Original Paper

Verbal Issues and Its Effect in Controlling the Scientific Mentality and Fundamentalist Controversy

Mohamed Ahmed Shehata Hussein[1,2]

[1] Department of Islamic Shariaa, Pharos University in Alexandria, Alexandria, Egypt

[2] Pharos University in Alexandria, Alexandria, Egypt

Abstract

The main research themes are: 1) The first requirement: definition of the verbal issue and its problems and diversity: a) Definition of the Verbal Case and its Importance; b) Problems of Reconciliation and Explanation between Philosophers and Speakers; c) the diversity of the verbal case. 2) The second demand: control the scientific mindset and fundamentalist controversy: a) the issue of knowledge and Almsdq; b) the ten categories; c) the issue of science between demonstration and justification. 3) Conclusion and recommendations. 4) Sources and references.

Keywords

3-8, lowercase, separated by comma, the verbal case, philosophers and speakers, mental discipline, scientific mentality, fundamentalist debate, ratified, existing and non-existent, ten categories, pampering and justification

1. Introduction

The aim of the research, which we have tried to promote and highlight through it, is: To demonstrate and clarify the methodology to look at the discourse and translate the controversy to find a scientific mindset capable of conscious awareness in a systematic and disciplined way, and can look at the contemporary reality and interact with him, on Murad al-Shara, and achieve the purposes and takes into account People's needs in contemporary reality. Hence, no ignorant or claimant can rush or practice sharia law, corrupt it on people, or falsify its facts.

Finally, this effort of the negligent and his effort, and the goods of the eyeballs, we ask God Almighty to reconcile and recommend, if it is a blessing from him, and if there is a mistake or forget it is myself, we ask forgiveness of God Almighty, and God and His Messenger of innocence, and the end of my command that I tried to diligence Otherwise, praise be to God for the reward, and my account in that

saying Almighty:

﴿إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ(88)﴾هود.

(If I want only reform what I can and what reconcile only to God I trust in him) (88) and thank Allah the god of everything.

2. The First Requirement: Definition of the Verbal Issue and Its Problems and Diversity

In an attempt to highlight a framed meaning of the verbal issue through which, we can reach a prominent mental cognitive image that is not ambiguous otherwise, we present the definition of the verbal issue and its problems and diversity, in three issues, namely: First: the definition of the verbal case and its importance, including: the definition of the verbal case in language. On the one hand, the scientific terminology on the other, then its importance. In the second issue we deal with the problems of reconciliation and explanation between philosophers and speakers, which has three points: the problem of the existence of the Creator and the task of man and revelation, and the problem of divinity, and the problem of philosophy, ethics and mysticism. In the third issue, we deal with the diversity of the verbal issue, which has three points: the issue of the existent, the practical issue, the extraordinary measurement and the inverse of the conjugate measurement.

This is as follows:

2.1 First: The Definition of the Verbal Case and Its Importance

In defining the verbal issue and its importance, we address it in terms of being a total officer in terms of scientific understanding and framing, in believing its applicability to what it feels about, and presenting it in three points. They are: the definition of the verbal issue in the language, then in the terminology scientists, and then its importance. This is as follows:

2.2.1 Definition of the Issue Spoken in the Language

(The verbal case): We are in front of a descriptive compound, the purpose of which is the allocation and the statement, and we deal with them respectively: (case) and the origin of the case: spent on him to spend a judge, and the case, the latter source as the first, and the name: the case only. Case: Judiciary. What is the ruling and saying him come: (And your Lord has judged that you will not worship except him) [Isra: 23]. It may be in the sense of emptiness to say: he spent his need. And he struck him, and he killed him, as if he had finished. And (spent) love him died. It may be in the sense of performance and termination says his religion and spent it, and it ends with may be made sense of appreciation, said: Judges made any capacity, said: (Astqda) any person Sir (a judge). And (the judge) spent the Prince as a judge, such as ordered a prince. And (spent) something, and (spend) in the sense of finished and emptied. It has borrowed its meaning in the connotation of decisiveness and completion, that is, when it is seized by it must be resolved the matter is different, or sought for a solution or answer.

The word (verbal) origin: km, and talk: the name of a race falls on a little and a lot. And the word shall be no less than three words, for it is the collection of a word, such as a bunch and a bark. Kef, Lam, and Mim are original: one signifies a comprehensible pronunciation, and the other a surgeon. The first is

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attached to our subject and limits the meaning to it. The word is. As you say: I spoke to him I speak to him; he is my word, if I speak to you or to him. Then they expand, and they call the one word that is understood, the story is a word, and the poem is a word long. They collect the word words and words, which is a useful component of the meaning of self-aware, perceived.

2.1.2 Definition of the Verbal Case in the Scientific Terminology

(The verbal case): There is a multiplicity of idiomatic use of the two words of the descriptive compound. To the result. They are fruitful, and useful in controversy. It is their saying: Cause: Say it is true to say to him: It is sincere or a liar in it. They said for the purpose of privatization: The simple issue: it is the truth and its meaning, either positive only, as we said, every human being necessarily animal, the meaning is only positive animal to man. Either only the robbery is meant, as we say: There is no human being with a stone necessarily, the truth is nothing but the robbery of stone from man. The simple case: it is the judgment in what is believed in the same thing as the overall title abroad, investigated or estimated, or does not exist in it at all. The composite case: is the truth be healed of positive and negative, as we say: every human laughing not always, the meaning: positive laugh and robbed of him already. The potential compound of truth and lying is called, in terms of its inclusion of the verdict: an issue, and in its probability of truth and lying: news, and in terms of its usefulness Judgment: news, and in terms of being part of the evidence: An introduction, and where to ask for evidence: required, and where it comes from Evidence: As a result, it is in terms of science, and asks him: question, the same one, and differences of phrases with differences of considerations. They said: The real issue: is the verdict on the ratification of the subject already more general than to be located abroad. And the natural cause: It is where the same truth is judged, as we say: Animal sex and human kind, produces: animal type, which is not permissible, means that the verdict in the total truth on all what is an individual according to the same total fact, whether that individual exists Abroad or not. The issue that is measured with it: Is what the mind is governed by not lose sight of the perception of the parties, as we say: the four pair, because of the middle of the present in the mind, which is split in equal, and the middle: What is associated with our saying: because, when it is said: because it is so.

The (verbal) in the term has been addressed by scientists, and unified the term, and their words consistent in its meaning. For example, the word: what included two words attribution, and in many speakers falls only on the sentence compound useful, and is more specific than saying, the word is called the vocabulary. And the science of speech: A science researcher on things that the hostile knows. And the word, is: The meaning of the self, which is expressed in words is said in the words of myself.

Originally, the issue of words is not merely a principle or a rule on which it is built, but rather a rational means of reaching an intent in devising or resolving a dispute. In the investigation of the principles collected principle, a source Mimi fit to denote the time, place, and event, called the introductions, where it is mentioned before proceeding to the intended purpose of science;

It is also in the term are introductions that depend on the ratification and reasoning in art matters; if ratifications were the principles of ratification.

It was formed to enumerate the conceptual and validating principles of the parts of science; then it is necessary to make many of the issues of other sciences part of the science on which it depends. Therefore, some singled out the principles as credible. But it can be answered that these are general principles, and therefore can be shared by several sciences.

The principles of validation are the issues that comprise the measurements of science, such as the argument of the book and the Sunnah, and their evidence, and customary, rational and linguistic understanding.

There is another meaning of the principles mentioned by Ibn al-Hajeb, which is in the sense of what begins with it before embarking on the intended, which is in the sense of introduction. This is the linguistic meaning that has been presented.

He said: Each science of the science must be in three things:

The first: What is looking for its characteristics and effects required of it, that is, due to all scientific research, which is the subject. These effects are subjective symptoms.

Second: Matters. These are mostly theoretical issues and may be self-evident and need to be alerted.

Third: What is based on the issues, which benefit the perceptions of the parties and vocabulary in the language, which is the conceptual principles, or ratification of the issues taken to prove, namely, the principles of ratification.

Here is a famous problem, which is: Anyone who considered the subject of the sciences either want to the same subject, or the definition, or ratification of its existence, or objectivity. The first is included in the subjects of the issues, which are the parts of the issues, the second of the conceptual principles, the third of the principles of ratification, and the fourth of the introductions and principles of the initiation, it is not part separately.

The answer to the former is to be said: The same subject, although included in the issues, but the severity of taking care of it, in that the intention of science to know its conditions and search for them, counted separately.

Or it is said: The issues are not the sum of the subjects and the loads and the proportions of each of them, but the loads attributed to the subjects, as quoted in the footnote Aldwani reading.

In it consideration; because it does not fit the logical saying: The issues are issues demand in science and topics either the subject of science or a type of it, and its payloads of such qualities.

As for the second, it is said: The definition of the subject, although included in the conceptual principles, but count it separately to further take care of it, as previously.

As for the third, it is said as it passed. Or it is said: The count of ratification of the existence of the subject of the principles of ratification, as quoted by the Sheikh tolerance; the principles of ratification are the issues that consist of measurements of science, as stipulated in the sign in explaining the faculties, and supported by the words of the Sheikh.

As for the fourth is said: The validation of objectivity when it stopped to embark on the foresight, and had more input in the knowledge of science and distinguish it from what is not, considered part of

science forgiving. This is beyond potential.

Thus, we can conclude that the definition of the verbal case is: "A disciplined system of introductions, leading to a certain or almost certain result, and works to control mental understanding and perceptions".

2.1.3 The Importance of the Verbal Case

From the most urgent needs of our time adjust mental thinking, mental work, where random spread in the cognitive reception, as well as in debate, theorizing and framing, and then needed to highlight the important issue, is a new old renewed, indispensable, which is the rule area, the control of the abstract mental process .

Man is logical in nature, there is nothing wrong with using logic as a methodological method in devising the legal provisions of its manifestations, namely: the book, Sunnah, consensus and reason, as logic, as Aristotle said: Is a machine for all sciences, and is only a set of rules to which the human return to his mind is wrong. This is an end that all people, as well as scientists, seek.

It affects Sheikh Abu Hamed al-Ghazali in his book (Al-Mustafi) that he said: "Whoever does not know his logic has no confidence in his knowledge", and therefore has made the introduction of his book referred to, a book in the fundamentals of jurisprudence, an expanded section in logic.

And the science of the principles of jurisprudence depends a lot on the logical measurement, especially in the section of mental inheritance, and the door of the authoritative reason, and its reliance mainly on: measurement, but excludes both induction and representation, which is (measurement) by the terminology of the general jurists, and that means: that logic is not all In all its sections used in the development of judgments, but especially what benefits certainty, and the result necessary necessarily from the introductions, and is only a logical measurement.

We do not see any harm in the adoption of the science of the principles of jurisprudence on some of the rules of logic in the process of devising the provisions of Sharia. We must take into account the progress of contemporary humanities, and note that logic does not have any sanctity, but is just a means, although logic is not the only one used among the other sciences of the legislator of scholars and fundamentalists, as grammar, mathematics and calculation of probability also benefit in some sections Jurisprudence, as grammar, to tighten and master the doctrine of jurisprudence and fundamentalism, and the mathematics, vlasadm in inheritance section of jurisprudence, and the calculation of probability, has been used in some modern theories in the scientific principles of jurisprudence and doctrines.

We say: If we have proved the validity of some modern approaches and their usefulness in the development of ways to devise the provisions of Islamic law would not hesitate to adopt, but we have not proved that, at least until the present.

The logicians said: The subject of each science is the same as the issues of its issues, although it is different from the concept, heterogeneity of the kidney and his friends, and natural and its members.

This is preceded by a holistic idea of the perception of existence, and where it is thought, the realization of the mind, the researched text and the subject of science in question, which we can call the ten assets.

Issues are the demands that are evidenced by them, which are a number of dispersed issues, collected by their participation in income for the purpose for which this science is written down, and therefore may overlap some issues in several sciences.

He stated that the differentiation of science is the different purposes calling for codification, not the difference of subjects, not the payloads, otherwise, each issue and the door of each science separately; because of the different subject and portable, and their unity is not the cause of unity.

The heads of science that he searches for in each logical science are three: its subject, its problems, its principles.

The task of the science of origins is to prove or not to prove the issues of its subjects, such as: the rule of the emergence of the matter in the obligation, the search for proof of this issue is the science of assets. The reality of each science is actually the fact of its questions, which is not beyond them. The issues are the payloads attributed to the subjects, he said. The fundamentalist base is not a simple fact, but a complex of subject and portable. Anything that investigates origins is part of his or her questions, whether original or subordinate. Science is primarily intended to look for original issues.

2.2 Problems of Reconciliation and Explanation between Philosophers and Speakers

Problems of reconciliation and explanation between philosophers and speakers, to clarify their issues in the controversy and fruit. It is a verbal officer, in the content and its usefulness. We address three points: the problem of the existence of the Creator and the task of man and revelation, the problem of divinity, and the problem of philosophy, morality and mysticism. This is as follows:

2.2.1 Problematic Existence of the Creator

Al-Farabi is mentioned as representing the Muslim philosophers, in talking about the possible and its existence, in talking about the world and its creator says: (The reason is not existent in itself, otherwise it does not exist, and should not exist in itself or not was not. It is in itself possible It has a condition not its principle, it is itself perishable, and from the one attributed to its principle is a necessity. Al-Farabi concludes by talking about the possible in himself, as in terms of himself does not exist, concludes this expression of the Koran creatures, which are the assets of this world by saying: (Everything is perishing except his face) Anything is Van and does not exist in itself, but God is the rest alone . This expression is mentioned in verse eighty-eight in Surat Al-Qasas:

﴿وَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا إِلَٰهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ(88)﴾(القصص)،

(And let not with God, another God, only God is everything is perished only his face to him wisdom and to him) Farabi thus reconciles Aristotle in the duty of existence and possible existence on the one hand, and God the Creator, and other worlds created for him on the other, as if he says: but this verse of the existence of the world refers to him because of God created him and the existence of God the Creator himself: no different from the existence Possible by itself. One of the two reasons for the other in his presence. Just as philosophy supports the view of Islam in the connection between God the Creator and creatures, Islam supports the view of philosophy in the connection between the duty of being itself, and possible existence itself. This (annexation) of his flow and delight seems as if

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attributed to philosophy, as well as what is attributed to Islam: from one source and not from two different sources, although they are so, because God in Islam is an actor and creator, the duty to exist in itself, and in Aristotelian philosophy adored to others, not an actor , As well as to be a creator.

In the evidence of the existence of God Al-Farabi uses the modern Neoplatonic way in the so-called (descending controversy), (rising debate), and in talking about this Istnas verse Quranic verse which is:

﴿سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ(53)﴾(فصلت)،

"We shall show them our signs in the horizons and in themselves until it becomes clear to them that it is the truth, Have not your Lord stopped enough that it is for everything a martyr (53)}(fosselt)". **The text of his speech:** you to notice the world of creation, you see the signs of workmanship and you to show him, and note the world of pure existence, and learn that there must be a self. If you consider the world of creation you are ascending. And if you consider the world of pure existence you come down know descend: that is not this, that and you know ascend: that is not this, this. Farabi as if he says: There is evidence of the existence of God: The first evidence: to look at the creatures or what he calls is the world of creation, a world that comes after the world of command or the world of angels, before this is the world of God or the world of divine existence. The second evidence is to look at (pure existence), that is, to exist in terms of existence, and reach from this view that there is a duty to exist for itself, which is God. It is the reason for the existence of possible and obligatory, and possible is beyond God of the worlds, which is the world of command or angels, and the world of creation or creatures, especially man. This evidence of the existence of God descending; because of the existence of the duty of existence itself: knows the world of creatures. Reason, therefore, in this guide moves from the top, the duty of existence itself, or God, to the bottom, which is the duty of being other, or creatures.

Then makes the verse cited here give two ways in the controversy: rookie, and descending, both, and the Almighty said:

﴿سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ(53)﴾(فصلت)،

"We shall show them our signs in the horizons and in themselves until it becomes clear to them that it is the truth, have not your Lord stopped enough that it is for everything a martyr(53)}(fosselt)". Indicate in its appreciation the rising controversy. The emirates of God in the world of creatures, and in the hearts of mankind: give evidence of the existence of God right. They are workmanship. And every workmanship must have a maker. And the maker is Allah Almighty. It is the evidence of the lowest on the top, the evidence of creatures on God. And the world of creatures reveals the existence of God as though it is. And saying: (Did not stop your Lord that everything is a martyr), in his appreciation also refers to the controversy. It is the inference of the existence of God on the existence of the world of creatures, God is the Creator. The emirate created him in the existence of this world; Vojodh martyr on the existence of others, and this evidence from the highest to the lowest, and the highest presence is not the lowest presence of this.

This philosophical structure of Al-Farabi consists of three elements:

- Aristotelian element: the element of duty itself, and possible by itself, and the link between each other.

- The modern Platonic element: The element of inference guide each other to be once from the top to the lowest, and again on the contrary from the lowest to the highest, with the designation of the face of each of the descending controversy, and the other controversy upward.

- Islamic element, which is stated in the verse here.

The conciliation attributed to him here is to contain the verse in his philosophical work on the content of the first two elements. As if these two elements are the meaning of the Koranic verse, as if the Koran in mind translates from philosophy, and the process of conciliation is: the process (submitted), (said) in a logical measurement Aristotelian.

As for God's creation of the world, Al-Farabi tells the Aristotelian style in the issuance of assets. He says: (Sunday) observed itself was an ability. A world of deism. Next is the world of the command being carried by the pen on the board, and the unit abounds, where:

﴿إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى(16)﴾(النجم:16)،

(As Sidra overlayes what is overlaid (16)) (AlNagm: 16). And cast the soul and the word. A world of command. Then followed by the throne, the chair, the heavens, and so forth: each swim praise, then spins on principle. There is a world of creation: He turns to the world of command and come to each individual, for the Almighty said.﴿وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا(95)﴾(مريم:95)

(All of them are coming on the Day of Resurrection an individual (95)) (Mary: 95). Aristotle sees/that the duty to exist itself: A mind, and that the possible issuance of it is through reason. The duty of existence itself is one of each face, and abundance in existence is after itself. Since it is as many possible. The way of issuing a multitude of possible on the duty of one existence from each side is that the duty of existence as a mind that reasoned himself first, and from his reasoning for one' self arises first mind. Then there will be with the duty of being itself and the duty to exist with others, which is the first mind. The first mind makes sense of the existence of itself, and of itself. And by reasoning for the duty of existence itself created a second mind, and for his reasoning for himself arises first astronomy. The second mind is the first before it, and the same as well. The first astronomy, and through his reasoning of the first mind a third mind arises. By reasoning for himself, the same second ark arises, and through his reasoning for the first ark, an offense for the second ark arises. And it continues in the emergence of minds, and astronomy Bnfosha and criminality in this way: The mind by reasoning mind before him arises another mind, and his own reason for the same arises a new astronomy, and minded by the astronomy before the offense arises astronomy, until the minds reach the effective mind, and reach the orbits to the orbit of the moon. Here ends the world of minds at Aristotle, a world arises from the duty of existence itself as a mind, and the assets found so far by the end of minds are two types of existence, be: First: the type of duty itself, and one is one. Second: the kind of duty to exist with others, which is possible in the world of minds and astronomy. These two types are very different; while one

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does not accept abundance at all, the other accepts infinite abundance, as well as that one does not need in his presence to the other, while the other needs in his presence or actually to the other. The last mind in the world of minds-n Aristotle' conception-an effective mind, relates to man in the world of creatures after the minds, and spills over him by impact.

Farabi in borrowing the Aristotelian pattern in the way of the existence of assets after God, as he is keen to consider Islam expresses this Aristotelian style in another expression provides to Islam, what came from the attributes of God, and in particular my capacity: science and what it also came to the angels after participating Aristotle in the unity of the first, which is the duty to exist in itself, and God at Farabi, he expressed the term; "observed in the sense" science, rather than the term: "mind" used by Aristotle; because Farabican not from the Islamic point of view to God: (mind) As Aristotle made; "So he says" observed Sunday itself was the ability. What is meant by challenge is the one God, and the meaning: God is the luck and knowledge of himself, so his ability to create and find, as he says: "noticed the ability (i.e., the same God) required the second flag, which includes many, and there is the flag of Godhead, the first flag is the science of God for himself". And from God and his ability, and his knowledge of himself: consists of what he calls the world of God, which is equal to the area of duty itself Aristotle, which is one absolute unit of each face, and Farabi was obliged to contradict Aristotle in the content of God's area, because God as stated in the Koran has many qualities of them: Ability, science, but did not mention the rest of the qualities of God in order to abide by Aristotle's approach to the existence of the possible after the duty of existence directly, based on his attachment to himself, abundance in the possible after the duty of existence itself based on his reasoning, starting with the first mind, but this harmony between Al-Farabi and Aristotle accident because he grew up after the prudence of the duty of existence itself for itself, and there is no in the Lam says of the occurrence of the attributes of God, as in the mental qualities they see the controversy and verbal self-appointed, and those who say it is self, they see old self feet. This drawback may be one of the results (reconciling) between philosophy and Islam practiced by Al-Farabi, then goes on to mention what is in Islam-in his conception-a marketer of the world of possible minds, after the duty of existence itself, when Aristotle and what he sees here as a marketer of minds is the angels, and the angels have After God another world better than the world of man, as the minds-when Aristotle-to the effective mind, another world better than the world of man, after the duty of existence itself, he says: (followed by the world of the pen is being carried on the board and the unity abounds, where Sidra overlaid what He fades, casts the soul and angels and there is a world of command, and Sidra is the ultimate D separation in his view between the world of angels and the world of man, a meeting where the Prophet peace be upon him Gabriel from the world of creation to the world of angels, has referred to this expression to the verse in the verse:

{وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى (13) عِنْدَ سِدْرَةِ الْمُنْتَهَى (14) عِنْدَهَا جَنَّةُ الْمَأْوَى (15) إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى (16) مَا زَاغَ الْبَصَرُ وَمَا طَغَى(17)}(النجم)،

{He saw another cataract (13) at the end of the lapidary (14) had a paradise for shelter (15) when Sidra

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is overwhelmed, he is not overwhelmed (16), and the vision does not overwhelm (17)}(AlNagm). The meaning of Al-Farabi to include this verse in what is spoken by the world of command is to confirm that there is a separation between what he calls the world of angels or the world of command, and the world of the human in which the Apostles live peace be upon them, a chapter in the degree and value before it is a chapter to distinguish between two worlds They differ in nature and origin, as he wants to mention that when Sidra al-Muntah meets the world of spirit, evil and invisibility, the world of the visible and the witness, which is the world of man.

2.2.2 The Problem of Divinity

Philosophers and speakers discussed the idea of divinity, since they got acquainted with the words of the Greek philosophers. Muslim scholars have attempted to address them and express the Muslim perception of the same God. It is months of presentation of this controversy took a response, Ibn Sina, the Mu'tazila and the Ash'aras, are known to be the men of retirement who initiated the mental debate about (God), they created the so-called verbal controversy, or what is known as theology. Then emerged Muslim philosophers, and the advantage of their argument based on domestication or dependence on Greek thought, and on the style of the need as well. Then the Ash'ari school was formed and planned for itself a curriculum based on guiding the science of faith. Whether the men of this school took themselves to abide by this curriculum or violated it in some of its phases, the Ash'ar draw for themselves this approach. Al-Ghazali then attacked in his book "the philosophers's panting" (tahafatalfalasifa) Ibn Sina representative of Muslim philosophers, as well as Aristotle representative of Greek thought.

However, the people of Mu'tazila, such as the men of the Ash'ari school, both aimed at making them in need, and in their human controversy to defend the doctrine. The world, the cause of existence on the one hand, and the teachings of Islam in God on the other. Accordingly, Muslim philosophers became in a position to meet with speakers, although the last goal of all of them was to preserve the same God from being misunderstood by the Muslim in his belief. But the way the speakers in its entirety is like pushing a response from it, and the way of philosophers is like annexing and gathering it. In this we present the opinion of Ibn Sina, a representative of the Muslim philosophers, and then follow the opinion of speakers between Mu'tazila and poets, which is an expression of the general character of each group of them.

-Islamic philosophy and divinity and Ibn Sina:

The philosophy of Muslims in the cause of divine philosophy was not to follow the philosophy of a particular Greek school beyond nature, nor is it the sum of the Greek schools in this aspect combined, nor are they purely the views of Islam, but rather mental attempts that have linked intellectual frameworks with different themes of thought, Greek, Eastern, logical, mystic, and diverse religious teachings: Christian and Islamic. The history of philosophy then speaks of a process of conciliation that dominated the character of human philosophy following the weakness of originality or imamate in Greek philosophical schools after Aristotle's death. So that philosophy emerged in Baghdad, the capital

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of the Islamic caliphate at that time, and philosophy Muslims appeared their views in many aspects of existence after the mid-eighth century AD.

Philosophy did not re-emerge in Baghdad at this time, only after it passed the city of Alexandria, and remained for a long time for more than four centuries, and then moved to the Near East, and also settled for a long time in his schools, most famous school Edessa, and school Nusaybin, as philosophy did not reach Baghdad, however, has healed various elements of Greek thought on its various schools of diversity, as well as from the pagan and Christian popular religions, and has also added a lot of eastern disposition and mental explanations of some Aryan religions.

When Avicenna received philosophy, and then began to explain, on the divine side, and is the last image of Islamic philosophy and divinity in the East, a picture characterized by clarity and frequent explanation, explanation and proof, although his work in this essence and methodology did not differ from the work of other Muslim philosophers of the East like the Canadian.

Avicenna considered one of the medieval Islamic philosophers before Greek internal philosophy, even in the post-nature aspect, as an almost infallible wisdom. At the same time, he did not abandon his belief in Islam, but wished to add to his belief as a supporter of him. On the one hand the philosophical mind. It began to him that if the wisdom agreed which is philosophy, and revelation, what they agreed was confirmed in health, and certainty in knowledge.

Avicenna's view of God accordingly is a meeting point for the view of wisdom and the view of religion with him, in other words it is a collection of several different elements, some of which relate to the old philosophical schools, and others to the nature of religions, including Islam. And (God) in the eyes of Avicenna: the duty of existence, absolute good, overflowed by others, the Creator is capable, and murid, and the world of the heavens and the earth, to the last described, including:

1) Duty of existence: a symbol of the Aristotelian idea in the first cause.

2) Absolute good: a symbol of the idea of Platonism in the ideal.

3) Overflowed by others: a description of the supreme nature in the view of modern Platonism.

4) A capable creator, nothing hidden in the earth or in the sky, from the descriptions of God in the Koran.

Considering what do these four kinds of descriptions of Ibn Sina in his explanation of the same God of each other fit? The duty to exist is an expression of Aristotle that includes the existence that governs the mind by his necessity of himself, and that what he believed is lacking in his existence to others, and that he is not expected to have another situation and description, did not have the first thing, it is based himself, dispensed with others, the constant does not change, which is for this whole all perfect. It also includes the fact that what he has in existence is due to his existence to him, he is less perfect than that, and finally includes the unity of the self, which is (what he believed) the unity of the truth and its concept, its unity in every way, which is therefore not self and more, and not a vehicle in the perception of mind It has two parts and more. What is included in the duty to exist in this way if placed in his description of the first cause in the description of God is attributed to Plato in determining the ideal of

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his ideal: that the absolute good, it seems that nothing between the two types are incompatible with each other. But after a little meditation, it is clear that the description of the first cause of good or any other description after proving that it is obligatory to exist is poor harmony or is a link between it because it is one of the characteristics of the duty of existence—as we have said, that it is one of each face, in fact and in perception after describing the first cause as being obligatory, it became one of its supplies then that it was one in the self and the concept. If it was described as good after that and the good was not required by a mental necessity for the meaning of the duty to exist, it would become a self-characteristic, or in other words, to conceive the mind of a prescription. There remains (what is believed) the duty to exist one in concept, though one remains in self and imposition. It is one of each face.

Therefore, it affects the solution of this problem from the controversy of the modern Platonic men, as well as the men of Christian philosophy in the East, especially the Nestorians, that the unity of the first order or the unity of God is not harmed by describing it in other qualities, if these qualities are not in fact things or things behind the self, but She and the same thing. The value of this solution is evident from the fact that it did not increase the composition in the mental perception: That There is a prescribed character.

If we try to look then to know the harmony or incompatibility between the description of the first cause of duty first, and then described that the other overflowed, we would find at least that the second description is not a new addition to Aristotle the owner of the duty to exist, and we also found that the description of the first cause overflowing others after describing the duty of existence, he may feel the change and instability in one case, and therefore see Plotinus, the owner of this second description used in depicting the flood of the first cause something of imagination and poetry, similar to flooding in the sun, and meant to two things in this: that the flood is normal. It is conceived in the aspect of the first cause since the conception of man to it, and that it does not change itself or its unity anything, such as radiation for the sun in both matters. Adding something like this here to add the flood to the duty to exist in the description of the first cause if not illusory of some inconsistency as felt by Plotin in the attempt to lift it on the previous face, it is no more meaningful that it is authoring and collection only for the same authorship and collection, as well as. It is conducive to the legal structure in the concept of the first cause and the perception of the mind, as it will become described as, and that the unity of each face, which is a necessity of being obligatory.

The description of creation, power, and will, while it leads to the legal structure in the concept of the illness that has become obligatory—because it is a description of what was not included in the meaning of the duty to exist—it is also clearly opposed if combined with the overflow in the description of the first cause, or higher nature, or Allah. Creation, power, and will mean meanings of action and influence based on the choice of God or the first cause if described, while describing the flood after or before indicates that the sequence of assets by nature, which is necessary by nature, is not subject to choice as does not relate to the statement of the act in general. Ibn Sina in his collection in describing the first

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cause of these two types: The type of action and influence on the other—when he describes it as creation, and the type of compulsion and printing on the other when he describes the flood was not the owner of the choice in this combination, I think, but what was forced to satisfy religion For the sake of philosophy or the limitation of his philosophy to explain what was quoted in this regard from the school of Alexandria in its last era, which is the era of reconciling Christianity with thought, philosophy and mysticism.

Moreover, the description of the first cause of science and that it is a comprehensive science of everything in existence, leading to the meaning of instability on the same case in the same cause, because some of the subject of science, which is the viewer, as it is variable, and the science of events then renewed, while describing the cause itself the duty to exist inevitably requires its survival in one case.

Ibn Sina tried to explain the qualities of creation, will, ability, and life to the last of those qualities, so as not to deviate from the meaning of science. It is mentioned here that the same duty to exist; because it is abstract, any pure mind, it is science as well. So there is nothing in the first circle of cause or God other than science, or in other words than self. In that attributes are due to types: qualities do not depart from the meaning of robbery of something which is the qualities of the self or what it requires the meaning of the duty of existence: unity and self-doing, and qualities are for the self by adding them to others such as ability and will, which they have added to the world. It may be too late in Ibn Sina that unity in the mental perception of the first bug by virtue of being obligatory, was not protected by this explanation, and that mental attempt: because there is still a self-described described. He also tried to show that the description of the first cause that its work is not incompatible with its survival in the same case, this survival necessitated by describing it as a must exist: because its work with the events of this world and its molecules is not through the occurrence in their time and times, but through a holistic principle, time element is the cause of change and renewal is not included in the first cause of science or the knowledge of God, although he entered in the object and subject. Ibn Sina does not notice an attempt to demonstrate the harmony of the description of the first cause of the flood with its description of creation, ability and will. Some historians of philosophy try to explain the survival of this gap to him that logic or mental reasoning was not the only character of his philosophy, but its character: logic at the beginning and acted at the end, and in the field of logic asking him to explain, and in the field of mysticism incapable of man and prevails the light of insight.

-The issue of divinity and AL-Mu'tazila

The mental argument for aloofness about God was not based on a single approach on the divine side, although they aimed at one goal and purpose, as Wayne Sina painted, and did not commit themselves to a particular system of controversy known to others, as Avicenna had made. It seems that they were pushing into the mental debate in the surprise of the problem after the other. So we see them faced more than one band. They used more than one method, borrowing more than one idea of post-nature thought. In the assets of the five Mu'tazilites, which was said that continued Bin Ata is the one who

developed the doctrine of Mu'tazila, and followed by Amr bin Obeid, a student of Hassan al-Basri, was said to be placed on the sequence of their imams, when the time of Harun al-Rashid classified them as two books, and between their doctrine, and built their doctrine on assets the five, which they called Justice, monotheism, and enforcement of menstruation, and the status between the two houses, and the promotion of good and forbidding evil.

We can find one of these origins that represents a point of contact between them and philosophers, a statement of monotheism, they meant the unity of God in reality and mental perception, that is, unity in every aspect and principle, and that philosophy based on the idea of the duty of existence. Otherwise, if they wanted to unify the meaning of one self only in reality, it would be a common destiny between them and the rest of the speakers; Therefore, their well-known treatment of the problem of qualities was the result of their acceptance of one idea from each side. From this treatment, they saw the first thing on the days of Abu al-Athil Al-Alaf that the qualities of Alpari—the qualities of meanings-due to two attributes: science and life, then science and life are two cases or considerations, namely the eye of the self, and finally their opinion in its response to the self Ibn Sina, which we mechanism. As for their words about justice and promise and promises, and righteousness and fittest, in the right of God, may get them to subject them to the divine mandate of the logic of Islam.

-The issue of divinity and Al Ash'ara

The Ash'ari school initially chose to reconcile the views of the former leaders of the rhetorical debate to bring the Muslims together on a single word. Perhaps, this is a negative pattern in the combination and conciliation, and no less impact in the complexity and lack of access to the goal compared to the conciliation of Ibn Sina positive. They also used exegesis once, and said again the textual or positivist approach. The first is the Mu'tazila method, and the other is for some of the Salaf men of Waqf. However, during the reign of al-Ghazali, the Ash'ari controversy developed in the problem of divinity: From the attempt to compose and combine the doctrines of speech and the past to attack Avicenna in reconciling philosophy with religion, attacking Greek philosophy in Aristotle's person and his book "the philosophers's panting" (tahafatalfalasifa) clearly shows the religious irregularities committed by Avicenna in his attempt to correct the Greek thought and his suitability to Islam begin in his view of: Infidelity in the doctrine to the inability of philosophical evidence to reach the results it intended.

However, Ghazali and in his book "Economy of Belief" (al'iiqtasad fi al'iietqad) Avicenna had accepted the method of Avicenna and the thought of Avicenna in solving the problem of divinity. Which God Almighty of: ability, will and others, as Ibn Sina spoke. The followers of this school, especially the late ones, gathered in their divine controversy and their composition on the problem of divinity, what Abu Hassan al-Ash'ari saw in the reconciliation of the schools of thought "Economy of Belief" (al'iiqtasad fi al'iietqad).

Indeed, the problem of divinity in the Islamic mental debate between Avicenna and speakers is not a problem explained by the views of a group of them, and did not benefit faith in God through the controversy and amendments positively beneficial. On the contrary: the first worship of God to remain

the same supreme holy in Alia without being placed in front of man and under his eyes for research and inspection, and without subjecting the universe and its infinite existence to identify man and his definition. Then the first man-made mental that is not mixed with the holiness of religions, because that claimed to criticize, and the veto if the demolition is also for construction.

2.2.3 The Problem of Philosophy, Ethics and Mysticism

The task of ethics in terms of the science of describing human behavior, and the development of principles derived from the years of life itself, the conditions of existence and goals and goals that can be developed and to draw up a plan of action in which man is consistent with these Sunnah and circumstances and ends. This is what ethics is trying to answer important questions in this field, such as: anything is good? How should we act? Why should we work this way without it? Moral science tries to answer these questions through a set of doctrines, which are either by: The source from which the moral world comes out in his opinion, by the purpose he sets for human behavior, or by the subject to which his opinion relates, whether from the individual or In terms of the whole human community.

-In terms of source: There are many moral doctrines to:

The doctrine of heterogeneity and dependency: A doctrine that does not see man himself as a source to determine the moral values and behavior of man, but linking it in others, linking him to God and religious ethics based on this basis; Moral and moral purpose, but other is the one who developed these principles after setting him the end.

The doctrine of independence and non-guardianship of others in determining behavior: A doctrine that believes that the human mind can determine the actions and determine the moral values and moral purpose and human independent in this and do not need a message inspired by heaven, and Plato and Aristotle in their moral philosophy issued from this trend of independence regardless of any religious knowledge-although in reality they were not affected by the influence of the Greeks' religious doctrine, but in any case they took this independent direction.

The doctrine of the will: It is the doctrine that believes that the human will dye the humanitarian work ethically, what is consistent with the strong will of the acts was in itself a virtuous behavior and what achieves this will was a moral goal, and the doctrine of the will is the doctrine embraced by Nietzsche and Schopenhur.

In terms of the purpose of humanitarian action: Ethical doctrines vary to:

The doctrine of happiness: It is the doctrine that makes psychological happiness as an emitter and an end to the pursuit of man and his work.

The doctrine of sensual pleasure: It is the one who directs human activity to the collection of sensual pleasure by describing the work connected to it virtue and good and Aristip and put it from the thinkers of the Greeks. This doctrine has evolved to make the purpose of humanitarian action, to remove distress and pain from the human soul and Nietzsche opposed in this last picture that the request that the will of man is not a moratorium on this negative world but must be directed to positive action.

The doctrine of utility: It is the doctrine that takes the benefit of the group benefit the individual

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himself to the work of man and his motto: the greatest degree of happiness for as many as possible, and the builders of this doctrine and leaders Bentham in the eighteenth century, and John Stuart Mill in the nineteenth century.

The doctrine of perfection: A doctrine that determines the very moral work in human capacity and activity to connect the human towards perfection, and from his companions Leibniz, Kant, and Shaftesbury.

-In terms of the subject in which the moral outlook is concentrated: We find some moral doctrines, the most important of which are:

The doctrine of the individual or self: It is the doctrine that comes from the sense of (I) and thinking about (I) himself, that is, the original instinct in the preservation of survival.

Community doctrine: It is a moral doctrine that takes from justice and love of humanity in general a moral goal of the individual pursuit and work.

-Ethical doctrines and Ghazali:

Can we ask, in the light of moral doctrines, which are different, and not all of which are consistent with the moral view of religion, how to find Imam al-Ghazali among them or his position on them. What about the source of determining human behavior and moral principles? Is it religion, mind, or will? What about the moral end? Is it a human happiness psychological? Or is it a physical sensual pleasure? Or is it the benefit? Or is it human perfection? What is the means to achieve the moral goal? Is it the passivity of man in life and trying to strip and escape from it? Or is it positive human and try to control it?

Al-Ghazali sometimes depends on Shara and reason together to clarify these views, and once depends on Shara and inspiration together as well, and abolishes the mind in explaining and explaining, which is the preservation of the law, but then hesitated between the consideration of mind and consideration of inspiration and insight, and had to maintain Shara always; A Muslim scholar and imam, then he recognizes the mind next to the Shariah a thousand Greek thought and embraced the Platonic or Aristotelian view or are both in defining the moral law, and we may see him deny the mind and its value and turn his face to the Sufi view and take what it sees as a source of knowledge which is inspiration, an alternative to the mind which is Greek thought in his view. Ghazali may appear echoing between the thought of Islam and Greek thought, and a mystical view of his moral views, Ghazali echoed here between revelation, mind, and inspiration, all different sources, and often meet each other or against each other revelation is not contrary to the nature of the mind as a mind, but it may the work of a thinker occurred under the influence of other factors far from being considered the pure and Ghazali mind. When we say that he relied on reason we mean that he relied mostly on Greek thought, and here the message of revelation in Islam often contradicts the thinking of Greek philosophers. Revelation is a divine message, a communication from God through the king to the prophet Mustafa. It has holiness and infallibility. The mind is a human nature in which man travels as he moves and is influenced by what is affected by man in his environment, and inspiration reveals and reveals from man

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to the Divine Presence that he is prepared to convey his view there. The average human who did not reach the state of detection and manifestation. The Messenger is the one who intentionally inspired him, and was tasked with commissioning what he was inspired and his task of reporting and not the status of the message, and independent thinker relied on his human mind in what he sees, and is prone to error and righteousness because he is a human, and inspiring an independent man also relied on psychological struggle and spiritual sport, until it reaches what he calls case (Disclosure), which tells what he sees there in the upper world, telling as a human has no infallibility, and not to say what the certainty, philosopher and inspiring, therefore, both human being trying to know, that the work of thought, and this by the struggle of himself, both prone to error in what he sees or in what tells.

The Messenger alone is infallible, and for saying the status of truth always because it is a house and the amount of it, and not what is the fruit of his intellectual or psychological efforts. Because Al-Ghazali combines in his moral views between the law that is the message of revelation and Greek thought, and then between the law and inspiration, he is a philosopher and mystic in his morals. It includes:

-Ghazali philosopher in his morals:

In the book Revival of the Sciences of Religion, Al-Ghazali organized philosophy and ethics. He added to the Greek thought the treatment of Islam between the slave and his Lord, and between the slave and creation, which the Muslim scholars had meant before. Psychological, political and social influence on the schools of the Greeks, and especially about the schools of Plato and Aristotle. The most important of those issues addressed: virtue, and what is virtue? Then he addressed the way to attain virtue. He then addressed the moral purpose of collecting virtue and behavior. In each of these issues, al-Ghazali linked Sharaand mind.

-Virtue:

Virtue was once defined as the mind of the mind and the law, and Mahmoud identified as: (middle), He also described the two parties, which is located between this center as vilified vain say in this: Mahmoud mind and legitimacy is the center, which is virtue, and the parties vilified. And defines it again as (moderation) the four pillars of the soul, and the pillars of the soul is his forces, namely: The power of anger, and the power of lust, and the power of wisdom, justice, and says in this: and the power of anger and moderation is expressed by courage, and the strength of lust and moderation is expressed in chastity, the power of anger tends to moderation to the party of the increase is called recklessness, although it tends to weakness and decrease is called cowardice and chora, although the strength of lust to the party of the increase is named evil, Decrease is called Khmuda, but wisdom is called excessive, when used in corrupt purposes malicious, and is called negligence Balha, and the middle is the one who specializes in the name of wisdom, and justice, if it does not have two parties: Increase, decrease, but has against one and opposite: which is injustice, and if mothers of morality Its origins are four: Wisdom, courage, chastity, and justice. If Astt four pillars and moderated and proportioned, got a good character is the power of science, the power of anger, the power of lust, and the power of justice between these three forces. As for the power of science, good and good in

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becoming so that it is easier to realize the difference between honesty and lying in words and between the right and wrong to believe, and between the beautiful and ugly in deeds, if repaired this power obtained from the fruit of wisdom, and wisdom is the head of good morals, which is where God said:

{يُؤْتِيَالْحِكْمَةَمَنْيَشَاءُوَمَنْيُؤْتَالْحِكْمَةَفَقَدْأُوتِيَخَيْرًاكَثِيرًاوَمَايَذَّكَّرُإِلَّاأُولُوالْأَلْبَابِ(269)} (البقرة)

(Wisdom) comes from whom He wills and who brings wisdom has been given much good and what is mentioned only Oulu Albab (269) (albaqarata). As for the power of anger, it is good for it to become constriction and its extinction to some extent required by (wisdom), as well as lust improved and goodness to be under the signal of wisdom, I mean the sign of reason and the law. The power of justice is the control of lust and anger under the signal of reason and Sharia (wisdom) in mind example adviser Marshal and the power of justice is the ability and example of the outlet of the sign of reason, and anger is implemented Taha Hussein.

His example is a hunting dog. It is Astot in which these qualities and moderation is good character at all, and what is moderated by each other is good character in addition to that particular sense, which improves some parts of his face without some.

Al-Ghazali is very courteous and well presented. A combination of Aristotle's identification with Plato's professors of virtue, he was found by Aristotle to identify it in the middle between two vilified parties, and famous for Plato's determination of justice or moderation between the three forces of self-not the four as Ghazali mentioned here-the power of lust, the power of anger, and the power of wisdom. The power of justice, which increased by al-Ghazali here is not known to Plato only as a balance between these three forces, and not forces corresponding to them or one of them. And this balance is a virtue, and the balance does not happen to him unless the wisdom controls the other two forces the power of anger and lust.

The way to collect the virtue and attain in human behavior as seen by Ghazali is the sport of self with worship is not worship alone, but must be with the psychological sport so that the performance of worship with the desire and love, not with the resignation and hatred, and sport is not alone enough, but must with it of worship; because worship is meant to influence the heart. Without worship, sports do not affect the heart, although it is easier to work. The sport and the Mujahideen with worship together create a delicate heart and serenity with the pleasure and desire to bring virtuous work. As for the purpose of morality is to interrupt the love of the world, and entrenched the love of God, it is not something I love him to meet God Almighty, not use all his money only on the face that leads him. His anger and lust of his savings is not used only on the face that connects to God, and that the balance of the balance of Shara and reason, and then be happy with it, Astlth him. Psychological pleasure and spiritual pleasure is a final episode in the very work of the moral when Ghazali, and immediately before the episode overcome the self-love of God without the love of the world, and not be something I love them to meet God.

-Ghazali Sufi in his morals:

In his ethics, Al-Ghazali does not depart from the moral philosopher al-Ghazali in regarding religion as the source of his moral views. Aristotle, where he abandoned him, replaced him with mystic inspiration. His approach to ethical research almost followed the approach of Islamic philosophers before him, such as Al-Farabi and Ibn Sina. It is the initiation of logic and dependence upon entering into the search, even if this research close to completion, ignored logic and reason and replaced by that inspiration, which is the basis of mysticism and its pillar. Here, on the mystical side in the ethics of Ghazali almost limit his research to inspiration and its findings and introductions, and the meaning of this is that besides religion puts inspiration: As for talking about virtue and its limits, and the purpose of moral work, the exposure was subjected to research, not change and contrary to before. Al-Ghazali was particularly interested in inspiration. He who has revealed something to him, even if it is easy, through the path of inspiration and falling into the heart from where he does not know, has become aware of the health of the road, and who did not realize it from himself should never believe in him, the degree of knowledge of him is very dear therefore, evidence of Sharia, experiences and anecdotes. The evidence includes the words of Allah Almighty:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ(69)﴾(العنكبوت)،

(And those who have struggled with us to guide them in our ways, and that God is with the benefactors (69) (alenkbwt). Every wisdom appears from the heart to persevere in worship without learning, it is through disclosure and inspiration, it was said: "Whoever did what he inherited, God knew what he did not know, and according to what he does in order to require paradise, and who did not do what he knows Tah what he knows and did not He succeeds in what he does, so that it requires fire".

Al-Ghazali is here in his Sufi ethics, looking at the struggle and the sport of self, and the renunciation of the world, and in the second part of the two main sections of his book (revival of the sciences of religion), he devoted, in this aspect, what must be the one who struggles and tamed himself, so as to purify his heart and throw in terms of not knowing the light of disclosure and inspiration. In order to do this must be the Mujahid of the self on two things: First: to abandon the world and its joys altogether. This depicts what he wrote about defamation of the world, vilification of money, stinginess, vilification of ignorance and hypocrisy. The second thing: that seeks to poverty and asceticism, self-control and accountability and thinking in the same God Almighty, and remember death, and called the first side Balmkhalat, and called the second Almnjiat. Then it shows in clear clarity and detail Jalal practical way for each adjective must be abandoned by the mujahid, and every other adjective must be sought by the mujahid, which indicates the depth of his relevance to life, and the many experiences in it, and his understanding of the self and conditions and habits.

2.3 The Diversity of the Verbal Case

Verbal issues vary, in terms of mental evidence from which to reach judgment. Each has its own method, and its usefulness. And then we present three of the most important, and that in three points. They are: the issue of assets, the issues of pregnancy and conditionality, and the exceptional and

conjugate measurements. This is as follows:

2.3.1 The Issue of the Existing (almawjud)

What has occupied man since ancient times is to control mental thinking and map it, so they were before consideration and research they must develop a conceptual frame of mind for what can be researched and considered and through it, and therefore researched Muslim scholars in the question of existence, and since the Greeks preceded them, in this and introduced in this issue branched issues to discuss beyond the presence and presence, and imagine a physical presence of the Almighty existence of what they describe. The scholars of Islam purified that matter by proving the monism of God, the Almighty and its unilaterality, and that the living duty is the living duty that comes after all existence from his will and his will. Hence, the existence is the creature, that is, the hidden object is permissible, that is, what God has created, and what can be found in the future or to appear for existence, and then can be divided according to the following:

-Universe/Permissible/Creature:

o exists and created by God Almighty and created.

There is no God Almighty has not yet been created (la mawjud), and there may be a future or not.

- Available (almawjud):

– Biased (Mathiz): It has a space that is physically aware of the sense, and occupies a specific area with dimensions in the perceived cosmic reality.

– Impartial (la mutahayz): Does not have a prominent physical presence aware of the sense of dimensions.

- Bias (Mathiz):

– (Jawhar) An essence, a self or an object, that has an independent existence, and appears for physical perception.

– (aard) An offer that does not exist on its own and needs essence to be solved, such as love, hate, victimhood and disease.

- the essence (Jawhar):

– Moving by will (mutaharikbial'iiradat): It moves where it wants, whether it is rational or irrational, such as the absolute of animals, birds and fish.

– Unmoved by will (ghyrmutaharikbial'iirada), which is completely immobile, such as inanimate objects and plants.

- Moving by will (mutaharikbial'iiradat):

– Sane (aaqil): What was voluntarily moving rationally on the choice, and his mind in the sense of human reason.

– Beast (Bahima): What was his movement, will and thinking on the human logic and his mind of animals, birds and other terrestrial beings.

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2.3.2 Pregnant and Conditional Issues (alhamliatwaalshartiat)

The evidence is either transcendental or mental. The transcription is called what was one of its introductions, and relates to the issue of proving either hyperbolic, such as the Holy Qur'an and the frequency of the Sunnah. The mental evidence has occurred in instinct, and is called what was a complex of pure mentalities, such as consisting of two introductions, ratifications, which may not have in one part of the proportion of news, the issue of pregnancy. Or, in one part, there is a news rate, which is the conditional case. They are being considered so as to serve between them a mental process of approaches, approaches and perception of relationships, and the underlying deduction, that can be judged.

-Pregnancy issue (alhamliat):

It is what is judged by something on the other, that he or not he, and consists of two parts, the first convicted is the subject which is assigned to him (beginner in the news sentence, which is the actor in the event), while the second part is the verdict which is mobile (news in the sentence, News, a verb in the event phrase). The case consists of two sentences, namely two introductions, one minor and one large. And a mental process that requires by deleting a balanced, of the two components of the two sentences, a certain result, such as saying:

- Man is a talking animal. (Minor Introduction)
- Every talking animal is a thinker. (Major introduction)
- By conducting a budget and a mental process, the following becomes clear:
- Subject: In the foreground minor: is (human). And in the great introduction: is (all Hthwan talking)
- Mobile in the foreground: is (talking animal) and in the foreground is (thinker).
- With the deletion of the minor introduction, the subject of the major introduction, we conclude: the result, which is certain for the two introductions.
- The result: a human thinker.

-The Conditional case (alqadiatalshartiat):

It is what is judged by something on others, that he or not he, and there is in one part of the proportion of the news, and the proportion between its parts are either in the case of affirmative action and communication, which is a related conditional issue. Either the conditional issue in the news rate of stubbornness and separation so that the violation occurs in the meeting and abstinence, they do not come together in the context of a single introduction, a separate conditional issue. By conducting a mental process between the two components of the two preloads, a consequence of certainty or close. It includes:

-The related Conditional case (alqadiatalshartiatalmotslt):

It is an ordinary conditional issue, but it relates to and is not separated or mutually reinforcing, some of which are macro and partial, each positive and negative. So we can find them in:

- A fully connected conditional case, as we say: Whenever the sun rises; the day is there.
- A conditional case that is totally negative, as we said: not at all if the sun is rising; The night exists.
- A partial, positive policing issue, as we said: It may be if the sun is rising; The day is there.
- A negative, partial policing issue, as we said: Not whenever the sun was rising; The night exists.
- **Separate conditional case (alqadiatalshartiatalmunfasilat):**

It is an ordinary conditional case, but the real and non-real ones, both total and partial, and both macro and partial positive. So we can find them in:

The real separate conditional issue: the conditional issue which he pronounced using (either) and (either) inhibit the combination of its parts, or the absence of them. Including what is macro and partial, and both positive and negative. That's like saying:

- The real, separate, conditional issue of the overall positive: As always, it is either the number is a pair, or an individual.
- The detached conditional issue is the real total negative: As we said, it is not always either. The number is a pair, or divided equally.
- The real, partial, detached conditional issue is, as we said, it could either be the number is a pair, or an individual.
- The detached conditional issue is the real total negative: As we said, it may not be either the number is a pair, or divided equally.

Discrete conditional case is not true: It is a conditional issue, which was pronounced using (either), and (either) inhibit the combination of its two parts, without free. Or it is free without combination. Including what is macro and partial, and both positive and negative. That's like saying:

Separate non-real conditional case

The separate, non-real conditional condition of the collection without the total free positives: As we say: The mobile is always either inanimate, or a plant.

The separate, non-real conditional case that prevents collection without the total negative emptiness: As we said, the mobile is not always either a human being, or a spokesperson.

The separate, non-real conditional non-collection conditional condition without the partial positive void: As we said, it may be either a mobile inanimate, or a plant.

The separate, non-real conditional case that prevents collection without the partial negative void: As we said, it may not be that the moving person is a human being, or a spokesperson.

Separate non-real conditional non-plural conditional issue:

A separate, non-real conditional, anti-free condition without a plural positive cation: As always, the body is either not black, or not white.

A separate, non-real conditional, anti-void condition without a plural negative: As always, the body is not either white, or black.

A separate, non-real conditional, anti-free condition without a partial positive combination: As we said, the body may be either not black, or not white.

A separate, non-real conditional, anti-free condition without a negative partial combination: As we said, the body may not be either white, or black.

2.3.3 Extraordinary Measurement and Conjugate Measurement (alqiasalaistithnayiyu, walqiasalaiqtirani)

-Exceptional measurement (alqiasalaistithnayiy):

It is the measurement in which the eye of the result or its antithesis is already mentioned, for example, our saying: If this is an object, it is biased, but it is an object. The result is that it is biased. Consists of two introductions, or two useful sentences, the first is inherent, and consists of a presenter and a subsequent, between the inseparable correlation. The second sentence is the exception. The result is then after the mental process, which is certain. It is either connected, or disconnected.

If it is connected, the appropriate for it is required, either it is necessary, or it is obliged to him (for the wanted). It is their saying:

If it is necessary, it is necessary for the absence of the obligatory absence, such as: If we are required: that the sun is rising, we said:

If the sun is rising, the day is there. (Inherent)

If we say: But the day does not exist. (Exception)

By performing the mental process we reach:

Presented in the inherent sentence is: daytime exists.

Next in Lieutenant: The Sun is Horoscope.

Exception: Daylight not found.

Unnecessary (result): The sun is not up.

The extraordinary measure is binding on what is required, as is required: that daytime exists. We say:

If the sun is rising, the day is there.

The said: The sun is horoscope.

Necessary: Daytime exists.

If the extraordinary measurement is separate, the appropriate interview may be genuine, or not true. It is their saying:

If it is true, it is correct to infer the existence of the interviewer on his absence, and his absence on his existence, because of the necessity of the impossibility of combining them and being free of them. As we say: Number is either a pair, or an individual. It binds the existence of the individual's absence from the spouse, as well as the necessity of having the spouse's absence.

However, if the interview is not true, either it is a non-plural barrier without preventing them from being free, or it is a non-placement barrier without preventing the plural in them.

If the extraordinary measurement of his separate interview is not real prevent the collection without free, it is necessary to the existence of one absence of the other, for the impossibility of the collection,

and does not require the absence of the presence of the other;

However, if the extraordinary measurement of separate interview is not true free without the combination, it is necessary to the absence of one and the existence of the other, the impossibility of the absence of them, and does not require the absence of the other;

-Conjugated measurement (alqiasalaqtirani):

It is the measurement in which the eye of the result or its antithesis is not already mentioned. For example, we say: The body is composed, and every author is updated. The result is that: The body is up to date. It is not what is produced nor its antithesis mentioned in the measurement. It appears that its elements are coupled, and the result is present in its chapters by force, not by force, that is, by article and not by image and body. This measurement was named in conjunction with the apparent association of its cases, without being mediated by an exception or remediation tool.

3. The Second Requirement: Controlling the Scientific Mentality and Fundamentalist Controversy

Looking at the applicants to deal with the controversy, but finds special attention to control the work of this controversy, in order not to turn into mere chatter, and material for the adversary or an arena to deepen the differences and conflicts coated with a verbal substance, is not disciplined and useless. Hence, we have paid special attention to controlling the scientific mentality and fundamentalist controversy, to reduce the distances of disagreement, and to find out the specific meanings of settled issues, and standards for subtraction, understanding and presentation. In the following we deal with issues of the most important they have drawn and became the features and basis of this control, and through three issues. We deal with the first issue: the issue of knowledge and Almsdak, which has three points, namely: the full limit and the identification of incomplete, and the full drawing and incomplete drawing, language and appointment and what is between them. In the second issue, we deal with the ten categories, including three points: The application of theory to reality, the dimensions of reality, and the control of reality in the mental view. The third issue deals with the issue of science between pampering and justification, which has three points: the issue of science, the issue of evidence, pampering and justification, and the issue of scientific perception.

This is as follows:

3.1 The Issue of Knowledge and Almsdq (qadiatalmaeirifwal-masidaq)

The issue of knowledge and truth, is the issue of limitation or definition, or control of the intended meaning, or control of the understanding of the term of the term is intended in the context of useful speech only. Shows the meaning of the identifier and determine it. The definition is to refer an unknown meaning to a known meaning, which is either linguistic or idiomatic. The linguistic definition is to show the results of the search for the meaning of the word in its general linguistic status, and its relevance to the function of the word in the context of speech. The term idiomatic or artistic, it is a special definition developed to indicate a special meaning when the people of art or scholars, and

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knows that significance when they do not with others. In order to be correct in the definition of the terminology must have controls and conditions, perhaps the most important.

- That the definition is equal to the identifier in Almsaddq, which is the whole inhibitor.

- That the definition is clearer and clearer than the identifier, it does not involve linguistic ambiguity or harder words than the identifier.

- The definition should not include looting where possible.

- The definition does not include the metaphor, and when the metaphor is not required to use metaphor free of the presumption or that the metaphor is famous.

- Does not include the definition of strange language.

- The definition does not include the provisions of the identifier. We deal with three points: the full limit and the incomplete identification, the complete drawing and the incomplete drawing, the language and the appointment and what is between them. This is as follows:

- That the definition is equal to the identifier in Almsaddq, which is the whole inhibitor.

- That the definition is clearer and clearer than the identifier, it does not involve linguistic ambiguity or harder words than the identifier.

- The definition should not include looting where possible.

- The definition does not include the metaphor, and when the metaphor is not required to use metaphor free of the presumption or that the metaphor is famous.

- Does not include the definition of strange language.

- The definition does not include the provisions of the identifier.

We deal with three points: The complete limit and the incomplete identification, the complete drawing and the incomplete drawing, the language and the designation between them. This is as follows:

3.1.1 Full Limit and Incomplete Identification (alhadualttamuwalhadualnaaqs)

The definition of a limit means bringing the sex of the identifier near or far, with separation, or separation only. It is divided into two parts:

- Definition of the full limit: be near sex and separation. Like they say: man is a talking animal.

- Definition of incomplete: be separation only, or sex far and separation. Like they say: man is talking, or: man is a spoken being.

3.1.2 Full and Under-Drawing (alrasmalttamuwal-rismalnaaqs)

The definition of the drawing is intended to bring the sex of the identifier near or far, with the special, or only the special. It is divided into two parts:

- Definition of full drawing: Be near sex and special. Like they say: man is a laughing animal.

- The definition of incomplete drawing: Be private only, or sex far and private. Like they said: Man laughed. Or: A human being laughing.

3.1.3 Language, Designation and between Them (allughatwal-taeyinwamabaynahuma)

This may be the definition of language or division or representation, as well as appointment, the division and representation show the meaning and shown by language and external things such as

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proverbs, analogies and movements, but without appointment, then division and representation falls between the language and appointment. Which:

- Verbal definition: a definition of the word clearer in the mind of the recipient. Such as: Definition of Algdnfr or coercion: Is the lion.

- Definition of the example: be rounded the mental image of the term ambiguous in the mind of the recipient similarly than is clearer and closer. Like saying about the name it: such as Mohammed, Ahmed, Zaid, Shams, Najm, Moon ...

- Definition of appointment: be by highlighting the direct reference to the identifier or caught, such as saying accompanied by reference to the identifier in the definition of something: This is such.

- Definition of division: Be alert on the sections defined and its consequences until it becomes clear in the mind of the recipient. Like they say in the definition of science: Ratification and perception.

3.2 The Case of the Ten Categories (almuqawilataleushr)

The issue of the ten categories, is to adjust the characterization of reality and bring it closer to the mind and match it to the perceptual perception, in order to raise the reality from the random physical state to the state of mind arranged and disciplined in the understanding and characterization and adaptation and pampering and judgment. We deal with three points: the application of theory to reality, and the dimensions of reality, and adjust the reality in mental consideration. This is as follows:

3.2.1 Application of Theory to Reality

It is necessary to get the perception of cognitive formation, in order to form a scientific image, a meaning based in the mind, and the image must be the dimensions necessary for the acquisition of perception, namely the dimensions of time, space, state, body, person, depth, height, color, king, proportion, action, action and movement, collected by one of them and called categories from them, the composition of the image and the meaning necessary for scientific awareness in the work of the jurist, has collected the Nazim in saying:

Zaid al-Taweel al-Malik, the son of Malik, …........ was at home yesterday

In his hand Ghosn LuahVtwa…………….. with ten categories only

3.2.2 Dimensions of Reality

Dimensions of reality are those that need to be familiar with the beholder and the searcher of judgment, along with the legitimate evidence, on the order and control. The controls of reality are expressed by the regulator in the above two houses, namely: (self, adjective, color, proportions, spatial circumstance, temporal circumstance, body, king, kings, verb, and emotion), which is to show as follows:

- Zaid: Is the person, substance and self.

- Long: Dimensions, part of the description.

- Blue: The color is exactly the description.

- Ibn Malik: Descent, proportion.

- At home: Situational, location.

- Yesterday: Situational and time.

- Cannes: The sequel to the place.

- Mutaki: The Authority.

- With his hand: King, power and ability.

- Ghosn: Owned, the place of ownership, and what the king is located.

- Loah Valtwa: Action and emotion.

3.2.3 Control of Reality in the Mental View

When considering a judgment that has to do with the taxpayer, it is necessary to take into account the perception of the person in charge, so as to determine whether he is a person in charge of this matter or not. Hadith al-Sharif, from Aisha, may Allah be pleased with her, that she heard the Messenger of Allah (peace and blessings of Allaah be upon him) say: "There is no divorce, nor is it forbidden", This is what fainted in his mind Vervr what he does not know, as if he had hate talked what he does not want, or he is wrong in the same thing, he speaks what he does not want to speak. If there is no closure, and there are no algebraic symptoms, such as insanity, sleep, fainting and the like, the person is one of the commissioners in what he did or said, no matter what he claimed, otherwise he would not.

3.3 The Issue of Science between Pampering and Justification

The issue of science between pampering and justification, which is the mother issue, and the basis, and by which disciplines thought and jurisprudence, saying, deed and belief, and science is a machine and a queen of God that enables its owner to understand and link relations and introductions and friendships, and conduct a mental process with the ability to elicit and reach judgment. We address them in three points: The issue of science, the issue of evidence, pampering and justification, and the issue of scientific perception. This is as follows:

3.3.1 The Issue of Science

Science is an adjective that does not require discrimination that is likely to be the opposite. You say: The world is an accident, requires, that your knowledge of the world and the universe and what it is and its body and your knowledge of the occurrence and denial of the foot, without proving it or deny it is conceived by an inexperienced. The proof of the existence of the world and the occurrence or denial of it is the ratification of the rate. In devising judgments, it is a firm belief corresponding to reality for evidence. He needs to imagine to reach the judgment, and does not enter it.

The fact that science and jurisprudence with the proof and clarity of evidence supports the agreement, and the size of the difference and makes it to the narrowest scope, and that the real jurist can wisdom and breadth of understanding to accommodate the views of others, and excuse each other because of the entry of probability in the interpretation of the evidence or suspicion in the evidence, they do not differ if the evidence is conclusive, the evidence is definitive, but they differ if the definitive imbalance in the evidence or indication to the suspicion, there is no denying the difference in the ruling on the evidence and acceptance if the evidence of the evidence is Kaland and good, or the evidence is presumed in its significance, so that more than one meaning can be questioned, or the rule of the evidence itself, such as connotation "acc E", it means that menstruation means purity, Fajtlfoa are

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women unaccustomed to three menstrual cycles or three Ethar, in the understanding of the words of God Almighty:البقرة228﴿الْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾ . (The divorced divorced themselves three times read) 228 albiqrat.

And people in that houses, they are in consideration:

- Who arrived to the ruling diligently for evidence, after looking at the assets and research in the branches, is a scientist.

- Who arrived to rule because he took the diligence of others, without independence is given in the evidence, it is imitated.

- If he reached the judgment by the perception of the most likely party, it is the conjecture.

- If he arrived at the ruling with no weighting of two judgments on the other, it is doubt.

- If he reached the judgment by the perception of the likely party, it is an illusion.

3.3.2 The Issue of Evidence, Demonstration and Justification

Evidence: He is the guide and guide, and is used in the material and moral sense, which is in the term scientists: "What is correct to be considered legitimate". They said: "The evidence is what could have been properly considered to know what he does not know having". It is correct to consider, is the scientific method considered for the scholars, devoid of fancy, defamation, ignorance and deviation, which adheres to the principles of scientific jurisprudence and accepted by scholars. The most accurate consideration is the order of ratifications in the mind; Then those ratifications, which are the means, if they are identical to their belongings, it is the right view or else it is a corrupt consideration. And then those matching certifications, either the entire science embraced science and pieces; it would be necessary for them also science and pieces sure, or that the whole thought of doubt or significance or evidences, it would also be necessary for suspicion and suspicion likely or likely or flat, or that some of them, and some of them science, also assuming that it did not reach certainty or firm proof from all sides; because the result is suspended to get all the introductions, if some of them, the result was suspended on suspicion.

The fact that the mental process pampered by the issue of jurisprudence in the mind of the jurisprudent to the legitimacy, have stages, the first receiving science from the mouths of Sheikhs and his family, with the presence of his queen to the recipient, and then training to analyze the recipient of information ideas, texts and sayings of scholars, and find relationships among them, and devise the provisions of the provisions and issues, all this is trained by the recipient at the stage called the request for knowledge, and then the professor approved by the professor if he is eligible to consider. He must have the queen of cognition, which is "the image of the self-speaking", that is, the ability to imagine the matter and to have it in his mind for what it really is, and to link it to the evidence that the judgment has entrusted to it.

The beholder of the issue after the knowledge has either acquired it on its face and enables it to look at the evidence and devise the judgment, or it has not been refined in his mind to be able to consider and deduction, or may need more knowledge and training in analysis and rooting and linking relationships,

the validity of the examination of the evidence and the integrity of deduction.

If one of the items that did not integrate has the right ability to look, the person if not in the company of Professor Sheikh supervised and evaluated and raised, it may not realize the truth of his order, and then may think himself a scientist. It really is not. Because information and knowledge on day is not enough for science to get in the mind and mind of the world. The amount of information and the accumulation of knowledge does not benefit science, but benefit information, such as a notebook or computer slow and forgotten.

If the person stops in the collection of the amount of information or accumulation of knowledge, the mental activity tries to find the relationships or links between information, or to analyze it, by purely personal measurement that may deviate, or shorten, or may be a person who lacks the scientific and jurisprudential queen originally, yet he insists on doing the mental process and wants access to legitimate rule.

Such a person may get some kind of intellectual calcification and inertia as he stood there, and then get fermentation because of the activity of his mind to find the links that he was unable to understand in his educational attainment, or he turned away from him thinking that he had obtained enough and became the ranks of scientists, the problem is that in this way he has closed on himself all the doors of understanding and the possibility of perception, and thinks that whenever he kept the content or read the papers and books was an increase in his knowledge or in support of his ability to deduce.

Thus, if he considers a question, he is unable to recognize it properly and thus fails to describe it properly, thus resulting in a lack of knowledge of its evidence, and his mind is in a mental process that transcends his sense of powerlessness and attaches that matter to the closest thing in his mind that he knows even by mistake. The judgment is then appended on the basis of this corrupt science, and therefore the judgment is definitely wrong. Or, that he appends the matter to the nearest opinion or say he keeps it, or assigns it to another saying without checking the suitability of the matter with the evidence or the ruminant will against him or his author who may be dead.

The problem is that this person does not recognize this truth properly, but claims that he brought it to the origins of forensic science; therefore we find it does not start from where the world begins, but is once the matter before it reaches the opinion held by them, and then try to search for this opinion or judgment on the texts and sayings that support it, that is, it is a process of justification and not evidence.

The scientist who considers the question properly, considers it and describes it properly, and adapts it to its correct evidence, then diligently searches the evidence in terms of branches and branches, then descends upon it and draws judgment, that is, the last thing that the world reaches in the matter after its examination passes through consideration. In the evidence and its provisions and controls, it is the judgment or opinion on it, which was devised by the evidence and not justification.

3.3.3 The Issue of Scientific Perception

Perception: It is necessary to obtain cognitive formation, so that the scientific image is formed, a meaning that exists in the mind, and the image must be the dimensions necessary for the acquisition of perception, namely the dimensions of time, space, situation, body, person, depth, height, color, king, proportion, action, emotion and movement, which have been presented in the case of categories Ten. The perception is: The occurrence of the image in the speaking soul, which is necessary to establish a useful image in the focus of the conscious mind active in the speaker (beholder/researcher/science/jurist).

That is why it is necessary to distinguish in the issue of science between pure science, which is a firm belief corresponding to reality for evidence, and other bodies based in the mind, may be from the world and result from its perception, but may fall short of evidence or evidence, or where the picture falls short in the mind of the beholder, or shorten the vigor of the beholder and sold in science. It includes:

- Doubt: It is a prejudice that does not require a distinction between the parties to the matter, one of them is likely to be overturned. In which the beholder arrives at two statements in the matter not likely one over the other, and does not deny each other. No passport level parties.

- Suspicion: It is the authorization of one of the parties on the other apparent authorization does not have to veto. It is the perception of the most likely party in the matter, without denying the swing and contradict its existence.

- Illusion: It is the authorization of one of the parties to say in the matter a weak authorization does not require denial. It is the perception of the likely party in the matter.

- Tradition: It is taking the doctrine of others (beholder/scholar/scholar/jurist) without evidence. It enters the student of science, and he may ask the matter with the evidence, and has no independence of the evidence, to become a headmaster and then be the people of the evidence, and move from the rank of imitator to the rank of hardworking beholder. As the questioner enters the questioner, and it is not for him to ask for evidence, and the doctrine of the Mufti.

4. Conclusion and Recommendations

There is no doubt that the ancients meant to control the issues of verbal controversy, Mosul for the fruit and benefit, and argued in his issues, and agreed, as they disagreed in some of them between the evil and proven, and was the science of philosophy and subtraction strongly present, but they were the engine and reference officer. It is indisputable that this directly affected the science of the principles of jurisprudence, and the regularity of many of its issues on verbal issues through the method of discourse and controversy, which contributed to the formation of a control mentality of perception and scientific criticism, which benefited the fundamentalist work, and make it more scientific standard, and control benefit the jurist. We may suffer in our contemporary societies and dialectical circles from the problem of controlling the fundamentalist mentality and the corresponding in the discourse, and induction and contemporary deduction, and in dealing with modern issues.

And then we tried to discuss that officer and the state of the argument that has arisen around him, and by tracking the approach of the verbal case and its impact on the fundamentalist mind, and reached a critical thought and perceptive, able to interact positively with reality and the requirements of rhetorical text and governance. The discussion came in two demands, each with three issues. As for the first requirement: In the definition of the verbal case and its problems and diversity, through: First: the definition of the verbal case and its importance. Secondly, the problems of reconciling and explaining between philosophers and speakers. Third, the diversity of the verbal case and its most important types. The second requirement: in controlling the scientific mindset and fundamentalist controversy, is located in: First: the issue of knowledge and Almsdq. Second, the issue of the ten categories. Thirdly, the issue of science between pampering and justification.

We conclude from this some recommendations, and summarize the most important in the following:

- Attention to disciplined scientific discipline awareness.

- Spreading the culture of conscious debate based on correct perceptions, identical to the reality and the realization of its relations with the legitimate text.

- Attention to the dissemination of educational culture through the curricula of forensic education, to the dialectical issues in philosophical and verbal thought, and its contiguous frameworks with the issues of the principles of jurisprudence and rules, and presented with a simplified thanks, encourages to deal with them, and the discipline of mental consideration and perception.

- Work to further organize scientific events, forums and conferences, to discuss the issues of verbal and philosophical debate and deeper understanding of its dimensions, and re-put them taking into account the developments and developments in reality and thought and fundamentalist consideration.

- Work on the publication of simplified and concise publications of the concepts of important issues, and the requirements to address them, in order to spread the culture of words and controversial disciplined rules and principles.

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