

**FOOTNOTE TO THE SCHOLAR AHMED BIN ZAYNI DAHLAN BIN ZAID, THE SCHOLAR
AHMED BIN RASLAN IN THE CHAPTER ON ABLUTION**

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Abstract

Praise be to God, Lord of the worlds, and prayers and peace be upon the Seal of the Prophets and
.Messengers, our Master Muhammad, and upon his family and companions

Imam Ahmad bin Zayni Dahlan (may God have mercy on him) is the author of numerous books, the most
famous of which is his commentary, which became famous for the commentary of Ahmad ibn Zayni Dahlan
on the butter of the scholar Ahmad ibn Raslan, the manuscript that is in our hands, and he is one of the
greatest Shafi'i masters of his time. Jurisprudential issues in the chapter on ablution according to the Shafi'i
school of thought, as it is an encyclopedia of Shafi'i jurisprudence, in addition to mentioning evidence from
the Book, Sunnah, consensus, and analogy. Previous studies in it have made it clear that the footnote of the
scholar Ahmed bin Zayni Dahlan is the only one in the Islamic world, and I dealt with it with some students
by studying, investigating and commenting on many jurisprudential issues that were mentioned in the
.footnote. His saying (and some of them are conditions for the intention), so after a long journey with Mr
Ahmed bin Zayni Dahlan and his entourage on the butter of the scholar Ahmed bin Raslan, I came out that
he walked in his entourage on a good scientific method in reasoning and martyrdom, for he included in his
entourage funny comments, nice explanations, and honorable hadiths, which increased his entourage clarity
and clarification and showing his status The scholarly scholar of the author, and the scholar Ahmed bin
Zayni Dahlan is considered one of the scholars of the third century AH, and he died at the beginning of the
fourth century AH. And that this footnote is a scientific encyclopedia of Shafi'i jurisprudence, in which the
knowledge of Mr. Ahmed bin Zayni Dahlan (may God have mercy on him) appeared, as he mastered the
presentation of the material, the abundance of quotations, and the listing of sayings and evidence and
.discussing them

.The first requirement: his name, lineage, surname and nickname

First: His name and lineage: He is: Allama Sayyid Ahmed bin Zayni Dahlan bin Othman bin Nimatullah
bin Abdul Rahman bin Muhammad bin Abdullah bin Uthman bin Ataya bin Faris bin Mustafa bin
Muhammad bin Ahmad bin Zayni bin Qadir bin Abdul Wahhab bin Muhammad bin Abdul Razaq Bin Ali
Bin Ahmed Bin Ahmed Bin Muhammad Bin Zakariya Bin Yahya Bin Muhammad Bin Abdul Qadir Al-
.⁽ⁱ⁾ Kilani Al-Hasani Al- Makki Al-Shafi'i

:Second: His title, lineage, and nickname

- .⁽ⁱⁱ⁾ Allama Sayyid Ahmed bin Zaini Dahlan with " Ibn Zayni Dahlan, the Meccan **:Nicknamed**
- His percentage** : The scholar Sayyid Ahmad ibn Zayni Dahlan is attributed to Mecca; So it was said
- .⁽ⁱⁱⁱ⁾ about him Mecca
- .^(iv) ”The scholar Sayyid Ahmad ibn Zayni Dahlan was nicknamed “Abi al-Abbas **:His nickname**

.The second requirement: his birth and upbringing

In Makkah Al- Imam Allama Sayyid Ahmad bin Zaini Dahlan (may God have mercy on him) child Mukarramah in the year (1232 AH), and he grew up and took knowledge from its scholars, so he was the

.^(v) jurist, the historian, the participant in various types of sciences, the Shafi’i Mufti in Makkah The scholar, Sayyid Ahmad ibn Zayni Dahlan (may God have mercy on him) grew up religiously. He memorized the Noble Qur’an with seven recitations at the beginning of his life. He surpassed his peers in his determination and enthusiasm. He memorized the texts in all the arts. He was highly motivated in learning and disseminating Islamic sciences, and he was interested in people outside the Two Holy Mosques. He teaches them the Qur’an and matters of religion and the world, and he himself goes to them and spends a lot of money; For this reason, he grew up pious and chaste, away from the temptations of the world and its pleasures, so he did not look at the world and its positions, despite the closeness of the princes to him. And he embraced it with care, and his stature still rose, and his destiny transcends, until the Hereafter

.^(vi) chose him for luxurious ranks to spend on the students used The scholar, Sayyid Ahmad ibn Zayni Dahlan (may God have mercy on him) of knowledge he had, and bear large debts. For their sake, and he, may God have mercy on him, had a good relationship with the members of his community, so he repented at his hand a lot of creation, and many people memorized the Qur’an at his hand until their number reached (800) people, and those who did not

.^(vii) complete memorizing it created a lot .The scholar, Sayyid Ahmad ibn Zayni Dahlan (may God have mercy on him) was forbearing and merciful :He did not get angry with himself, rather he used to pray for his enemies for guidance, and he used to say a^{me} I do not pray against my enemies, but rather pray for them for guidance. Because their enmity brings

^{viii.} lot of good, and protects me from many harms

.The fourth requirement: his death

Died Imam Ahmad bin Zaini Dahlan (may God have mercy on him) on the night of Sunday corresponding to the fourth of the month of Safar. And he died in Al-Madinah Al-Munawwarah in

.^(x)^(ix) Muharram in the year (1304 AH), and was buried in the Sacred City, in the cemetery of Al-Mualla And two days before his death, he ordered that the two scents be brought to him, and he used to say the Tomorrow we will^{*xi} : night before his death, I only say what Bilal (may God be pleased with him) said

.^(xii)” meet the beloved Muhammad and his party

ablution door

and the most eloquent is the plural of waw , ^(xiii) It is the noun of a source, and the infinitive is the ablution and it is ^(xv) if I mean the verb that is the use of water in the following parts with the intention ^(xiv) 'wudu classified for it, and opening it if I want the water with which one performs ablution is from ablution, which ^(xvii) ^(xvi) is [al- Nadharah]

open with the ^(xix) And in the Sharia, the use of water in specific organs . ^(xviii) To remove the darkness of sins and it is one of the ancient , ^(xxi) and obligatory with the prayer on the Night of the Night Journey ^(xx) intention ^(xxii) laws

either the specific ^(xxv) which is one of our characteristics . ^(xxiv) ^(xxiii) As indicated by the authentic hadiths and its necessitation is the event with the will towards , ^(xxvii) and precipitation ^(xxvi) manner or the suddenness) and childbirth ^(xxx) and this takes place in the obligation of washing from menstruation , ^(xxx .xxix ıxxviii) , prayer ^(xxxiii) and its solutions are specific to the four organs , ^(xxxii)

.For the lack of purity that allows touch ; ^(xxxv) with anything else ^(xxxiv) It is forbidden to touch the Qur'an and its meaning is incomprehensible, as it is not useful for cleaning . Because when , ^{ıxxvii} it involves wiping ^{ıxxvi} because , the ^(ıxxviii) the Legislator ruled that the purity of the body ceases when something comes out of the two urethra mind realizes that this ruling is only for the sake of this ablution, as it is not pure worship that the mind does not stop at, and because it is a cleaning of the organs outwardly from dirt, and inwardly from sins, but it is One of ^(ıxxix) part of the head ; Because it is mostly concealed and not initiated . sufficient to wipe the body the deeds is what others do, so he lightened his matter , and satisfied himself with the minimum purity, but he ^(xl) needed to purify him because he is an honorable member

And he differed in devotional matters, whether they were legislated ; For a wisdom with God that was hidden ^(xli) from us, or simply for the purpose of obedience, so that the reward ensues, and the majority over the first

(Outside reason) Al-Nazim gave mention of its reasons because the cause is given precedence over the cause of course, so it is appropriate to present it in a situation, so his saying (necessary) is by breaking the jim, i.e. : four its cause, and it is singular in meaning, and he understands the rest of its causes, which are

One of them: What comes out from a path, whether front or back, a wind [108/z] that comes out even before ^(xliii) or an eye that is rare or usual, impure or pure, even if a worm takes its head out and then returns , ^(xlii) and the stool is the ,: in the texts, as the Almighty says ^(xliv) As for excrement, urination, wind and madhiy and it was called the outside for the relationship of the , ^(xlv) place of reassurance in which the need is fulfilled neighbor, then it became a legitimate reality on the outside, urinating or excrement, and in custom it is the s prayers and peace be ^{ıxlvii} and as the hadith of the Two Sahihs that he - may God , ^(xlvı) thick excrement only and in them is the hadeeth , ^(xlix) ^{ıxlviii}) upon him - said (In madhiy, he washes his penis and performs ablution he said: (He does not leave until he hears a , ^(l) of a man who imagines that he finds something during prayer and what is meant is knowledge of its emission, neither hearing it nor smelling , ^(li) (sound or smells a smell it, so it is not What is meant is to confine the invalidator to the sound and the wind, but rather to deny the ^(liii) about the passing of wind ^(lii) obligation of ablution by doubting

on them , the words of the Nazim included the necessity ^(liv) by analogy ^(liv) As for the exceptions mentioned before all of it, not from one of them ^(lvı)) of ablution by the exit of the outside from the anus of the formed ^(lvii) only

,And the outside came out of it, then there is a long detail and difference in it ^(lviii) If a person opens a hole whether it was before or after, and ^(lix) and the point in that is that if the original exit was accidentally blocked it became such that nothing came out of it, and if it did not fuse and opened in its place an exit under his and ^(lx) stomach, which in the language is settled food from the place recessed under the chest To the navel what is meant here is the navel and what is adjacent to it in front or behind, so the outside comes out of that because it is invalidated whether it is usual or rare because this opening takes the place of the ^(lxi) opening ^(lxii) original

permissibility of having intercourse with the ^{lxiv} ^{thelxiii} ,At that time ^{thelxiii} , this extrovert gives three rulings: the annulment by leaving it is confounded and it ^(lxvi) ^{lxv} wife in it, and the non-revocation of his sleep, without ^{thelxiii} of the rulings . At that time is said: We have a husband who had intercourse with a permissible intercourse, and he did not have to perform ^{lxvii} ghusl

And if it opened in the navel or above it, and the original one was open or closed, accidental or below it, and the original one was opened, then the one who came out of this opening does not nullify, because the principle ^(lxviii) is not to veto until it is proven [109 / and] Shari'a, and it was not proven except in what has passed

. See : Nafha Al - Rahman , p . _ 2nd edition, 390/1, 1982 (i)

. The two sources are the same (ii)

Lexicon of Authors, Omar Reda Kahaleh , Al-Muthanna Library - Beirut, Dar , See: Index of Indexes , 1/390 (iii)
.Revival of Arab Heritage, Beirut , 1/229

See: Ithaf A'lam al-Nas bi Jamal Akhbar Hadira Meknes , Ibn Zaidan Abd al-Rahman Ibn Muhammad al-Sijlmasi (iv)
(T : 1365) , investigation: Ali Omar, Department of History and Islamic Civilization Al-Minya and Imam University in Riyadh, and one of the researchers at the Heritage Investigation Center , Religious Culture Library, Cairo - Arab
.Index of Indexes , 1/190 , Republic of Egypt , 1st Edition , 1429 AH - 2008 AD , 4/358

.looks: Flags, 1/129, Lexicon of Authors , 1/229 (v)

.Hilyat al-Bishr in the History of the Thirteenth Century , p ,Nafha al-Rahman, p. 27 :looks (vi)

. Nafha Ar-Rahman, p. 28 :looks (vii)

. pp. 31-32 , The same source (viii)

Al-Mualla: A cemetery located in Makkah Al-Mukarramah, seen: Ibn Battuta's Journey called "The Watcher's (ix)
Masterpiece in the Strange Things of Destinations and the Wonders of Travel" , Muhammad bin Abdullah bin
.Muhammad bin Ibrahim Al-Lawati Al-Tanji, Abu Abdullah, Ibn Battuta (T .: 779 AH) , Dar Al-Sharq Al-Arabi 1/128
.Al-Alam, 1/129, Gift of the Knowers , 1/191 , Nafha Al-Rahman, p.: 50 :See (x)

Bilal bin Rabah Al-Habashi, Abu Abdullah: The Muezzin of the Messenger of God, may God's prayers and peace (xi)
be upon him, and the treasurer of his treasury, from the two births of Surat, and one of the forerunners to Islam (d.: 20
AH), see: The Dictionary of the Companions , Abu Al-Qasim Abdullah bin Muhammad bin Abdul Aziz bin Al-
Marzuban Bin Sabur Bin Shahenshah Al-Baghawi (T .: 317 AH) , investigation: Muhammad Al-Amin Bin Muhammad
Al-Jakni , Dar Al-Bayan Library - Kuwait , 1st Edition, 1421 AH - 2000 AD , 1/259, Biographies of the Nobles , Shams
Al-Din Abu Abdullah Muhammad Bin Ahmed Bin Othman bin Qaymaz Al-Dhahabi (d .: 748 AH) , investigation : a
group of investigators under the supervision of Sheikh Shuaib Al-Arnaout , Al-Risala Foundation , 3rd edition, 1405
.AH / 1985 AD , 1/347

bin Sultan Muhammad , Abu al - Hasan Ali , Marqat al-Mafatihi, Explanation of the Mishkat al-Masabih :looks (xii)
.Nour al- Din al-Mulla al -Harawi al-Qari (T

xiii) ablution , And lightness : a source ablution, and he Hassan Clean , looks: tongue Arabs , Muhammad (son honored son on me, Abu Favor, beauty Debt son Perspective Ansari Al-Ruwaifi Al-Afriqi (T .: 711 AH
.Dar Issued - Beirut , 3rd edition, 1414 AH , 1/195, article of ablution , (

- xiv) He said: On the most revealing; Because ablution by annexation The source and the sources are (included in the disclosure. And he told on my dad Amrou son Alaa : Acceptance by conquest source did [not Listen jealousy, And he mentioned Alkhfksh in Saying it Almighty [Al-Baqarah: 24 , He said : fuel firewood openly, and fuel Inclusion : condemnation and he verb , He said : Likewise that ablution and he water, and ablution and he verb , then He said : They claimed They are Two languages meaning One, It says : fuel fuel, Permissible that Means with them firewood And it is permissible that Means with them ,verb , And he said Other : acceptance And the fondness open, two Two sources two homosexuals gesticulate Other than them from Sources So a building on Addition , see: Al-Sihah Crown the language : And correct Arabic , Abu Victory Ismael son Hamad essential Al-Farabi (died : 393 AH) , investigation .Ahmed slave The Forgiving Attar , Dar Science For Millions - Beirut , 1st Edition, 1407 A.H. - 1987 A.D ablution subject, Mukhtar Al-Sihah , Zain Debt Abu slave God Mohammed son my dad Bakr son ,81/1 , slave capable Hanafi Al-Razi (d .: 666 AH) , investigation: Yusuf Sheikh Muhammad , the library Modernity .the house typical, Beirut - Sidon , 5th edition, 1420 AH / 1999 AD , p.: 340, ablution article -
- xv) Intention is legal: and legal meaning thing paired In doing so , he looks: singer The Need to Know (the Meanings of the Words of the Curriculum, Shams al-Din, Muhammad bin Ahmad al-Khatib al-Shirbiny . al-Shafi'i (T.: 977 AH), science books house, 1 edition, 1415 AH - 1994 AD , 1/167
- xvi) .in in (a) hygiene (
- xvii) .looks: tongue Al-Arab , 1/195, article of ablution (
- xviii) See: Al-Najm al-Wahaj fi Sharh al-Minhaj, Kamal al-Din, Muhammad bin Musa bin Isa bin Ali al- (Damiry Abu al-Baqa al-Shafi'i (T.: 808 AH), Dar al-Minhaj , Jeddah, investigation: Scientific Committee, 1 .edition, 1425 AH - 2004 AD, 1/311
- xix) What is meant by specific organs: the face, head, hands and feet, and more correctly that ablution (Competent with them; because obligatory washing and scanning two specialists with it and that all member Rises talk to him by washing it in washed And by wiping it in Al-Masoooh , looks at: Persuasion in solving the words of Abi Shuja, Shams Al-Din, Muhammad bin Ahmad Al-Khatib Al-Sherbiny Al-Shafi'i (T .: 977 .AH) , investigation: Office of Research and Studies - Dar Al-Fikr, Dar Al-Fikr - Beirut, 1/104
- xx) .See: Al-Najm Al-Wahaj, 1/311 (
- xxi) Which night the Messenger of God (may God's prayers and peace be upon him) was taken to (,heaven, and it was Israa in say Mohammed son shooting star Syphilis before immigration with three years And it was said : a year one , looks: enjoyment The hearing With what for the prophet from Adverbs and funds and granddaughters And enjoyment , Ahmed son on son slave capable, Abu Abbas Husseini :Obeidi, pious Debt Al-Maqrizi (d .: 845 AH) , investigation: Mohammed slave The benign nemesis , Dar .house books Scientific - Beirut , 1st edition, 1420 AH - 1999 AD , 1/47

xxii) What is meant is every law that was brought by one of the prophets before our Prophet Muhammad ((may God bless him and grant him peace), see: Tahrir transferred And polite science Origins , Ala Debt Abu Hassan on son Suleiman Al-Mardawi damask Salihi Al-Hanbali (d .: 885 AH) , appraisal : Abd God son slave dear son Aqil , investigation : Abd God Hashem, d . Hisham Arab , Ministry Endowments and . affairs islamic, Qatar , 1st edition , 1434 AH - 2013 AD , p.: 323

xxiii) talk the correct is : The predicate hadith that communicate His attribution transfer justice officer on (justice officer to End , see: clarification thoughts for meanings revision Al-Anjara , Muhammad son Ismael son Salah son Mohammed Hassani, Kohlani then Al-Sanaani, Abu Ibrahim, Almighty Debt, known as his predecessors Balamir (d .: 1182 AH) , investigation: Abu slave merciful Salah son Mohammed son Awida .Dar books Scientific , Beirut - Lebanon , 1st edition, 1417 AH / 1997 AD , 1/17 ,

xxiv) as a hadeeth (this ablution And ablution Khalil God Ibrahim pray God on him peace, And ablution (,prophets from Before me), The Great Lexicon, Suleiman son Ahmed son Ayoub son flying Lakhmi shami Abu denominator Al-Tabarani (died : 360 AH) , investigation : team from researchers Supervised by And carefully Dr. Saad _ son slave God The benign And Dr. Khaled _ son slave merciful Al-Jeraisy , Musnad Abdullah bin Omar bin Al-Khattab, No. (13968), 13/234, and Al-Haythami said: “ This is how narrated it late on slave the merciful son Zaid, on his father, on Sid son Korra, on his father, on grandfather _ And narrated it jealousy on Sid son Korra, on son Amrou, on Sid son Korra, on Slaves son Amir, on my dad son heel , and slave the merciful son Zaid abandoned, And his father Different In it ”, seen: complex Appendages and wellspring Benefits , abu Hassan Light Debt on son my dad Bakr son Suleiman Al-Haythami .(d .: 807 AH) , investigation: Hussam Debt holy , library holy, Cairo , 1414 AH, 1994 AD , 1/239

xxv) Which of the characteristics of this nation in ablution is one of the two matters of ghurra and tajjil (or how, see: Futuhat The Giver of All Clearly to explain Curriculum the students known footnote Camel methodology _ the students cut it short Zakaria Ansari from Curriculum The two students for nuclear then explain it in to explain Curriculum Students , Solomon son age son victorious Al-Ajili Azhari known Camel (died : 1204 AH)

.Dar: house Thought , 1/100 ,

xxvi) A bang in Ablution : washing Presenter Head with the face, and wash page neck . And bangs in (Front : white above dirham . And bangs in The felony : Abdul or his mom Price it half ten blood money .arrest on missions Definitions , p.: 251 ,

xxvii) for registration in ablution : wash some upper arm and wash some the leg with wash Hand And (the man is looking : the lamp enlightening in strange the explanation Kabir , Ahmed son Mohammed son .on Fayoumi then Hamwi Abu Al-Abbas (d .: about 770 AH) , the library Scientific - Beirut , 1/122

xxviii) ,The narrow obligation: that which cannot be delayed , as if there is enough time left to pray (,looking: better demands in to explain tamed The student , Zakaria bin Muhammad bin Zakaria Al-Ansari .Zain Al-Din Abu Yahya Al-Siniki (T.: 926 AH), Dar Al-Kitab Al-Islami , 1/22

xxix) See: Ghayat al-Bayan Explanation of Zabad Ibn Raslan, Shams al-Din Muhammad ibn Abi al-Abbas (.Ahmad ibn Hamza Shihab al-Din al-Ramli (T.: 1004 AH), Dar al-Ma'rifah - Beirut, 1/41

xxx) Expanded obligation: that which is sufficient to delay , such as delaying the prayer after prayer Its (first time to time It can on condition that resolve on did it , looking: to open Appointed explain Korra Eye with missions religion , beautiful Debt Ahmed son slave dear son beautiful Debt son on son Ahmed .crossing malibari Al-Hindi (d .: 987 AH) , Dar: house son Hazm , 1st edition, pg.: 88

Menstruation: in linguistics: gonorrhoea, and in Sharia: it is the blood that is expelled from the (xxxii) womb of a healthy adult woman about disease and childbirth. As the postpartum period is under the rule of illness, so that its disposal is considered from one -third, and as young as blood seen by a girl of nine years , it is not considered in the Sharia . Scholars under the supervision of the publisher , Dar Al-Kutub Al-Ilmiya, Beirut - Lebanon , 1st edition, 1403 AH -1983 CE , p.: 94, Lexicon of the Language of .Jurisprudence, p.: 189

Nifas : By breaking the noun in the origin of the language: the source of the woman's breath (xxxiii) by joining the noun and opening it, with the breaking of the fa' in both of them": If she gives birth, and" the birth is called nifaas from breathing, which is cracking and splitting, and it is said that it is called nifaas because of the blood that flows for it, and nifaas is blood that follows childbirth , See: The one ,familiar with the words of the masked , Muhammad bin Abi Al-Fath bin Abi Al-Fadl Al-Baali, Abu Abdullah Shams Al-Din (T .: 709 AH) , investigation: Mahmoud Al-Arnaout and Yassin Mahmoud Al-Khatib , Al- ,Sawadi Library for Distribution , 1st edition, 1423 AH - 2003 AD , p.: 58 Jurisprudential definitions Muhammad general favor Renovator Al-Barakti , Dar books Scientific (re Row for edition Old in Pakistan .AH - 1986 AD) , 1st Edition, 1424 AH - 2003 AD , p.: 230 1407

xxxiii) . Previously stated on p. 52 (

xxxiv) .See: Persuasion in solving the words of Abi Shuja', 1/104 (

xxxv) en _ obligatory washing and scanning two specialists ablution members , and that all member Rises (talk to him by washing it in washed And by wiping it in anointed, And it is forbidden Miss The Quran so ,member after wash it before OK purity Because he no he is called Purified only after completing ablution .see: Mughni Al-Muhtaj , 1/139

xxxvi) .The same source, 1/154 (

xxxvii) .seen: a masterpiece needy 1/185 (

xxxviii) the two ways : one of them, way, and he The Road, Mentioned and feminine, And what is meant Here : exit urine And excrement , look: a turn pure in to explain words Kharqi , Jamal Debt Abu beauties

- Yusef son Hassan son slave The guider Hanbali damask Salihi known b son _ Al-Mubarrad ” (T : 909 AH investigation : Radwan selected son Western , Dar the society to publish distribution, Jeddah - Kingdom , (.Arabic Saudi Arabia , 1st edition, 1411 AH - 1991 AD , 2/89
- xxxix) Con the movement without mediate an act last as a movement hand , out Direct confluence (.epidermis Intentionally , seen: arrest on missions Definitions , p.: 295
- xl) .looks: The beloved's masterpiece, 1/128 (
- xli) Most of the Shafi'i jurists are of the opinion that the devotional command came; for wisdom when (.God I hid on us ; So no one else can compare it to him, look: The beloved's masterpiece, 1/128
- xlii) Because kisses may emit wind, even if it is rare, but it is one of the nullifiers of ablution, see: very (.Al-Bayan , p.: 41
- xliii) .See: Al-Majmoo' Sharh Al-Muhadhdhab, 2/76 , Ghayah Al-Bayan , p.: 41 (
- xliv) madhiy water delicate Out when petting and hits to albedo And in it three languages The first sleep (humiliation And the second break it with weighting And the third breakage with mitigation And he expresses in Third parsing Imperfect , seen: ornament jurists , Ahmed son Knight son Zakaria Qazwini al-Razi, Abu Al Hussein (died : 395 AH) , verified by : Dr. slave God son slave Enhanced turkish , company United-For distribution - Beirut , 1st edition (1403 AH - 1983 AD) , p.: 56, Al-Misbah enlightening in strange .the explanation Al-Kabeer , 2/567
- xlv) .See: Al-Majmoo' Sharh Al-Muhadhdhab, 2/76 (
- xlvi) Seen: Masharq lights on correct Archeology , p yad son Musa son Ayadh son Amron Al-Yahsabi (Adventist Abu Al-Fadl (died : 544 AH) , Dar the library antique And a house Al-Turath , 2/140, Al- ,Mutala' on words masked , Mohammed son my dad conquest son my dad Favor rainfed, Abu slave God , sun Al-Din (died : 709 AH) , investigation: M. Hammoud Arnauts And Yassin Mahmoud Al-Khatib . library Al-Sawadi For distribution , 1st edition, 1423 AH - 2003 AD , p.: 38
- xlvii) . Surat Al-Nisa: From verse: 43 (
- xlviii) ,Sahih Al-Bukhari, The Book of Ghusl, Chapter wash Madhi and ablution From him , No. (269) (Sahih Muslim , Book of Menstruation, Chapter on Madhiy, No. (303), 1/247, and the wording is ,62/1 . by Muslim
- xliv) .See: Al-Najm Al-Wahaj fi Sharh Al-Minhaj , 1/265 (
- l) :is: Abdul God son Zaid, uncle of Abbad son Tamim , (may God be pleased with them both), see (Explanation correct Bukhari son Batal , Ibn void Abu Hassan on son behind son slave Al-Malik (d .: 449 ,AH) , investigation : Abu Tamim Yasser son Ibrahim , Dar Publication : Library Al Rushd - Saudi Arabia .Riyadh , 2nd edition , 1423 AH - 2003 AD , 1/223
- li)) .is true Bukhari book ablution , door from no He performs ablution from doubt until ascertain, No (_ . 39/1 , (137

Doubt: hesitation between the two extremes so that one of them does not outweigh the other for (lii) .the doubter, and it was said: what the two sides are equal , see: definitions, p

liii) .He meant by them the sound or the wind that he mentioned in the line before it (

liv) .See: Al-Najm Al-Wahaj fi Sharh Al-Minhaj , 1/265 (

Measurement : in the language phrase on Appreciation, It is said : I measured the sole with the (lv)

:sole, if his ability and leveled it, and he phrase on to reply thing to his counterpart, and in Convention

,phrase on the meaning elicitor from Text; for his transgression verdict from provided on him to jealousy

,and he Plural between the origin and branch in Al-Hakam, see: Lisan Al-Arab , Ibn Manzoor , 6/186

Article Qaws, Definitions, p . 181, Sharh Al -Kawkab Al-Munir , Taqi al-Din Abu al-Baqa Muhammad bin

:Ahmad bin Abdul Aziz bin Ali al-Futuhi, known as Ibn al-Najjar al-Hanbali (d .: 972 AH) , Investigation

.Muhammad Al-Zuhaili and Nazih Hammad , Obeikan Bookshop , 2nd edition, 1418 AH - 199 7 AD, 4/6

The hermaphrodite The problem: Whoever has a man's machine and a woman's machine and does (lvi)

not show a sign of which he knows that he is male or female , consider: University of Science in the

Conventions of Arts, 2/65

lvii) .See: Persuasion in solving the words of Abi Shuja', 1/60 (

lviii) .As in the case of the disease as it is today (

lix) See: Hashiyat al-Bujairami on explaining the curriculum " Manhaj al-Talaba abbreviated by Zakariya al-

" Ansari from Minhaj al-Talibeen by al-Nawawi and then explained in Explanation of the Manhaj al-Talib

Sulayman bin Muhammad bin Omar al-Bujairami al-Masry al-Shafi'i (T.: 1221 AH), Al-Halabi Press, 1369

. AH - 1950 AD, 1/91

lx) . looks: the Flashlight enlightening in strange the explanation Al-Kabeer , 2/575 (

lxi) The place where food ends and becomes impure even after modern path operations at the end of (

the small intestine and the beginning of the large intestine, after consulting the specialist doctor Walid

.Qahtan Al-Douri, on Saturday: 11/5/2022

lxii) if Create a human being filled director , And why It opens up for him hole P extrovert authenticity (

Calvm no get up Denominator the original P no veto outside of it, but if an exit is opened for him under

his stomach, then he J vetoed outside of it; for his resurrection Denominator Original, seen: footnote Al-

.Bujairami , 1/42, Masterpiece Al-Habib , 1/206, Persuasion in solving the words of Abu Shuja', 1/61

Istinja' : It is the removal of impurities , which is the excuse , and most of what is used to (lxiii)

remove it with water , and it may be used to remove it with stones , see: Mashariq al-Anwar on Sihah

. al-Athar , 2/5

Penetration: insertion, i.e. inserting something into something. See: Mashariq al-Anwar on Sihah al- (lxiv)

. Athar , 2/5

lxv) .See: Futuhat al-Wahhab, 1/65 (

lxvi) Riddle : Who talk what suspected meaning , And I puzzled in talk a mystery I come with it Suspect (. looks: arrest on missions Definitions , p: 290 ,

lxvii) .See: Futuhat al-Wahhab, 1/65 (

lxviii) .See: Haashiyat al-Bujayrami, 1/91 (