

THE BOOK OF LIMITS IN CHOICES EXPLAINING PURITY TO SHAYKH 'ABD AL-WAJID AL-MASHHADI (D. 838 AH) - STUDY AND INVESTIGATION -

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Summary:

Shaykh 'Abd al-Wajid al-Mashhadi – may Allah have mercy on him – was proficient in a number of sciences, so he was a fundamentalist jurist, a scholar of literary sciences, proficient in projects and reasonableness, and he had a skill in multiple sciences and his works testify to this, and I chose the book of boundaries in his book: Choices Explanation of Purity; for taking care of the jurisprudential limits, and this study was organized in an introduction, and two sections: I dealt in the first section: Definition of Sheikh Abdul Wajid Al-Mashhadi, and dealt with in the second section: Book the boundaries in the choices explaining purity, and then proven by sources and references.

Introduction

Praise be to Allah, the Lord of the Worlds, who illuminated the mind with his light and organized the universe and existence before his appearance and showed with his knowledge and wisdom the branches of origins and explained in his book the reasonable and movable and interpreted in his court what was similar to the sleepers and guided his worshippers Almighty with the connotations of his words to all the rulings, and the best prayer and completed peace on our Prophet Muhammad the Prophet Imam, and on his family, companions and followers and those who followed his path and guided his gift to the Day of Religion, but after:

For the sake of science and its usefulness is the science of jurisprudence, because in it every Muslim comes to know the rulings of Allah the Almighty, it is a science that enlightens the insight of the Mutafaq and guides him to the path of Sharia, and one of the most important sciences that served the science of jurisprudence and influenced it and was closely linked to it is the science of jurisprudential rules, which is no less important than the sciences of Sharia in terms of its status, through which the jurist reaches the truth of jurisprudence, and from the books of jurisprudence that contain many rules of jurisprudence, is the book of choices explaining The purity of Shaykh 'Abd al-Wajid al-Mashhadi, in which I dealt with the Book of Frontiers.

This study was organized in an introduction, and two sections: it dealt in the first section: the definition of Sheikh Abdul Wajid Al-Mashhadi, and in the second section: The Book of Limits in Choices explaining purity, and then it was proven by sources and references.

The first section

Introducing Sheikh Abdul Wajid Al-Mashhadi - may Allah have mercy on him -

Many of the distinguished scholars did not receive the necessary introduction and translation for them, and Sheikh Abdul Wajid - may Allah have mercy on him - was one of those scholars for whom we found little in

the books of translations, and this is not because the sheikh is immersed among his peers, but because the rule established by the people of science: It is not a requirement for books of translations and proof to mention the translation of all scholars, and this is not surprising, as many scholars have not been mentioned in the books of translations. He wrote the proofs, not in this heresy; many scholars have overlooked throughout history.

First: His name and surname:

He is the Shaykh al-'Alam al-'Alam, the virtuous Mullah 'Abd al-Wajid ibn Muhammad ibn Muhammad al-Mashhadi al-'Ajmi² al-Hanafi³, a jurist, an interpreter, a modernizer of Allam Balabear and mental sciences.⁴ His surname is Kutahiya Wei⁵, according to his translators⁶.

Second: His birth and death:

After searching, I have not found the place and date of his birth, and the sources that mentioned his translation did not show this, which shows that his birth was in the land of Ajam, because he came - may Allah have mercy on him - from the land of Ajam and became a teacher in the school of Kutahiya, and that school is attributed to him in our present time⁷

As for his death: his translators stated that his death was on the twenty-third of Sha'ban (838AH).⁸

Third: His scientific status and the praise of scientists for him:

Shaykh 'Abd al-Wajid al-Mashhadi (may Allah have mercy on him) was proficient in a number of sciences, so he was a fundamentalist jurist, a scholar of literary sciences, proficient in projects and reasonableness, read to the scholars of his time and then became a teacher in some schools, and had a skill in multiple sciences and his works testify to this⁹.

¹) Al-Mashhadi: Named after the scene or tomb of Imam Ali ibn Musa al-Radhi, buried in the city of Tus, one of the cities of Khorasan. See: Al-Baladan, by al-Ya'qubi Ahmad ibn Ishaq Abi Ya'qub ibn Ja'far ibn Wahhab ibn Wahab ibn Thahir (d. after 292 AH), Scientific Books House, Beirut, I:1, 1422H:1/93.

²) Hanafi: Named after the Hanafi school of thought: It is one of the Islamic schools of thought, and was named after the Persian Imam Abu Hanifa al-Kufi. See: History of the Sheikhs of Islam Foundation, by Ahmad Sedki Shukairat, vol. 1, 2002, Irbid, Jordan: 1/95.

³) See: The Graceful Anemone in the Scholars of the Ottoman Empire, by Tashkbari Zadah Ahmad ibn Mustafa ibn Khalil, Abu al-Khair, Issam al-Din (d. 968 AH), Dar al-Kitab al-Arabi, Beirut, 1395 AH-1975 AD: 1/30 AD, and the gift of those who know the names of authors and the antiquities of the authors, by Ismail ibn Muhammad Amin ibn Mir Salim al-Babi al-Baghdadi (d. 1399 AH), Dar al-Revival of Arab Heritage Beirut, Lebanon: 1/632, and the Dictionary of Authors, for the case of Damascus Omar ibn Reda ibn Muhammad Ragheb ibn Abd al-Ghani(d. 1408 AH), Muthanna Library- Beirut, House of the Revival of Arab Heritage - Beirut: 6/204.

⁴) Consider: Authors' Dictionary:6/204.

⁵) Kutahiya: It is a city located in western Turkey, overlooking the Bursk River, characterized by being an ancient city that has passed through its history with many stations of prosperity and decline according to the changes that were taking place in the ancient trade routes, as it was a Byzantine city during the Middle Ages, and by the end of the eleventh century fell under the occupation of the Seljuk Turks, and between the years 1302 AD-1429 AD, it became the capital of the German Turkmen Principality, and then it was annexed to the Ottoman Empire, also called: In the city of Contai. Consider: Paths of Sight in the Kingdoms of Al-Amsar, by Ahmad ibn Yahya ibn Fadlallah al-Qurashi al-'Adawi al-'Umari, Shihab al-Din (d. 749 AH), Cultural Foundation – Abu Dhabi, i:1, 1423 AH:3/329, and The Regret of the Ruins and the Nail of Imagination, by 'Abd al-Qadir ibn Ahmad ibn Mustafa ibn 'Abd al-Rahim ibn Muhammad Badran (d. 1346 AH), Inquiry: Zuhair al-Shawish, Islamic Bureau – Beirut, vol. 2, 1985, p. 385.

⁶) See: The Graceful Anemone: 1/30, The Gift of the Knowers:1/632, and The Authors' Dictionary:6/204.

⁷) Consider: Graceful anemones:1/30.

⁸) See: The ladder of access to the layers of stallions, by Mustafa ibn Abdullah the well-known Ottoman Ottoman B: Katib Chalabi, B: Haji Khalifa(d. 1067 AH), Inquiry: Mahmud Abd al-Qadir al-Arnaout, Irseca Library, Istanbul, Turkey, 2010 AD: 2/311, Hadiya al-'Arafin: 1/632, and Dictionary of Authors: 6/204.

⁹) See: Graceful Anemones:1/30, Arrival Ladder:2/311.

He was one of the scholars who had a significant impact, and preferred to be thanked, by teaching and classifying, as Tash Kibrizadeh and others conveyed to us, even if they did not name us any of his disciples, but that effect that most preserved for us was the classification of books, and the most important of his attention was to large and important books, such as: ((Purity is the abbreviation of prevention)).

Although Shaykh 'Abd al-Wajid (may Allah have mercy on him) and many of the distinguished scholars did not receive the necessary introduction and translation of them in what is available in our hands from the sources, but I recall what was prepared for me and facilitated by the statements of the scholars who translated for him:

Taş Kabirzadeh says in the scholars of the seventh class of scholars of the Ottoman Empire: "He came from the land of Ajam and became a teacher at the Kutahya school which is now attributed to him, and he was a scholar of literary sciences, proficient in projects and reasonableness, he explained purity in the year thirty-six and eight hundred, and he has a "system in astrolabe" that he classified for the preservation of Muhammad Shah al-Fanari and was organized eloquently."¹⁰

Haji Khalifa said in his translation: "The virtuous scholar 'Abd al-Wajid ibn Muhammad al-Kutahi al-Hanafi, who died at the twenty-third of Sha'ban in the year thirty-eight and eight hundred."¹¹

Whoever reads in his books sees his scientific status and his style of presenting issues, and his high literature, with his humility with scientists, so that he does not detract from a scientist and does not try to show credit to himself, or complain about the effort he has made, and this is the persistence of the virtues of the people of science, may God reward them for us the best reward.

Fourth: His Elders and Disciples:

I did not stand in what I saw from his translation – may Allah have mercy on him – on any of his elders, nor his disciples, except what the owner of the "Graceful Anemones" said: "He came from the land of Ajam and became a teacher at the Kutahya school, which is now attributed to him, and he was a scholar of literary sciences, adept at projects and reasonableness."¹²

This shows that Shaykh 'Abd al-Wajid – may Allah have mercy on him – was a disciple of the scholars of his time, and then he became a teacher also of what he learned in some of the scientific schools of this era, and there is no doubt that he was disciplined by him, and he learned from his knowledge in those schools where students and students studied, but the books of translations did not mention anything about them - as far as I know -

Fifth: His works:

Shaykh 'Abd al-Wajid al-Mashhadi (may Allah have mercy on him) was classified in several arts, including: Sharia sciences, such as jurisprudence and its origins, and the science of the body, as he had a skill, in Arabic sciences and literary arts, despite being originally lexical, and classification in science, a balance by which minds are weighed, Imam Ali – may Allah have honored his face – said: (**"Know that people are children of what they improve and appreciate everyone what is good, Speak in science, and your destiny will be**

⁽¹⁰⁾ Graceful Anemones:1/30, see: Ladder of Arrival:2/311.

⁽¹¹⁾) Arrival ladder: 2/311.

⁽¹²⁾ The Graceful Anemone, p. 129, see: Ladder of Arrival: 2/311.

revealed¹³)), and the following is a mention of the works of Shaykh 'Abd al-Wajid which I have been able to identify, in what I have seen:

- 1 Translation and explanation of Si chapter of Tusi¹⁴ in the Commission¹⁵.
- 2 Explanation of the summary of the Jagmini¹⁶ in the Commission¹⁷.
- 3 Explanation of the Book of Purity is the abbreviation of prevention¹⁸, which is the book before us.
4. Explain the parameters of the Aand the Qat in theE-Astrolabe¹⁹.
- 5 systems in theAstrolabe²⁰.

The second section

Book of Borders⁰²¹

The limit has its origin: the prohibition is a language, from an income limit, and the border is a contraindication of felonies, so it is called by it; so in the students, it was said in Morocco: the limit in origin: the prohibition, and its action as a request, and the limit: the barrier between the two places is named by the source, and the scholars say the truth of the thing is a limit,²² becausee is a collector of a prohibition, and the blacksmith²³: the doorman; In order to prevent him from entering, the punishment of the offender is called a limit, because it is forbidden to return or because it is the ability of the Ta'zir, although it is a punishment that is not called a limit;²⁴[165/f] because it is not appreciated, In the Sharia: It is a punishment that is truly appreciated by Allah the Almighty, so that retribution is not called a limit because it is the right of the slave, and Ta'zir for lack of appreciation²⁵.

Adultery: The man is deceived by a woman in a non-king and without suspicion of a king, saying: "ETian of a man; a precaution against the boy's Tian, FNIdoes not oblige the limit²⁶0, as SageJhopefully Almighty,

¹³) Abu 'Umar al-Qurtubi mentioned him about Ibn 'Aisha and others, in the Mosque of Bayan al-'Alam and his Virtue:1/416.

¹⁴) Al-Tusi: Muhammad ibn Muhammad ibn al-Hassan, Abu Jaafar, Nasir al-Din al-Tusi, a philosopher, was a head in the mental sciences, a sign of meteorology, magistrate and mathematics, he classified many great books including: The masterful in the science of the body, the abstraction of doctrines known as the abstraction of speech, the solution of problems of signals and warnings to Avicenna, and others, and died in the year (672 AH). See: Al-Alam, by Khairuddin ibn Mahmud ibn Muhammad ibn Ali ibn Faris, al-Zarkali al-Dimashqi (d. 1396 AH), Dar al-Alam for Millions, vol. 15, 2002.

¹⁵)See: Disclosure of Suspicions:2/1010.

¹⁶) Al-Jaghmini: Mahmud ibn Muhammad ibn 'Umar Abu 'Ali Sharaf al-Din al-Jaghmini al-Khwarizmi, an astronomer of the scholars of arithmetic, attributed to Jagmin from the works of Khwarizm, died in 618 AH. See: Flags: 7/181.

¹⁷) See: Disclosure of Suspicions:2/1819.

¹⁸) See: Ladder of Arrival:2/311, Disclosure of Suspicions:2/1972, Gift of the Knowers:1/632,

¹⁹) See: The Graceful Anemones:1/107, The Revelation of Suspicions:2/1972, and The Gift of the Knowers:1/632.

²⁰)See: The Graceful Anemones:1/107, The Revelation of Suspicions:2/1972, and The Gift of the Knowers:1/632.

(1) The limit in the language: it is the prohibition, and from it the doorman was called a mourning for preventing people from entering and the collective word "forbidden" was called a limit, because it combines the meanings of the thing and prevents the entry of others into it, and the penalties are called boundaries, because they prevent the commission of their causes. See: Mukhtar Al-Sahah:1/68, and in the Sharia, Hidd: The name of an appreciable punishment that is truly obligatory for Allah the Almighty and therefore is not called Ta'zir, because it is not destined and is not called retribution, because it is the right of the servants. See: The Carpet for the Fern:9/36.

2 See: Student Students, Book of Frontiers: 1/72.

3 See: Morocco in the order of the Arab:1/106.

(4) Ta'zir is a language: discipline, prevention and victory. See: Lisan al-'Arab: 4/561-562, and Sharia: Discipline for a sin that has no limit and no atonement. See: Carpet for ferns: 9/36.

(5) See: The Carpet for Ferns:9/36.

(6) See: The Origin of the Shibani:7/143-146, and The Beginnings of Crafts:7/34.

The restriction of the woman; a precaution against the work of the people of Lot, so that he does not oblige the limit of Abu Hanifa – may Allah have mercy on him – and the restriction of kissing; as a precaution against her coming from the *dabar*, so that the limit does not oblige him to limit himself to him, and he is comforted in them.

In ^{the small mosque}²⁷: He is placed in prison, and they said: He is like adultery, and he is united, which is one of the sayings of Shafi'i – may Allah have mercy on him – and in his saying the other way: They are killed in every case he says, and there is no suspicion of a king as a precaution about stepping on the aggressor of the Ba'in or the aggressor of the three and so on, it does not oblige the limit, and then it is necessary to decide on adultery from the difference of the councils, because the union of the MajlisX has an effect on the collection of the miscellaneous, so when uniting The suspicion of union is realized in the decision, the decision of the headquarters is established, so it is considered to be a union of a council without the judge, and the different councils are that the headquarters goes until it disappears, and disappears from the eyes of the judge, it means: whenever he approves and goes where he does not see him, and then comes and reveals, he is the ²⁸narrator of Abu Hanifa - may Allah have mercy on him - because he - peace and blessings be upon him - ((²⁹Expelling what he attributed every time until he disappeared in the walls of the city)).

In fact:³⁰ A man confessed to adultery four times before the judge, and he ordered stoning, and he said: "Allah has not decided to prevent the limit, because he returned, if the boy and the madman commit adultery with a woman who obeyed him, there is no limit on him, nor on her with Abu Hanifa, and Muhammad – may Allah have mercy on them – and Zefer said, and Shafi'i – may Allah have mercy on them – said :

It must be limited, which is a novel about Abu Yusuf – may Allah have mercy on him – because her act is adultery, and we have that the woman's act is subordinate to the man's act, and the ³¹ Anon-positive connection to the limit, so the repentance of the p.a³².

In the orphanage³³: a boy commits adultery with a boy who has no limits, and he has to dowry in his money, because he is taken for his actions, and her ear is not correct, and if she is an adult, he is coerced by him, so is she, and if she is obedient, he does not like the dowry for two faces, one of which is that her consent is considered in the forfeiture of her right, and the second: that if he guarantees that the boy's guardian returns

(1) See: The Collector Little AM:78, The Carpet for Ferns:9/60.

(2) See: Origin for Shibani:7/143, and Carpet for Ferns:9/92-93.

(3) The owner of the banner monument said: Strange in this word and in its meaning what Ibn Habban narrated in "Sahiha" from the hadith of Abu Hurayrah said: The goat of Ibn Malik came to the Prophet -Peace be upon him-, He said: The farthest one committed adultery, and he said to him: Woe to you and what do you know about adultery? So he ordered it, so he was expelled and went out. Then came the second. He said like that, and he ordered it, and he was expelled and taken out. Then came the third. So he said to him like that and he ordered it and he was expelled and went out. Wm came the fourth, And he said like that, and he said, "I went in and out?" say Yes, so I ordered him to be stoned.. See: Monument of the Banner for the Hadiths of Guidance: 3/324.

(4) See: The Decisive Facts, p. 235.

(³¹) Zefer: He is Zefer ibn al-Hatheel ibn Qais al-Anbari al-Basri, the imam who is the owner of the imam and he preferred him and said: He measured my companions and got married, and Abu Hanifa attended him and Zefer said to him: He spoke, and Abu Hanifa said: In his sermon this is Zefer ibn al-Hathil, an imam of the Muslim imams and he learned from their flags in his honor, his account and his knowledge, he took over the district of Basra born in 110, and died in Basra in 158, and he has forty-eight years, see: Luminous Jewels:1/243-244, Crown of Translations, pp. 169-170.

(³²) See: Guidance Explanation of Beginning:2/348, Care Explanation of Guidance:6/316.

(³³) See: Sequel to Fatwas:[138/b].

to her as if he ordered a boy something and followed him with a fine, his guardian returns to the commandant, it does not benefit the inclusion, and if the mother calls for it, As a boy, he committed adultery with her guaranteeing the dowry, because her command was not true against the Mawla, and if a sane adult adulterated with a madwoman or a little girl who would like her combine the limit of a man, especially by consensus, because his act was adultery, and that he was the origin, the fact that the non-limitation on subordination does not indicate that there should be no limit on the prayer, and ³⁴if he said to another: O malignant, he may say no, but you are malicious, and this is the meaning of his saying Almighty: } May Allah not like to **speak ill of saying except from injustice**³⁵, except in a word that obliges the limit, such as to say: O adulterer, and the projectile said: No, but you, then he should not answer him like that, for if he answered two limits, and if he exceeded and pardoned, and said nothing [165/z] he is a favor, because Allah the Almighty, He said: }^{36,37} **Whoever pardons and reforms, he will pay** him to Allah, and if he says: "Like his saying, he shall not sin, because he may triumph over him in such a way in the Nawazil", and if he says to his wife: O adulterer, and he³⁸ calls her in Persian a Russian like this in the students, the woman said: No, but you have committed adultery with you, there is no limit and no curse, because her saying.³⁹ It is possible that she wanted to commit adultery before the nikah, so she became a confessor of adultery in fact, so the hero of her horse, should not be cursed on the husband, and it is possible that she wanted after the nikah, that is: adultery with me is that I obeyed you in intercourse, because I did not enable anyone but you, and this is not a slander to the husband, because adultery with him after the nikah is inconceivable, it does not oblige the woman to be limited, and the husband must be cursed by slandering him, so there is doubt that each of them must not be doubted⁴⁰ If she says, "No, but⁴¹ you, and you do not say that you have committed adultery, the woman has limited the limit of ejaculation, and the curse has fallen from the husband, because the ejaculation of the woman and her husband obliges the limitation on her, and the ejaculation of the man and his wife obliges the curse, if we must limit the woman, the curse falls from the husband, because the curse does not take place between the limited in ejaculation and her husband, because the curse is a confirmed testimony of curse or anger, and the limited is not one of the people who perform the testimony, he is not one of the people of the curse, but if we start cursing does not fall. Limiting the woman, because the limit of ejaculation must be imposed on the cursed, so we started with⁴² the limit of the woman as a precaution and not to ward off the curse because it is the status of the limit [such as in the mosque of al-'Atabi and others],⁴³ and whoever ejaculates a woman who has a child

⁽³⁴⁾See: Carpeted: 9/11.

⁽³⁵⁾ Surat al-Nisa' (verse):148.

⁽³⁶⁾Surah al-Shura Verse:40.

⁽³⁷⁾See: Fatwas al-Nawazil, p. 258.

⁽³⁸⁾See: Student Students:1/157.

⁽³⁹⁾See: The Origin of the Shibani:7/208, The Little Mosque, p. 80, and The Carpet for the Ferns: 9/119.

⁽⁴⁰⁾ See: Building Explanation of Guidance:6/380.

⁽⁴¹⁾ Ejaculation in the language: throwing absolutely, including the shell and the shell: for the slingshot with which it is thrown, and their saying between a thrower and a thrower: that is, ram with gravel. See: Lisan al-'Arab: 9/276, which is in the Sharia: a special throwing, which is the throwing of adultery, (which is eighty whips for the free, forty for the slave; and the fortified must be thrown with the frankness of adultery) for saying the Almighty: } **And those who throw the dungeons and then they did not bring four martyrs, so they whipped them eighty lashes**{ [Light:4], which is meant by throwing: the ejaculation of adultery is unanimous, and it is fair to the slave for what has passed, and must be established by request of the projectile. See: Guidance in the Explanation of the Beginning of the Initiator:1/108.

(1) See: Creations of Creations:7/43.

(2) Between the square brackets is an increase of (b, c).

for whom no father is known, or ejaculates a woman who is cursed and has a son or her son dies, there is no limit on him to establish the sign of adultery from her, which is the birth of a child without a father, and chastity is missed because of it, which is a condition, and also the bomber should not be limited⁴⁴.

If a man ejaculates and sets foot on a common neighbour between him and others, because he is an adulterer from the face, and so if he sets foot on his neighbour, who is his sister from [166/f] lactation, he does not limit his ejection, because he is an adulterer, because the sanctity is fixed by way of perpetuation, and if he ejaculates a man whose nation comes as a Magi or his wife, ⁴⁵ who is menstruating, or his correspondence comes, he must be limited, because treading on them is not adultery; Because the inviolability with the temporary resurrection of the king is not perpetuated, so the inviolability was for others, so it was not adultery, and about Abu Yusuf - may Allah have mercy on him - that the tread of the correspondence drops the horses, which is the saying of exhalation - may Allah have mercy on him - because the king is ephemeral in the right of treadmill, and therefore the scorpion obliges him to tread, and we say the king of the self remains, and the inviolability to others as it is temporary⁴⁶, and if he admits to drinking wine after the smell of it is gone, it is not limited to Abu Hanifa and Abu Yusuf - may Allah have mercy on them - because the smell is a condition⁴⁷, "When it was narrated that a man brought his nephew to Ibn Mas'ud – may Allah be pleased with him – and he confessed to drinking wine, Ibn ⁴⁸Mas'ud (may Allah be pleased with him) said to that man: 'Misery and the guardian of the orphan, you do not discipline him small, nor do you cover him up big, you recite him, tear him up and flavor him, if you find the smell of wine, flog him.'" A decision, and Muhammad (may Allah have mercy on him) said: It is limited by the consideration of all other borders, as well as if they testify to it after the smell of it is gone, at Abu Hanifa and Abu Yusuf there is no limit, and at Muhammad – may Allah have mercy on him – he limits, and they meet blood that prevents the acceptance of testimony by agreement.

Heknew that the limit of drinking wine and the limit of sugar by walking is invalidated, except that drinking it invalidates the statute of limitations, whether it is by martyrdom or by any decision they have, and in Muhammad, may Allah have mercy on him, does not invalidate the decision of the statute of limitations, and invalidates the testimony, which is estimated in a month for him as in all other limits, and they have an estimate of the interruption of smell, and in all other limits it is estimated by the month in a narration, as Muhammad – may Allah have mercy on him – said, which is the most correct, and it was said: Abu Hanifa (may Allah have mercy on him) did not appreciate this, and delegated it to the opinion of the judge in each age to which he referred by saying: However, that is, the statute of limitations is not estimated by time for Abu Hanifa – may

(3) See: The Building Explanation of Guidance:6/382, and The Beginnings of Creations:7/42.

(4) See: Original for Shibani:10/317, and Mabsout for Ferns:9/117.

(⁴⁶) See: The Carpet for the Ferns:9/117.

(⁴⁷) See: Guidance Explanation of the Beginning:2/354.

(⁴⁸) It is stated in the monument of the banner: Narrated about Ibn Mas'ud that he said: "If you find the smell of wine, flog it", I said: Strange with this word, and narrated Abd al-Razzaq in his "Workbook" Sufyan al-Thawri told us about Yahya ibn Abdullah al-Timi al-Jaber about Abu Majid al-Hanafi, he said: A man with a drunk nephew came to Abdullah ibn Mas'ud, and Abdullah said: Tarturah, Muzmzouh, and they denounced him, and they did, and he raised him to Abdullah ibn Mas'ud, and Abdullah said: Tarruh, Muzmzah, and they denounced him, and they did, and he raised him to The prison, then he returned it from tomorrow, called a whip, and then ordered its fruit, and it ran between two stones until it became a Dora, and then he said to the executioner: Whip, return those, and give each member his right, it is over. From the path of 'Abd al-Razzaq narrated by al-Tabrani in his "Lexicon", and narrated by Isaac ibn Rahweh in "Musandah", Jarir ibn 'Abd al-Hamid told us about Yahya ibn Abdullah al-Jaber in him. See: Monument of the Banner 3/349.

Allah have mercy on him – who is delegated to the opinion of the Imam, and referred ⁴⁹in the small mosque to six months, so he said: After a while, Thus, al-Tahawy (may Allah have mercy on him) pointed out, and the drunkenness that limits, that is: he must limit it with drunkenness is the one who makes no sense either a little or much for Abu Hanifa – may Allah have mercy on him – and does not make sense of a man or a woman, and does not know the earth from heaven, because he means drunkenness from the causes of borders, and borders are punishments, so he considers at the most the maximum, [166/z], that is: by the end of the a, the reason for the prevention of the limit⁵⁰, it is said: To ward off the limit⁵¹, that is: to push it out of the door of prohibition of such a thing in Morocco, and the end of drunkenness to prevail over the mind and rob it of the distinction between something and something, and below that does not reveal the suspicion of awakening, and they said: He is the one who delirium and mixes his words, because he is drunk in custom, and to him the money of the most sheikhs - may Allah have mercy on them - and some of them said: "Read }Say, O unbelievers{"⁵² and when Al-Shafi'i, may Allah have mercy on him, considers the appearance of a trace to mean: drunkenness in a gait and its movements and limbs, and this varies and makes no sense to consider it, ⁵³even if drunkenness does not show its woman, because infidelity is a matter of belief and so, that is, belief is not achieved by drunkenness.⁵⁴

⁵⁵ In fact: drunkenness if he commits adultery or steals in the event of his drunkenness is a limit, and if he acknowledges the limit d in the event of his drunkenness, he does not limit, because the if he wishes is unlikely, and the decision is probable, so consider this possibility in the case of drunkenness in the decision of the limits, and in apostasy only, [and the interpretation has passed in divorce]⁵⁶, and the Mullah does not establish the limit on his slave except with the ear of the front. Al-Shafi'i (may Allah have mercy on him) said: "He may raise him up for us, saying, peace and blessings be upon him: (Four to the ⁵⁷governors almsgiving, Friday, al-Fa'a and al-Hudd)", and he may comfort him, [i.e., the Mullah to comfort his slave⁵⁸], if he wishes, and his bear does not exceed it, that is: by ta'zir al-Hidd, he said in Morocco: Ta'zir is ⁵⁹disciplined without limit, Its origin: from the Azar, which is the response and deterrence, as well as in his wife for what has passed.

(⁴⁹) See: The Beginnings of Creations:7/51.

(⁵⁰)See: Tahawi's brief explanation of plaster:6/376, al-Mabsout al-Sarkhsi:24/30, and the statement of facts:3/98.

(⁵¹)See: Morocco in the order of the Arab: 1/162.

(⁵²) Surah al-Kafiroun, verse 1.

(⁵³)See: Guidance Explanation of the Beginning:2/111, Care Explanation of Guidance:7/246, and Clarification of Facts: 3/198.

(⁵⁴)See: Mabsout: 10/123.

(⁵⁵)See: The Decisive Realities, p. 237.

(⁵⁶) Between the square brackets increase from (b, c).

(⁵⁷)The owner of the monument of the banner stated: Gharib, and narrated Ibn Abi Shaybah in his "Workbook" Abda told us about Asim about al-Hassan, he said: Four to the Sultan: Prayer, Zakat, Hudud and Qisas are over, Ibn Mahdi told us about Hammad bin Salma about Jablat ibn Atiyah about Abdullah ibn Muhairiz, he said: Friday, the borders, zakat and the fi'a to the Sultan is over, Omar ibn Ayyub told us about Mughira ibn Ziad about the tenderness of Khorasani, he said: To the Sultan: Zakat, Friday and Hudud. See: Monument to the Banner:3/335.

(⁵⁸) Between the square brackets increase from (b, c).

(⁵⁹)See: Morocco in the ranking of Arabs:1/314.

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