

PalArch's Journal of Archaeology
of Egypt / Egyptology

**EXPANDING IN THE READINGS AND THEIR EFFECT IN THE
CONCLUSION
(THE VERSES OF PURITY FROM THE BOOK OF RULINGS OF THE
QUR'AN BY JISAS AS A MODEL)**

Prepared

Instructor Dr. Mahmoud Farhan Ahmed Adwan Al-Janabi

Instructor at College of Islamic Sciences

Anbar University - Department of Jurisprudence (Fiqh) and Fundamentals

Instructor Dr. Mahmoud Farhan Ahmed Adwan Al-Janabi, Expanding in the readings and their effect in the conclusion (The verses of purity from the Book of Rulings of the Qur'an by Jisas as a model) -PalArch's Journal Of Archaeology Of Egypt/Egyptology 17(6), ISSN 1567-214x

Abstract

The study aims to explain the effect of the different Qur'anic recitations in deducing the Shari'a ruling. The study aims to clarify the definition of the readings in language and convention, with an explanation of its pillars and divisions, and it shows that the ten imams's reading is agreed to be inferred in deriving rulings and mentioned the difference of fundamentalists in invoking the irregular reading.

Then I talked about the effect of these readings according to the view of jurists, after a brief presentation of the reading of the ten imams in the chosen verses, and this was limited to two issues in which the difference in the readings caused the difference in the legal ruling, including the wiping of the two legs in ablution and the ruling on intercourse of the menstruating woman after the blood ceased and before ablution. I hope Allah the success in word and in act.

Introduction

In the name of Allah.

Praise be to Allah, Lord of the worlds, and the best prayer and complete greetings are upon our Master Muhammad and his family and companions as a whole.

The topic of Qur'anic readings is one of the most accurate and highly influential topics, as it tends to the recipient with great benefits and impressive conclusions, and this is only from scholars who have witnessed the scientific arena with merit, knowledge and emergence, especially if it reaches the table of scholars and the ruling of Qur'anic reading in building a jurisprudential judgment is in accordance with the terms and conditions known to the people of the readings in terms of chain of narration and frequency, their Arab approval and the approval of the Prophet (may Allah bless him and grant him peace), so the researcher decided and proceeded to enter into a fiqh book of his fame and stature, and by that I mean the book (Rulings of the Qur'an) by Ahmed bin Ali AbiBakr al-Razi al-Jasas Al-Hanafi (Dead. 370 AH), and it is one of the books that became famous and pervaded its beauty in the complexity and rooting of jurisprudential

rulings, so the topic of the research became marked (expansion in the readings and its effect on induction (verses of purity from the Book of Rulings of the Qur'an for al-Jassas as a model)), and the chosen topic within the book of the Imam was linked Al-Jassas with the Qur'anic readings that had a great impact on the graduation of jurisprudential judgment, so the researcher proceeded to pave the way for a summary of the Qur'anic readings and their definition in language and convention, with an introduction statement on the readings, as well as the definition With Imam Al-Jassas and his book, it is more famous than a fire with knowledge, I reached to divide my research according to the following:

The first topic: the issue: the wiping of the two legs in ablution.

The second topic: The issue of washing a menstruating woman.

In my study, I relied on jurisprudential, linguistic and exegetical sources, especially books of readings and books of fiqh in rulings. As it is considered the most accurate link in the content of the research, I ended with a conclusion in which I clarified the results of the research, leading to a list of the sources and references selected for the completion of this research, and in conclusion I ask Allah Almighty that I have succeeded in using them, their good arrangement, and the accuracy of taking from them, and I do not claim that I said the final word in this Research, perfection is for Allah alone, and every son of Adam is a sinner, and the best of the sinners is the repentant.

Preface:

First: Definition of readings in language and idiomatically:

1. Recitations in the language: the plural of the vocabulary is recitation, which is a source for the verb, read, read, and the verb is a fabrication of reading. The hamzat may be omitted to reduce it, so it is said I read and read, and so on. And he read the thing (collecting it and joining it), that is, he joined some of it together and read the thing in the Qur'an, that is, it gathered it together and joined some of it together, and from it their saying that this camel has never read and never read a fetus, meaning it did not join its womb to a child¹

2. Readings in idiomatically:

The scholars have several phrases in defining the readings, some of which are close to each other indicating their features, pillars and conditions, and I will confine themselves to mentioning the most accurate and precise definition, and the most famous among the owners of this art, which is the definition of the investigator Ibn Al-Jazri.²when he said: And its difference by attributing the (tanka).³

Second: Definition of al-Jassas: He is Ahmed bin Ali Abu Bakr al-Razi, the great imam, known as al-Jassas, which is a nickname for him and it was said that the relation to working in plaster was born in the year thirty-five and a hundred. Then he went out to Al-Ahwaz, then returned to Baghdad and then went to Nishapur with the ruler of Nisapur, according to the opinion of his sheikh, Abi Al-Hassan Al-Karkhi and his advice, so Al-Karkhi died while he was in Nishapur, then he returned to Baghdad in the year forty four and three hundred It

¹. See: Lisan al-Arab, by IbnManzhar 1 / 128-129; Taj Al-Aros, 1 / 370-371.

². Ibn Al-Jazri: He is Al-Hafez Al-Hujjah Al-Hujjah, the support of the reciters Muhammad Bin Muhammad Bin Muhammad Bin Ali Bin Yusef Al-Jazari Al-Dimashqi Al-Omari Al-Shirazi Al-Shafi'i His nickname is Abu Al-Khair. He died in (833 AH).

³. Munjid al-Muqrin: 1/9.

was agreed upon by a group, including Abu Abdullah Muhammad bin Yahya al-Jarmani, Sheikh of al-Quduri and Abu al-Hassan Muhammad bin Ahmad al-Zaafarani. And he died in the year seventy and three hundred, for the age of sixty-five, may God Almighty have mercy on him, and Abu Bakr his companion Al-Khwarizmi have prayed over him when he died.¹

Third: Introducing the Book of Rulings of the Qur'an:

The Book of the Rulings of the Qur'an for al-Jassas is included in the Islamic Library among the topics of the interpretation of the Noble Qur'an and its sciences. This book has taken a lot of research and study, especially in the method of al-Jassas, and the opinions of researchers in it. It relates to rulings without others, as it simplifies the surahs of the Holy Qur'an all while standing at the verses of the rulings in them. Their doctrine is as a general approach in stating the opinion on jurisprudential issues, and this and Al-Jassas, may Allah Almighty have mercy on him, was not limited in its interpretation to mentioning rulings that are deduced from the verse, but rather it was extended to many issues of jurisprudence and controversies among the imams with his mention of the evidence in great expansion, which made his book more like what is in the books of jurisprudence Comparative and often this digression to doctrinal issues that have nothing to do with the verse except from afar.

The first topic

Issue: wiping of the two legs in ablution:

The importance of this issue is not hidden from anyone, since it is related to light, which is the part of faith and a condition for the validity of prayer, as there is no prayer for the one who does not have ablution, and prayer is the pillar of religion that every person in charge performs on a day and night five times, and this issue was mentioned in the Almighty saying (O you who believe, when you rise to prayer, then wash your face, your hands to the elbows, and wipe your head and legs up to tow heel .

The homeland of the witness: The Almighty said: (And your feet to the heels).² And the recitation of its lowering.³ so NafiIbnAmer, Hafis andAl-Kasai ((from the seven)) read Yaqoub with the Nasob of (A) (and your feet), which is the reading of Ibn Abbas and IbnMasoud, may Allah be pleased with them, Ali bin AbiTalib, may Allah be pleased with him.

And IbnKatheer, Abu Amr, Shu'bah and Hamzah (from the Seven), Abu Jaafar and others of (from the Ten) recited the fracture of Lam (and your feet), which is the reading of Anas, Al-Hassan, Laqama and Al-Shaabi

¹. See: AlJoaher Al Mudah Fi Tabakat Al Hanfiah: 1/84, and the Sunni jewels in Tarjam al-Hanafi: 1/122.

².Al TafserAlMufasron and commentators: The author is Dr. Muhammad al-Sayed Hussein al-Dhahabi (deceased: 1398 AH) Wahba Cairo Library, Volumes 3, 2 / 324-237

³. The meanings of the recitations by Al-Azhari: 1/326 CE, the provisions of the Qur'an for al-Jassas: 3/349, the argument of the Qur'an: 1 / 221-223, the revelation and the statement: 4/27, the procession increased: 1/521, the provisions of the Qur'an by Ibn al-Arabi: 2/70, interpretation Al-Qurtubi: 6/91, publication 2/254

As for the abnormal reading, Al-Walid bin Muslim narrated on the authority of Nafi 'that he read (and your feet) by raising it, which is the recitation of Al-Hasan and Al-A'amash.¹

Meaning and directions of the readings: (Recitations)

Whoever reads in the accusative will show sympathy on your faces and hands, the meaning is: So wash your faces and your hands to the elbows and your feet to the ankles, but separate between the swindled and the one who is turned to the heels by saying (and wiping your heads) to warn about the legitimate arrangement, whether before a flight or a response, that is, on the introduction and delay²and with this directive the audience inferred Scholars are obligatory to wash the legs in ablution.

And whoever reads by lowering his face appears sympathetic to (with your heads) and they went to the point that the blame on the two legs is the one that is heard over them, not washing them, the meaning is (and wipe your heads and your feet to the ankles)³and with this directive the one who said that the wiping of the two legs in ablution is a wiping.

A group of the people of al-Ma'ani said that the legs are apparently bound to the heads in a word that has no meaning, such as the saying of the Arabs (This is a litter of ruins) as well as the words of the Almighty (Our Lord brought us out of this village, the unjust of its people) {Surat An-Nisa: 75} The meaning in the verse is: Wipe your heads and wash your feet When the washing was not mentioned, the feet turned on the heads apparently.⁴

Al-Akhfash said: "It is not permissible to drag on the followers, and it is in the meaning (washing) towards this hole of a littering area, and the nasb is safer and better than this compulsion."⁵

As for the irregular reading by raising it, it is raised to the beginning and the news is omitted.⁶and its appreciation: Wash or wipe the meaning of the verse (and your feet to the ankles), meaning your feet wash or wipe it, and on this estimate, this reading is a support and guide for reading the accusative and lowering at the same time, and this reading has nothing to do with the subject of our research.

According to this because of the difference in the two readings, the scholars differed as to whether the two legs were obligated to perform ablution, is it washing or wiping? This is despite their agreement that these two readings were revealed by the Noble Qur'an and they were transmitted by the Ummah upon receiving from the Messenger of Allah , may Allah 's prayers and peace be upon him, and they agreed that the two legs were members of ablution.

The first doctrine:

Al-Jassas said: "What is meant is washing, and he mentioned that the people of the language do not differ that each one of the two readings is likely to be

¹. The provisions of the Qur'an by Ibn al-Arabi: 2/70, Interpretation of al-Qurtubi: 6/91, Ruh al-Ma'ani: 3/246, Adwaa al-Bayan 1/330

². The meanings of the Qur'an for glass: 2/152, The meanings of the Qur'an for copper: 2/272, the most prominent meanings: 427

³. The meanings of the Qur'an for marriage: 2/135, the provisions of the Qur'an by Tahawi: 1/81, highlighting the meanings: 427

⁴. AlKashiWalbain: 4/27, Mafateha Al Akani in readings: 152.

⁵. The meanings of the Qur'an for lakhfsh: 1/277

⁶. AthafFodalah Al Bahsir: 251

intended with washing with her affection for the washed. It is possible that it is intended to wipe with her affection for the anointed of the members. Your feet because it is tied to the washed (the faces and the hands) and it is permissible to be wrapped around the head, so it is intended to wipe it, and if it is set up because the anointed is the object of it, then the appreciation of speech (so wipe your feet and your feet) so it is dependent on the meaning and not on the verbal, but the reading of the lower (and your feet) bears it On the head, it is intended to wipe, and he should bear the purpose of washing with his affection for the washed and be reduced to the neighborhood, as the Almighty said: (Two immortal boys will circumambulate them) then the Almighty said (and HurAyn) then lowered them by the neighborhood and they are compassionate in the meaning of the children because they are circumfluous and do not circumambulate them, based on what has been proven by the family The language is based on the possibility of each one of the two readings of wiping and washing. Al-Jassas said: (At that time, the saying is not devoid of one of the three meanings. As for it to be said that it is said that they are all together, then he has to wipe and wash and combine them, or one of them should be given the choice by the action of the ablution, whichever he wants. what he does is what is supposed or what is meant is one of them in particular, not as a choice, and it is not permissible for them to be from all of them.

In the collective, everyone has agreed on this. It is also not permissible for one of them to be intended as a choice, if there is no mention of the option in neither the verse nor a humiliation for it. And if it is permissible to prove the choice while not pronouncing the option in the verse, then it is permissible to prove the plural with the non-pronouncement of the plural, so the choice remains with what we have described. The evidence is that what is meant is washing without wiping, and everyone agrees that if he washes, he fulfilled his obligation and came with what was meant, and that he was not blamed for not wiping, so it was proven that what is meant is washing.

Likewise, with everyone's agreement that one of them has become a general sentence that lacks a statement, and the statement was mentioned on the authority of the Messenger of Allah (may Allah bless him and grant him peace) by washing in word and deed).¹

Thus the majority of scholars said.²from the Hanafi, Maliki, Shafi'i, Hanbali, and Zaydi groups that their obligation is to wash without wiping. And others: On the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, he said: Wash the feet to the ankles. Likewise, it was narrated on the authority of IbnMasoud and Ibn Abbas, may Allah be pleased with them, that they recited (and your feet) with the accusative.³

Al-Nawawi said: "The Muslims have agreed that it is obligatory to wash the legs, and don't disagreed who believed in it."⁴

¹. Rulings of the Qur'an for Jassas: 3 / 349-350

². Al-um 1/42, Al-Hadithi Al-Kabeer: 1/204, Al-Mabsoot: 1/13, Tuhfat Al-Fuqaha:1/10, Badaa` Al-Sanaa': 1/5, Bidaya Al-Mujtahid: 1/21, Al-Muheet Al-Burhani: 1/39 Al-Mughni, 1 / 184, AlDakerah: 1/268, AlSalAljarar: 1/55

³. Tafseer al-Tabari: 10/54, Tafseer al-Qurtubi: 6/93.

⁴. AlMajmoa'a: 1/417.

Washing and another aspect, that we use the two recitations, so we carry the accusative on washing the legs and the lowered one on the one hearing the slippers. Also, it is more appropriate to wash it, because it includes wiping and more.¹

Al-Jassas said: When it has been proven that the expression is possible for each of the two meanings, with everyone agreeing that what is meant is one of them, it has become in the sentence of the sentence lacking an explanation, so whatever is mentioned in it from the statement on the authority of the Messenger Whoever did or say we know that it is the intention of Allah Almighty and the statement was mentioned on the Messenger of Allah By washing in word and deed, as for its occurrence in terms of action, it is what has been proven through extensive and frequent reporting that the Prophet washed the feet during ablution² and he never wiped. The Ummah³ did not disagree about it, so its actions became possible as the source of the statement and its actions. If it is mentioned on the face of the statement, then it is obligatory. When he said about a people who did not complete washing their feet during ablution ((Woe to the aftermath of the fire, grant ablution))

And in the two Sahihs, on the authority of Abdullah bin Amr, he said: He missed the Messenger of Allah on a trip we traveled, and we realized that the prayer had exhausted us, the afternoon prayer while we were doing ablution, so we wiped on our feet, so he called with the top of his voice ((Give ablution, woe to the afterburns from the fire))⁴

Al-Jassas inferred what was narrated from him, peace and blessings be upon him, that he performed ablution once, then he washed his feet and said this is the ablution of whom Allah does not accept for a prayer without him.⁵ I did not stand on this hadith with this text, but rather it was narrated in multiple narrations. What was narrated on the authority of Abdullah bin Amr, may Allah be pleased with them, he said: The Prophet called for water, and he performed ablution one by one, then he said this is ablution, and Allah does not accept prayer except with it, then he called for water, then he performed ablution twice, then he said this is the ablution of someone who is paid twice, then he called for water, then he performed ablution three times, then he said: This My ablution and the ablution of the prophets before me (6), and the indication is that that ablution was with washing the feet, so denying the acceptance of the prayer of the one who does not wash his feet in his ablution is evidence that washing the legs is one of the obligatory ablutions.

Among the best evidence for the necessity of washing the legs, as Al-Nawawi says.⁶ is what was narrated on the authority of Amr bin Shuaib from his father on the authority of his grandfather that a man came to the Prophet Peace and blessing be upon him and said: O Messenger of Allah, how is purification? So he was called with water in a bowl, then he washed his hands three times and

¹.Eyon Al Adalah: 1/26.

²The provisions of the Qur'an for Jassas: 3/351.

³. The provisions of the Qur'an for al-Jassas: 3/351 Ayyun al-Daleel: 1/277, al-Hawi al-Kabir: 1/207, al-Mabsut: 1/8, al-Muhdādat 1/79, Badai al-Sana: 1/6, al-Mughni: 1/186.

Hadith in Bukhari (60), Muslim (241), and SunanAbiDawood (97)

⁴. The provisions of the Qur'an for Jassas: 3/351

⁵. Al-Bayhaqi Al-Kubra: 1/130, No. 380, - Sunan Al-Daraqutni: 1/81, No.(5)

⁶. The provisions of the Qur'an for al-Jassas: 3/351, Badaa'i al-Sanai ': 1/6, al-Sail al-Jarar: 55.

mentioned the hadith until he said: ((Then he washed his feet three times)) Then he said: (This is ablution, so whoever adds to this or deficiency is offended and wronged)) Al-Nawawi said:¹ This is a true hadith narrated by Abu Dawud and narrated by it., and the hadiths that require washing the legs during ablution are very numerous, and what we have mentioned is sufficient.

Likewise, if the wiping was permissible, the Prophet would not have made it clear from his statement, so when he did not want to wipe it as it was mentioned in the washing, it is proven that wiping is not intended. Also, the two readings are like the two following, in one of which is the washing, and in the other the wiping because of their tolerance for the two concerned, so it is not permissible to leave the washing to wiping, because in washing there is more action and the command required to wash it must be used according to the most general rule and the most beneficial, which is the washing because it comes to wiping and wiping the washing is not regular. ((And your feet to the ankles)) as he said ((and your hands to the elbows)) indicated that everyone is absorbed by the washing.²

The Second doctrine:

All the imams went to the necessity of wiping and nullifying ablution by washing them voluntarily, and by this he said Ali, peace be upon him, Ibn Abbas, Anasibn Malik, al-Sha'bi, Abu al-Allia and Ikrimah.³

Al-Tusi said: (Then he wipes the feet, starting from the tips of the toes to the ankles, which are the two growing in the center of the foot, and that will be with the remainder of the ritual ablution without it being fresh water, and what is required of wiping is the amount on which the name of wiping falls and the merit in wiping the entire palm of his hand, and he is not required to immerse the member. By wiping, outwardly and inwardly, it is not permissible to wash the legs for ablution with choice, and it is permissible in the case of piety and fear, and if he wants to wash it for cleaning, he should wash it before or after ablution).⁴

They protested when they went to him by saying the Almighty ((and wipe your heads and your feet to the ankles)) by reading the lowering, so they made the worker (Ba), so his saying ((and your feet)) is conditional on his saying ((with your heads)) so that he understands that the purpose is to be satisfied with wiping the feet in ablution without washing like the head And they argued that reading (and your feet) in the accusative necessitates wiping as well, because the Almighty's saying ((and wipe your heads)) is your heads with the accusative, but it is entrained by the ba. They also cited other evidence for their doctrine.⁵

What Ibn Abbas narrated on the authority of Ali bin AbiTalib, may Allah be pleased with him, that the Messenger of Allah took a handful of water and struck

¹. Sunan Abu Dawood: 1/82, No. (114).

². The provisions of the Qur'an for Jassas: 3/351.

³. Foroa'a al-Kafi: 3/24, the provisions of the Qur'an for al-Jassas: 3/349, Uyun al-Daleel: 1/267, al-Hawi al-Kabir 1/205, al-Mabsut al-Tusi: 1/22, al-Mabsut al-Sarkhasi: 1/8, al-Bayan: 1 / 130, Bada'i 'al-Sanaa'i': 1/5, al-Muqisir al-Nafi ': 30, Total: 1/417, The Jurists's Reminder: 1/168, al-Qurtubi'sTafsir: 6/91, IbnKathir'sTafsir: 3/46.

⁴. Al-MabsutTusi: 1/22.

⁵. The provisions of the Qur'an for al-Jassas: 3/350, al-Hawi al-Kabir: 1/204, Total: 1/418, Tathkera Al Fokah: 1/168, al-Razi's interpretation: 11/305.

it on his leg and the sole on it, then he washed it with it, then he did with the other like that. He said: I said and in the sandals? He said: And in sandals.¹

On the authority of Al-Baqir (peace be upon him), he was asked about wiping over, and he said: It is the one with which Gabriel, peace be upon him, came down. And when al-Baqir and al-Sadiq, peace be upon her, described the ablution of the Messenger of Allah, they said: Then he wipes his head and feet. And because it is a member that falls in the ablution, it was imposed to wipe like the head.

As for the answer to the attribution of no verse to them. I oppose it, and if we read it lower, it turns out that it is wrapped around the heads, then what is meant is washing, not wiping. The Arabs have been sympathetic to the thing by a verb unique to one of them, which says: I ate bread and milk, meaning and drank milk.²

The second answer: The reading of the accusative and the ablative is equal, and the Sunnah indicated and preferred the ablution, so it was appointed.³

And the third: If it is proven that what is meant by the verse is wiping, then the wiping would be carried over the ritual washing, combining the evidence and the two readings. Because wiping is called washing. Likewise, it was reported by groups of the imams of the language.⁴ Ibn Atiyah said: (A people of those who read in fractions went to the point that wiping the legs is washing, I said: It is the correct one.

He said: Wiping in the words of the Arabs is a washing and it is a wiping, and from it it is said: For a man if he performs ablution then he washed his members: you may wipe, and it is said that Allah wipes what is in you if he cleans you and cleanses you from sins. By reading the washing depreciation.⁵

As for the hadith of Ali, may Allah be pleased with him. He said: Abu Issa al-Tirmidhi: I asked Muhammad bin Ismail al-Bukhari about this hadith, and he said: I do not know what this hadith is. If it is correct, then it is assumed that he washed them in sandals. It was narrated on the authority of the Commander of the Faithful Ali, may Allah be pleased with him, in many ways that he washed his feet during ablution⁶ and this was mentioned in the evidence of the majority.

It was narrated on the authority of Ali, may Allah be pleased with him, that he read (and your feet) in the accusative. Abu Abd al-Rahman al-Salami narrated: Ali al-Hassan and al-Husayn recited the words of the Most High (and your feet) by lowering and he heard about that and was judging among the people, so he said (and your feet) for the accusative. And he said what is meant by washing.⁷

As for the hadith of Ibn Abbas, it is a weak narration on him and it is proven unlike him. Ikrimah narrated on the authority of Ibn Abbas, may Allah be pleased with him, that he read it (and wiped your heads and your feet) with the accusative and said: The matter returned to ghusl. It is possible to say two

¹. Hadith in Sunan Abi Dawood: 1/84, No. (84).

². The provisions of the Qur'an by Ibn al-Arabi: 2/72, Interpretation of al-Qurtubi: 6/95.

³. Al-Majmo'a: 1/420.

⁴. Al-Majmo'a: 1/420.

⁵. See Tafseer Al-Qurtubi: 6/92.

⁶. Al-Hawi Al-Kabeer: 1/208, Al-Sunan Al-Bayhaqi: 1/120

⁷. The provisions of the Qur'an for al-Jassas 3/351, al-Hawi al-Kabir: 1/208, The provisions of the Qur'an by Ibn al-Arabi 2/71

washings and two wipes, meaning the face and arms, to be washed during ablution and wiped during ablution.¹

As for the hadith of Anas, may Allah be pleased with him, it was narrated by his security that he said: The Qur'an was revealed by wiping and the Sunnah by washing. His denial to the pilgrims was that the book did not indicate washing, but the Sunnah indicates it.² (As for measuring them on the head, it is invalidated, because washing the entire body falls in impurity to tayammum when water is lost, and the ablution in these two organs is the place of washing the rest of the organs as well. And if he does not perform Tayammum.³

And whoever was quoted by the scholars on the authority of Abu Jarir al-Tabari that he said that there is a choice between wiping and.⁴but he did not fulfill his doctrine in that. Abu Jaafar said: The correct view in our opinion regarding that is that Allah Almighty mentioned him commanding the general rule of wiping the feet with water during ablution, as he commanded to wipe the face with dirt In the case of Tayammum, and if he did that with them, the ablution was worthy of the name (a wiping washes) because (washing them) passing water over them or touching them with water ((and wiping them)) is the passage of the hand or what is standing on them, so if he does that with them, then he is (a washer a wiper).⁵

Ibn Al-Qassar said: (IbnJarir al-Tabari went to the point that washing is permissible and wiping all feet is permissible for a person, so he is better off between washing and wiping on this characteristic, that is, the quality of wiping all feet.⁶

Al-Tabari said in his interpretation that he wanted that two men to be obligatory, without the rest of the members of ablution, because they follow the earth and the mud, and so on. Otherwise, it does not make sense for everyone between wiping and washing, whether it was earlier or late for it because it was included in it, but the man wanted what you mentioned. Al-Mawardi said: IbnJarir al-Tabari combined the two matters and required washing and wiping them.⁷

The most correct view is the view of the majority of scholars that the obligation of the two men is washing without wiping. As following

1. The narration of the washing on the authority of the Prophet was repeated in the meaning and acted upon by the Islamic nation is a duty, and it is the consensus of the Companions and the majority of scholars, which is evidence of decisiveness, its responses and its connotations.
2. The scholars are unanimously agreed that it is obligatory to wash the two legs in ablution after there is a difference in it from the predecessors and the late consensus raises the advanced difference.
3. Allah has mentioned washing and wiping during ablution, so he specified washing when it is in the hands to the elbows and in the legs to the ankles.

The Second topic: The issue of Washing a Menstruating Woman

¹. See: Tafsir al-Tabari: 10/55, al-Hawi al-Kabir: 1/208, Total: 1/420, Fath al-Bari: 1/268

². See: Tafsir al-Tabari: 10/58, al-Hawi al-Kabir: 1/208, al-Majmoo': 1/420, Tafsir al-Qurtubi: 6/93, TafsirIbnKathir: 3/47

³. Rulings of the Qur'an for Jassas: 3/353

⁴. Al-Bayan: 1/130, Total: 1/417, Interpretation of Al-Qurtubi: 1/92

⁵. Al-Tabari's interpretation: 1 / 61-62.

⁶.Euyun Al Adalah: 1/266

⁷. Al-Hawi Al-Kabeer: 1/204

Knowing menstruation is very importance, as many rulings are attached to it. Starting from knowing the duration of menstruation and ending with its purpose and the consequences of a menstruating woman in terms of what is permissible for her and what is forbidden for her. But what concerns us from that is that Allah Almighty has forbidden coming from menstruating women until they are purified.

This issue has been received in the words of Allah ((and ask you about menstruation is less harm, so you must be away of women in menstruation and do not make intersex up topurification, and If women hand purified m you can intersex as Allah commanded you . as Allah love repentant and loves those who purify themselves)) Bakarah: 222 home WITNESS: ((Until they are purified))

The readers differed in the words of the Almighty ((until they are purified)). So he read Asim and Hamza Al-Kasaei and back (until they are clean), tightening and the distraction open. And the rest read (until they are purified) by lighting the (Ta'a) and annexation the letter (ha)¹

Meaning of the readings: -

Whoever reads to reduce (and do not approach them until they are purified) that is: the blood ceases to be on them, meaning that Allah Almighty forbade the coming of a menstruating woman and has made the goal of that prohibition to purify, which is the cessation of blood.²

Al-Jassas said: (The words of the Almighty: (until they are purified) if it is read by thinning, it is the cessation of blood, not ablution, because if she did washing while she was menstruating, she did not purify, then it is not possible to say (until they are purified) except one meaning, which is the cessation of blood in which the exit from menstruation.³and whoever reads By tightening (and not bringing them near until they have been purified), for they meant it: until they washed with water and tightened ((Al-Taa)) because they said the meaning of the word: until they are purified, so the T-T was thrown into the T-T to bring their exit close to them. Al-Muddathir (Al-Muddathir): al-Mutazammil and al-Muttathir.⁴that is, until they wash, then the other readings must be carried in this sense.

and in the authentic hadith on the authority of Umm Salamah, that the Prophet said to her: (It is sufficient for you to urge three motions on your head that you did not pour water over you and you are purified)⁵

it was said: until they are purified and purified, until the two matters are combined, namely the cessation of blood and ablution.⁶

Imam al-Tabari returned the reading of the identify, saying (and the first of the two readings is correct in that, the recitation of the one who reads (until they are purified) by paying it and opening it meaning until they are bathed, for everyone unanimously agreed that it is forbidden for a man to hit his wife after her

¹. Al Sab'a: 182, Al Mabassoot: 1/146, Publication: 2/227.

². The meanings of the Qur'an for Zahawi: 1/143, The meanings of the readings for al-Zahawi: 1/202, Tafsir al-Razi 6/419.

³. The provisions of the Qur'an for Jassas: 1/423

⁴. The meanings of the Qur'an for Zahawi: 1/143, Tafsir al-Tabari: 4/384, The meanings of the Qur'an and its Arabic words: 1/297, Tafsir al-Razi: 6/419.

⁵. Collected by Muslim: 1/259, No. (330), and Abu Dawood: 1/182, No. (251).

⁶. AbrazAlMa'ani: 360.

menstrual blood has stopped until she becomes pure¹ and the file is more likely to recite the taqdid, he said because the face That the two words have the same meaning that they all mean washing.²

This difference in the reading of the Almighty's saying (until they become pure) resulted in the difference in the Shari'a ruling on intercourse with a menstruating woman after the cessation of blood and after ablution, as the opinions of the jurists differed on it on two schools of thought:

The first doctrine: - Al-Qadouri said: He said, "Friends of us" said: If the menstrual blood stops for the duration of the period of menstruation, it is permissible to interchange it before ablution.³ which is the most well-known of the Hanafi school of thought. Abu Hanafiyeh, Abu Yusuf and Muhammad said: If her blood stopped after ten days, he may have intercourse with her before washing. And if it was interrupted ten days ago, it is not permissible until she does a bath or a time for prayer begins. Zafar said, he does not have to intercourse with her unless she does ghusl, because Allah Almighty says (and do not approach them until they are purified) and purification by ablution.⁴

Al-Jassas said, and our companions said: (If her blood is cut off without ten menstruating women, then it is the same as the menstruating woman until she washes if she was ready for water, or the time of prayer passes on her. Menstruation with the passage of the ten days, and at that time it will be like a woman who is junub in the permissibility of sexual intercourse with the husband, the end of the waiting period, and so on)).⁵

They quoted evidence for their saying, including: -

First: The words of the Almighty (when they purify) are read by lightening, then what is the cessation of blood, not ablution, because if she did ghusl while she was menstruating, she did not purify herself, then it is not possible to say (until they are purified) except one meaning, which is the cessation of blood, by which the exit from menstruation is, and if it is read with strictness The two matters of cutting off blood and washing have become so that the reading of the reduction is tight and the reading of the emphasis is similar, and the ruling of the similarity is to judge the arbitrator and return to him.⁶

Second: And because as soon as the blood ceased, she came out of menstruation, and the prevention of menstrual intercourse is not obligatory for her to do ablution. If the pure woman is from her side, then her husband has to close her, so here is the same, after certainty about the exit of menstruation, the husband should close her.⁷

Third: Abu Hanifa quoted a madhhab that the word they do in the Almighty saying (until they are purified) (Bakarah 222) is apparent in the purity, which is the cessation of menstrual blood from it in purification with water.⁸

Fourth: IbnAbdin says: Because reading (until they are purified) (al-Baqarah 222) implies the strictness of the inviolability of intercourse until the end of

¹.Tafseer Al-Tabari: 4/384

². Al-Tahrir and AlTanwir: 2/367

³. AL-Tagreed: 1/342

⁴Al-Mabsut as-Sarkhasi: 2/26, Maraqi al-Falah: 62, Interpretation of al-Qurtubi: 3/88.

⁵. Rulings of the Qur'an for Jassas: 1/422

⁶.Rulings of the Qur'an for Jassas: 1/423

⁷. Al-Mabsut as-Sarkhi: 2/27

⁸.Bidaya al-Mujtahid: 1/64

ablution, so we made it so that the interruption of blood for less than ten is a reason for contradiction.¹

The second doctrine:

The majority of scholars are of the view that it is not permissible to have intercourse with a menstruating woman until she has become pure. That is, menstrual blood is cut off and bathed. It is not permissible to have intercourse before purification with water, such as the purification of the side, and it is not sufficient for Tayammum or anyone else. The Malikis, Shafi'ites, Hanbalis, the people of Madinah and others said that.²

Imam Malik mentioned that he had informed him that Salem bin Abdullah and Suleiman bin Yasar were asked about a menstruating woman, would her husband hurt her if she saw the purity before she did washing? They said: Not until she has washed.³

Al-Shafei said ((It is the prohibition of Allah Almighty for women to come during menstruation to harm the menstrual cycle, and it is permissible for them to come if they are purified and purified with water from menstruation))⁴

The people of interpretation have three sayings regarding this purity: one of them: washing the vulva, and the second: ablution, which is the saying of Tawoos and Mujahid.

And the third: Ghusl is the words of Ibn Abbas, Ikrimah and Al-Hassan, and it is the view of Al-Shafi'i and the majority of scholars.⁵

The weighting: - After this presentation of the sayings of the scholars and their evidence, it becomes clear that the most correct view is the view of the majority. Because of the following: First: The doctrine of the majority has combined the two recitations and the combination between them, first of all by neglecting one of them, because the two readings are like the two verses, and he must act upon them.

Second: The wording (verb) indicates the action of those responsible and not the action of others, so the words of the Almighty (if you purify yourself) will appear in the meaning of washing with water from it in the meaning of purity, which is the impurity of blood and the more apparent, the destiny must be to him.

Third: Abu Hanifa's consideration of the ability of blood for most menstruation is weak. Because most menstruation has nothing to do with purity, in addition to the fact that scholars have differed in determining the duration of menstruation. This weakens this saying a lot.

After this review of the well-known sayings of the scholarly schools, mention what Imam Al-Nawawi and other sayings of other schools of thought on this issue mentioned.

Dawad said: If he intended to touch it, he invalidated ablution, and if he did not intend it did not invalidate it, and his son disagreed with it, saying it would not invalidate ablution under any circumstances.⁶

¹. Al-Durr Al-Mukhtar: 1/294.

². Al-Um: 5/101, Al-Mujni: 1/758

³. AlUm 5/101

⁴. Al-Hawi Al-Kabeer: 1/758, Al-Razi's interpretation: 6/419

⁵. AlBayan 1/180, Total: 2/30

⁶. Al Bayan 1/180, AlMajmo'a: 2/30

He disgusts and because it is contact between a man and a woman, so it was obligatory for him to invalidate ablution, as if it were with one of the ablution members.¹

Attaa said: If touching someone for whom it is forbidden will invalidate ablution, and if touching someone for whom it is permissible, it does not invalidate this, and this is contrary to what the public narrated about him, and this is not true of anyone.²

The right say; after this presentation of the opinions of scientists and their clarification to us. The issue has three main sayings, peripherals and middle. The first party said that every touch in any capacity was not ablution, and this is the saying of the Hanafi school and the other side. He said that the absolute touch is deficient for ablution and this is the saying of the Shafi'is. Imam Malik and Imam Ahmad took a mediating path in the well-known of his doctrine and said: Touching that invalidates ablution is touching with desire. Ahmed is the most correct

Because the words of the Almighty in the verse (not Junobnot/Have sex indicated intercourse, and that the Almighty's saying (or one of you came from Excrement) informed of committing mistake, and the Almighty's saying (or you touched) indicated touching and kissing, meaning that without intercourse, so it became three sentences for three judgments, and this is a goal in science and information even if What was meant by touching intercourse was repeated in speech.³

Conclusion

In the name of of Allah the Merciful

Praise be to Allah , Lord of the worlds, and the best prayer and complete greetings are upon our Master Muhammad and his family and companions as a whole.

1. Explaining the status of Qur'anic readings in devising legal rulings and its effect on differences in the jurisprudential branches.
2. A determination that the readings are taken through recitation and narration, as it is Sunnah.
3. The fundamentalists and jurists were unanimously agreed to invoke the reading of the ten imams; that is because it combined the pillars of reading that is accepted as the approval of Arabic, even if it is with the approval and approval of one of the Ottoman Qur'ans, even if it is possible and the authenticity of the reference.
4. Explaining the expansion of reading and its effect on the difference of ruling, such as reading the letter lam in the Almighty's saying ((And wipe your heads and your feet to the ankles)) between the fracture and the join, and as the reading of the letter Ta'a in the Almighty's saying ((and do not approach them until they are purified)). Tightening them and that was the reason for the difference in the ruling in each of them.

References:

1. Abras Al Ma'ani from Harz al-Amani, Abu al-QasimShihab al-Din Abd al-Rahman bin Ismail bin Ibrahim al-Maqdisi al-Dimashqi known as Abu Shama (dead: 665 AH) Dar al-Kutub al-Ilmiyya, the number of parts: 1

¹.Al-Hawi Al-Kabeer: 1/328, Kurtobi / 224, total: A / 30.

².Al-Hawi Al-Kabeer: 1/321, Majmoh: A / 31

³.Interpretation of Al-Qurtubi: 5 /224.

2. The provisions of the Qur'an, Judge Muhammad bin Abdullah Abu Bakr bin al-Arabi al-Maghamzi al-Ishbili al-Maliki (dead: 543 AH) returned and commented on him: Muhammad Abd al-Qadir Atta, Dar al-Kutub al-Ilmiyya - Beirut - Lebanon, third edition, 1424 AH - 2003 Ad, parts: 4
3. Rulings of the Qur'an, Ali bin Muhammad bin Ali Abu al-Hasanal-Tabari, known as the pillar of religion known as Kiya al-Harrasi al-Shafi'i (dead: 504 AH), edited by Musa Muhammad Ali and AzzaAbdAtiyah, Dar al-Kutub al-Ilmiyya - Beirut, second edition 1405 AH.
4. Rulings of the Noble Qur'an, Abu Jaafar Ahmad bin Muhammad bin Salama bin Abd al-Malik bin Salamah al-Azdi, the Egyptian stone known as al-Tahawi (dead: 321 AH). Edited by: Dr. SaadEddinOnal, publisher of the Islamic Research Center of the Turkish Religion Endowment, Istanbul. First Edition 1416 AH - 1995 Ad.
5. The provisions of the Qur'an by al-Shafi'i - The collection of al-Bayhaqi, Ahmad bin al-Hussein bin Ali bin Musa al-Khusraw, Jardi al-Khurasani Abu Bakr al-Bayhaqi (dead: 458 AH). Books on the margins of Abd al-GhaniAbd al-Khaleq presented to him by Zahid al-Kawthari, the publisher: Al-Khatji Library - Cairo, second edition, 1414 AH - 1994 AD , Number of parts: 2 (In one volume)
6. Rulings of the Qur'an: Author: Ahmad bin Ali Abu Bakr al-Razi al-Jassas al-Hanafi (dead: 370 AH), Investigator: Muhammad Sadiq al-Qamhawi - Member of the Qur'an Review Committee at Al-Azhar Al-Sharif, Publisher: House of Revival of Arab Heritage - Beirut, Date of publication: 1405 AH.
7. Adwa Al Bayan Fi EdahAl Qur'an by the Qur'an, Muhammad al-Amin bin Muhammad al-Mukhtar bin Abdul Qadir al-Jakni al-Shanqeeti (dead: 1393 AH) Publisher: Dar al-Fikr for Printing, Publishing and Distribution Beirut - Lebanon Year of publication 1415 AH - 1995 AD.
8. Al-um, Shafi'i Abu Abdullah Muhammad bin Idris bin Othman bin Shafa bin Abdul Muttalib bin Abdul Manaf al-Muttalabi al-French (dead: 204 AH) Dar al-Maarifa Beirut, published year 1410 AH - 1990 Ad, parts 8.
9. Bedat Al- Mujtahid Wi Nehat Al Muktafid. Abu Al-Walid Muhammad bin Ahmed bin Muhammad bin Ahmed bin Rashid al-Qurtubi, known as IbnRushd Al Hafed(died: 595 AH) Dar Al Hadith, Cairo, publication date 1425 AH - 2004 AD, parts: 4
10. Bada'i 'al-Sanai'iFi TartebAl- Shari'a, Ala al-Din Abu Bakr bin Masoud bin Ahmad al-Kasani al-Hanafi (dead: 587 AH) Publisher: Dar al-Kutub al-Ilmiyya, second edition 1406 AH - 1986 Ad, number of parts: 7
11. AlBayan Fi Imam al-Shafi'i, Abu al-HasanYahya bin Abi al-Khair bin Salem al-Amrani al-Yamani al-Shafi'i (dead: 558 AH), edited by Qasim Muhammad al-Nuri, publisher, Dar al-Manahij, Jeddah, first edition: 1422 AH - 2000 CE, the number of parts: 13
12. Al-TahrerWalTanwer. The Tunisian edition, Muhammed al-Taher bin Muhammad bin Muhammad al-Tahir bin Ashour al-Tunisi (dead: 1293 AH) Dar Sahnouf for publishing and distribution - Tunis -1997 AD Number of parts: 30
13. Interpretation of the Great Qur'an, Abu al-Fida 'Ismail bin Omar Katheer al-Qurashi al-Basri, then al-Dimashqi (dead: 774 AH). Edited by: Muhammad Husayn Shams al-Din, Publisher: Dar al-Kutub al-Ilmiyya, Muhammad Ali Baydoun Publications - Beirut, First Edition 1419 AH.
14. Al-Tafser Wi Al Mufasron: The author is Dr. Muhammad Al-Sayed Hussein Al-Dhababi (dead: 1398 AH) Wahba Library, Cairo. Parts 3
15. Jami al-Bayan in the interpretation of the Qur'an, Muhammad bin Jarir bin Yazid bin Katheer bin Ghaleb al-Amali Abu Jaafar al-Tabari(died: 310 AH), edited by

- Ahmad Muhammad Shaker, The Resala Foundation, first edition 1420 AH - 2000 Ad, parts: 24
16. Al-Jama'a 'for the provisions of the Qur'an (Tafsir al-Qurtubi), Abu Abdullah Muhammad bin Ahmed bin AbiBakr bin Faraj al-Ansari al-Khazraji Shams al-Din al-Qurtubi (dead: 671 AH) Edited by Ahmad al-Bardouni and Ibrahim Tfayyesh, The Egyptian Library - Cairo Second Edition 1384 AH -1964 Ad, parts: 20 / volumes of /10
 17. Al-Jawaher al-Madiah fi Tabaqat al-Hanafi, Author: Abdul Qadir bin Muhammad bin Nasrallah al-Qurashi, Abu Muhammad, Muhyiddin al-Hanafi (dead: 775 AH), publisher: Mir Muhammad Kutub.
 18. Hujat Al Karat, Abd al-Rahman bin Muhammad Abu Zar'ahibnZanjila (dead: 403 AH), investigation and commentary by Saeed al-Afghani, publisher Dar al-Risalah.
 19. Kazant Al Adab Wi Lob LababLysan Al Arab: Abd al-Qadir bin Omar al-Baghdadi (d.1093 AH), edited and explained by Abd al-Salam Muhammad Haroun, Al-Khanji Library, Cairo, fourth edition, 1418 AH - 1997 AD.
 20. Al-Thakhira, Abu al-Abbas Shihab al-Din Ahmad bin Idris bin Abd al-Rahman al-Maliki, famous for al-Qarafi (dead: 684 AH), edited by Muhammad Hajji, SaeedArab, Muhammad Abu Khaira Dar al-Gharb al-Islami - Beirut, first edition 1994 Ad. Number of parts: 14
 21. Rad Al Muhtar'sAla al-Durr al-Mukhtar, IbnAbdin, Muhammad Amin bin Omar bin Abdul Aziz Abdin al-Dimashqi al-Hanafi (dead: 1252 AH) Publisher: Dar al-Fikr - Beirut Second Edition 1412 AH -1992 CE, Number of Parts: 6
 22. Ruh Al-Ma'ani in the Interpretation of the Great Qur'an Wi Saba'a Al-Mathani, Shihab al-Din Mahmoud bin Abdullah al-Husayni al-Alusi(dead: 1270 AH), edited by Ali Abdullah al-Bay Attiyah, first edition, 1415 AH.
 23. Zad Al Maser Fi A'lm Al Tafser, Jamal al-Din Abu al-FarajAbd al-FarajAbd al-Rahman bin Ali bin Muhammad al-Jawzi (died: 597 AH) added the review of Abd al-Razzaq al-Mahdi, publisher of Dar al-Kutub al-Arabi - Beirut, first edition, 1422 AH.
 24. Saba'ah Fi Al Karat ,Ahmed bin Musa bin al-Abbas al-Tamimi Abu Bakr bin Mujahid al-Baghdadi (dead: 324 AH) Achieving ShawqiDhaif, Dar al-Maarif - Egypt Second Edition: 1400 AH Number of parts: 1
 25. SharahTaybat Al Nasher Fi Al Karat Al A'ashi: the author: Muhammad bin Muhammad bin Muhammad, Abu al-Qasim, Muheb al-Din al-Nuwayri (dead: 857 AH), the publisher: Dar al-Kutub al-Ilmiyya - Beirut, presentation and investigation by: Dr. Majdi Muhammad SururSaadBaslum, first edition 1424 AH - 2003 AD.
 26. SharahGharib al-Mudawwana, al-Jabi (dead: 5 AH), verified by Muhammad Mahfouz. Islamic West House - Beirut, Lebanon. Second Edition, 1425 AH - 2005 CE, number of parts: 1
 27. Eyon Al Adalah Fi Masal Al KalahBaynFuqis Al Anar, Abu al-Hasan Ali bin Omar bin Ahmed al-Baghdadi al-Maliki, known as Ibn al-Qassar (dead: 397 AH) study and investigation d. Abdul Hamid bin Saeed bin Nasser Al-Saudi, King Fahd National Machine - Riyadh 1426 AH - 2006 AD, number of parts: 3
 28. Fath al-Bari SharhSahih al-Bukhari, author: Ahmed bin Ali bin Majar Abu al-Fadl al-Asqalani al-Shafi'i, publisher: Dar al-Maarifah - Beirut 1379, his nickname, chapters and hadiths: Muhammad FuadAbd al-Baqi. It was directed, corrected, and printed by: Muhammad al-Din al-Khatib. By the comments of the mark: Abdul Aziz bin Baz, the number of parts: 13.

29. *KetabAl-Hawi Al KabirAl-Mawardi*, Abu Al-Hassan Ali bin Muhammad bin Muhammad bin Habib Al-Basri Al-Baghdadi, famous for Al-Mawardi (dead: 450 AH) Publishing House / Dar Al-Fikr Beirut, the number of parts is 18 parts.
30. *Al Kashaf Al HakakKamud Al Tanzel*, Abu Al-Qasim Mahmud bin Amr bin Ahmed Al-ZamakhshariJarallah (dead: 538 AH), Arab Book House - Beirut, Third Edition -1407 AH, Number of Parts: 4
31. *Al Kashaf Wi Al Bayan An Tafser Al Qur'an*, Ahmad bin Muhammad bin Ibrahim al-Tha'labi Abu Ishaq (dead: 427 AH), verified by Abu Muhammad bin Ashour, reviewed and verified by Professor Nazeer al-Saadi, first edition, 1422 AH -2002 Ad.
32. *Al-Mabsut*: by Muhammad bin Ahmad bin AbiSahl Shams al-Imam al-Sarkhasi (dead: 483 AH) Dar al-Maarifa - Beirut - Publication date 1414 AH - 1993 Ad, number of parts: 3
33. *Al-MabsotFi Al Karat Al A'ashrah*, Ahmad bin Al-Hussein bin Sahran Al-Nisaburi, Abu Bakr (dead: 381 AH), edited by SubayHamzaHakimi, publisher of the Arabic Language Academy (Damascus 1981 Ad).
34. *Al Majmoa'aSharah Al Madhab*, Abu ZakariaMohiuddinYahya bin Sharaf al-Nuri (died: 676 AH) Dar al-Fikr. With complementary Sobky and Al-Mutaiee.
35. *Al Modawanah*, Malak bin Anas bin Malik bin Amer Al-Asbahi Al-Madani (dead: 179 AH), Dar Al-Kutub Al-Alami, First Edition 1415H - 1994AD. Number of parts: 4.
36. *Mariqi Al-Falah*, *SharahMatn Noor Al-Eidhah*, Hasan Bin Ammar Bin Ali Al-Sharnbalali Al-Masry Al-Hanafi (dead: 1069 AH) He was looked after and revised by Na'imZarzour, the Egyptian Mechanism, First Edition 1425 AH - 2005 AD, Number of Parts: 1
37. *The meanings of the readings of Al-Zahawi*, Muhammad bin Ahmad bin Al-Azhari Al-Harawi Abu Mansour (dead: 370 AH) Publisher: Research Center in the College of Arts - King Saud University, Saudi Arabia, First Edition 1412 AH - 1991 AD, Number of Parts: 3
38. *The meanings of the Qur'an*, Abu Jaafar al-Nahas Ahmad bin Muhammad (dead: 338 AH), edited by Muhammad Ali al-Sabuni, publisher: Umm al-Qura University - Makkah al-Karma, first edition 1409 AH.
39. *The meanings of the Qur'an*, Abu ZakariaYahya bin Ziyad bin Abdullah bin Mansour al-Dailami al-Qurra (dead: 207 AH). The investigator: Ahmad Yusef al-Najati, Muhammad Ali al-Najjar, Abd al-Fattah Ismail al-Shalabi, the Egyptian House for Authorship and Translation - Egypt, first edition.
40. *The meanings of the Qur'an by al-Akhfsh*, Abu al-Hasan al-Majashii with al-Wala al-Balkhi and then al-Basri known as al-Akhfsh al-Awsat (dead: 215 AH), edited by Dr. Hoda Mahmoud Qaraa, publisher, Al-Khanji Library, Cairo, first edition 1411 AH - 1990 AD, number of parts: 2
41. *The meanings of the Qur'an Wi Al Ara'ab*, Ibrahim bin Sahl Abu Ishaq al-Zajaj (dead: 311 AH), edited by: Abdul JalilAbdoShalabi, The World of Books - Beirut, First Edition 1408 AH - 1988 CE Number of Parts: 5
42. *Al-Mughni* by IbnQudamah, Abu Muhammad Muwaffaq al-Din Abdullah bin Ahmed bin Muhammad bin Qudamah al-Jamili al-Maqdisi, then al-Dimashqi al-Hanbali, known as IbnQudamah al-Maqdisi (dead: 620 AH) Publisher: Cairo Library without edition, Number of Parts: 10, Publication date 1388 AH - 1968 Ad
43. *Mafatyh Al Aqani Fi Al- Kraht Al Ma'ani*, Muhammad bin Abi Al-Mahasin Mahmoud bin Abi Al-FathAbiShuja Ahmed Al-Kirmani Abu Al-Ala Al Hanafi (dead: after 563 AH) Study and investigation of Abdul Karim Mustafa Medlej, presented by Dr. Mohsen Abdel-Hamid. The publisher Dar IbnHazm for Printing

- and Publishing Beirut - Lebanon First Edition 1422 AH - 2001 AD, number of parts: 1.
44. Miftah al-Ghayb, Abu Abdullah Muhammad bin Omar bin al-Husayn al-Taymi al-Razi, nicknamed Fakhr al-Din al-Razi, Khatib al-Ray (dead: 606 AH), publisher, Arab Heritage Revival House - Beirut Third Edition - 1420 AH.
 45. Mukadmat Al Momahdat, Abu Al-Walid Muhammad bin Ahmed bin Rushd Al-Qurtubi (520 AH), verified by Dr. Muhammad Hajji. Dar Al-Gharb Al-Islami, Beirut - Lebanon, first edition 1408 AH - 1988 AD. Number of parts: 3
 46. Manahj Al Tahsel Wi NatajLataf Al Tawil Fi Sharh Al ModawnahTaifWasilMuskalatah. Abu al-Hasan Ali bin Saeed al-Rajraji (died: 633 AH), taken care of by: Abu al-Fadl al-Damiati - Ahmad bin Ali. Dar IbnHazm. First edition 1428 AH - 2007 CE, number of parts 10.
 47. Al Nasher Fi Al A'asher, Shams al-Din Abu al-KhairIbn al-Jazri Muhammad bin Muhammad bin Yusuf (dead: 833 AH) Edited by: Ali Muhammad al-Dabaa (died 1380 AH) The Great Commercial Printing Press, photographed by Dar al-Kutub al-Ilmiyya.