

# **RULINGS OF PURITY, AN INTERPRETATIVE FIQH READING IN THE BOOKS OF INTERPRETATION**

Research submitted by

**Dr. Thaer Hamid Mahidi**

Received: 14 March 2020 Revised and Accepted: 8 July 2020

## **Introduction**

Praise be to Allah, and prayers and peace be upon the beloved, the Chosen One, the messenger and his companions, and those who are guided by their path.

Purity is one of the best ritual acts and acts of worship, and its subject matter is extremely important and obligatory. There is no prayer or ritual acts that strip its owner of ablution and purity. The Holy Qur'an has been interpreted by the Ummah's scholars with the best interpretation. They aim to explain the rulings, dates, buildings, and civilizations in it, and that is why I chose the rulings of purity in Surat Al-Ma'idah. Because it is the last of what was revealed from the Qur'an in the farewell pilgrimage, an exegetical Fiqh study. I analyze it in thirty interpretations between old and new ones. Thus, I took the core and gist from one of them and a fragment from the other to compose a phrase about the verse, or part of it, in order to reach the truth, and I took it upon myself to declare the name of the interpreter first and then his article so that it would be easier for the reader to clarify where I left many grammatical and verbal issues in the interest of Fiqh study, and this is a kind of study that I seek from sources of interpretation without referring to books of Fiqh. Then, if I am right, it is only my desire that I have presented to the noble reader with the virtue of the best explanation, which is sensual and moral purity.

### **The research is divided into three sections:**

The first topic included the opinions of the jurists (Al-Fuqaha') and commentators in Almighty words in the books of interpretation in the verse (O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful.) . The second topic included the opinions of the jurists and commentators in another verse in the books of interpretation as in (Wash the faces and hands with the elbows, wipe your heads, and wash your feet up to the ankles). While the third topic, I mentioned the opinions of the jurists and commentators in the Almighty words. Then, I concluded the research with a conclusion, I ask Allah for its goodness, in which I explained the most important results that I have reached, and then I put together a list of the sources from which I derived this research from

### **The first topic**

An exegetical Fiqh reading in the Almighty words in the books of interpretation.

Imam al-Tabari said: The people of interpretation differed in his words on the sayings of:

The first saying: That the person responsible for it should not be pure, and this is the saying of Imam Ibn Abbas: There is no ablution except for one who has minor or major ritual impurity. He gave narrations from some of the Companions, such as the one mentioned by Ibn Abbas.

The second saying: The meaning of that, O you who believe in Allah, if you rise from your sleep to prayer, and it was narrated on the authority of Zaid bin Aslam and Al-Sadi.

The third saying: Rather, that is concerned with every case of a person standing up to his prayer to renew his purification (ablution), and it was narrated on the authority of Ali bin Abi Talib.

The fourth saying: ablution was for each prayer, then abrogated by reducing it, and this is the saying of Ubaid bin Abdullah bin Omar.

But the opinion adopted by Imam al-Tabari is the presumption of ablution on the one who had minor or major ritual impurity (Al-Muhdith) and the recommended deed (ablution) for the one without any minor or major ritual impurity (Al-Muhdith), and there was no ritual impurity after that invalidates his purity. Some said: It is specific to the prophet, blessings and peace be upon him <sup>(1)</sup>.

Therefore, Al-Jassas said: He, peace and blessings be upon him, was commanded to perform ablution at every prayer, then ablution was placed except for those who had minor or major ritual impurity <sup>(2)</sup>.

Al-Samaani said: that the apparent meaning of the verse implies that ablution is required for every prayer, but in the Sunnah we know that it is permissible to combine prayers with one ablution. The Messenger of Allah combined four prayers on the day of battle of Trench (al-Khandaq) with one ablution (3), and he combined five prayers on the day of the conquest of Mecca.

---

1- See: Jami al-Bayan in Interpretation of the Qur'an: Al-Tabari, 7/10-12.

2- See: Rulings of the Qur'an: For Jassas, 2/414.

3 - Al-Tirmidhi included it in his Sunan: 1/337 No. (179), Al-Nasa'i in Al-Sunan Al-Kubra: 1/506 No. (1626), and Al-Bayhaqi in Al-Sunan Al-Kubra: 1/592 No. (1892), all of them from the hadith of Ibn Masoud, may God be pleased with him.

With one ablution <sup>(4)</sup>. It was narrated on the authority of Ali, may Allah be pleased with him, that he said: Ablution is for every written prayer, and it was said: It is desirable (recommended deed), and he concluded his article saying Zaid bin Aslam: possible interpretation of the verse: If you get up to pray from the bed, meaning from sleep, then the obligation of ablution is due to the ritual impurity, for being sleep is similar to impurity <sup>(5)</sup>.

While Al-Wahidi traced in his interpretation and making ablution on those who wanted to pray and stand for it <sup>(6)</sup>. As for Imam Al-Baghawi, he mentioned: What is meant is for the verse that was indicated by the Sunnah and the action of the Prophet, peace, and blessings be upon him, i.e.: If you stand up to prayer while you are not <sup>pure</sup> <sup>(7)</sup>.

Al-Zamakhshari concluded by saying: He meant towards it because whoever went to the thing and got up for it was inevitably intent for it. Thus, he expressed the intention for him to do it, and he said: It is permissible to want to act. Because the action exists with the ability of the doer to do it and his will for it. Because the action exists by the ability of the doer over it and his will for it, and his intention, impulse and the clearance of his motives as the Almighty words <sup>(8)</sup>. Here Imam Al-Zamakhshari hints that a person is present for his actions and therefore said: Man does not fly and the blind does not see, meaning: No They are able to fly and see, and conclude his article: It is possible that the matter is obligatory, so the speech is for the modernists in particular, and also for the recommend ritual deeds (Al-Mustahib) <sup>(9)</sup>.

Al-Razi said: What is meant is not the same as performing evidence: if what was meant was to delay ablution from prayer, and this is invalid by consensus, and the other evidence: consensus is obtained if the body was washed sitting or lying down before prayer, was not obligatory. If you are ready to pray and you want that, although it is a metaphor, it is well known, and this indicates that the firm will is due to the occurrence of the action and the name of the cause is given to the cause, a well-known metaphor.

---

4- Muslim included in his Sahih: The Book of Purification, chapter on permissibility of all prayers with one ablution, 1/218 with No. (86/277), from the hadeeth of Buraidah, may Allah be pleased with him.

5- See: Interpretation of the Qur'an: by Al-Samani 2/16.

6 - See: Al-Wajeez fi Tafsir al-Aziz al-Kitab al-Aziz al-Wahidi, 1/310

7- See: Milestones of revelation in the interpretation of the Qur'an: by al-Baghawi, 2/20.

8- Surah Al-Anbiya (Verse 104)

9- See: Revealing the facts of the mysteries of the download: by Al-Zamakhshari, 1/609.

It is also indicated by the words of the Almighty saying (Men are in charge of women by [right of] what Allah has given one over the other) <sup>(10)</sup>, as well as the words of the Almighty (those endued with knowledge) <sup>(11)</sup> and it is not intended to stand, which is standing up, but rather what is meant by all this and that is that he is desirous of that action ready for it to bring it into existence. Here, means that is if you want to perform the prayer and engage in performing it <sup>(12)</sup>.

And Al-Sakhawi went on to say: That is, if you want, <sup>(13)</sup> and as you say to others: If you meet the lion, prepare for it <sup>(14)</sup>.

As for al-Ezz ibn Abd al-Salam said: If you want to stand up to the prayer, speaking, or it is obligatory for every standing to the prayer to perform ablution, and it is not permissible to combine two prayers with one ablution. This was narrated on the authority of Umar and Ali, may Allah be pleased with them, or it was obligatory for everyone standing to pray, thus, it was abrogated except on the one who had minor or major ritual impurity <sup>(15)</sup>. And the Messenger, peace, and blessings be upon him, used to perform ablution for every prayer, then combined the prayers on the day of the conquest (Al-Fatah) with one ablution <sup>(16)</sup>. He had commanded ablution for each prayer, and when it was difficult for him, he was commanded to use the miswak and the ablution was canceled <sup>(17)</sup>.

Imam al-Qurtubi was influenced by Imam al-Tabari and cited his article: Qadhah is punished with Qadhah with useful detail until he concluded the following and last saying: That is if you get up to the prayer from sleep, or you came into minor contact or touching with a woman, or you defecated, then these are the rulings minor ritual impurity, and in the verse on this is what Al-Qurtubi mentioned with inversion of precedence. The majority of Muslim scholars said it's meaning

---

10-Surah An-Nisa (34)

11- Surah Al-Imran (18)

12- See: Al-Tafseer Al-Kabeer: by Al-Razi 11/297.

13- Surah An-Nahl Verse (98)

14- See: Interpretation of the Great Qur'an: by Al-Sakhawi 1/217.

15- See: Al-Ezz Bin Abd Al-Salam, 1/373 and after.

16- Previously interpreted.

17- Sunan Abi Dawood: Book of Purity, Chapter of Siwak, 1/12, No. (48), and Mustadrak: to the Ruler, 1/258 No. (556), both from Abdullah bin Hanzalah bin Abi Aamer Al-Wasl. They take it out, and Al-Dhahabi agrees.

The verse: If you stand up to the prayer talking, and there is no advance or delay, then rather a ruling is emplaced in the verse, which is finding water <sup>(18)</sup>.

Imam al-Nasfi continued in his interpretation of his sheik, Imam al-Zamakhshari, that what is meant is: standing up to prayer when you have minor ritual impurity, but he attributed it to Ibn Abbas, may Allah be pleased with him, or from sleep. Because it is the evidence of the impurity, and it was said: ablution for each prayer was an obligation, then it was abrogated <sup>(19)</sup>.

Al-Andalusi said: He expressed the will to stand for praying since standing is the cause of the will. They also expressed the ability to do action in their saying: the blind does not see, meaning he cannot see, and he transmitted what Imam al-Zamakhshari said with some clarification <sup>(20)</sup>.

Imam Al-Hafiz Ibn Katheer confirmed that when he said: Many of the predecessors said its meaning while you are impure, and others said: If you get up from sleep to prayer and both of them are close in meaning, and others said: Rather, the meaning is more general than that, so the verse enjoins ablution when standing up to prayer, but: it is obligatory for the impure and recommended deed for the pure. It was said: Rather it was obligatory and then abrogated, it was with traces and evidence on his article <sup>(21)</sup>.

Imam al-Qashi did not elaborate in his interpretation except that he said: The Allah's Messenger used to perform ablution for every prayer until the year of conquest and pray the five daily prayers with one ablution <sup>(22)</sup>.

Imam Ahmad narrated that Buraidah said: ((The Prophet used to perform ablution at every prayer, and when it was on the day of the conquest, he performed ablution and wiped over his socks and prayed the prayers with one ablution)) .Umar said to him: O Messenger of Allah, you did something that you did not do. He said: ((I am on purpose) I did that, Omar)) <sup>(23)</sup>.

---

18- See: Al-Jami 'Ahkam Al-Qur'an: by Al-Qurtubi, 6/82.

19- See: Perceptions of taslul and facts of interpretation: al-Nasfi, 1/429.

20-See: Interpretation of the surrounding sea: by Ibn Hayyan Al-Andalusi, 4/178.

21-See: Interpretation of the Great Qur'an: by Ibn Kathir, 3/39.

22- See: Tafsir al-Qashi: by Bahaa al-Din al-Qashi, 242.

23- Musnad of Imam Ahmad: 5/350, No. (23016). Al-Tirmidhi said about him: Hasan Sahih, 1/89 No. (61), chapters on purification on the authority of the Messenger of Allah, may Allah bless him and grant him peace, a chapter on what came to pray the prayers with one ablution.

Al-Thaalabi went on to say: He expressed his will because it is caused by it and then went to the advantages of ablution, as it is in the hadiths <sup>(24)</sup>.

Imam al-Buqai said that Allah has indicated through the use of verification instrument (if) which is good news that the Islamic nation is obedient (and you have risen), that is, by force, which is the steadfast determination to perform, which is the reason for performing the same kind of prayer, even if the renewal of ablution is better and recommended <sup>(25)</sup>.

Imam Al-Suyuti said: As the article of Ibn Jarir al-Tabari because he narrates the incident with traces as Ibn Katheer and Ibn Jarir, there is no need for us to interpret it <sup>(26)</sup>.

As for Imam Al-Baidawi, he said, like Al-Zamakhshari's article: As standing means will and intent, that is, if you intended to pray, and heading to something and standing for it was intended for it, and he said: The apparent meaning of the verse requires ablution for every standing up to prayer, even if someone is pure, and there is consensus on the opposite <sup>(27)</sup>.

Al-Shawkani continued those who preceded him in the interpretation of the verse, especially Imam al-Tabari <sup>(28)</sup>, and al-Suyuti in Tafsir al-Jalalain emphasized that what is meant is: You are impure (with minor or major ritual impurity) <sup>(29)</sup>.

Al-Alusi said: As the saying of those who preceded him in his interpretation of this verse, except that he said: It is not special for the commentators that the consensus is otherwise <sup>(30)</sup>.

**The second topic**

An interpretative Fiqhi reading in the Almighty saying: (Wash the faces and hands with the elbows, wipe your heads, and wash your feet up to the ankles) in the books of the interpretation.

Al-Maraghi said: (The face): line it from the top of the forehead to the bottom of the beards in length and from the earlobes to the earlobes across, (and the hand) alone from the tiptoe to the elbow

---

24- See: Al-Jawaher Al-Hassan in the Interpretation of the Qur'an: by Al-Tha'albi, 2/348.

25 - See: the systems of pearls in proportion to the verses and the surahs: by al-Buqai, 2/401.

26 - Al-Durr al-Manthur al-Tafsir in al-Tafseer with the maxim: by al-Suyuti, 3 / 27-29.

27- See: Anwar al-Tanzil wa Asrar al-Ta`wil: by al-Baydawi, 2/116.

28- See: Al-Qadeer opened Al-Shawkani 2/25.

29- See: Tafseer Al-Jalalin by Al-Suyuti and Al-Mahali, p.137

30-See: The Spirit of Meanings: by Al-Alusi, 6/69.

Which is the upper arm and the lower the upper arm <sup>(31)</sup>, and al-Sayyis said: The face is taken from the front and it is located in the place specified by al-Maraghi, (and to) in his words (to the elbows) (and to the ankles) indicates that what comes after it is an end only for what precedes it, and as for imposing the purpose in the ruling, or canceling from it, does not have any indication of it. Rather, it is a matter that goes on with the external evidence, such as your saying: You memorized the Qur'an from beginning to end, that is, you memorized the entire Qur'an, contrary to what the Almighty said (keep fasting until the sunset) <sup>(32)</sup>. If the night comes, the connection is required, and it is not permitted for us.

The Hanafis <sup>33</sup> and Shaafa'is<sup>34</sup> said: It is obligatory to wash the elbows and the ankles, and it is the view of the majority not to exhale, as it said: It is not necessary to wash them<sup>35</sup>. Because (to) the end of the goal, and what makes the aim of the ruling is outside of it <sup>(36)</sup>.

Al-Sabuni said: Wash the faces and hands with the elbows, wipe your heads, and wash your feet up to the ankles, as Al-Zamakhshari explained: that the benefit of coming to the ankles is to ward off the assumption of those who think it is wiped because wiping has no purpose in the Islamic Law <sup>(37)</sup>.

Al-Sabuni also said: The fuqaha 'are agreed that wiping the head is one of the obligatory duties of ablution, but they differed in the amount of wiping according to sayings.

The first opinion: The Malikis<sup>38</sup> and Hanbalis<sup>39</sup> said: All the head must be wiped, taking it as a precaution.

The second saying: The Hanafis mentioned: It is assumed that a quarter of the head is wiped, taking the action of the Prophet, peace, and blessings be upon him, by wiping it over the forelock.

---

31- See: the mother of Shafi'i 1/40, interpretation of Maraghi: 6/62

32- Surah Al-Baqarah Verse (187)

33- Seen: Badaa` al-Sanay` 19/1.

34- See: the mother of Shafi'i: 2/56.

35- See: Tuhfat al-Fuqaha '1/9

36- See: Interpretation of Ayat Al-Ahkam: by Al-Says, p. 356.

37- See: Al-Kashaf: by Al-Zamakhshari, 1/611, and Safwat Al-Tafseer: by Al-Sabouni, p.303.

38- See: Al-Bayan and Al-Tahseel 1/193.

39- See: The demands of Oli al-Nuha 1/391.

40- See: The Building Explanation of Al-Hidayah 12/29.

The third saying: The Shafi'i's <sup>41</sup>said: That it is sufficient to wipe the slightest thing, which is called wiping even hairs, taking by the certainty (<sup>42</sup>).

Al-Jazaery said: Wash your faces three times after washing the hands, rinsing the hands, rinsing the nose and rinsing them out three times (<sup>43</sup>) as explained by the Messenger of Allah, may Allah bless him and grant him peace (<sup>44</sup>).

As for Al-Shaarawi, he said: The worshiper must implement what is mentioned in the verse so that he will perform ablution (<sup>45</sup>).

Abd al-Karim Muhammad al-Mudaris said in his abilities: That is, wash your faces and pour water over them so that all of them passes from the roots of the head hair to the ends of the two beards, and from the ears to the other, including the hair and skin, taking into account the edges of the eyes and what comes to the mustaches from the nose with scribbling to complete the washing, (and the hand with the elbows) to take the hand to the elbow and also to follow, since the Messenger did that and under the nails, dirt must be removed from it until the water reaches it, the letter (ba) in Arabic because wiping is an object. Or, it was introduced into the object by including the meaning of affixing, and attaching the wiping to the head may be wiping out some and all. Thus, there is no indication of either of them, so I interpreted the letter (Ba) on the meaning of some. For his certainty, and this is the doctrine of Imam Al-Shafi'i, may Allah be pleased with him, until he said: If he wipes one finger or some finger, it is sufficient (<sup>47</sup>).

---

41- See: the mother of Shafi'i 1/41.

42 - See: Masterpieces of Al-Bayan Interpretation of Verses of Rulings from the Qur'an: by Al-Sabouni, 1/538.

43- See: Acer Tafseer: by Al-Jazaery, 1/597.

44- Muslim included it in his Sahih with the wording: Uthman bin Affan, may Allah be pleased with him: "He called for ablution and performed ablution, then washed his hands three times, then rinsed and rinsed, then washed his face three times, then washed his right hand to the elbow three times, then washed his left hand like that. Then he wiped his head, then washed his right foot to the ankles three times, then he washed his left foot like that. Then he said: "I saw the Messenger of God, may God's prayers and peace be upon him, perform ablution toward this ablution." Then the Messenger of God, may God's prayers and peace be upon him, said: "Whoever performs ablution towards this ablution and then gets up and kneels two rak'ahs in which he does not happen to himself will be forgiven for his previous sins." See: Sahih Muslim: Book of Purification, Chapter on the Characteristic and Perfection of Ablution, 1/204 No. (3/266).

45- See: The Butter of Tafsir: by Shaarawi 123-124.

46- Seen: the mother of Shafi'i 1/41.

47- See: The talents of the Most Merciful in the interpretation of the Qur'an: by Abd al-Karim al-Mudaris 3/111

Al-Tabari said: (the face in the verse) was interpreted differently by the commentators.

Some of them said: it is the place of the complexion from the head hair down to the chin and broadly the area between the ears and the interior area of the mouth, nose so the eyes are not part of the face. Thus, the nose, ears and

inside the mouth are neither in ablution nor elsewhere. As for what is covered by the hair, such as the chin that was covered by the hair of the beard, and the temples that were covered by the beard, it is sufficient to pass water without penetration and to bring water to the skin. Because the face in their view is what appears to the looker and that is it. The people of this article consider the ears from the head, which is the saying of Ibn Umar who said: The ears are from the head. And some of them said: Contrary to what they said, as a mujahid when he said: Inhalation is the part of ablution, and some of them said: The ears appear from the head and the soles of the ears from the face, and it was narrated on the authority of al-Shaabi. Al-Tabari said the elbows are recommended to be part of the hands, so leaving it in ablution does not nullify it. The inclusion of a place is possible in the Arabic language or it may be excluded<sup>(48)</sup>.

And according to that opinion of Imam al-Zamakhshari, said: All the scholars took precaution and ruled to include it with the washing, and he took Dawud and exhorted with the certainty, but they did not include it with the intention of the elbows and the heels. Al-Zamakhshari said in the legs: The legs from among the three washed members are washed by pouring water on them, so it was presumed to be the blameworthy extravagance that is forbidden, so I turned to the third which is the wiped not to wipe, but to warn that it is necessary to be economical in pouring water on it. This is if the reading of the verse with Kasrah (and your foot - ورجلكم), and the difference in reading is known, but: Coming to the ankles removes the confusion from wiping them. Because wiping did not have any purpose in the Islamic law<sup>(49)</sup> and the Messenger's action was sufficient to wash the legs for his saying: "there is punishment for those who do not wipe their heels in ablution"<sup>(50)</sup> and on the authority of Al-Hassan, may Allah have mercy on him, he read (and your feet) by dhamah that is: washed and wiped to the ankles<sup>(51)</sup>.

48- See: Jami al-Bayan in Interpretation of the Qur'an: Al-Tabari, 10/24.

49- See: The Kashshaf: by Zamakhshari, 1/611.

50- Muslim included it in his Sahih: The Book of Purification, chapter on the obligation to wash the two men with their wholes, 1/214 No. (28/242), from the hadith of Abu Hurairah, may God be pleased with him.

51- See: Kashshaf: by Al-Zamakhshari, 1/611.

As for Imam Razi: the intention to perform ablution and washing is conditioned according to al-Shafi'i without Abu Hanifa, since it is not a condition and the arrangement in ablution is a condition on by Al-Shafi'i without Malik and Abu Hanifa. Touching a woman is to invalidate ablution according to al-Shafi'i without Imam Abu Hanifa, as well as touching the sex organ, and the truth is that Imam Razi expanded more than others in this field<sup>(52)</sup>.

Al-Shawkani said: the letter (Ba) is extra, and the meaning is to wipe your heads, meaning: all of the head, and it was said that it is sufficient to wipe part of the head, and those who said the generalization based on the words of the Almighty. The consensus is that wiping all of the head agrees, and it was said: Rather It is for sticking, meaning: Attach your hands to your heads, and the truth The truth is that the wiping is an integral outcome, such as your saying, hit extra, so it is not necessary for the beating to happen to all parts of the body, and the two readings<sup>(53)</sup> are related to the two doctrines in wiping and washing. The agreement on the necessity of washing is required except for what was narrated on the authority of al-Tabari and rejecting the wiping, which was narrated on the authority of Ibn Abbas and many others. As for the intention and the naming, were not mentioned in the verse, and it was said: The intention is indicated by the verse, which is the meaningful intention<sup>(54)</sup>.

Al-Qurtubi said in (Al-Ka`b) Al-Shafei said: I did not know of any contradiction that the ankles are the two bones in the leg joint complex, and the heel is not visible in the face of the foot. And he said with regard to (Al-Atif) that was mentioned in the verse (and your feet- وارجلكم) is that the subject of it is (then wash- فاعسلوا) and the Arabs use the (waw) to (Al-Atif) with the thing by a verb to one of them. You say: I ate bread and yogurt, meaning: I drank yogurt, and he said concerning loyalty, for what is more correct, and Allah knows best, as long as they are acts of worship which is a sequence, like a prayer. For cleaning oneself, he said: It is not required by the apparent meaning of the verse, the companions of Imam Abu Hanifa, may Allah have mercy on him. Also, what is more, correct is that there is no clear evidence in the verse because

52- See: Keys to the Unseen: by Al-Razi, 11 / 299-301.

53- That is, recitation in the nasub, which is the recitation of Nafi', Al-Hasan Al-Basri, and Al-A'mash, which indicates the necessity of washing the legs. Because it is compassionate on the face, and by abstraction, which is the recitation of Ibn Katheer, Abu Amr, and Hamza, which indicates the permissibility of only wiping the legs. Because it is ringed on the head. Seen: Al-Qadeer opened to Al-Shawkani 2/22.

54- See: Al-Qadeer opened Al-Shawkani 2/21 and beyond.

55- See: Ahkam al-Qur'an: by al-Qurtubi, 6 / 98-100

The Verse, since Allah Almighty has made clear from the verse the characteristic of ablution in particular and has not been reviewed as an impurity<sup>(55)</sup>, and because that is known in the Sunnah<sup>(56)</sup>.

Sheikh Abdul Karim al-Mudaris investigated that those who said the wiping was from the Companions, such as Ali, Ibn Abbas, and Anas, who had withdrawn from that. Al-Tahawi and Ibn Hazm claimed that the wiping was abrogated<sup>(57)</sup>.

### **The third topic**

Interpretative, Fiqh reading to the verse (O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful.)

On the authority of the Mother of the Believers, Aisha, may Allah be pleased with her, who said: ( my necklace fell in the desert<sup>(59)</sup> while we were entering Medina, so the Prophet (may Allah bless him and grant him peace) nodded, and he went down and tucked his head in my lap, and Abu Bakr came and poked me hard<sup>(60)</sup> and said: people were late looking for the necklace and wished to die. The Prophet woke up in the morning and asked for water, but he did not find it, so I went down to find water and the prophet mentioned the verse. Then Usaid Bin Hudhair said that Allah has blessed you, O family of Abu Bakr, you are nothing but a blessing to the people.<sup>(62)</sup>

Ibn Ashour tracked this novel in the interpretation of which is the only one of the commentators when he said: Perhaps Bukhari wanted verse (O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say, - nor in a state of ceremonial impurity (Except when traveling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again)<sup>(63)</sup> then he stated this verse {O ye who believe! when ye prepare for prayer, wash your faces} and the forgetfulness did not happen from the narrator Abd al-Rahman bin al-Qasim<sup>(64)</sup> on the authority of his father<sup>(65)</sup> then we say: The verse was revealed earlier before the Surah A-Mai'dah was revealed because it was revealed in the farewell pilgrimage, then it was re-revealed in Surat Al-Ma'idah. Or, Allah commanded that it be placed in this place of Surat Al-Ma'idah, and it is more likely according to Ibn Ashur that what is in the hadith of Al-Bukhari which is an illusion from some of its narrators. Because between the two verses is similar, and it is clear to him that the verse came to confirm

---

57- See: The talents of the Most Merciful in the interpretation of the Qur'an: by Abd al-Karim al-Mudarris 3/113

58- Surah Al-Ma'idah: verse (6).

59- Al-Baida: It is a smooth land located between Makkah and Medina. The first al-Baida at the end of Dhul-Hulayfah, to Mecca, is about six miles away from Medina. See: Mujam al-Buldan: by al-Hamawi, 1/523, observatories of the observation of the names of places and Bekaa: 1/239, and the rites and places of the pilgrimage routes: al-Harbi, 427,440, and the end in Gharib al-Hadith and Athar: by Ibn al-Atheer: 1/171.

60- Al-Lakz: Ibn Al-Atheer said: It is to push in the chest with the palm. See The End in Gharib al-Hadith and Athar: by Ibn al-Atheer, 4/268.

61- Asaid bin Hudayr: Usaid bin Hudayr bin Samak bin Atik bin Imru'i al-Qais bin Zaid bin Abdul-Ashhal al-Ansari. From the former to Islam, and he is one of the captains on the night of Aqaba, and his conversion to Islam was at the hands of Mus'ab bin Umair. My brother, the Prophet, may God's prayers and peace be upon him, was between him and Zaid bin Haritha, and he was among those who were established on the day of Uhud, and in which the Prophet, peace and blessings of God be upon him, said, "Yes, the man, Usaid Bin Hudayr," (T: 20 AH, or 21 AH). See Absorption: by Ibn Abd al-Barr, 1/92 - 94, translation (54), the completion of raising suspicion: by Ibn Makula, 2/482, and the injury: by Ibn Hajar, 1/234 onwards, translation (185).

62- Al-Bukhari included it in his Sahih: Kitab al-Tafsir, chapter on his saying: [You did not find water, so perform a good wit. "4/1684, No. (4332).

63- Surah An-Nisa from Verse (43)

64- Abd al-Rahman: He is the son of al-Qasim bin Muhammad bin Abi Bakr al-Siddiq al-Madani al-Faqih, and was documented by Ahmad and others, who died in al-Sham (126 AH). See: Al-Tabaqat Al-Kubra: by Ibn Saad, 5/367 translation (1081), Al-Thiqaat: by Ibn Hibban, 7/62 translation (9018), and classes of jurists: by Al-Shirazi, p. 65, and Tadhkira Al-Hafiz: by Al-Dhahabi, 1/95.

65- His father: he is al-Qasim bin Muhammad bin Abi Bakr al-Siddiq al-Madani, Ibn Saad said: A trustworthy, pious jurist, one of the seven jurists in Medina, differing in his death. See: the major classes: by Ibn Saad, 5/142 - 147, deaths of the notables: by Ibn Khallikan, 4/59, translation (533), and the memorandum of preservation: by al-Dhahabi, 1/74.

Ablution and ablution by patting on dust since they were legitimate in the Sunnah, which was declared by Abu Bakr Ibn Al-Arabi <sup>(66)</sup> regarding the rulings <sup>(67)</sup>.

Ibn Ashur said: (if you are sick) to his saying (and if you did not find water, then perform ablution by patting on dust). Thus, he made these things necessary for ablution by patting on dust (tayammum) when there is no water. Then, it became known by the indication that compliance with the matter conceals the occurrence of an accident from these aforementioned or an objection from the origin of ablution, which is sickness and travel. The ruling of ablution obligation after its occurrence, are the followed mentioned events, some of them because of his saying (or if you defecate) and if there is water, then perform ablution, otherwise, ablution by patting on dust (tayammum) and so on <sup>(68)</sup>

Al-Tabari said: And if (you were junub, impure after intercourse), and if you fell into impurity before you got up to your prayers, then purify yourself, he says: So be clean by washing it before you perform your prayers. He said that because the impure of intercourse when finding water he has to pray or if he does not have water then the Islamic rule is similar to someone sick or traveling then he can perform ablution by patting on dust (tayammum) and the dust should be from a clean floor without any dirt (77).

---

66- Ibn al-Arabi: Abu Bakr, Muhammad bin Abdullah bin Muhammad, known as Ibn al-Arabi al-Ishbili, one of the great hafiz of al-Andalus. : Ardah Al-Ahwadhi Explained Al-Tirmidhi, Al-Qabas Explained Al-Muwatta, and Rulings of the Qur'an, (T : 543 AH). See: the link: by Ibn Bashkawal, p. 558 onwards, Nafhat al-Tayyib 1/340, and the gold nuggets: by Ibn al-Imad, 6/232, and beyond.

67- See: Rulings of the Qur'an: by Ibn al-Arabi, 2/47.

68- See: Al-Tahrir and Enlightenment: by Ibn Ashour, 6/126.

69 - Upper Egypt: It was said that it is all that has ascended on the face of the earth, and dirt, sand, trees, stone, and plants enter into it, and it is the saying of Malik, and it was said: What was of the same type of dirt, such as sand,

arsenic, and light. See: The Illuminating Lamp: by Al-Hamawi, 1/339 article (Asa'd), and the summary of the interpretation of the Great Qur'an: by Ibn Katheer, 2/409.

70 - See: Jami al-Bayan in Interpretation of the Qur'an: Al-Tabari, 10/83.

Al-Alusi said: (So purify yourself), then wash yourself thoroughly, and he read (and purify themselves- (فأطهروا)) that is, clean your bodies, and rinsing and sniffing here is a duty like washing the rest of the body. The Almighty added cleansing to (the waw- واولو), which refers to every person who is charged, so everything that can be washed with water except that which is difficult like inside the eyes. While there is no difficulty washing inside the mouth and nose, so the text of the book includes them without opposition (71).

Al-Razi said: It is permissible for a sick person to perform ablution when there is water (but if you did not find water) refers to the traveler only and Al-Razi distinguished between the sick who can do tayammum.

The mere sickness for Malik and Dawood<sup>73</sup> is permissible to do tayammum without Al-Shafi'i, who mentioned that it be a disease whose fears to harm and cause damage, and this opinion is agreed upon.

And if the disease occurs in a part of the body and not the whole body:

Abu Hanifa said: If the body is more healthy, he should wash the right body without performing tayammum, and the reverse, tayammum is sufficient for him.

And Al-Shafi'i said: He washes what is not harmful to him and then does tayammum, and his argument is to take precaution without Abu Hanifa, who is protesting with the apparent meaning of the verse.

If there is a plaster on the site of the tayammum that prevents water from reaching the skin and there is no fear of removing that plaster of damage, the jurists differed regarding that:

Al-Shafi'i, may Allah have mercy on him, said: He must remove the plaster at the time of tayammum until dust reaches it, taking care of precaution, and the majority went to not being obligatory, and their argument: that the matter in tayammum is to reduce the burden and remove the harm. Thus, they also differed in the short travel. Also with the one who had water that was not sufficient for him

---

71- See: Spirit of the meanings: by Alusi, 3/252 and beyond.

72- See: Al-Razi's interpretation of Surat Al-Ma'idah Verse 6, 11/309.

73- See: Supervising jokes in matters of disagreement 1/168, and helping in the doctrine of the people of Medina 1/144.

74- See: Mukhtasar Al-Muzani 1/30, Al-Iqna 'by Al-Mawardi 1/30

75- See: al-Tahawi's brief explanation of al-Jassas 1/443, al-Mabsut al-Sarkhasi 1/112.

76- See: Al-Hawi Al-Kabeer 1/504.

77- See: the mother for Shafi'i 1/59.

For drinking and ablution, while he is traveling, he must do tayammum, and likewise if the water was cold by obscene debauchery, without a reasonable price (78).

Al-Buqa'i said: Since the dirt does not reach the density of the water with its gentleness, he shortened the verb and counted it with the letter as a sign (in your faces) to being satisfied with one time and forgiving the exaggeration (79).

And Al-Thaalabi said: (What Allah does want to make something difficult on you) Will is a self-attributed, and the act came in the future, taking into account the incidents that appear out of will, difficulty, and distress (80).

Ibn Ashur said: (But he wants to purify you), indicating that one of the wisdom of commanding washing, ablution and purification is a sensual purification. Because it is a cleansing and purification of myself that Allah made it. All acts of worship contain several secrets, so tayammum does not contain a sensual purification, but rather a psychological purification and it is one of the fullness of the blessings that exist by increasing the purification and purification with facilitation (81).

Sheikh Abdul Karim Al-Mudaris said: (Let his blessing be upon you) I mean, and let him legislate what is cleansing for your bodies from the dirt, and for your hearts from the blackness of sins, his blessing is upon you by attaching the license to perform ablution with the intention of ablution and washing (so that you may thank) these gracious blessings to increase your generosity with mercy and grace (82).

---

78- See: Al-Tafseer Al-Kabeer: by Al-Razi, 11/309 and after.

79- See: the systems of pearls in proportion to the verses and the surahs: by al-Bukai, 2/404.

80- See: Al-Jawaher Al-Hassan in Tafseer of the Qur'an: by Al-Tha'alabi, 2/360.

81- See: Al-Tahrir and Enlightenment: by Ibn Ashur, 6/132.

82- See: The Talents of the Most Merciful in the Interpretation of the Qur'an: by Abd al-Karim al-Mudarris, 3/117

Abu Al-Mudhafar Al-Samaani said: Muhammad ibn Ka'b al-Qurtubi said: By completing the blessing he wanted to expiate sins with ablution <sup>(83)</sup> <sup>(84)</sup>.

Al-Wahidi said: (To purify you) from events, impiety and sins. Because ablution expiates sins (and its blessing be upon you) by clarifying the laws (perhaps you will thank) my grace and obey my command <sup>(85)</sup>.

Al-Baghawi said: One of his complete grace is the forgiveness of his sin, that is, the slave's sins according to what Al-Samaani brought <sup>(86)</sup>, and Al-Baidawi, who said: What is promised to him by ablution is the purification of sins and the completion of grace <sup>(87)</sup>.

In conclusion, this is what I read about the noble verse of Surat Al-Ma'idah concerning the provisions of purity, ablution, washing, and tayammum. A master's thesis and a doctoral thesis are sufficient if he took with it the trace of the noble Messenger and the companions and followers and the sayings of jurists and discussing their evidence and the most correct statement of it, and my role here is to write research only, and I am satisfied with what I have presented From the sayings of the jurists (fuqaha), commentators, companions and followers from books of interpretation without mentioning and discussing the evidence for the reason that I mentioned above, and the way is open to those who came after me.

And Praise be to Allah, the Lord of the Worlds

---

83- Surah Al-Fath Verse (2)

84- See: Interpretation of the Qur'an by Samani, 2/18.

85- See: Al-Wajeez fi Tafseer Al-Aziz Al-Kitab Al-Wahidi, p. 310.

86- See: Brief Tafsir Al-Baghawi, 123.

87 - See: Anwar al-Tanzil wa Asrar al-Ta`wil: by al-Baydawi, 2/117.

## Conclusion

Praise be to Allah, Lord of the Worlds, and may blessings and peace be upon our Master Muhammad and his family and companions. The following are the most important results that I have reached:

- The commentators have different perspectives according to their energies. Some of them prolong their interpretation, some are shortened, and some of them are misleading, and some of them leave the interpretation. But all of them are according to the fundamentalist method in their interpretation of the Holy Quran.

- The mentioned ablution and washing were known and required by the Sunnah from the first day on which prayer was imposed, and what came from the Qur'an is confirmation and explanation, especially in Surat al-Ma'idah, which is the most correct saying.

- If the sixth verse of Surat Al-Ma'idah is said: It was decent twice, there is no evidence for his article, and I did not find any evidence for this.

- The hadith narrated by Al-Bukhari about the Mother of the Believers, Ibn Ashur made forgetfulness in his chain of transmission when he wanted verse (43) of Surat Al-Nisa (O you who believe, do not approach the prayer while you are drunk ...) Perhaps Ibn Ashur struck the heart of the truth while the rest were silent about what came By Ibn Ashour.

Most likely, the Prophet, peace and blessings be upon him, did not speak to anyone after abrogating ablution until the farewell pilgrimage in which this verse was revealed.

The face is not from the ears, the nose, or the mouth, so what was washed, then it is in washing, not in ablution, as Alusi stated.

The elbow is included in the hand among the majority, not the imam, as he made washing it a Sunnah and not an obligation.

- Ablution is obligatory for one who has a healthy body and is not harmed by water.
- Ablution on the face and hands is called one of the purification, and cleaning is permissible for every loss of water, whether it is a minor or major ritual of impurity, which is a license for the sick and traveler.
- Wiping part of the front of the head is sufficient according to the Imam Al- Shafi'i.

## List of sources and references

1. The Holy Quran
2. Hadith Books:
3. Sahih Al-Bukhari: Al-Jami Al-Sahih Al-Muqisas, by Muhammad bin Ismail, Abu Abdullah al-Bukhari al-Jaafi, investigation and commentary by Dr. Mustafa Deeb Al-Bagha Professor of Hadith and its Sciences at the Faculty of Sharia - University of Damascus, Dar Ibn Katheer, Al-Yamamah - Beirut, 3rd Edition, 1407-1987.
4. Sahih Muslim: by Abu Al-Hussein Muslim bin Al-Hajjaj bin Muslim Al-Qushayri Al-Nisaburi, chanted by Muhammad Fuad Abdul-Baqi, House of Revival of Arab Heritage - Beirut.
5. Tafsir books
6. Rulings of the Qur'an: by Imam Hajjat al-Islam, Abu Bakr Ahmad bin Ali al-Razi al-Jasas (d. 370 AH), under Abd al-Salam Muhammad Ali Shaheen, Dar al-Kutub al-Ilmiyya - Beirut - Lebanon, 3rd Edition, 1428 AH - 2007 AD.
7. Anwar al-Tanzil and the secrets of interpretation: by Nasir al-Din, Abu Said, Abdullah bin Omar bin Muhammad al-Shirazi al-Baidawi (d. : 85 AH), under Muhammad Abd al-Rahman al-Maraashli, House of Revival of the Arab Heritage - Beirut, 1st ed., 1418 AH.
8. Interpretation of the verses of rulings: by Muhammad Ali Al-Sayyis, Professor of Al-Azhar Al-Sharif, by Naji Sweidan, Modern Library for Printing and Publishing, 01/10/2002
9. The easiest interpretations of the words of the Great Most High: by Jabir bin Musa bin Abdul Qadir bin Jaber, Abu Bakr al-Jazaery, Science and Governance Library - Medina - 5th Edition, 1424 AH - 2003 AD.
10. Interpretation of the surrounding sea: by Muhammad ibn Yusuf, the famous Babi Hayyan al-Andalusi (d.745: e), Tah: Elite of Al-Azhar scholars, Dar Al-Kutub Al-Ilmiyya - Beirut, Lebanon, 3rd edition, 2010

11. Editing and Enlightenment: by Muhammad al-Taher bin Muhammad bin Muhammad al-Tahir bin Ashour al-Tunisi (T .: 1393 AH), Sahnoun House for Publishing and Distribution - Tunis - 1997 AD.
12. Jami al-Bayan in Interpretation of the Qur'an: by Muhammad bin Jarir bin Yazid bin Katheer bin Ghaleb al-Amili, Abu Jaafar al-Tabari (d .: 310 AH), translated by Ahmad Muhammad Shaker, Foundation for the Message, 1st Edition, 1420 AH - 2000 AD.
13. Al-Jami 'for the provisions of the Qur'an: by Abu Abdullah Muhammad bin Ahmed bin Abi Bakr bin Farah al-Ansari al-Khazraji Shams al-Din al-Qurtubi (d .: 671 AH), translated by: Hisham Samir al-Bukhari, Dar Alam al-Kutub, Riyadh, Kingdom of Saudi Arabia, 1423 AH / 2003 CE.
14. Rulings of the Qur'an: Judge Muhammad bin Abdullah Abu Bakr bin al-Arabi al-Ma'afari al-Maliki (d .: 543 AH) reviewed his origins, produced his hadiths and commented on it: Muhammad Abd al-Qadir Atta, Dar al-Kutub al-Ilmiyya, Beirut - Lebanon, 3rd edition, 1424 AH - 2003 AD.
15. Tafsir al-Jalalin: Jalal al-Din Muhammad ibn Ahmad al-Mahalli (d .: 864 AH) and Jalal al-Din Abd al-Rahman bin Abi Bakr al-Suyuti (d: 911 AH), Dar al-Hadith - Cairo, i 1.
16. Interpretation of Al-Jawaher Al-Hassan in the interpretation of the Qur'an: by Abu Zaid Abdul Rahman bin Muhammad bin Makhloof Al-Tha'alabi (d .: 875 AH), chanted by: Sheikh Muhammad Ali Moawad and Sheikh Adel Ahmed Abdel Mawgoud, House of Revival of Arab Heritage - Beirut, 1st Edition - 1418 AH.
17. Al-Durr al-Tafsir al-Tafsir al-Tafsir with al-Maqth: by Hafiz Jalal al-Din al-Suyuti (d.911 AH), Dar al-Fikr - Beirut.
18. Masterpieces of Al-Bayan Interpretation of Ayat Al-Ahkam: by Muhammad Ali Al-Sabouni, printed at the expense of: Hassan Abbas Al-Sharbatli, Al-Ghazali Library - Damascus, Manahel Al-Irfan Foundation - Beirut, 3rd Edition, 1400 AH - 1980 AD.
19. The Spirit of Meanings in the Interpretation of the Great Qur'an and the Mathani Seven: by Shihab al-Din Mahmud bin Abdullah al-Husayni al-Alusi (d .: 1270 AH), under: Ali Abd al-Bari Attiyah, Dar al-Kutub al-Ilmiyya - Beirut, 1st Edition, 1415 AH.
20. Butter of Interpretations: by Shaarawi.
21. The elite of interpretations: by Muhammad bin Ali Al-Sabouni, Dar Al-Sabouni for Printing, Publishing and Distribution - Cairo, 1st Edition, 1417 AH - 1997 AD.
22. Interpretation of Al-Ezz Bin Abd Al-Salam: by Abu Muhammad Izz al-Din Abd al-Aziz bin Abd al-Salam bin Abi al-Qasim ibn al-Hasan al-Salami al-Dimashqi, nicknamed Sultan al-Ulema (d .: 660 AH), under: Dr. Abdullah bin Ibrahim al-Wahbi, Dar Ibn Hazm - Beirut, 1st Edition, 1416 AH / 1996 AD.
23. Fath al-Qadeer: by Muhammad bin Ali bin Muhammad bin Abdullah al-Shawkani al-Yamani (d .: 1250 AH), Dar Ibn Kathir, House of Good Speech - Damascus, Beirut, Edition 1 - 1414 AH.
24. Interpretation of al-Qashi: by Bahaa al-Din al-Qashi (d. 782).
25. Interpretation of the Qur'an: by Abu Al-Muzaffar, Mansour bin Muhammad bin Abdul-Jabbar Ibn Ahmad al-Marwzi al-Samani al-Tamimi al-Hanafi, then al-Shafi'i (d .: 489 AH), under: Yasser bin Ibrahim and Ghunaim bin Abbas bin Ghoneim, Dar Al-Watan, Riyadh - Saudi Arabia, 1st ed., 1418 AH - 1997 AD.
26. Interpretation of the Great Qur'an: by Abu al-Hasan Ali bin Muhammad bin Abd al-Samad al-Din al-Din al-Sakhawi al-Masri al-Shafi'i (d.643 AH), verified by Musa Ali Musa - and Ashraf Muhammad Abdullah al-Qassas, University Publishing House - Dar Ibn Hazm, 1430 AH - 2009 AD.
27. Interpretation of the Great Qur'an: by Abu al-Fida 'Ismail bin Omar bin Kathir al-Qurashi al-Basri, then al-Dimashqi (d .: 774 AH), T: Muhammad Husayn Shams al-Din, Dar al-Kutub al-'Ilmiyya, Muhammad Ali Baydoun Publications - Beirut, 1st Edition - 1419 AH.
28. Keys to the Unseen or the Great Interpretation: by Abu Abdullah Muhammad bin Omar bin al-Hasan bin al-Husayn al-Taymi al-Razi, nicknamed Fakhr al-Din al-Razi, Khatib al-Ray (T: 606 AH), House of Revival of Arab Heritage - Beirut, 3rd Edition - 1420 AH.
29. Discovery of the mysterious facts of the revelation: by Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jarallah (t .: 538 AH), Arab Book House - Beirut, 3rd Edition - 1407 AH.
30. Milestones of revelation in the interpretation of the Qur'an: Lama Muhiyyat al-Sunnah, Abu Muhammad al-Husayn bin Masud bin Muhammad ibn al-Furra al-Baghawi al-Shafi'i (d .: 510 AH), under: Abd al-Razzaq al-Mahdi, House of Revival of Arab Heritage - Beirut, 1st Edition, 1420 AH.
31. Brief Tafsir Ibn Kathir: (Abbreviation and investigation) Muhammad Ali Al-Sabuni, The Noble Qur'an House, Beirut - Lebanon, 7th edition, 1402 AH - 1981 AD.
32. Tafsir al-Maraghi: Ahmed bin Mustafa al-Maraghi (d .: 1371 AH), Mustafa al-Babi al-Halabi and Sons's Library and Printing Company in Egypt, 1st Edition, 1365 AH - 1946 AD

33. Interpretation of the talents of Rahman in the interpretation of the Qur'an: by Abd al-Karim Muhammad al-Mudaris, on my authority, published by Ali al-Izzah al-Qarah Daghi, Freedom House for Printing - Baghdad, 1406 AH - 1986.
34. Perceptions of revelation and the facts of interpretation: by Abu Al-Barakat Abdullah bin Ahmed bin Mahmoud Hafiz al-Din al-Nasfi (d .: 710 AH). He verified and produced his hadiths: Yusef Ali Bedaiwi. 1998 AD.
35. Arranged pearls in relation to verses and suras: Ibrahim bin Omar bin Hassan al-Rabat bin Ali bin Abi Bakr al-Buqai (d .: 885 AH), Dar al-Kutub al-Ilmiyya - Beirut - 1415 AH - 1995 CE, under: Abd al-Razzaq Ghaleb al-Mahdi.
36. Al-Wajeez in the interpretation of the dear book: by Abu Al-Hassan Ali bin Ahmed bin Muhammad bin Ali Al-Wahidi, Al-Nisaburi, Al-Shafi'i (d .: 468 AH), under: Safwan Adnan Dawoudi, Dar Al-Qalam, Dar Al-Shamiya - Damascus, Beirut, 1st ed., 1415 AH.
37. Lisan al-Arab: by Muhammad bin Makram bin Ali, Abu al-Fadl, Jamal al-Din Ibn Manzur al-Ansari al-Ruwa'i al-Afriqi (d .: 711 AH), Dar Sader - Beirut, 3rd Edition - 1414 AH.
38. The illuminating lamp in Gharib Al-Sharh Al-Kabeer: by Ahmed bin Muhammad bin Ali Al-Fayoumi, then Al-Hamwi, Abu Al-Abbas (d .: 770 AH), The Scientific Library - Beirut.
39. Al-Sahhah Taj Al-Linguistics and Sahih Al-Arabiya: by Abu Nasr Ismail bin Hammad Al-Jawhari Al-Farabi (d .: 393 AH), edited by: Ahmad Abd Al-Ghafoor Attar, Dar Al-Alam for the Millions - Beirut, Edition 4, 1407 AH - 1987
40. The end in Gharib al-Hadith and the effect: by Majd al-Din Abu al-Sa'adat al-Mubarak bin Muhammad bin Muhammad bin Muhammad ibn Abd al-Karim al-Shaibani al-Jazari Ibn al-Atheer (d .: 606 AH), edited by: Taher Ahmad al-Zawy - Mahmoud Muhammad al-Tanahi, The Scientific Library - Beirut, 1399 AH - 1979 AD.
41. Assimilation in the knowledge of companions: by Abu Omar Yusuf bin Abdullah bin Muhammad bin Abdul Barr bin Asim al-Nimri al-Qurtubi (d .: 463 AH), under: Ali Muhammad al-Bajawi, Dar Al-Jeel, Beirut, 1st Edition, 1412 AH - 1992 AD.
42. The injury in distinguishing the Companions: by Abu al-Fadl Ahmad bin Ali bin Muhammad bin Ahmed bin Hajar al-Asqalani (d .: 852 AH), under: Adel Ahmad Abd al-Muqawad and Ali Muhammad Muawad, Dar al-Kutub al-Ilmiyya - Beirut, 1 ed - 1415 AH.
43. Continuing to remove suspicion from the author and differing in names, nicknames and genealogies: by Saad al-Malik, Abu Nasr Ali bin Heba Allah bin Jaafar bin Makula (d .: 475 AH), Dar al-Kutub al-Ilmiyya - Beirut - Lebanon, 1st edition 1411 AH-1990AD.
44. The major classes: for Abu Abdullah Muhammad bin Saad bin Manea al-Hashemi with loyalty, Al-Basri, Al-Baghdadi, known as Ibn Saad (d .: 230 AH), under: Muhammad Abdul-Qader Atta, Dar Al-Kutub Al-Ilmiyya - Beirut, 1st Edition, 1410 AH - 1990 AD.
45. Al-Thiqaat: by Muhammad bin Habban bin Ahmed bin Hibban bin Muadh bin Muadh, al-Tamimi, Abu Hatim, al-Darami, al-Busti (T: 354 AH), printed with the help of: Ministry of Education of the Indian High Government, under the supervision of: Dr. Muhammad Abdul Mu'id Khan, Director of the Ottoman Knowledge Department, Department Ottoman Knowledge in Hyderabad, Dark India, 1st Edition, 1393 AH = 1973.
46. Tabaqat al-Faqih: by Abu Ishaq Ibrahim bin Ali al-Shirazi (d .: 476 AH), Hadhba: Muhammad bin Makram Ibn Manzur (d .: 711 AH), under: Ihssan Abbas, Dar al-Raed al-Arabi, Beirut - Lebanon, 1st ed., 1970.
47. Preservation Ticket: by Shams al-Din Abu Abdullah Muhammad bin Ahmad bin Othman bin Qaimaz al-Dhahabi (d .: 748 AH), Dar al-Kutub al-Ilmiyya, Beirut-Lebanon, 1st Edition, 1419 AH-1998 AD.
48. The deaths of notables and the news of the sons of time: by Abu al-Abbas Shams al-Din Ahmad bin Muhammad bin Ibrahim bin Abi Bakr Ibn Khallakan al-Baramaki al-Arbli (T .: 681 AH), under: Ihssan Abbas, Dar Sader - Beirut.
49. The relationship in the history of the imams of Andalusia: by Abu al-Qasim Khalaf bin Abd al-Malik bin Bashkwal (d .: 578 AH). He published it, corrected it, and reviewed its origin: Mr. Izzat Al-Attar Al-Husseini, Al-Khanji Library, 2nd Edition, 1374 AH - 1955 AD.
50. Gold nuggets in gold news: by Abd al-Hayy bin Ahmed bin Muhammad ibn al-Imad al-Akri al-Hanbali, Abu al-Falah (d .: 1089 AH), verified by: Mahmoud al-Arna'out, whose hadiths came out: Abd al-Qadir al-Arna'out, Dar Ibn Katheer, Damascus - Beirut, 1st Edition, 1406 AH 1986 AD.
51. Dictionary of the Countries: Lhehab Al-Din Abu Abdullah Yaqut bin Abdullah Al-Roumi Al-Hamwi (T .: 626 AH), Dar Sader, Beirut, 2nd Edition, 1995 AD.