the major geographical discoveries in general. The second reveals the superiority of the Arabs over the Portuguese in navigation. The third unfolds the contributions of the two Portuguese sailors - Patilmo Diaz and Vasco de Gama, who discovered the Cape of Good Hope. The fourth assesses the eventual consequences following the discovery of the Cape.

The central theme of the research is presented in chapters Three and Four. The author sheds light on various sub-themes of pertinence. In particular, she discusses the major operations that the Portuguese undertook in the Gulf area -- the invasion of the local commercial centers, the destruction of the Arab naval power, the monopolised access to the import of the East, and the forging of the "friendship treaty" with the Ethiopians against the Muslims. Included in the presentation are the reactions of the three sections of opinion towards the penetration of the Portuguese in the Arabian Gulf -- the local residents, the Ottomans and the Safawayins. In the final analysis the author shows that the Portuguese onslaught marked the beginning of the European power politics in asserting dominance over the Gulf.

In the Conclusion, the author notes the following findings:

1. The Portuguese penetration in the Gulf set the stage for the origin of rivalries among the Arab Emirates, Iran and Iraq.
2. The Crusades served as a dynamic factor in encouraging the Portuguese for the campaigns of geographical discoveries.



**Author : Shāūt, al-Mūtaṣim Billāh Ibrāhīm.**

**Thesis Title : The Jihād of the Ottomans Against the  
Byzantines Until the Conquest of Constantinople**

**Original Title : جهاد العثمانيين ضد البيزنطيين حتى فتح القسطنطينية**

**Date: H. 1400 / A.D. 1980.**

**Supervisor : Dr. Husnain Muḥammad Rabi.**

The conquest of Constantinople by the Ottomans opened a golden chapter in the history of Islam. To all intents and purposes, it marked the beginning of Islam's advance towards Europe. The present study unfolds the events which led to the eventual fall of Constantinople at the hands of Sultān Muḥammad II, the great Ottoman ruler.

The study comprises an Introduction, four chapters, a Conclusion and five appendices. It incorporates a background presentation which analyses the factors that contributed to the successful operations of the Ottomans. Three important factors are surveyed -- the rising zeal of Jihād among the Ottomans, the conducive geo-strategic settings, and the rapid decline of the Byzantines as a super power.

This survey sets forth the framework within which the events of the study are recounted. Included in this recount are the parts played by the Byzantine Emperors, Hina V and Hina VIII, the reinforcements of Europe to the Byzantines and the constructive contributions made by the Ottoman Sultāns Murād and Muḥammad II. In addition, the study unfolds a series of victories gained by the Ottomans on a number of occasions -- Gelibolu, Edirne, Makedonya, Kosova, Nicobolu and Farma. These victories, writes the author, paved the way for the siege of Constantinople. The initiative was taken by Sultān Murād, and the siege continued for a considerable period of time. The eventual fall took place, however, at the hands of Sultān Muḥammad II. The author also delineates the reactions of other European nations towards the fall of Constantinople.

In the Conclusion, the author notes the following points:

1. The victory of Edirne marked a turning point in the conquest of Constantinople by Sultān Muḥammad II. It made the conquest easier.

2. The Ottomans deserved credit for their courage to meet the challenge of the European Crusaders, who aimed at the total annihilation of Islam.

3. The contemporary Muslims, living in different parts of the world, understood without any hesitation that the victories of the Ottomans were, in fact, the victories of Islam and the Muslims as a whole.



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**Author : Zahir, Fatima Muhammad Ibrahim.**

**Thesis Title : 'Abd al-Rahmān II in Spain.**

**Original Title : عبد الرحمن الاوسط في الأندلس**

**Date : H. 1400 / A.D. 1980.**

**Supervisor : Dr. 'Abd al-Rahmān Fahmī.**

This thesis unfolds a golden chapter in the history of Muslim Spain: the period of 'Abd al-Rahmān II. The thesis is an endeavour to demonstrate the contributions of the prominent Muslim rulers of Spain. It contains an Introduction, six chapters and a Conclusion. In the Introduction, the author has noted the major sources of research used in the present study

In the subsequent chapters, she had expounded significant landmarks and other contributions made by 'Abd al-Rahmān II. In substance, the following important aspects are elaborated: the development of Muslim civilisation, the internal disturbances and revolts, foreign relations with the Umayyads Amīrs, the economic developments, the scientific progress in Cordova, Spanish contributions to sciences and Humanities during the rule of 'Abd al-Rahmān II, the advancements in the field of Urbanisation with special attention to the construction of the mosques. "The great mosque of Cordova," writes the author, "was built during the age of 'Abd al-Rahmān II".

In the Conclusion, the author has offered no findings of the study as such. Rather, she has produced a summary of the major themes elaborated in the study.



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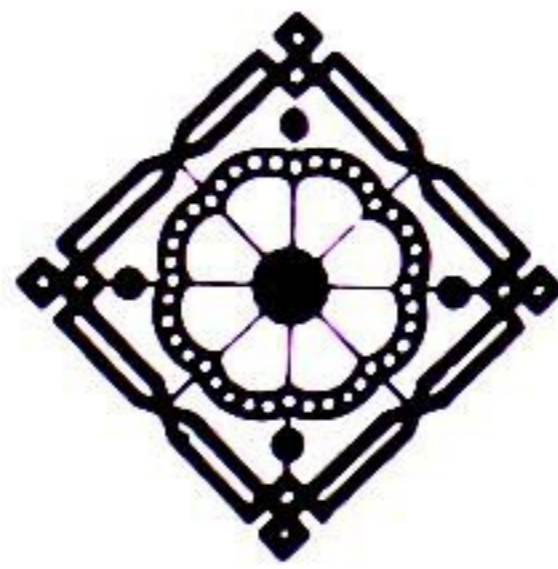
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