

AL-RAWD AL-ANISI ON THE GREAT SENUSSI

Ibrahim Ekram Abduljabbar^{1*}, Ahmed Shakir Mahmoud²

*abrahymakram1994@gmail.com

His name: Imam Muhammad bin Abi Yaqoub Yusuf bin Omar bin Shuaib⁽ⁱ⁾.

rate: Al-Senussi relative to the Senusse tribe in Morocco⁽ⁱⁱ⁾ Al-Sharif al-Hasani, relative to al-Hasan ibn Ali ibn Abi Talib (peace be upon them) on the mother's side⁽ⁱⁱⁱ⁾, Tlemceni relative to the Algerian town of Tlemcen in Morocco^(iv) Maliki school of thought, Ash'ari belief^(v) And this is what the books of biographers and classes that have been translated for - may God Almighty sanctify his secret - are unanimously agreed upon.

His title: Sheriff^(vi) And Senussi^(vii) Thus, he was nicknamed, and he was known and famous among his peers, as stated in the books whose translation was mentioned - may God Almighty have mercy on him -.

His nickname: Abu Abdullah^(viii) This nickname is the most famous and it was said that he has another nickname Namely: Abu Yaqoub^(ix) But this nickname is not well-known for him - may God Almighty have mercy on him -.

His birth: The imam, the scholar, Sheikh Muhammad bin Yusuf bin Omar bin Shuaib al-Sanusi al-Hasani al-Maliki school of thought and Ash'ari belief was born—May God Almighty have mercy on him - year (832 AH).—1428 AD) Thirty-two eight hundred^(x), and that was it in the city of Tlemcen^(xi) Algerian Moroccan Located 800 km west of the capital, Algiers^(xii), And this is what was mentioned by the books of layers and the considered translations.

Scholars praise him:

Ibn Askar said on the authority of Imam al-Senussi: (He revived the religion and the Sunnah...)^(xiii).

The author of the dictionary of authors said about him: (a speaker, a speaker, a reciter, a logician)^(xiv).

His saying: (but the following is false)^(xv) which is the non-occurrence of the supernatural^(xvi)

Saying: (My Introduction to Oneness) [A/315] No evidence of oneness^(xvii).

He said: "It is exceptional."^(xviii) Referred to as the explanation (**But it is invalid to watchaetc**).

His saying: (No, it is an independent proof of monotheism) That is, as Ibn Zakari understood^(xix), and possible^(xx)

The answer to it is that what is meant is that it is a simple evidence.^(xxi) As the fundamentalists say^(xxii), though when reporting^(xxiii) He rides on the way of region, this is one of him walked on a way purists from that Guide^(xxiv) basic

no compound^(xxv) For them, the evidence for the existence of the maker is only the world^(xxvi), And at area^(xxvii)

The signifier is the sum of our words: the world is an accident^(xxviii) And every accident maker^(xxix).

Findings and Recommendations:

1. This book is a precious and rare gem in the science of fundamentals, rules and foundations of religion.

2. Paying attention to manuscripts to highlight this vanished science from our ancient Islamic heritage and to

preserve it from damage and loss.

Footnotes

ⁱ) Al-Alam, Khairuddin bin Mahmoud bin Muhammad bin Ali bin Faris, Al-Zarkali Al-Dimashqi (T: 1396 AH), Dar Al-Ilm for Millions, 15th Edition, May 2002 AD, 7/154; Winning joy with brocade embroidery, Ahmed Baba bin Ahmed bin Al-Faqih Al-Hajj Ahmed bin Omar bin Muhammad Al-Takruri Al-Tanbukti Al-Sudani, Abu Al-Abbas (T: 1036 AH), Care and presentation: Dr.-Libya, 2nd edition, 2000 AD, p. 563; And the dictionary of authors, Omar Reda Kahaleh, Al-Muthanna Library _ Beirut, Arab Heritage Revival House, Beirut, 12/132.

ⁱⁱ) See: Introducing the successor to the men of the predecessors, Abi Al-Qasim Muhammad Al-Hefnawi Bin Al-Sheikh Bin Abi Al-Qasim Al-Disi Ibn Sidi Ibrahim Al-Ghoul, Yassir Foftana Al-Sharqiah Press in Algeria, d. I, 1/176.

ⁱⁱⁱ) Al-Alam by Al-Zarkali, 7/154; A Dictionary of Algerian Flags - From the Beginning of Islam to the Present Era, Adel Noueihed, Nouwayhed Cultural Foundation for Authoring, Translation and Publishing, Beirut-Lebanon, 2nd edition, 1400 AH-1980 AD, p.: 180.

^{iv}) Look: The sublime thought in the history of Islamic jurisprudence, Muhammad ibn al-Hasan ibn al-Arabi ibn Muhammad al-Hajwi al-Tha'alabi al-Jaafari al-Fassi (T. And Archive of the People of Interpretation Forum, Uploaded on: Muharram 1432 AH = December 2010 AD, Website link: <http://tafsir.net>.

^v) Explanation of the Introductions, Imam Abi Abdullah Muhammad bin Yusuf Al-Senussi Al-Hasani (895 AH), investigation: Nizar Hammadi, presented by: Mr. Saeed Abdul Latif Foda, Al-Maarif Library, 1st edition, 1430 AH - 2009 AD, P: 9.

^{vi}) See: The ladder of access to the layers of stallions, Mustafa bin Abdullah the Ottoman Constantinople, known as (Kateb Chalabi) and (Hajji Khalifa) (T.: 1067 AH), investigation: Mahmoud Abdel Qader Al-Arnaout, supervision and presentation: Ekmel

El-Din Ihsan Oghli, proofreading: Saleh Saadawi Saleh Catalogs: Saladin Uyghur, IRCICA Library, Istanbul–Turkey, d. I, 2010 CE, 3/292; And the cultural history of Algeria or the Algerian cultural encyclopedia, Abu al-Qasim Saad Allah (T.

^{vi}))See: Appendix of the deaths of notables called (Durrat Al-Hajal in the names of men), Abu Al-Abbas Ahmed bin Muhammad Al-Meknasy, known as Ibn Al-Qadi (T: 1025 AH), investigation: Dr. Muhammad Al-Ahmadi Abu Al-Nour, Dar Al-Turath - Cairo–The antique library - Tunis, 1st edition, 1391 AH-1971 AD, 2/141; The tail of the pulp of the pulp in editing genealogy, Ahmed bin Ahmed bin Muhammad bin Ahmed bin Ibrahim Al-Ajmi Al-Shafi'i Al-Wafa'i Al-Masry Al-Azhari, Shihab Al-Din (T.: 1086 AH), study and investigation: Dr. Shadi bin Muhammad bin Salem Al-Numan, Al-Numan Center for Islamic Research and Studies, Heritage Achievement and Translation, Yemen, 1st edition, 1432 AH-2011 AD, p: 154.

^{vii}))Kashf al-Zunun on the names of books and arts 2/1626;The connection of the back to the connection of the predecessor,Shams al-Din, Abu Abdullah Muhammad ibn Muhammad ibn Sulayman ibn al-Fasi ibn Taher al-Rawdani al-Susi al-Makki al-Maliki(T: 1094 AH), TrightjQ: Muhammad Hajjj,Dar Al-Gharb Al-Islami - Beirut, 1st floor ,1408 AH, 1988 AD, p.: 181.

^{ix})) Archive of Ahl al-Hadith Forum – 2,Uploaded on: Muharram 1432 AH = December 2010 AD Website link:<http://www.ahlalhdeeth.com>, 18/30;Aloka Forum Archive - 3 Uploaded on: Muharram 1432 AH = December 2010 AD,Link the site:<http://majles.alukah.net>,31574.

^x))Al-Alam by Al-Zarkali, 7/154; Mu`jam al-Muthalween, 12/132; Algerian media dictionaryn, p.: 180; The easy encyclopedia of the translations of imams of interpretation, reading, grammar, and language (from the first century to the contemporary, with a study of their beliefs and some of their anecdotes) compiled and prepared by: Walid bin Ahmed Al-Hussein Al-Zubairi, Iyad bin Abdul-Latif Al-Qaisi, Mustafa bin Qahtan Al-Habib, Bashir bin Jawad Al-Qaisi, Imad bin Muhammad

Al-Bagdadi, Al-Hikma Magazine, Manchester-UK, 1st edition, 1424 AH-2003 AD, 3/2509; Interpretation and Interpretation in West Africa, Muhammad bin Rizq bin Abdel Nasser bin Tarhouni Al-Kaabi Al-Salami Abu Al-Arqam Al-Masry Al-Madani, the origin of the book, PhD thesis, Dar Ibn Al-Jawzi for publication and distribution, Saudi Arabia, 1st edition, 1426 AH, 1/354-355.

^{xi})look:Countries dictionary,Shihab al-Din Abu Abdullah Yaqut bin Abdullah al-Roumi al-Hamawi (T: 626 AH),Dar Sader, Beirut, i21995 AD, 2/44; AndAl-Rawd Al-Matar in the news of Al-AqtaR ,Abu Abdullah Muhammad bin Abdullah bin Abdul Moneim Al Himyarj(T: 900 AH), TrightjQ: Ihsan Abbas,Nasser Foundation for Culture - Beirut - printed on Dar Al-Sarraj presses, i2, 1980 AD, p.: 135; and clairvoyance in the wonders of Al-Amsar, the writer of Marrakech (T.: 6h), Dar Al-Ash'un Al-Thaqafia, Baghdad, d. I, 1986 AD, 1/176; The Concise Encyclopedia of Islamic History, quoted by: Safer Encyclopedia of Islamic History, volumes: 16 (9 eras, and 7 appendices) 363/11.

^{xii})Explanation of Introductions to Al-Senussi, p.: 10.

^{xiii})Doha Al Nasher, p.: 67.

^{xiv})Authors' Dictionary, 12/132.

^{xv})The investigated section beginsseparate: (The necessity of the unity of the Creator, Glory be to Him), and inHHe says:His claim that the supernatural indicates the proof of oneness is not correct, but rather what is indicated by the obligatory reluctance to the impotence of the two gods or one of them,And the inability of the two gods is necessary for the objection, since the inability of one of them necessitates the inability of the other because of their similarity, and then it is necessary from the inability of the two gods that this supernatural does not occur because it is impossible for one who is not able to act, and I knew that the necessary necessary is necessary, so if the more gods are multiplied, this supernatural does not occur, but rather No other incidents,But next; Void, by witnessing, the occurrence of this supernatural, for

the presenter is the multiplicity of God; void, for the supernatural is on this; It is inferred from one of the two prerequisites for oneness, which is the exceptional one, not that it is an independent evidence for oneness. See: Explanation of the Great Creed called the Creed of the People of Monotheism, both the text and the explanation of the Mujtahid Imam Abi Abdullah Muhammad bin Yusuf bin Omar bin Shuaib Al-Senussi Tlemceni (T: 895 AH), investigation: Mr. Youssef Ahmed, Dar Al-Kutub Al-Ilmiyyah _ Beirut, 1st Edition, 2006 AD, p: 282.

^{xm}) Al-Raqiq: in the language: singular paranormal, subject noun, from a breach, unusual, everything that is out of the ordinary, that which violates the order of nature, and that which exceeds the ability of man, and in terminology: it is the matter that breaks the habit due to its appearance, and it was said: the supernatural to habit; The invalidator of it is from splitting the moon, reviving the dead, traveling a long distance in a short period of time, the appearance of food, drink, clothing when needed, walking on water, flying on air, speaking inanimate objects, and so on. See: Lexicon of Contemporary Arabic Language 1/635; See: Encyclopedia of Scouts of Conventions of Arts and Sciences, Muhammad bin Ali Ibn al-Qadi Muhammad Hamid bin Muhammad Sabir al-Farooqi al-Hanafi al-Thanawi (d. after: 1158 AH), investigation: d. Rafik Al-Ajam, Library of Lebanon Publishers - Beirut, 1st edition, 1996 AD, 1/730; And see: The Constitution of the Scholars = Jami' al-'Ulum fi 'Istihat al-Funun, Judge Abd al-Nabi bin Abd al-Rasul al-Ahmadi Nakri (T: s. 12), Dar al-Kutub al-'Ilmiyya_ Lebanon_ Beirut, 1421 AH _ 2000 AD, 2/50.

^{xmi}) Al-Wahdaniyyah: in the language: an artificial source, from the unity, by adding a thousand and a nun to exaggeration, it is one of the attributes of God Almighty; Its meaning: to refrain from having something share with Him in its essence and the attributes of His perfection, and that He is unique in creating and general management, without mediation, no treatment, and no influencer other than Him, in an effect in general, and it was said: It is the knowledge that God Almighty is one, He has no

partner, He is individual. There is no equal to him, the individual is by creation and creativity, and he is tyrannical = = by creating and inventing, there is no equal to him who shares with him or is equal to him, and there is no opposite to him so that he disputes with him and opposes him, and his proof is the saying of the Most High: ﴿If there were no gods in them but Allah, they would have been corrupted.﴾ [The Prophets: Verse 22]. The Intermediate Lexicon, the Arabic Language Academy in Cairo (Ibrahim Mustafa/Ahmed Al-Zayyat/Hamid Abdel-Qader/Mohammed Al-Najjar), Dar Al-Da`wa, d. I, 2/ 1017; And Rules of Beliefs, Abu Hamid Muhammad bin Muhammad al-Ghazali al-Tusi (d.: 505 AH), investigation: Musa Muhammad Ali, The World of Books - Lebanon, 2nd Edition, 1405 AH - 1985 AD, p.: 172.

(xiii) In (b): exceptional.

(xiv) He : Ahmed bin Mohammed bin Zakry, manuj, Tlemcen, sign of Tlemcen, and its muftis in his time, He was born between the years (820 AH-827 AH), Fundamentalist, Bayani, one of the greatest Maliki jurists, He grew up an orphan, and learned knitting. The scholar Ibn Zaghu saw him, and he admired his intelligence. He asked him about his guardian, and he said, "My mother." So he went to her and pledged that Her son teaches him and disciplines him, so she accepted and continued until he became famous, Imam Ahmed Zarouk and the great-grandson of Ibn Marzouk took it from him (Judiciary and fatwas), And (In order for the student to explain the doctrine of Ibn al-Hajib), And a system in the science of speech called it: (The sum of the purposes of what is considered beliefs), He died in the year (899 AH) and it was said a year (900H). look: Algeria flags dictionary, P: 159; And see: Answers of Tassouli on the issues of Prince Abdul Qadir in Jihad, Ali bin Abdul Salam bin Ali, Abu Al-Hassan Al-Tasouli Al-Maliki (T: 1258 AH), investigation: Abdul Latif Ahmed

Sheikh Muhammad Salih, Dar Al-Gharb Al-Islami, 1st edition, 1996 AD, p.: 209; And see: Al-Alam by Al-Zarkali, 1/231.

(xx) Added in (b): necessary.

(xxi) Simple evidence: it is for the evidence to be independent by the evidence in itself, meaning: to take the evidence from the evidence alone without there being a link to other evidence. An Objective Study of Ha'iyah, Lumina of Belief, and Wasitia, Abd al-Rahim bin Samail al-Alayani al-Sulami, Book: Audio Lessons Transcribed by the Islamic Network Website, <http://www.islamweb.net> 6/14.

(xxii) Fundamentalists: Fundamentalist: the one who is attributed to the origins; Any entangled, Knowledgeable evidence of jurisprudence total, and ways to use it, any knowledge of weights, And it was said: The fundamentalist is an adjective for the omitted; That is: the fundamentalist person, relative to the knowledge of the assets, he is the one who knows them, and the ways of benefiting from them, and it is the door of weighting; ie: the order of evidence; By presenting the particular over the general, the clear over the total, the apparent over the interpreter, and so on. Al-Attar's footnote on Sharh al-Jalal al-Muhalli 1/48; And the classification of hearings by collecting the mosques of Taj Al-Din Al-Sobki, Abu Abdullah Badr Al-Din Muhammad bin Abdullah bin Bahadur Al-Zarkashi Al-Shafi'i (T: 794 AH), study and investigation: Dr. Syed Abdulaziz _ d. Abdullah Rabie, the two teachers at the Faculty of Islamic and Arabic Studies at Al-Azhar University, Cordoba Library for Scientific Research and Heritage Revival_ Distribution of the Meccan Library, 1st Edition, 1418AH_1998AD, 1/127.

xxiii)) report: it is Causing the addressee to acknowledge and say: Yes, which is a statement of the meaning of the phrase, which is The burden is on the affirmation,

which is the clear statement so that the addressee and everyone who hears it knows easily. Al-Athib Al-Numeir from Al-Shanqeeti's Councils on Interpretation, Muhammad al-Amin bin Muhammad al-Mukhtar bin Abdul Qadir al-Jakni al-Shanqeeti (T.: 1393 AH), Investigation: Khaled bin Othman Al-Sabt, Bakr bin Abdullah Abu Zaid, Dar world benefits for publication and distribution, Makkah Al-Mukarramah, i2, 1426 AH, 4/168; And jurisprudential definitions, Muhammad Amim al-Ihsan al-Mujaddi al-Barakti, Dar al-Kutub al-'Ilmiya, 1st edition, 1424 AH _ 2003 AD, p.: 60; And look: Antecedents of early childhood and strays of ideas = Al-Suyuti's footnote on Al-Baydawi's interpretation, Abd al-Rahman bin Abi Bakr, Jalal al-Din al-Suyuti (d.: 911 AH), Umm Al-Qura University - College of Da'wah and Fundamentals of Religion Saudi Arabia (3 PhD theses), 1424 AH - 2005 AD, 2/445.

(xxiv) Evidence: in language it is the guide, and what is in it is guidance, and in terminology: it is that which knowledge requires knowledge of something else, and the truth of the evidence is the affirmation of the middle to the smallest, and the inclusion of the smallest under the middle, and it was said: it is the guide to the desired, whether it leads to knowledge or to Conjecture, and it was said: The signifier and the evidence are in one sense, as it is what can be correctly reached by looking at a predicate requirement. See: The Book of Definitions, Ali bin Muhammad bin Ali Al-Zein Al-Sharif Al-Jarjani (T: 816 AH), compiled and corrected by a group of scholars = under supervision, Dar Al-Kutub Al-Ilmiya Beirut - Lebanon, 1st Edition, 1403 AH-1983 AD, p. 104; And clarifying the rulings from Bulugh al-Maram, Abu Abd al-Rahman Abdullah bin Abd al-Rahman bin Saleh bin Hamad bin Muhammad bin Hamad bin Ibrahim al-Bassam al-Tamimi (T: 1423 AH), Al-Asadi Library, Makkah Al-Mukarramah, 5th edition, 1423 AH, 2003 AD, 1/28; And look: Explanation of the enlightening planet, Taqi al-Din Abu al-Baqa Muhammad ibn Ahmad ibn Abd al-Aziz ibn Ali al-Futuhi, known as Ibn al-Najjar al-Hanbali (T: 972 AH), investigation, Muhammad Al-Zuhaili and Nazih Hammad, Obeikan Library, I 2, 1418 AH -

1997 AD, 1/50_51.

^{xxv}) Composite directory:heWhat is evidence of the ruling with the enclosure of other evidence,And it was said: It is that the evidence is not independent by reasoning alone, but if it is joined by another attachment with it, the meaning of that becomes clear.See: Description of districts in Islamic law (a legal study of the origins and branches of downloading total rulings on judicial facts and fatwas)HWith judicial applications from the predecessor districts and courts of the Kingdom of Saudi Arabia), Abdullah bin Muhammad bin Saad Al Khanin,I 1, 1423 AH_2003AD, 1/339, An objective study of the vehemence and the luster of belief and moderation, 6/14.

^{xxvi}) See: Al-Tahbeer Explanation of Tahrir in Usul Al-Fiqh, Ala' Al-Din Abu Al-Hassan Ali Bin Suleiman Al-Mardawi Al-Dimashqi Al-Salhi Al-Hanbali (T: 885 AH), investigation: Dr. Abdul Rahman Al-Jibreen, Dr. Awad Al-Qarni, Dr. Ahmad Alsarah,The origin of the investigation: 3 PhD theses - Department of Fundamentals of Jurisprudence at the College of Sharia in Riyadh,Al-Rushd Library_ Saudi Arabia_ Riyadh, 1 edition, 1421 AH _ 2000 AD, 1/204; And Sunni benefits in explaining the millennium. .

^(xxvii) District guide:For them, the evidence is two or more cases, and another case is about them, so it is, according to them, a compound, and it is called matter and form, and it came out with the correct consideration, and it is not possible to reach it to what is required because there is no evidence for it, and if it leads to it by belief or conjecture.For others, it is matter only, so if the evidence is wanted to prove the creator of the occurrence of his artifact - which is the world - then the sum of our saying: (The world is an accident and every event has a maker) is the evidence that the world has a maker according to the rationalists, and the evidence for others is (the scientist) only; Because looking at it leads to what is required, but after it follows and obtains the desired [how] is it evidence? And he preferred the opinion of the region; That looking at the signification of a thing is stronger than

looking at it in terms of its signification by force, and God knows best. The goal of access in explaining the core of assets, Zakariya bin = Muhammad bin Ahmed bin Zakaria Al-Ansari, Zain Al-Din Abu Yahya Al-Siniki (T.: 926 AH), The Great Arab Books House, Egypt, d. I, p.: 21; And See: Al-Tahbeer Explanation of Tahrir in Usul al-Fiqh, 1/204.

^{xxiii}) The method of the creation of the world according to the Ash'ari theologians is based mainly on three premises:

1_ Jewels do not stop symptoms.

2_ And the symptoms are an accident.

3_ And what does not cease from accidents is an accident.

This means that there is a connection between the Ash'aris reaching the existence of God Almighty and their claim of the existence of the world, since God exists because the world is new, and the assets of this world are considered variable, and hence they are neither old nor permanent, since the old does not change, and if everything in the world is considered changing, as it is an accident and a creation of God, so the change of beings is evidence of the existence of the Creator, eternal and unchanging. There is no end, and this is impossible, as passing to infinity does not lead to recognizing the existence of a creator of the universe or a first beginner of the world. See: Qawaid al-Aqid, p. 153; And Nafa'is al-Usool fi Sharh al-Mahsul, Shihab al-Din Ahmad ibn Idris al-Qarafi (d.: 684 AH), investigation: Adel Ahmad Abd al-Mawjud, Ali Muhammad Moawad, Nizar Mustafa al-Baz Library, 1st edition, 1416 AH, 1995 AD, 6/2801; And Explanation of the Great Creed, pg. 284.

^{xxix}) if it was The introductions to the evidence are all definitive. E. has not been produced to Absolutely, then it is called proof, towards our saying (The world is changing, and every change is an event), producing (the world is an event). **And Produces** (The world is an accident and every accident has a maker) This is a ruling indicated by analogy, and everything that is indicated by analogy is a legal ruling, so this is a

legal ruling. See: Al-Tahbeer Sharh Al-Tahrir fi Usul Al-Fiqh, 1/204; Luminosity of Evidence in the Principles of the Beliefs of the People of the Sunnah and the Community, Abd al-Malik bin Abdullah bin Yusuf bin Muhammad al-Juwayni, Abu al-Ma'ali, Rukn al-Din, nicknamed the Imam of the Two Holy Mosques (T: 478 AH), investigation: Fawqia Hussein Mahmoud, World of Books _ Lebanon, 2nd edition, 1407 AH _ 1987 AD, P: 90.

References

1. Al-Ilam, Khair al-Din bin Mahmoud bin Muhammad bin Ali bin Faris, al-Zarkali al-Dimashqi (died: 1396 AH), Dar al-Ilm Li'l Millions, 15th edition, May 2002 AD.
2. Winning joy with brocade embroidery, Ahmed Baba bin Ahmed bin Al-Faqih Al-Hajj Ahmed bin Omar bin Muhammad Al-Takrouri Al-Tanbukti Al-Sudani, Abu Al-Abbas (T: 1036 AH), care and presentation by: Dr..
3. Authors' Dictionary, Omar Reda Kahaleh, Al Muthanna Library - Beirut, Dar Revival of Arab Heritage, Beirut.
4. See: Introducing the successor to the men of the predecessors, Abi Al-Qasim Muhammad Al-Hefnawi Bin Al-Sheikh Bin Abi Al-Qasim Al-Disi Ibn Sidi Ibrahim Al-Ghoul, Yassir Foftana Al-Sharqiah Press in Algeria, d. i.,
5. The sublime thought in the history of Islamic jurisprudence, Muhammad ibn al-Hasan ibn al-Arabi ibn Muhammad al-Hajwi al-Tha'alabi al-Jaafari al-Fassi (T. And the archive of the People of Interpretation Forum, uploaded in: Muharram 1432 AH = December 2010 CE, website link: <http://tafsir.net>.

6. Explanation of the Introductions, Imam Abi Abdullah Muhammad bin Yusuf Al-Senussi Al-Hasani (895 AH), investigation: Nizar Hammadi, presented by: Mr. Saeed Abdul Latif Foda, Al-Maarif Library, 1st edition, 1430 AH - 2009 AD.
7. The ladder of access to the layers of stallions, Mustafa bin Abdullah the Ottoman Constantinople, known as (Kateb Chalabi) and (Hajji Khalifa) (d.: 1067 AH), investigation: Mahmoud Abdel Qader Al-Arnaout, supervision and presentation: Ekmel El-Din Ihsan Oghli, proofreading: Saleh Saadawi Saleh, prepared by Indexes: Salahuddin Uyghur, IRCICA Library, Istanbul - Turkey, d. I, 2010 AD.
8. And the cultural history of Algeria or the Algerian cultural encyclopedia, Abu al-Qasim Saad Allah (died: 1435 AH), Dar al-Basair for publication and distribution - Algeria, special edition - 2007 AD.
9. The appendix of the deaths of notables called (Durrat Al-Hajal in the names of men), Abu Al-Abbas Ahmed bin Muhammad Al-Meknasy, known as Ibn Al-Qadi (T. ,
10. The tail of the pulp of the pulp in editing genealogy, Ahmed bin Ahmed bin Muhammad bin Ahmed bin Ibrahim Al-Ajmi Al-Shafi'i Al-Wafa'i Al-Masry Al-Azhari, Shihab Al-Din (T.: 1086 AH), study and investigation: Dr. Shadi bin Muhammad bin Salem Al-Numan, Al-Numan Center for Islamic Research and Studies, Heritage Achievement and Translation, Yemen, 1st edition, 1432 AH-2011 AD.
11. Kashf al-Zunun on the names of books and arts 2/1626; The Connection of the Successor to the Connected Predecessor, Shams al-Din, Abu Abdullah Muhammad ibn Muhammad ibn Sulayman ibn al-Fasi ibn Taher al-Rawdani al-Susi al-Makki al-Maliki (T.
12. Archive of the Ahl al-Hadith Forum – 2, uploaded on: Muharram 1432 AH = December 2010 CE Website link: <http://www.ahlalhddeeth.com>, ; Aloka Forum Archive.

13. Uploaded on: Muharram 1432 AH = December 2010 AD, website link:<http://majles.alukah.net>, 31574.
14. aThe Encyclopedia of Facilitation in the Translations of the Imams of Interpretation, Reading, Grammar and Language (from the first century to the contemporary with a study of their beliefs and some of their anecdotes) compiled and prepared by: Walid bin Ahmed Al-Hussein Al-Zubairi, Iyad bin Abdul-Latif Al-Qaisi, Mustafa bin Qahtan Al-Habib, Bashir bin Jawad Al-Qaisi, Imad bin Muhammad Al-Baghdadi, Al-Hikma Magazine, Manchester-UK, 1st edition, 1424 AH-2003M.
15. Interpretation and interpreters in West Africa, Muhammad bin Rizq bin Abdel Nasser bin Tarhouni Al-Kaabi Al-Salami Abu Al-Arqam Al-Masry Al-Madani, the origin of the book, a doctoral thesis, Dar Ibn Al-Jawzi for publication and distribution, Saudi Arabia, 1st edition, 1426 AH.
16. Mu'jam al-Buldan, Shihab al-Din Abu Abdullah Yaqut bin Abdullah al-Roumi al-Hamawi (d.: 626 AH), Dar Sader, Beirut, 2nd edition, 1995 AD, 2/44; And Al-Rawd Al-Matar in the news of the countries, Abu Abdullah Muhammad bin Abdullah bin Abdul Moneim Al-Hamiri (d.: 900 AH), investigation: Ihsan Abbas, Nasser Foundation for Culture - Beirut - printed on Dar Al-Sarraj presses, 2nd edition, 1980 AD.
17. Clairvoyance in the Wonders of Al-Amsar, Marrakech writer (T. I, 1986 AD, 1/176; The Concise Encyclopedia of Islamic History, quoted by: Safer Encyclopedia of Islamic History, number of parts: 16 (9 eras, and 7 appendices).
18. Explanation of the Great Creed called the Creed of the People of Monotheism, the text and the explanation are both of the Mujtahid Imam Abi Abdullah Muhammad bin Yusuf bin Omar bin Shuaib Al-Sanusi Al-Talmisani (T: 895 AH), investigation: Al-Sayyid Yusuf Ahmad, Dar Al-Kutub Al-Ilmiyyah _ Beirut, 1st edition, 2006 AD.

19. Encyclopedia of Scouting the Conventions of Arts and Sciences, Muhammad bin Ali Ibn al-Qadi Muhammad Hamid bin Muhammad Sabir al-Farooqi al-Hanafi al-Thanawi (d. after: 1158 AH), investigation: Dr. Rafik Al-Ajam, Library of Lebanon Publishers - Beirut, 1st edition, 1996 AD, 1/730.
20. The Constitution of the Scholars = The Collector of Science in the Conventions of the Arts, Judge Abd al-Nabi bin Abd al-Rasul al-Ahmadi Nakri (T: 12), Dar al-Kutub al-Ilmiyya_ Lebanon_ Beirut, 1421 AH _ 2000 AD.
21. The Intermediate Lexicon, the Arabic Language Academy in Cairo (Ibrahim Mustafa/Ahmed Al-Zayyat/Hamid Abdel-Qader/Mohammed Al-Najjar), Dar Al-Da`wa, d. i.
22. Rules of Beliefs, Abu Hamid Muhammad bin Muhammad al-Ghazali al-Tusi (d.: 505 AH), investigation: Musa Muhammad Ali, The World of Books - Lebanon, 2nd edition, 1405 AH - 1985 AD, p.: 172.
23. Al-Tasawli's Answers to the Questions of Emir Abd al-Qadir in Jihad, Ali bin Abd al-Salam bin Ali, Abu al-Hasan al-Tasuli al-Maliki (T.M.
24. The classification of hearings by collecting mosques by Taj al-Din al-Sobki, Abu Abdullah Badr al-Din Muhammad bin Abdullah bin Bahadur al-Zarkashi al-Shafi'i (T: 794 AH), study and investigation: Dr. Syed Abdulaziz _ d. Abdullah Rabie, the two teachers at the Faculty of Islamic and Arabic Studies at Al-Azhar University, Cordoba Library for Scientific Research and Heritage Revival_ Distribution of the Meccan Library, 1st edition, 1418 AH_1998AD.
25. Al-Numeir from the councils of Al-Shanqeeti in the interpretation, Muhammad al-Amin bin Muhammad al-Mukhtar bin Abdul Qadir al-Jakni al-Shanqeeti (T.: 1393 AH), Investigation: Khaled bin Othman Al-Sabt, Bakr bin Abdullah Abu

Zaid, Dar world benefits for publication and distribution, Makkah Al-Mukarramah, i2, 1426 AH.

26. And jurisprudential definitions, Muhammad Amim al-Ihsan al-Mujaddi al-Barakti, Dar al-Kutub al-'Ilmiyyah, 1st edition, 1424 AH..
27. Antecedents of early childhood and strays of ideas= Al-Suyuti's footnote on Al-Baydawi's interpretation, Abd al-Rahman bin Abi Bakr, Jalal al-Din al-Suyuti (d.: 911 AH), Umm Al-Qura University - College of Da`wah and Fundamentals of Religion Saudi Arabia (3 PhD theses), 1424 AH - 2005 AD.
28. Book of definitions, Ali bin Muhammad bin Ali Al-Zein Al-Sharif Al-Jarjani (d.: 816 AH), compiled and corrected by a group of scholars = = under supervision, Dar Al-Kutub Al-Ilmiyyah, Beirut - Lebanon, 1st edition, 1403 AH-1983 AD, p.: 104; And clarifying the rulings from Bulugh al-Maram, Abu Abd al-Rahman Abdullah bin Abd al-Rahman bin Saleh bin Hamad bin Muhammad bin Hamad bin Ibrahim al-Bassam al-Tamimi (T: 1423 AH), Al-Asadi Library, Makkah Al-Mukarramah, 5th Edition, 1423 AH, 2003 AD.
29. And look: Explanation of the enlightening planet, Taqi al-Din Abu al-Baqa Muhammad ibn Ahmad ibn Abd al-Aziz ibn Ali al-Futuhi, known as Ibn al-Najjar al-Hanbali (T: 972 AH), investigation, Muhammad Al-Zuhaili and Nazih Hammad, Obeikan Library, 2nd edition, 1418 AH - 1997 AD.
30. Description of the districts in Islamic law (a legal study of the origins and branches of downloading total rulings on judicial facts and fatwas with judicial applications from the districts of the predecessors and the courts of the Kingdom of Saudi Arabia), Abdullah bin Muhammad bin Saad Al Khanin, 1st edition, 1423 AH_2003AD, 1/339, an objective study of the perseverance and the luster of belief moderation,
31. Dr. Al-Sunniyyah fi Sharh Al-Alfiyyah, Al-Baramawy Shams Al-Din Muhammad bin Muhammad bin Abdul-Daaem (T: 831 AH), investigation: Abdullah Ramadan

Musa, Islamic Awareness Library for investigation, publication and scientific research, Giza_ Arab Republic of Egypt, 1st edition, 1436 AH _ 2015 AD.

32. The goal of access in explaining the core of assets, Zakaria bin = Muhammad bin Ahmed bin Zakaria Al-Ansari, Zain Al-Din Abu Yahya Al-Seniki (T.: 926 AH), the Great Arab Books House, Egypt, d. i,.
33. Al-Tahbeer Explanation of Tahrir fi Usul al-Fiqh, 1/204; Luminosity of Evidence in the Principles of the Beliefs of the People of the Sunnah and the Community, Abd al-Malik bin Abdullah bin Yusuf bin Muhammad al-Juwayni, Abu al-Ma'ali, Rukn al-Din, nicknamed the Imam of the Two Holy Mosques (T: 478 AH), investigation: Fawqia Hussein Mahmoud, World of Books _ Lebanon, 2nd edition, 1407 AH _ 1987 AD.