

Al-Anbabi's report on Al-Banani's footnote on Al-Muhalli's explanation on the collection of mosques from the definition of judgment to the act of belief heart

Dr. Saleh Mohammed Saleh Al-Nuaimi

College of Islamic Sciences, University of Fallujah, salehmohammed.s@uofallujah.edu.iq

Ahmed Salam Ahmed Al-Akidi

College of Islamic Sciences, University of Fallujah, mr.ahmed.salam112@gmail.com

Abstract

The issue of governance is the fruit of the legal discourse, and therefore the fundamentalists gave it great and careful attention. For what the obligatory, forbidden, recommended, disliked, and permissible actions are based on, and their causes, and therefore they separated it between definitive and non-conclusive requirements, and the situation, and what this division encompasses from its branches, and that the gathering of the collectors is of great importance in dealing with it, and dealing with its merits. Then the stuffed people succumbed to its explanation as the thirsty one pours on a cold fresh water pool on a blazing hot day, so each of them interpreted the rulings according to what the explanation and classification dealt with in terms that the other did not deal with, until the scholar Sheikh Muhammad Shams al-Din al-Anababi came with his reports on this great book that is illustrated with a scarcity of A brutal explanation, and he had the hallmarks of missions in this great edifice, especially the ruling, including “requirement and situation.”

Introduction

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

And yet

The sciences of Sharia are guided by their light from the darkness of temptation to the paths of guidance, and through it they ascend from ignorance to diligence, especially the science of the principles of jurisprudence.

One of the important aspects of this specialization is the revival of the Islamic heritage, including the rulings and rules that people of understanding follow, and because the principles of jurisprudence are relied upon

in clarifying the sources of legislation and indicative of accurate rulings. In raising the dust on an important part of these sciences, my choice was (Al-Anbabi's report on Hashiyat Al-Banani on Sharh Al-Mahalli on Collecting Al-Jami'), due to the importance of these reports in terms of their affiliation with a great scholar who was distinguished by memorization and mastery, and combined between the text and the sensible and knowledgeable in various sciences in order to reach his goal.

He built his reports on the books of eminent imams whose knowledge was famous and popular in various Islamic countries, and the books of fundamentals are many, but the collection of mosques by Taj al-Din al-Subki al-Shafi'i is a valuable book in the utmost

accuracy, investigation and editing, so scholars and students focused on studying it, explaining, commenting and annotating it. Footnotes and reports abounded, and I wanted to seek your blessings by serving this valuable book. I ask God Almighty to benefit Muslims with it, and to make it a treasure for me on the Day of Resurrection.

The circle of investigation in this research revolved between the two phrases of al-Banani, may God Almighty have mercy on him, from his saying: “ for the external covenant” to his saying: “ And he said, “The three sections.”

The nature of the study in this title required that it be divided into two parts, preceded by an introduction and followed by a conclusion.

As for the first section: I dealt with a brief study on the life of the Anbabi author - may God have mercy on him - in this section I showed his name, his lineage, his upbringing and the stages of his education, then I mentioned his most prominent sheikhs and students, then he took over the sheikhdom of Al-Azhar, and concluded this section by mentioning his writings.

As for the second section, I dealt with the investigation of the text.

In conclusion: I ask God Almighty to complete His blessings upon us, and to make this work purely for His honorable face, and may God's blessings be upon our master Muhammad and his family and companions altogether.

Section One

Translated by Sheikh Shams al-Din Muhammad al-Anbabi

His name is : Shams al-Din Muhammad ibn Muhammad ibn Hussain al-Anbabi, the Shafi'i jurist.

His birth: He was born in Cairo, Egypt, in the fortieth year of the thirteenth century of the Prophet's migration, year: (1240 AH), corresponding to: 1824 AD.

His lineage : Sheikh Al-Anbabi is attributed to the town (Anababa) by opening and annexing Al-Hamza ; Because he lived in it for a period of his life, and it was his first study in it, and his father was one of the great merchants in it, so he inherited from him the love of trade, and he has an agency in textiles to this day known by his name, and it is located (Anabaa) on the western shore of the Nile River, and it is called today (Anbaia).

His upbringing and the stages of his education: Sheikh Imam Shams al-Din al-Anbabi, may God have mercy on him, began his life by memorizing the Noble Qur'an and some texts, then he began his studies in al-Azhar al-Sharif in the year 1253 AH.

His elders:

Sheikh Al-Anyaby - may God have mercy on him - received his knowledge from several scholars, the most prominent of whom :

A- Mustafa bin Ramadan bin Abd al-Karim al-Masri al-Maliki, known as al-Bulaqi, was born in Bulaq, Cairo, and was issued for issuing fatwas and teaching in al-Azhar. He died in the year: 1293 AH.

2- Ibrahim bin Muhammad bin Ahmed Al-Bajouri: Sheikh of Al-Azhar Mosque, one of the Shafi'i jurists. I forgot him to Al-Bajour from the villages of Menoufia, Egypt, he was born and raised in it, and he was educated at Al-Azhar, and he held the office of Al-Azhar Sheikh until his death in the year: 1277 AH.

3- Ibrahim bin Ali bin Hassan Al-Sakka, one of the jurists of Egypt, his birth and death in Cairo, the conclusion of the Shafi'i jurists in the Levantine and Egyptian lands, he died in the year: 01298

4- Mustafa bin Muhammad al-Mublat al-Shafi'i, of Egyptian origin, one of those engaged in hadith, died: 4 138 AH.

His students : At the hands of Imam Sheikh Shams al-Din al-Anbabi - may God have mercy on him - a group of prominent Al-Azhar scholars graduated, including:

Imam Sheikh Hassouna al-Nawawi, Imam Sheikh Abd al-Rahman al-Qutb al-Nawawi, Imam al-Sayyid Ali al-Beblawi, and Imam Abu al-Fadl al-Jizawi, and each of them was appointed sheikhdom. Al-Azhar after him, and among them also Sheikh Hassan Al-Taweel, Sheikh Muhammad Abdul-Jawad Al-Qayati, his brother Sheikh Ahmed, Sheikh Abdullah Alish Al-Maliki, Sheikh Muhammad Bakhit Al-Muti'i, Sheikh Muhammad Ahmed Hussein Al-Bulaki, and Sheikh Abdul Rahman Qara'a.

His morals : Sheikh Imam Shams al-Din al-Anbabi, may God have mercy on him, was benevolent.

His assumption of the sheikhdom of Al-Azhar:

Sheikh Al-Anbabi - may God have mercy on him - assumed the sheikhdom of Al-Azhar twice.

The first: On Sunday of the sacred month of Muharram in the year 1299 AH, during the reign of (Muhammad Tawfiq I), the former Khedive of Egypt, and this sheikhdom lasted only nine months, then he submitted his resignation; Because of the famous Arab events.

the second was in a year; 1304 AH. If the sheikh continued to carry out the duties of the sheikh this time for nine years, until he fell ill, and submitted his resignation to the Khedive: (Abbas Helmy II).

His books : May God have mercy on him, he left a valuable scientific wealth in the various sciences and arts known in one of his era, and he hardly left one of the famous textbooks without commenting on it with an explanation, a footnote, or a report.

Among his most famous scientific works:

Among his works on the science of Arabic:

1- Al-Anbabi's report on Haashiyat Al-Sabban on Sharh Al-Ashmouni on Alfiya Ibn Malik.

2- The report of al-Aniyabi on the footnote of Abi al-Naja on the explanation of Sheikh Khaled Ali al-Ajrummyah

3- Al-Anbabi's report on Al-Saad's explanation and footnotes

4- A small message in realizing the metaphor in their saying (Zayd Asad).

5- A major message in realizing the metaphor in their saying (Zayd Asad)

6- A footnote to abstraction, Mukhtasar al-Saad's explanation of rhetoric.

7- A report on the footnote of Al-Bajouri on the board of peace for Al-Akhdari in logic.

8- A report on Sabban's message in the science of rhetoric.

9- A treatise on the principles of syntax.

10- A report on the footnotes of Samarkandi in rhetoric.

11- A letter stating the definition of the subject and the subject.

12- A report on Al-Sijai's footnote on Qatar Al-Nada.

13- A report on Al-Attar's footnote on Al-Azhar.

14- A report on Al-Sabban's footnote to Al-Assam.

15 A report on the footnotes of Ibn Aqil's explanation.

16- A seal on Ibn Hisham's book, Sharh Al-Shathur.

17- A report on the footnotes of Prince Ali Al-Malawi.

18- Al-Anbabi's report on Al-Banani's abstraction on Al-Sa'd's summary on the summary.

19- A message regarding the saying of the Prophet (peace be upon him): "There is not one of my companions, except if I wanted, I would take it against him, not Abu Darda').

20- Al-Wafi with knowledge of rhymes.

21- The Ten Principles of Grammar.

22- A treatise on defining the ascribed to him or the ascribed to the gender.

As for his works on Islamic jurisprudence and its principles:

1- The sound opinion regarding the validity of a woman's marriage without a guardian, with imitation.

2- A treatise on usury.

3- Al-Anbabi's report on Al-Banani's footnote on Al-Mahlani's explanation on the collection of mosques.

4- Hashiyat al-Anbabi on the explanation of al-Minhaj by al-Ramli.

5- A message on the payment of zakat to those who have reached maturity but have not reached their age.

6- A report on Al-Baramawi's footnote on Al - Ghazi's commentary on Abi Shuja'.

As for his works in other sciences:

1- A message in the Almighty's saying: }

2- A message in a hadith (every important matter that does not begin with the name of God, the Most Gracious, the Most Merciful, is cut off).

3- A treatise on the introduction of al-Qastalani in the explanation of Sahih al-Bukhari.

4- A report on the footnotes of Jalalain.

5 - A treatise on the treatment of the plague.

6- Al-Anbabi's reports, presented by Irshad Al-Sari.

7- The benefits recorded on explaining the Basmala and Alhamdulillah.

8- Al-Imbabi's report on Al-Bajouri's footnote on the Senussi.

His death:

Sheikh Imam Shams al-Din al-Anbabi died on Saturday night of the twenty-first of Shawwal in the year (1313 AH) and he was seventy-four years old.

The topic of defining judgment by the speech of God

saying: to the external covenant ; any: For information from him as benefit him what after him, And declares with it last.

saying: And my mind at the grammar in it indulgence as he said it Attar : Van disagreement but he neighbor between pianists

and not for grammarians in that entrance for his exit on their industry, but rather They remind him in their books accordingly for pianists to hang purpose verbal with it as their remembrance, jokes delete the subject in building verb passive

His saying: Because what is customary is either to advance ... etc. Count Entire from My department the covenant masculine on sharpness, and make the covenant attendance inside in scientific, Perhaps that road to each other.

saying: or euphemism What is meant by being expressive about him by name enigmatic is meant Honestly dispute that.

saying: As for the mental at the pianists... etc. (b/53/f) and grammarians they say in Toward : Enter market the for sex in within An individual not specific , no they say for the covenant mental.

Saying: Which is the most perfect known and he affirmative And his sisters it is familiar between them And the guarded about him verdict known between them and he: obligatory and his sisters, until that release verdict on that when Some of them from kiss tolerance as be taken from waving no from kiss the truth martial.

His saying: What is meant by saying what is known in reality... etc. but rather He was negation And proof familiar first, And in particular for being he What is meant (A/76/f) for them first Especially.

saying: As we have mentioned , this He stated that what he chose was not clear because of the acquaintance and the sermons in that easy

Saying: For being a source bug To say : It means directing speech... etc Submitted on

Maaloulha And he said: matter of trust news He was in saying: When it was...etc

His saying: It has become a customary fact... etc. he no fits say The explainer named in eternity...etc., unless on what He will move it stuffed on Ibn al-Qasim from that it on meaning Named In what no still noticeable his existence in eternity, As for on that it on Limit their saying that his names Come here An old on meaning that their association, and that did not be she present in eternity by itself Come here located in eternity Eternal any: that it Come here Saucepan in eternity and hung up teach him, and guide his words the old on that it fired In what no still when existence and take it out from nothingness on same Holy fact without situation jealousy it for him And the same that he Named Existing remove did not precedes it that Appreciation No, Van his becoming fact customary require that it He was before fact in not addressee with it write it down So consider

saying: in addressee who is speaking.

saying: And this is answered... etc in it that being the speech became fact customary in that no Engagement for him in shapes mentioned as he apparent , Even if He said: Because I we say: The speech has become a reality... etc. , as that verdict became fact customary in it, With this...etc. , to be correct, And it was prohibition; to be The termed ruling on it is what is established by speech, such as faces, etc. And he has progress that the definition to judge commonplace that he talk psycho that he affirmative And his sisters no to judge known that he obligatory And his sisters So consider.

And he said: And it is (B / 53 / Z) what was proven by the letter that he talk psycho.

And he said: not the same letter any: not verdict term on him same the speech that he talk psychological.

And he said: If it was said...etc (A/76/F) potentially that this problem building on illusion that verdict term on him he obligatory and his sisters, and that the meaning that verdict what causes on letter God And its outcome on that that make the speech sex in identification verdict require that what prove by analogy or consensus or Toward that not from verdict ID with that it from him And potentially that it not built on that, and that His result that Taking the speech sex to judge commonplace that he affirmative And his sisters Benefit that what prove by about measurement not from verdict in the sense known that he obligatory And his sisters ; because verdict in the sense known Effect verdict in the sense commonplace, gesticulate prove by about measurement not Effect for speech with that what prove by about measurement from verdict in the sense known that he Al-Wujub and its sisters So consider.

then after this affectation perfect Back that these two The two problems not for them Shop here, but rather import them released Islamic Law in revision with others on from He knew verdict term between jurists by the letter aforementioned, so he brought them here from did not alert when alert on him The explainer from that {The well-known rule among the fundamentalists of affirmation at times, and negation at other times } , So he benefited that verdict term between jurists that bitter mention it in identification Jurisprudence not Intend here, And he has progress for stuffed that The explainer pointed out By saying: custom to that Lam in verdict for the covenant external Means: Scientific no dhikr as progress piano, reported that make it for the covenant dhikr delusion, And from

what I answer with it on the first as in waving that it as I want by judgment convict with it I want by the letter what engaged with it for the consort mental on that obligatory for example not same speech God Come here And what is meant With what engaged obligatory and the like, no talk the old as he issue speech stuffed, no Hide what in That Presumption (A / 77 / f) and the second of them Its outcome that identification Jurisprudence on this not reach to judge Constant by about measurement Than Except book.

And the answer: what mention it stuffed from that measurement any: and so on appearance for his speech Come here, And he has to understand Fenry In what Written by on waving that revenue the second Its outcome that identification verdict so not reach to judge Constant by about measurement And he said in it that The intended by the letter in claim workbook What is it from characteristics God Come here no effect Constant by speech, So how refute by judgment Constant by analogy, O Allah unless that It said that it speech on Descend So consider.

saying: Because it shows the truth of what is described towards the body the long wide the deep Need to emptiness occupies it.

His saying: Because they require the presence of the name ... etc. his face on the second that adverb comparison to the worker.

saying: Rather, the existence of use... etc. this on famous As for on non consideration usage in the truth No.

saying: What is in it is not hidden...etc I learned An answer last, and he that that on pattern their saying that his names Come here An old in the sense the previous, and that speech The explainer on him no fits that the speech fact customary in addressee with it.

Saying it Mercy God Come here: More correctly and it was said no he is called, and this is disagreement building on disagreement in Explanation the speech, it is Explain it by speaking that understand, He said that his words eternal psyche he is called in eternity letter ; Because he (B / 54 / f) approves it that it speech understand so he righteous for understanding In what no still, And from Explain it by speaking that I understand He said that his words psycho The eternal no he is called in eternity letter ; Because he no Believe on him that it speech I understand so understanding actually stops on Existence understand so be taken from speech humerus. ah Our sheikh Al-Bajouri (A/77/F)

Saying it Mercy God: Related to the act of the taxpayer (b / 54 / f) Ibn al-Qasim said that the al in the accountable person is obligated to imbalance the definition ; Because it is not true of the speech related to the action of a single person, such as the Prophet - may God's prayers and peace be upon him - in his characteristics. Rather, it is true of the speech related to the action of every person responsible except for what happened to be specific to him. By saying that the discourse relates to the action of every sane adult...etc., explaining the reality in order to increase the benefit, otherwise there is no need to explain that here; Because he benefited from the definition that the ruling is the discourse related to the gender of the taxpayer, and whether the discourse is related to the status of each taxpayer or not is another matter.

His saying: It may be said that it has become a reality... etc. He said Ibn al-Qasim on that the difference between "mean" and "any" did not prove on The explainer permit with it, but rather They got it from fabrication as progress alert on it.

saying: The answer is to say And he answered Ibn al-Qasim also that notable here Same assigned Which adult sapiens, And in recital his characteristic Which assignment interpreter obligingly what in it cost, He said: Expensive insofar as it is expensive weight their saying like milled from where that it Factorial.

saying: Already obligated...etc the appropriate for phrase workbook binding by doing is added for saying after binding what in it cost that on fabrication this effect to the binding in Saying it binding already.

saying: Because it is a description of the addressee any a description God addressee broken i and me Considered being description for him to come make it characteristic for his capacity that she the speech any: talk psycho on way attribution figuratively.

saying: And for his safety from ambiguity in the place of the verb (a / 78 / f) any: in Saying it related by doing assigned.

His saying: characterized by the attributes of assignment Indicates to consideration what stayed from conditions assignment as nothingness coercion, and puberty the invitation as he visible , but rather I need to that to explain The explainer assigned adult sapiens No It said sing on that Oud personal pronoun in his existence on assigned, so no It said for him Charged unless after his complexion qualities Assignment.

saying: As a boy or a madman this no fits Saying it So he went out on that what if is found Means assigned that he adult sapiens not styled so as no Hide Flo He said So he went out With my hand puberty And mind who in within Saying it assigned boy And the crazy one And by saying: middle qualities assignment what if is found not styled so; as

being coerced, or did not inform him the invitation to get hurt So consider.

Saying it Mercy God Come here : After his presence after the mission He said shooting star Omaira Respond on him that Al-Tanjizi Comparing Existence assigned after mission completed terms assignment building on that ailment compare Maaloul , And he answered in verses that he maybe Pregnancy dimensionality here on dimensional Rank no dimensional time building on Comparison mentioned.

And he said: after mission not from sentence Concept ; because disagreement Between us And between Mu'tazilites after the agreement on meaning judgment, Even if He was from sentence Concept By agreement from U.S and them when He was to dispute in or not before mission meaning And lost saying: no to rule before Shara He said: after the mission any: and he after mission We have so no to rule kiss her We have understand.

saying: Therefore, the ruling is an accident... etc. in it that it impossible mount the old and accident in the outside And the verdict Existing in the outside, no It is necessary from Taking thing in Concept that it part The essence as no Hide, Valtalqan (A / 78 / Z) are considered in Concept with Being Two conditions to be talk judgment He is old on all case, and exile being judgment understand.

saying: It is based on it that speech is in the rule of eternity... etc. any: Build on being the speech he talk that science that it understand that talk in eternity to rule so verdict he the speech and speech in eternity letter on this Speech in eternity to rule, and on that the speech he talk that I understand that talk in eternity becomes judgment In what no still Without eternity, so verdict he the speech, and speech in eternity not letter on this; Speech in

eternity not verdict, but rather becomes judgment In what no still understand.

saying: So see it (b / 55 / f) with the words of the commentator... etc. His result infringement his words when he said it humerus, And he has false that in verses that what he said it The explainer he Corresponding to appear say workbook no to rule before Shara And just infringement upper arm no slander in that ; because did not prove an agreement folk on what he said; but rather if duty their agreement on him jazz for every from workbook And the explanation Violation in that ; Because he Command idiomatic , no bickering in convention, So all sun that make up on what will Uh.

And he has prolong Attar : in to reply that And from what to reply with it that consideration The two attachments together in Concept verdict oppose to talk workbook in to forbid Contraindications and he more powerful what to reply with it that proven infringement, And from it, " In both from The two attachments restricted With what no maybe his meeting with what restriction with it the other in the outside, so no maybe meeting kiss him existence with after him for example by looking to Charged One, And then no maybe Existence The two attachments in the outside together until He is the speech middle with them together, And the closest in like that that He is its meaning that it styled With all attached who are they in his time, and this is characterization permanent for speech related by actions, And then poses what mention it The explainer there in explanation non verdict by not Existence Altanjizi the necessary existence (a/79/f) Al-Tanjizi in his time no always, And necessary always he that He is in which if came time Al-Tanjizi happened, and this is Existing without Rip, as well poses Saying it here so no to rule kiss her

O Allah unless that It said that The explainer want that it He is related attached performance in adverb after that He was related attached morally In what before, and that She was indication Phrase on him minor, and that Pregnancy the body on this not apparent, the Saying it related to action assigned absolute no indicative on private attached, enough in charity minimum attached, So how He carries on this comment that no indicative on him pronunciation, no He goes mechanism mind" Uh.

no Hidden (b / 55 / z) what in Saying it : and the closest...etc the say The explainer here so no to rule kiss her presumption clear on that What he wants what mention it he in Saying it : Oh God, except to be said...etc no Hide that The initiator from consideration characterization the speech With the two attachments Check it out for him actually, And from known that no suspicion in it that Check them out not maybe unless happen Al-Tanjizi who are they after As for the Salouhi, or the fact that he is characterized by them means that he is characterized as a salouhi actually, If came time salouhi happened, it is remote when fairness, and nominated that The initiator say the body In what Come There is no judgment before the law so on non consideration Check them out actually Need to being meant, no attached Tnjizi to judge before Shara and that He was verdict Kiss and he far from Phrase, as no Hide, So he rushed The problem strictly gesticulate stayed Than to reply with it lesser Than progress Check it out that you will.

Saying it Mercy God Come here: Any obligation what is the cost intercept it shooting star Amira that his interpretation assigned obligatory what in it cost positive for the role in identification judgment, Van assigned taken in tariff, And he has interpret obligatory and obligatory Type from

judgment, Assignment taken in identification verdict Type from verdict Lost Taking verdict in identification verdict So he came role without Marya And his aberration in verses that this oversight Without (A / 79 / Z), the origin of the suspicion is that the concept of a thing is unique; Because the positive role is to take the concept of governance in its definition; Because his reasoning is reasoning for the ruling, not taking his individual, not the place of his attachment without the reasoning of the ruling, just as it is not hidden Ah.

Al-Attar, in responding to Ibn Al-Qasim's answer , has words that have no validity, originating in the illusion that the commentator knew the person assigned to whom the assignment fell on, that is, the obligation of what includes cost, so beware of him. Because the restriction and the reason is the obligation of what has a cost without puberty and reason, and if they are a presumption of obligation, then understand it.

saying: any The definition is not the verb and the attribution of dealing with the metaphorical definition and the intended The definition dealt with the attachment of the heart verb, ie: attachment to it.

saying: Because it prevents him from saying...etc. And the reason for not considering his saying and the one assigned person is preventing it from being possible to be close to the meaning, and the action of the one assigned person. The assigned, the accusative of the one, the raising of the related, and making its object predicate, that is: the three sections, that is: diverging from verbal repetition with its appearance Ah.

And his saying: The three sections which are the aspects of attachment mentioned in his saying to the aspects of attachment from definitive requirements... etc. , and by verbal

repetition he meant the repetition of the dhikr, even if the title differed and it is not hidden after this aspect, and if he indicated his preponderance by saying: After , then it is not hidden that the chain of transmission Approach to the defining pronoun on the first possibility figuratively, as the subject of the verb or assigned, or related ah.

However, you knew the possibility of not permitting what Ibn al-Qasim said, but it is not understood from what he mentioned that what was included in these three (b / 56 / and) is all included in the definition except after looking at the outputs other than what Ibn al-Qasim mentioned, so ponder.

Conclusion

Praise be to God, with whose grace good deeds are accomplished, and peace be upon our Prophet Muhammad, who was sent with honors, and upon his family and companions altogether.

After completing the investigation of this part of Al-Anbabi's report on Al-Banani's footnote on Al-Muhalli's explanation on the collection of mosques, I came to the following:

1- Imam Al-Anababi - may God have mercy on him - lived in the thirteenth century AH and was attributed to the town (Anababa) located on the western shore of the Nile River.

2- Imam al-Anbabi had many sheikhs, among them: Imam al-Bajouri, Sheikh of Al-Azhar Al-Sharif, Sheikh Mustafa Al-Bulaki, Mufti of Al-Azhar Al-Sharif, and Sheikh Ibrahim Al-Saqa are among the great Shafi'i jurists in the Levantine and Egyptian lands - may God have mercy on them all - and many students of knowledge studied at the hands of Al-Anbabi, including: Sheikh Hassouna Al-Nawawi and Sheikh Abdul Rahman Al-Qutb and Sheikh

Ali Al-Beblawi, and each of them took over the sheikhdом of Al-Azhar after him.

3- Al-Anbabi - may God have mercy on him - took over the sheikhdом of Al-Azhar twice, and he wrote many diverse books on language, rhetoric, logic, hadith, and the principles of jurisprudence.

4- Al-Anbabi - may God have mercy on him - was interested in mentioning some grammatical issues and his careful discussion of them, and he mentioned the opinions of the grammarians in them, which indicates his depth in this science.

5- Al-Anbabi - may God have mercy on him - touched on the ruling before the Sharia, and he preferred by saying that there is no ruling before the arrival of the mission.

6- It became clear to me that Al-Sabban's saying that the negligent person should not be charged, and those of the fundamentalists who agreed with him due to the strength of the evidence; And because God made the mind the subject of assignment and the inattentive has no mind.

7- In the research, it was found that the discerning boy was not assigned because he did not understand street speech; Because the discerning boy is an undisciplined description, the ruling is attached to the disciplined description, which is puberty.

In conclusion, we ask God to accept this work from us. Whenever Bakr bin Khunays happened, he used to say: Write at the end of your books:

References

- 1- Al-Ahkam fi Usul al-Ahkam Author: Ali bin Muhammad Al-Amadi Commented on by: Abd al-Razzaq Afifi Publisher:

The Islamic Office, (Damascus - Beirut)
Edition: Second, 1402 AH

Publisher: Dar Al-Maarifa - Beirut
Number of parts: 2

- 2- Etiquette of Research and Debate Author: Muhammad Al-Amin bin Muhammad Al-Mukhtar Al-Jakni Al-Shanqeeti (1325 - 1393 AH) Investigator: Saud bin Abdul Aziz Al-Arifi Publisher: Dar Atta'at Al-Ilm.
- 3- Al-Azhar in a Thousand Years, Author: Muhammad Abdel Moneim-Ali Ali Sobh, Edition: Third, Publication Year: 2012, Number of Pages: 1410.
- 4- Al-Azhar and its impact on the modern literary renaissance Author: Muhammad Kamel al-Faqi Publisher: Al-Muniri Press in Al-Azhar Al-Sharif Number of parts: 3
- 5- Al-Shashi's Origins and Margin: Umdat Al-Hawashi by Mawla Muhammad Fayd Al-Hassan Al-Kankohi Author: Nizam Al-Din Abu Ali Ahmad Bin Muhammad Bin Ishaq Al-Shashi (d.
- 6- The longest explanation summarizing the key to sciences Author: Ibrahim bin Muhammad bin Arabshah Essam Al-Din Al-Hanafi (d.: 943 AH) Verified and commented on by: Abdul Hamid Hindawi Publisher: Dar Al-Kutub Al-Ilmiya, Beirut - Lebanon
- 7- Al-Alam Author: Khairuddin Bin Mahmoud Bin Muhammad Bin Ali Bin Faris, Al-Zarkali Al-Dimashqi (d.
- 8- Evidence of Verses on the Explanation of Collecting Mosques, Author: Ahmed bin Qasim Al-Abadi, Publisher: Dar Al-Kutub Al-Ilmiyyah, Number of Parts: 4.
- 9- The rising full moon with virtues after the seventh century Author: Muhammad bin Ali bin Muhammad bin Abdullah Al-Shawkani Al-Yemeni (d. 1250 AH)
- 10- Al-Badr Al-Ra'a fi Hall Collecting Al-Jami', Author: Jalal Al-Din Muhammad Bin Ahmad Al-Mahalli, Investigation: Abi Fida Al-Dagestani, Publishing House: Al-Risala Publishers Foundation, Parts: 2.
- 11- Crown of the Bride from the Jewels of the Dictionary Author: Muhammad Murtada Al-Hussaini Al-Zubaidi Investigation: A group of specialists Publications: The Ministry of Guidance and News in Kuwait - The National Council for Culture, Arts and Literature in the State of Kuwait Number of parts: 40.
- 12- Waving at the clarification of the text of the revision in Usul al-Fiqh Author: Saad al-Din Masoud bin Omar al-Taftazani (d. 792 AH) and with him: The clarification in resolving the ambiguities of the revision, by Sadr al-Sharia al-Mahboobi (d. 747 AH) Publisher: Muhammad Ali Sobeih and His Sons Press in Al-Azhar - Egypt Edition: 1377 E - 1957 AD.
- 13- Waving at the clarification of the text of the revision in Usul al-Fiqh Author: Saad al-Din Masoud bin Omar al-Taftazani (d. 792 AH) and with him: The clarification in resolving the ambiguities of the revision, by Sadr al-Sharia al-Mahboobi (d. 747 AH) Publisher: Muhammad Ali Sobeih and His Sons Press in Al-Azhar - Egypt Edition: 1377 E - 1957 AD.
- 14- Collecting Al-Jawam fi Usul al-Fiqh, Author: Tajuddin Abd al-Wahhab al-Sobki, Publisher: Dar al-Kutub al-Ilmiyyah - Beirut, Edition: Second.
- 15- Haashiyat Al-Bajouri, Al-Madinah Al-Munawwarah Library, preservation number: (22 Principles of Jurisprudence).

- 16- Al-Banani's footnote on Sharh Al-Mahalli on the collection of mosques, Author: Muhammad bin Al-Hassan Al-Banani, Publisher: Dar Al-Fikr for Printing and Publishing, Number of Parts: 2.
- 17- Al-Dasuqi's footnote on Mukhtasar al-Ma'ani by Saad al-Din al-Taftazani (d. 792 AH) Author: Muhammad ibn Arafa al-Dasuqi Investigator: Abdul Hamid Hindawi Publisher: Al-Maktabah Al-Asriyyah, Beirut Number of parts: 1.
- 18- Hashiyat al-Shihab Amira, Al-Azhar Library, serial number: (41842).
- 19- Al-Attar's footnote on Sharh al-Mahalli on the collection of mosques, author: Hassan bin Muhammad al-Attar, publisher: Dar al-Kutub al-'Ilmiyyah, parts: 2.
- 20- Hasan Chalabi's footnote on al-Talweh, King Saud University Manuscripts, Preservation No. (5118).
- 21- The Ornament of Human Beings in the History of the Thirteenth Century Author: Abd al-Razzaq bin Hassan bin Ibrahim al-Bitar al-Maidani al-Dimashqi (d. 1335 AH) Verified, coordinated and commented on by his grandson: Muhammad Bahja al-Bitar - Member of the Arabic Language Academy Publisher: Dar Sader, Beirut Edition: Second, 1413 AH - 1993 AD.
- 22- The New Conciliatory Plans, Author: Ali Mubarak, Publisher: Al-Kubra Al-Amiri Press, Edition: First, Number of volumes: 6.
- 23- Explanation of Al-Adad Ali Mukhtasar Al-Muntaha Author: Adad Al-Din Abd Al-Rahman Al-Iji (d. Edition: First, 1424 AH - 2004 AD.
- 24- The Sunni classes in the Hanafi translations. The author: Taqi al-Din ibn Abd al-Qadir al-Tamimi al-Dari al-Ghazi (d. 1010 AH) Number of pages: 290.
- 25- Tabaqat al-Kubra Shafi'i Author: Taj al-Din Abd al-Wahhab bin Taqi al-Din al-Subki (d. 771 AH) Investigator: Dr. Mahmoud Mohammed Al-Tanahi d. Abdel-Fattah Mohamed El-Helou. Publisher: Hajar for Printing, Publishing and Distribution. Edition: Second, 1413 AH.
- 26- Rhetoric Sciences "The Statement, the Meanings, the Badi'" Author: Ahmed bin Mustafa Al-Maraghi (d. 1371 AH): Number of pages: 399.
- 27- The Beautiful Benefits in the Hanafi Translations.
- 28- Sunni Benefits in Explanation of the Millennium Author: Al-Baramawy Shams al-Din Muhammad ibn Abd al-Daa'im (763 - 831 AH) Investigator: Abdullah Ramadan Musa Publisher: Islamic Awareness Library for investigation, publication and scientific research, Giza - Egypt Edition: First, 1436 AH - 2015 AD.
- 29- The positive saying in the translation of Allama al-Anbabi, author: Ahmed Rafi al-Tahtawi, publisher: al-Mataba' al-Amira, printing year: 1896.
- 30- Revealing secrets about the origins of Fakhr al-Islam al-Bazdawi Author: Aladdin, Abd al-Aziz bin Ahmad al-Bukhari (d. 730 AH) Publisher: The Ottoman Press Company, Istanbul Edition: First, Sanada Press 1308 AH - 1890 AD.
- 31- The Planets Walking with the Notables of the Tenth Hundred Author: Najm al-Din

- Muhammad ibn Muhammad al-Ghazi (d. 1061 AH) Publisher: Dar al-Kutub al-Ilmiya, Beirut - Lebanon Edition: First.
- 32- Al-Lum'a fi Usul al-Fiqh Author: Abu Ishaq Ibrahim bin Ali bin Yusuf al-Shirazi (d.
- 33- The author: Abu Abdullah Muhammad bin Omar bin Al-Hassan bin Al-Hussein Al-Taymi Al-Razi, nicknamed Fakhr Al-Din Al-Razi, Khatib Al-Ray (d.
- 34- Al-Mustafa, Author: Abu Hamid Muhammad bin Muhammad Al-Ghazali Al-Tusi (d.
- 35- Lexicon of Arabized and Arabized Publications Author: Youssef bin Elian bin Musa Sarkis (d. 1351 AH) Publisher: Sarkis Press, Egypt 1346 AH - 1928 AD Number of parts: 2.
- 36- Authors' Dictionary Author: Omar Reda Kahaleh Publisher: Al-Muthanna Bookshop - Beirut, Arab Heritage Revival House, Beirut Number of Parts: 15.
- 37- The Intermediate Lexicon Author: The Arabic Language Academy in Cairo (Ibrahim Mustafa / Ahmed Al-Zayyat / Hamed Abdel Qader / Muhammad Al-Najjar) Publisher: Dar Al-Da`wa.
- 38- Preventing impediments to compiling comprehensive mosques in the principles of jurisprudence, author: Taj al-Din Abd al-Wahhab al-Sobki, investigation: Saeed bin Ali al-Hamiri, publisher Dar al-Bashaer.
- 39- The clear approach to rhetoric Author: Hamid Awni Publisher: Al-Azhar Heritage Library Edition: - Number of parts: 5.
- 40- A sufficient summary of the rulings of the fundamentals of religion Author: Ibn Hazm Al-Andalusi (d.
- 41- Al-Wahid fi Usul al-Fiqh Author: Abu Al-Wafa, Ali bin Aqeel bin Muhammad bin Aqeel Al-Baghdadi Al-Dhafri, (d. - 1999 AD.