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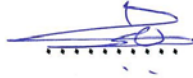
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قرار لجنة المناقشة

نوقشت هذه الرسالة / الأطروحة (اراء ابن عادل العقديّة في تفسيره اللباب في علوم الكتاب عرضا ودراسة) وأجيزت بتاريخ ٢٠٠٧/١٢/١١ م

التوقيع



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تستعمل كلية الدراسات العليا
هذه الختمطة من الرسالة
التوقيع التاريخ ٢٠٠٧/١٢/١١

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**IBN ADEL'S DOGMATIC
VIEWS IN HIS INTERPRETATION
"AL-LUBAB FE ULUM ALKITAB"
DISPLAY AND STUY**

By
Husni Odah Al-Qararah

Supervisor
Dr. Rajih Abd Al-Hamid Al-Kurdi

ABSTRACT

Praise is always to Allah the lord of the whole creation and peace be upon his prophet Mohammad and his fellow Muslims as the true successors of Muslims. this study aimed at clarifying Ibn Adel's convictional views in his interpretation and introducing to show the approach that Ibn Adel conducted .

This study is formed of introduction, introductive chapter and a tentative conclusion. The introduction includes the significance of theology, its glorious position, the causes of conducting such topic, the plan and the way of working out the research. The former studies, the suggested proposition and the method of such research. The introductory is about Ibn Adel's autobiography and his mentioned book, terms of the book belonging to him , description of the book, conventional reference, and his approach in interpreting the verses related to belief or conviction . However, the subject matter of this is classified in to four chapters:

Chapter one: It is about Ibn Adel's views in regard with belief in Allah. This chapter includes six topics which are the full definition of the term 'Eman', the difference between it and 'Islam', increase versus decrease of 'Eman' the legislative judgment on the imitating believer and the legislative judgment on the doer of a great sinful deed. The study resulted in showing that Ibn Adel says that 'Eman' means believing and deeds have nothing to do with 'Eman', also there is no difference between 'Islam' and 'Eman' as well as 'Eaman' is constant. Yet increase of Eman is for the fruit of it, and the 'Eman' of imitating believer is true.

Chapter two: is about Ibn Adel's convictional views of the theology which is merely about Allah Glory to Him as