

Explanation of Al-Adab Al-'Udhdiyyah by Ibrahim Bin Muhammad Bin 'Arab Shah Al-Asfara'ini, The Deceased (945 Ah): Study and Verification¹

Dr. Mayada Fathil Ahmed

College of Islamic Sciences, University of Baghdad, Iraq

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ABSTRACT

Upon the completion of this study and the achievement of its first section, it became evident that the science of research and debate originated during the time of Prophet Muhammad (peace be upon him). At that time, the disbelievers would argue with the Messenger of Allah (peace be upon him) about the existence of God, despite the fact that the House of Allah (the Kaaba) was right in front of them. The divine message came to establish the rules of argumentation and debate in a concise manner. It should be noted that this science contains many meanings and implications. Our research aims to explain the etiquettes of argumentation, which are based on the principles of debate and dialogue. This is presented by a Hanafi scholar of the Mu'tazilite belief, namely Al-Asfārīnī. He defined speech, clarified meanings, and presented the evidence upon which jurists rely in a precise scientific manner, based on the books of the early scholars, such as the Explanation of Etiquettes by Al-Mas'ūdī. Thus, it becomes clear to us that this noble science of literature and debate came about through study, effort, and contemplation, just like other sciences of Islamic jurisprudence. These sciences complement each other, and Allah, the Almighty, has spoken the truth when He said, 'This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.' (Said Jesus, the son of Mary: "O God, our Sustainer! Send down upon us a repast from heaven: it shall be an ever-recurring feast for us - for the first and the last of us -and a sign from Thee. And provide us our sustenance, for Thou art the best of providers!). Praise be to Allah for the blessings of Islam and faith. May the peace and blessings of Allah be upon our master Muhammad, his family, and all his companions.

Keyword: *Al-Asfārīnī; Al-'Udhdiyyah; Ibrahim Bin Muhammad; Arguing*

INTRODUCTION

Praise be to Allah, whose praise reaches us in His satisfaction, and peace and blessings be upon the master of creation and the messengers, Muhammad (peace be upon him), the trustworthy, and upon his family and companions, the chosen ones, and those who follow them in goodness until the Day of Judgment.

As for what follows, since the knowledge of the principles of jurisprudence has great significance and numerous benefits in establishing and building legal issues on solid foundations, it is among the noblest and most esteemed

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sciences, with the highest value and the widest range of benefits. It is a science that a student of knowledge seeking in jurisprudence, hadith, interpretation, creed, and other fields cannot do without.

The knowledge of the etiquette of research and debate is one of the important sciences that we need in various fields of intellectual, religious, and linguistic aspects of life. The extraction of the science of debate and argumentation, and making it an independent science with its own principles, rules, regulations, terms, and detailed etiquettes, led to the classification of numerous books in this field after Muslim scholars acquired knowledge of logic. They developed this science according to their needs, resulting in the branches of the science of etiquette of research and debate, the science of argumentation specialized in the principles of jurisprudence, and the science of differences specialized in jurisprudence. This science was taught in two ways: the first is closer to the science of logic, as it consists of general rules that are not specific to a particular science or subject matter, and the second method is closer to the science of the principles of jurisprudence, as it deals with legal evidence ⁽¹⁾.

The importance of this research lies in the fact that it is an explanation of the Adab Al-'Udhdiyyah by 'Adud al-Din al-Iji (d. 765 AH), making it one of the important books in the field of the etiquette of argumentation, research, and debate.

As for the research plan, it is divided into two sections:

The first section: The study section.

The second section: The verification section.

Regarding the first section, which is the study section, it consists of three topics:

Topic 1: Introduction to the author and the commentator, which includes two subtopics:

Subtopic 1: Biography of Imam 'Adud al-Din al-Iji (may Allah have mercy on him), the author of the main text.

Subtopic 2: Biography of Imam Ibrahim bin Muhammad bin 'Arab Shah al-Asfara'ini (may Allah have mercy on him), the commentator of the text.

Topic 2: Introduction to the book, which includes eight subtopics:

Subtopic 1: The title of the book and its attribution to the author.

Subtopic 2: Description of the handwritten copies of the manuscript of the explanation of Adab Al-'Udhdiyyah.

Subtopic 3: The methodology used in the verification.

Subtopic 4: Abbreviations mentioned in the manuscript.

Subtopic 5: The text of the Adab Al-'Udhdiyyah by 'Adud al-Din al-Iji.

The second section, which is the verification section, it consists of the manuscript of the commentator, which is the 'Explanation of Adab Al-'Udhdiyyah.' This section involves presenting the manuscript with its verification.

In conclusion, this is my work in verification and commentary, and Allah knows that I have exerted my utmost effort to achieve a scholarly work. Whatever is correct is from Allah alone, as He is the One who guided me to it. And whatever shortcomings, mistakes, or errors exist, they are from the influence of the devil, myself, and all praise is due to Allah, the Lord of all worlds. Peace and blessings be upon the master of creation and the messengers, Muhammad, and upon his family, companions, and followers.

TOPIC 1: Biography of Imam 'Adud al-Din al-Iji (may Allah have mercy on him), the author of the main text.***First: His Name and Lineage:***

He is the Imam, the eminent scholar, the judge, 'Adud al-Din Abu al-Fadl 'Abd al-Rahman bin Ahmad bin 'Abd al-Ghaffar al-Qadi. He was born in Ayj, near Shiraz, after the year 680 AH ⁽²⁾. He was an imam in rational sciences, knowledgeable in the foundational principles, meanings, expression, and grammar, as well as being actively involved in jurisprudence. He possessed abundant wealth and bestowed numerous favors upon students of knowledge. He had a powerful voice and was a judge, orator, jurist, and linguist, counted among the prominent scholars of the Ahl al-Sunnah al-Ash'ariyyah ⁽³⁾.

Second: His Birth and Life:

He was born in the town of Ayj, in the far reaches of Fars province, in the year 680 AH. He belonged to Ayj and acquired knowledge from the scholars of his time. He closely accompanied his teacher, Zain al-Din al-Hanki. The esteemed scholar, 'Adud al-Din, excelled in various sciences such as jurisprudence, logic, theology, principles of Islamic jurisprudence, rhetoric, and Arabic grammar. He was a researcher, a verifier, and engaged in recitation, issuing legal opinions, and teaching. He had disputes and debates with Al-Abhari. He mostly resided in the city of Sultanabad. He achieved a high rank among the princes of his era, and Abu Sa'id, the last prince of the Ilkhanate dynasty in Fars, appointed him as the chief judge in the city of Shiraz. He attained the position of Judge of Judges. In the year 756 AH (1355 AD), a dispute arose between Al-Iji and the ruler of Kerman (a town in Fars), leading to his dismissal from the judiciary and his subsequent imprisonment.

He succeeded his father in the judiciary in Ayj. During the reign of Sultan Abu Sa'id al-Darqandi Bahadur of Iraq (716-736 AH), who was a descendant of Hulagu, he became the Chief Judge of the Eastern regions, which included Mosul, Sinjar, Jazira, Diyarbakir, and others. He was renowned for his just rulings, and he resided in Sultanabad and later in Shiraz. In the later years of his life, he faced a trial with the ruler of Kerman, Mubariz al-Din Muhammad (713-760 AH/1313-1359 AD), the founder of the Muzaffarid dynasty. As a result, he was imprisoned in the fortress of Ayj.

Al-Iji was an eloquent speaker, coming from a wealthy background, with noble character and skills. His opinions in the field of theology represented the final form of Ash'ari thought, which did not undergo further renewal or addition afterward.

Thirdly: His teachers

Imam al-Iji acquired knowledge from the scholars of his time, although not much information has reached us regarding the names of those he studied under, except for Sheikh Zain al-Din al-Hanafi, a student of Imam al-Baydawi, and others. It is possible that this Sheikh had an influence on Imam al-Iji. Another notable teacher was Sheikh Imam Fakhr al-Din Abu al-Makarim Ahmad bin al-Hasan al-Jarbardi (d. 746 AH), who explained the methodology of Usul al-Fiqh (Principles of Islamic Jurisprudence) by al-Baydawi and authored explanations on Ibn al-Hajib's grammar book, including famous commentaries on al-Kashaf ⁽⁴⁾.

Fourthly: His students

Imam al-Iji had notable students who gained prominence in various fields. Among them were:

Imam Shams al-Din Muhammad bin Yusuf bin Ali bin Abdul Karim al-Kermani (d. 786 AH). He studied under Imam al-Iji for twelve years and authored books in various sciences. He is known for his famous commentary on Sahih al-Bukhari ⁽⁵⁾. Imam Daa al-Din Abdullah bin Saadullah bin Muhammad al-Afifi al-Qazwini al-Masri, also known as al-Qarmi and Ibn Qadi Qarim (d. 780 AH). Imam Saad al-Din Mas'ood bin Omar bin Abdullah al-Tafazzani (d. 792 AH), and others. These students of Imam al-Iji achieved eminence in their respective fields ⁽⁶⁾.

Fifthly: His works

Imam al-Iji had numerous works, among which we mention the following, as examples:

1. Al-Mawaqif fi 'Ilm al-Kalam" is a book that defies description and is indispensable for those seeking to understand the art of critical investigation. Scholars have shown great interest in it, and it has remained a

mainstay in teaching the science of theology (kalam) at al-Azhar and other institutes of knowledge for extended periods. It has been the subject of many commentaries, including the explanation by al-Sharif al-Jurjani, along with the glosses by al-Siyalkuti, published in Istanbul in 1289 AH, and later at al-Sa'ada Press in Egypt.

2. *Sharh Mukhtasar Muntaha al-Sul wa al-Amal* is a commentary on Ibn al-Hajib's "Muntaha al-Sul wa al-Amal." People have benefited from it after him, and it has circulated widely. It has been relied upon by eminent scholars, and it is considered one of the best commentaries on the "Mukhtasar." Its approach follows the structure of the original text, elucidating its hidden aspects and rectifying points that require discussion without explicitly objecting, as other commentators do. It leaves no essential information unmentioned, while maintaining concise expression without excessive lengthiness. It was extensively used in teaching at al-Azhar for a long period. It was printed in two volumes in Astana in 1307 AH, and later printed at al-Amiriya Press in Bulaq in 1317 AH.
3. He wrote a famous inquiry to his teacher al-Jurjani, titled "The Question," regarding a statement in al-Kashaf: "So bring a surah like it"⁽⁷⁾, Al-Iji responded with an answer that contained some firmness, which prompted Imam al-Iji to object with his own objections. Ibn al-Jurjani later answered those objections and compiled it as an independent work.
4. *Al-Fawa'id al-Ghayathiyyah* is a summary of "Miftah al-Ulum" by al-Sakkaki (d. 626 AH).
5. *Adab 'Adad al-Din* is a concise work that presents the principles of etiquette in ten lines. It was later explained by Muhammad al-Hanafi al-Tabrizi (d. 900 AH).

Sixthly: His death

Towards the end of his life, he faced a trial with the ruler of Kerman, Mubariz al-Din Muhammad ibn Mozaffar al-Din, who became angry with him and imprisoned him in the fortress of Daryamian. He died in captivity in the year 756 AH, although it is said that he died before that ⁽⁸⁾.

TOPIC 2: Translation of Imam Ibrahim ibn Muhammad ibn Arab Shah al-Asfara'ini (may Allah have mercy on him), the commentator on the text.

Firstly: His name, title, and kunya:

All the references that have translated for al-Asfara'ini agree that his name is Ibrahim ibn Muhammad ibn Arab Shah al-Asfara'ini al-Khorasani al-Hanafi. This is what al-Asfara'ini himself mentioned in most of his books ⁽⁹⁾. He would often write his name, as well as the names of his father and grandfather, in the majority of his works. The author of "Shadharaat al-Dhahab"⁽¹⁰⁾, also stated, "Al-Asfara'ini, 'Asam al-Din Ibrahim ibn Muhammad ibn Arab Shah, is from the lineage of Abu Ishaq al-Asfara'ini ⁽¹¹⁾.

His title: He was famous as 'Isam al-Din and also known as al-Isam⁽¹²⁾.

His kunya: The kunya of al-Asfara'ini did not become well-known, and no one mentioned any kunya for him other than al-Tunuki, as he was commonly addressed as Abu Ishaq⁽¹³⁾.

Secondly: His birth and family

Al-Asfara'ini was born in Asfarayn (a village in Khorasan). His father served as a judge there, and his grandfather held the same position during the time of the children of Timur. There are differing opinions regarding the exact date of his birth: the first opinion states it was in the year 873 AH, while the second opinion suggests it was in the year 879 AH. The second opinion is more likely to be accurate, as it is based on the historical account mentioned by al-Asfara'ini's grandson, Abdul-Malik al-Asfarami, who provided more reliable information about the birth of his grandfather ⁽¹⁴⁾. Al-Asfara'ini was born into a noble and respected family known for their virtues, knowledge, and religious commitment. He grew up in the company of scholars and acquired knowledge from abundant sources. He was referred to as al-Bannan, and he belonged to the lineage of Abu Ishaq al-Asfara'ini, Ibrahim ibn Muhammad ibn Mehran. Thus, al-Asfara'ini shared his name, his father's name, his kunya, and his lineage. His grandfather, Arab Shah, was a renowned scholar who held the position of judge in Asfarayn. It is known that the position of a judge at that time required extensive knowledge that was only possessed by a few. Al-Khawfi, who was al-Asfara'ini's maternal

grandfather, was named 'Isam al-Din Dawud al-Khawfi and was known as an esteemed teacher and scholar ⁽¹⁵⁾. Al-Asfara'ini received the fundamentals of knowledge from him, and he referred to him as "my teacher." ⁽¹⁶⁾

As for the father of al-'Isam, Muhammad 'Arbashah, the sources mentioned by Ibn al-'Imad only state that he also held the position of a judge in Isfara'in. There is limited information available regarding his life and positions.

Regarding al-'Isam himself, he had one son named Isma'il, who was titled Sadruddin. Isma'il embarked on a journey in search of knowledge from Isfara'in to the Levant. He stayed in Aleppo, where he studied some of Sahih al-Bukhari under the guidance of the eminent scholar, Muwaffaq ibn Abi Bakr, in the year 948 AH. He then proceeded to Makkah and resided there until the year 963 AH. Afterward, he left Makkah, heading towards Madinah, but he passed away on the way between the two holy cities.

Thirdly: His Beliefs and Jurisprudential School

It is evident from Asam al-Din's writings that he adhered to the Ash'ari school of thought in the interpretation of divine attributes. He frequently opposed the Mu'tazilites and refuted their statements. For example, he commented on the verse: 'And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], Allah extinguished it. And they strive throughout the land [causing] corruption, and Allah does not like corrupters." ⁽¹⁷⁾. Rather, His hands are outstretched" [Quran 5:64]. The meaning here is that it is a metaphorical expression denoting generosity without any literal depiction of hands or their extension. This phrase has been used to describe those who do not have hands, and likewise, it is used for those who have hands similar to others and those who have no likeness ⁽¹⁸⁾.

He also mentioned the realm of allegory: "It can be categorized into two types: abstract and allegorical. The abstract type does not correspond to any particular meaning, while the allegorical type combines a cause that corresponds to a distant meaning. However, he did not pay attention to it as it does not contradict the allegorical interpretation. In fact, the allegorical interpretation only exists in cases where there is something that corresponds to either the distant or at least the close meaning, such as the saying of Allah: (Allah) Most Gracious is firmly established on the throne (of authority) ⁽¹⁹⁾, So its apparent meaning is stability, and there is nothing that corresponds to it. There is a discussion about it because the throne corresponds to stability and is designed for stability, not for seizing. On the other hand, seizing corresponds to the dominion (of Allah). The distant meaning is the seizing of the throne through the implementation of judgments and the descent of causes from it, as required by wisdom." ⁽²⁰⁾.

The sources that mentioned his school of thought unanimously agreed that he was a follower of the Hanafi school of jurisprudence ⁽²¹⁾. This is affirmed by his works in Hanafi jurisprudence, including his commentary on al-Waqaya by al-Marghinani and his own explanation of al-Waqaya.

Fourthly: His Academic Life

Al-'Asam received the principles of knowledge from his father, who was a judge in Isfarayn, and from his maternal grandfather, Dawud al-Khawfi ⁽²²⁾. As for his other teachers, the fame of al-Jami ⁽²³⁾ overshadowed them, and the sources do not mention any other teacher of al-'Asam besides him. Similarly, the fame of al-'Asam and 'Abd al-Ghafur al-Lari ⁽²⁴⁾, overshadowed all the other students of al-Jami, and no one else is known to have studied under them.

Among his students was Abu al-Fath al-Sayyid al-Amir al-Sharifi, the author of al-Taysir al-Shahi ⁽²⁵⁾.

He excelled and surpassed his peers in this aspect. He was eloquent and articulate, devoted to study and lessons, where he demonstrated his mastery of intellectual and sensory sciences, as well as the subtleties and realities of knowledge. His fame grew, and his reputation soared, making him a teacher at the Sultan School in Herat, which was built by Mirza Shah. He taught and benefited greatly from this position. Later, he taught at the Higher Sultan School in Herat as well, but he left due to an incident. He traveled from the Sultan's residence in Herat and arrived in Bukhara in 926 AH. Prince 'Abdullah Khan, the governor of Bukhara, honored him and treated him with great kindness. He took up teaching in Bukhara under the patronage and encouragement of its governor. The sources of his biography mention the abundance of his teaching and the benefits derived by many from his lessons ⁽²⁶⁾. Throughout his life, al-'Asam occupied a prominent position in the scholarly circles of Herat and various parts of Khorasan due to his

intellectual liberation and his independent approach to studying and deducing many branches of knowledge. He presented opinions and guidelines that challenged the accepted norms of the people in many matters. He had his own views in rhetoric, logic, grammar, and eloquence.

Fifthly: His Works

Al-'Asam enriched the Islamic and Arabic library with over sixty books that covered various fields of knowledge, including grammar, morphology, rhetoric, literature, prosody, exegesis, jurisprudence, biography, speech, logic, philosophy, composition, and the etiquette of hadith. His works varied between explanations, commentaries, and independent compositions. Many of his works received the attention of scholars who provided explanations, annotations, and comments on them. Some notable works include:

- "Al-Atwal" - A commentary on "Talakhis al-Miftah" by al-Qazwini in the field of rhetoric. This book was studied and researched at Imam Muhammad ibn Saud Islamic University, specifically in the College of Arabic Language, Department of Rhetoric and Criticism, by researchers Muhammad bin Abdulrahman al-Kharraz and Saleh al-Alawi in 1423 AH.
- "Hashiyat 'Anwar al-Tanzil" - A commentary on "Anwar al-Tanzil" by al-Baydawi from Surah al-A'raf to the end of the Quran. Parts of it were studied and researched at Damascus University, specifically in the Faculty of Sharia, Department of Quranic Sciences and Hadith, by a group of researchers.
- "Sharh Risalat al-Isti'arah" - A commentary on "Risalat al-Isti'arah" by Abu al-Qasim al-Laythi al-Samarqandi, a treatise on the subject of analogy. It was annotated and introduced by Muhammad Salih bin Ahmad al-Gharasi, and it was researched by Dr. 'Amer Mahdi Saleh and Dr. Mawahib 'Abbas Rafa'i. It was published in the journal "Al-Ustadh" in issue 69 in 2008.
- "Sharh al-Farid" - A commentary on "Al-Farid." It was researched at Al-Azhar University, specifically in the Department of Arabic Language. The research was conducted by Nuri Yasin Hussein to obtain a master's degree in 1985.
- "Sharh al-Shafiyah fi al-Sarf" - A commentary on "Al-Shafiyah" in the field of morphology. It was researched at Beni Suef University, specifically in the Faculty of Arts, Department of Arabic Language, by researcher Sa'id Abdulrahman Ahmed Abdel-Ati in 2007.
- "Sharh Kafiya Ibn al-Hajib" - A commentary on "Kafiya" by Ibn al-Hajib. It was researched at Al-Azhar University, specifically in the Department of Arabic Language, by researcher Muhammad Abdulghani Ahmed Shalan to obtain a doctoral degree in 1985⁽²⁷⁾. He has also written other books covering various fields of Islamic knowledge.

These are just a few examples of his extensive contributions to Islamic and Arabic literature, demonstrating his profound knowledge and expertise in multiple disciplines.

Sixthly: His Death

Imam 'Isam al-Din passed away in the year 951 AH, as mentioned by Ibn al-'Imad. It is stated that he died at the age of seventy-two. According to the account of his death, in the later years of his life, he traveled from Bukhara to Samarqand to visit the tomb of the knowledgeable Sheikh Khwaja 'Ubaidullah al-Naqshbandi (d. 895 AH). He fell ill there for a period of twenty-two days, and then he passed away at the age of seventy-two. His last words were reported to be "Allah." A large crowd gathered to pray for him, and he was buried near the mentioned Sheikh in Samarqand⁽²⁸⁾.

TOPIC 3: INTRODUCTION TO THE BOOK, INCLUDES EIGHT POINTS:

First requirement: Title of the book and its attribution to the author.

The title of the book is "Sharh al-Risalah al-'Uddadiyah," as stated and affirmed by al-Asfarni in the introduction to his commentary. He said, "The humble servant of Allah, the needy Ibrahim ibn Muhammad ibn 'Arab Shah al-Asfarni, has come across, within a short period of time, the treatise attributed to the Imam, encompassing all aspects of the creed and religion, the honored support of the nation and the faith, may Allah bless him with the best of honors and grant him a place in the abode of knowledge in the manners of discourse"⁽²⁹⁾.

Second requirement: Description of the Manuscript Copies of the Commentary on al-Risalah al-'Uddadiyah.

I have obtained three complete manuscript copies of the commentary, which are as follows:

First Copy: Obtained from the Suleymaniye Library, Turkey.

Handwriting Style: Close to the style of marginalia.

Year of Copying: 1129 AH.

Scribe's Name: Mustafa ibn Abdullah.

Number of Pages: 11.

Number of Lines: 17.

Second Copy: Obtained from the Suleymaniye Library, Turkey.

Handwriting Style: Close to the copy style.

Year of Copying: Arafat Day of Eid al-Adha, 1086 AH.

Scribe's Name: Muhammad ibn Abdul Latif.

Number of Pages: 8.

Number of Lines: 21.

Third Copy: Obtained from the Suleymaniye Library, Turkey.

Handwriting Style: Close to the copy style.

Year of Copying: 6th of Dhul-Hijjah, 1085 AH.

Scribe's Name: Ali ibn Ahmad.

Number of Pages: 7.

Number of Lines: 23.

Third requirement: His Approach to an investigation.

In the investigation of the first part of the commentary on al-Risalah al-'Uddadiyah by Ibrahim ibn Muhammad ibn Arab Shah al-Asfara'ini (d. 945 AH), I followed the following methods:

I relied on three copies obtained from the Suleymaniye Library in Istanbul.

I selected the manuscript dated 1129 AH, designated as (A), and relied on this copy due to its clarity, accuracy, and minimal errors. The manuscript dated 1086 AH was designated as (B), and the manuscript dated 1085 AH was designated as (C).

I wrote the Quranic verses using the script of the Madinah Mus'haf (the copy of the Quran used in the city of Madinah), and I mentioned the name of the Surah and the verse number in the margins. I attempted to corroborate the explanations provided by the commentator with the sources he relied on, and I aimed to preserve the accurate text as found in the manuscript, regardless of its writing style. I also recorded the meaning of symbols found in the manuscript and any missing content from the original copy (A) that was confirmed by copies (B) and (C), enclosing it in square brackets []. I indicated these annotations in the margins.

I added some headings to certain topics, enclosing them in curly brackets, without explicitly mentioning them in the margins. Among the important books relied upon by the commentator is: the explanation of Adab al-Musannif by al-Mas'udi, the marginal notes on al-Risalah al-Shamsiyah by al-Jurjani, and the book al-Mizan.

Fourth requirement:

Here is the translation of the abbreviations mentioned in the manuscript, along with their intended meanings:

No.	Abbreviated Word	Meaning
1	PBUH	Peace be upon him
2	AP	apparent
3	F	false
4	BHB	exalted
5	DES	the desired
6	MAHMH	may Allah have mercy on him
7	Proh.	prohibited
8	L	likely
9	do't	we do not surrender
10	TH.	then
11	Forb.	forbidden
12	WB.	Workbook

Fifth Section: The Book "Al-Risālah Al-'Uḍḍīyah" on the Etiquettes of Research and Debate by 'Adud al-Dīn al-Aijī

All praise and thanks are due to Allah, and peace and blessings be upon His Prophet. When you speak with words, if you are conveying something, then the request for its authenticity or someone claiming requires evidence.

Neither conveying nor claiming is prohibited except with authorization. Thus, the prohibition necessitates the demand for evidence as its prerequisite. So if you engage in a prohibition without any supporting evidence, or with evidence that does not counteract the prohibition, then the prohibition remains in effect.

However, if you refute it by refutation or present evidence of disagreement, then in both cases you become a prohibition by saying: "Allah the Exalted speaks with eternal words" - conveying it from the objectives - or claiming it with evidence that is attributed to it ⁽³⁰⁾.

And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech ⁽³¹⁾.

It is prohibited to consider authorization as permissible, and it is countered by the original principle or invalidated by creation, by saying: "It is adding capability to what is capable." It is prohibited based on being real, or it is contradicted by considering it as the occurrence of letters. It is prohibited to say "No." Then, regarding speech, it is composed of letters.

Verily, speech is in the heart, and indeed,

Setting speech upon the heart is proof ⁽³²⁾.

THE SECOND SECTION IS THE INVESTIGATIVE SECTION

In the name of Allah, the Most Gracious, the Most Merciful ⁽³³⁾. We praise You ⁽³⁴⁾, O One who does not contradict what He has given, nor oppose what He has decreed, nor witness the establishment of what He has denied, nor support the prevention of what He has brought forth ⁽³⁵⁾. We send blessings upon the one whom You have sent as the best guide for those You have guided, and upon his family and companions who did not dispute him in accepting what was revealed to him. We submit with complete submission to what a questioner seeks ⁽³⁶⁾ of goodness from what You have inspired, or what a seeker asks for the most beneficial knowledge from what You have taught. [Now] onwards ⁽³⁷⁾:

The humble servant ⁽³⁸⁾ says to the rich Allah, Ibrahim bin Muhammad bin Arabshah Al-Asfahani ⁽³⁹⁾: "Indeed, I have observed for an hour or some of it ^(40, 41), with the perfection of scarce merchandise, the message attributed to the

Imam in all industries ⁽⁴²⁾, supporting the nation and the religion, Al-Iji ⁽⁴³⁾, may Allah bless him with the best honor and grant him ⁽⁴⁴⁾ a place in the abode of competence in the etiquettes of debate. I succeeded in it ⁽⁴⁵⁾ with what I made it ⁽⁴⁶⁾ a gift for every discerning person and a masterpiece for every literary person. I have never seen this supply from his soul ⁽⁴⁷⁾, and a flood from his openings, as a reward ⁽⁴⁸⁾ for serving ⁽⁴⁹⁾ my master and a blessed gift ⁽⁵⁰⁾ from his predecessors who served him. Until he abstains from human shortcomings and becomes part of the twelve groups ^(51, 52), he is the martyr worker ⁽⁵³⁾, the divine scholar, the crown of the nation and religion, and Arabshah Al-Andafani ⁽⁵⁴⁾. May Allah ⁽⁵⁵⁾ reward him with the best reward from us and respond to our supplication in his right. And here I am embarking on ⁽⁵⁶⁾ the purposes of the book, asking from Allah ⁽⁵⁷⁾ the inspiration of correctness and understanding of the discourse [1-A]."

He said, may Allah envelop him in His forgiveness, addressing him ⁽⁵⁸⁾, the Most High ⁽⁵⁹⁾: "To You is the praise, and the choice of addressing is based on what is well-known from the path of backbiting, indicating that He, the Most High ⁽⁶⁰⁾, as if He is visible, a sign of His care ⁽⁶¹⁾ for the perfection of goodness in His praise. For the perfection of goodness is to worship Allah, the Most High ⁽⁶²⁾, as if you see Him, and the praise is well-known and does not need explanation. However, what should be noted is that it is more appropriate in this context ⁽⁶³⁾ to carry ⁽⁶⁴⁾ the praise in all its meanings ⁽⁶⁵⁾, for it is the most suitable ⁽⁶⁶⁾ in the context of praise, although it may seem distant in terms of expression, for the purpose of emphasizing the circumstance and manifesting aspects for those who have knowledge of the reasons ⁽⁶⁷⁾ for such emphasis. And when Allah praised ⁽⁶⁸⁾ with the utmost praise, He intended to clarify ⁽⁶⁹⁾ that there is no favor from Him upon us like that. It is not to dispel illusion or to manifest the attribute of perfection, but rather to indicate that such praise is not repelled by His sublime will, rather it is continuous.

So He said: 'And the favor' meaning, the favor belongs to You, and it is derived from the verb 'mann' ⁽⁷⁰⁾, meaning that You deserve to bestow favors upon us. It is not rejected ⁽⁷¹⁾ that favor is reprehensible according to religious and rational principles, so how can it be mentioned in the context of praise, or how can it be attributed to Him, the Most High? Because the reprehensible aspect ⁽⁷²⁾ is the actual bestowal of favor, not its deserving ⁽⁷³⁾, despite turning away from it. Although it is prohibited ⁽⁷⁴⁾ to consider it praiseworthy by Allah, the Most High. Allah said: 'They consider it a favor to you that they have embraced Islam. Say, "Do not consider your Islam a favor to me; rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful."' ⁽⁷⁵⁾. (Say, "Do not consider your Islam a favor to me; rather, Allah has conferred favor upon you that He has guided you to the faith."), and one of His noble names is Al-Mannan (the Bestower of Favors)."

And upon your Prophet, meaning upon all your prophets, it is a burden for the purpose of adding to the inclusive category, where the divisions of specification occur, even if the origin ⁽⁷⁶⁾ in it is the covenant or your promised Prophet, Muhammad Al-Mahmoud. And may peace and blessings be upon him until the promised day. And if one were to add prayers upon him (may Allah's peace and blessings be upon him) ⁽⁷⁷⁾ by extending the prayers to his family and companions, may peace be upon them, as is the practice of all the authors, it would be more appropriate. Just as it is more appropriate to say ⁽⁷⁸⁾ when someone speaks after being honored ⁽⁷⁹⁾ by the address from the Most High (2-A) ⁽⁸⁰⁾, even if it is highly apparent in the addressee, by saying ⁽⁸¹⁾: "The absolute speaker."

If you mention anyone other than Allah and choose ⁽⁸²⁾, it indicates that ⁽⁸³⁾ commitment is not absolute, because the credibility of the transmission and the claimant himself may appear ⁽⁸⁴⁾. Therefore, one should not demand what he has not requested based on the estimation of someone's statement ⁽⁸⁵⁾, whether it is an individual statement or a compound statement, whether it is partially or completely constructive or informative. This is because the division of the transmitted, the claimant, and the transmitted is not limited to the informative ⁽⁸⁶⁾, as the claimant is limited ⁽⁸⁷⁾ [transmission]. If you are a transmitter in any way, it is necessary for the recipient of your speech to request the authenticity, meaning the authenticity of the transmission, and not rely on your mere transmission, because in transmission, mistakes can occur, and the recipient must either refer back to the source you transmitted ⁽⁸⁸⁾ from and examine it until they find it, or ask you for the authenticity of the transmission. However, asking for the authenticity of the transmission in the informative is not required.

As for the constructive aspect, it is similar to when someone says, "The best of mankind (peace be upon him) said: 'Die before you die' ^(89, 90). And as for the other aspect, it is similar to when someone transmits a definition of a singular term ⁽⁹¹⁾ or a compound term ⁽⁹²⁾ from someone else. By this, it is understood that the author's intention ⁽⁹³⁾ may have been to prioritize making the topic of discussion absolute rather than making it informative, as inferred from the words of others. Restricting his words to the informative ⁽⁹⁴⁾ would disregard the absolute implications, and requesting the authenticity of the transmission from the transmitter ⁽⁹⁵⁾ is not obligatory, even if the expression in the explanation of

etiquette⁽⁹⁶⁾ by al-Mas'udi⁽⁹⁷⁾ implies it. It is not appropriate to assume that the author's words require you to request authenticity⁽⁹⁸⁾, and the apparent meaning of his statement⁽⁹⁹⁾ supports this.

[The claimant], whether explicitly or implicitly, as the comma has not been used to indicate negation⁽¹⁰⁰⁾. The claimant is someone who implies conformity to reality, whether the judgment is intuitively apparent or requires the removal of its obscurity⁽¹⁰¹⁾, either practically or theoretically. The claimant is chosen over the one providing justification because a person, unless supported by evidence, does not become a justifier here and becomes a claimant⁽¹⁰²⁾ before embarking on its establishment.

As for the second⁽¹⁰³⁾, it is apparent, while the first⁽¹⁰⁴⁾ is because justification determines⁽¹⁰⁵⁾ the cause of a matter. Unless it becomes explicit, it does not become justifying. It seems that they⁽¹⁰⁶⁾ needed the interpretation of the justifier in this discussion by the one⁽¹⁰⁷⁾ who appointed himself to prove the judgment with evidence after explaining the justification by clarification⁽¹⁰⁸⁾ of the cause of the matter. This indicates that the scope of the justifier, based on what it leads to, requires⁽¹⁰⁹⁾ understanding⁽¹¹⁰⁾. So if you are a claimant.

[The evidence] seeks⁽¹¹¹⁾ evidence for your claim if it is theoretically unknown to the one to whom the claim is presented⁽¹¹²⁾. The evidence is composed of propositions⁽¹¹³⁾ to lead⁽¹¹⁴⁾ to a theoretical unknown. This is preferable to defining it as a compound from premises to lead⁽¹¹⁵⁾ to a theoretical unknown because the premise [if defined by a proposition, would make a part of the analogy an implicit definition of the evidence]⁽¹¹⁶⁾. And if defined by a proposition, it would make a part of the argument, and this definition encompasses both valid and invalid evidence. Therefore, when he says, "So the evidence seeks valid evidence," if the function of the inquirer is merely to request evidence and the function of the justifier⁽¹¹⁷⁾ is merely to present evidence, there would be no need to discuss the premises of the evidence. Ponder over this. And the meaning of seeking evidence is broader than the recipient requesting evidence himself or from the claimant, even though the latter is more common. It is not hidden that if the counterclaim is contrary to what has been unanimously agreed upon, requesting evidence for the claim would be a waste of the claimant's time in presenting evidence⁽¹¹⁸⁾ and the inquirer's time in listening to their evidence⁽¹¹⁹⁾. In fact, it should be noted that his claim is contrary to consensus⁽¹²⁰⁾.

Know that if the claimant's status is not theoretically unknown to the one to whom the speech is directed⁽¹²¹⁾, either it is intuitively apparent and not hidden, in which case nothing needs to be requested for it. Or it is intuitively apparent but hidden, in which case something should be requested to remove the obscurity. Or it is theoretically known (not)⁽¹²²⁾, in which case multiple approaches are sought, and nothing needs to be requested for it. Or it is theoretically known, and multiple approaches are sought for it, in which case what serves as evidence for it should be requested if it is not known due to a reason, as it may be a different path from what the claimant has established for the recipient. And nothing prevents the utilization of what has been mentioned⁽¹²³⁾ to remove the obscurity of the intuitively apparent or to be used in what leads to a known theoretical proposition.

CONCLUSION

Upon completing the first section of this investigation, it was found that the science of research and debate is one of the important sciences in the principles of jurisprudence, which jurists cannot do without. It is closely related to the science of logic due to its logical terms. Our Muslim scholars have engaged in every science and enriched the Islamic library with their great works. The science of manuscripts, which is a vast field, is continuously being explored by students of knowledge with enthusiasm and eagerness. May Allah reward our scholars with the best reward.

The most important conclusions I have reached through this investigation are as follows:

1. The necessity of studying and making manuscripts accessible to students of knowledge.
2. The science of argumentation and debate has principles and rules derived from the Quran, Sunnah, and the actions of the Companions (may Allah be pleased with them).
3. The purpose of studying the science of argumentation and debate is to arrive at the truth. Dialogue is not an end in itself; otherwise, it would be a waste of time and could lead to discord and division.

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FOOTNOTE

1. See: The Key of Science and the Lamp of Sovereignty in the Subjects of Science, by Ahmad bin Mustafa bin Khalil Tashkabri Zadeh (died 968 AH), (Dar Al-Kutub Al-Ilmiya - Lebanon), (1405 AH-1985 AD), 1st Edition, (1/282), Abjad Al-Uloom, Author: Abi Al-Tayeb Muhammad Siddiq Khan bin Hassan bin Ali bin Lutfallah Al-Husseini Al-Bukhari Al-Qannuji (d. 1307 AH) Publisher: Dar Ibn Hazm, (1 edition), (1423 AH - 2002 AD), (628), Research and Debating Etiquette, by Muhammad Al-Amin bin Muhammad Al-Mukhtar bin Abdul Qadir Al-Jakni Al-Shanqeeti (d. 1893 AH), investigation: Saud bin Abdulaziz Al-Arifi, (I, Dar Alam Al-Fawa'id - The Islamic Fiqh Academy, Jeddah), (207).
2. See: Tabaqat al-Shafi'i al-Kubra, by Taj al-Din Abd al-Wahhab bin Taqi al-Din al-Subki (d. 771 AH), investigator: Dr. Mahmoud Mohammed Al-Tanahi d. Abd al-Fattah Muhammad al-Hilu, the publisher: Hajar for printing, publishing and distribution, 2nd edition, 1413 AH, (46/10), the pearls hidden in the notables of the eighth century: by Shihab al-Din Abi al-Fadl, Ahmed bin Ali bin Muhammad bin Muhammad bin Ahmad, the well-known as Ibn Hajar al-Asqalani (d. 852 AH), the publisher: The Ottoman Encyclopedia in Hyderabad, Deccan - India, 2nd Edition, (1392 AH / 1972 AD), he added by correcting and commenting on it in his edition for a second, Mr. Khurshid Ali, whose revision was meant by: Mr. Muhammad Habibullah Al-Qadri Al-Rasheed, (1/ 110).
3. Lub al-Labbab fi Tahrir al-Ansab: Abd al-Rahman bin Abi Bakr, Jalal al-Din al-Suyuti (d. 911 AH), Dar Sader - Beirut, (1/23).
4. Hidden pearls, (1/110).
5. Al-Alam, by Khair al-Din bin Mahmoud bin Muhammad bin Ali bin Faris, al-Zarkali al-Dimashqi (d. 1396 AH), (I, Dar al-Ilm Li'l-Malayiyyin), (15th edition), (2002 AD), (7/153).
6. Al-Ilam (7/219), and the Encyclopedia of Consensus in Islamic Jurisprudence, Saadi Abu Jib, published by Dar Al-Fikr Al-Moaser (2012), (4/365).
7. Surah Hud (13).
8. Pulp pulp (1/23), the layers of al-Shaqi'i al-Kubra (10/46).
9. Kashf al-Zunun, Mustafa bin Abdullah Haji Khalifa (d. 1339 AH), Arab Heritage Revival House, Beirut, (1/190, 473), (2/1614, 1916), Smitting the Awali Stars by Abd al-Malik bin Hussein bin Abd al-Malik al-Asami al-Shafi'i al-Makki (1111 AH), 8th Edition, 1999, (Dar Al-Kutub Al-Ilmiya Beirut), (8/1), The Dictionary of Compilers by Mahmoud Hassan Al-Tunki (died 1344 AH), investigated by Adel Ahmed Abd Al-Mawgoud, and Ali Muhammad Awad, (Dar Al-Kutub Al-Ilmiya Beirut), (4/375 379), The Dictionary of Authors by Omar Reza Kahala, 1st edition, (1993 AD), Al-Risalah Foundation (1/67).
10. Ibn Imad Shihab al-Din Abi al-Falah Abd al-Hay bin Ahmad bin Muhammad al-Akri al-Hanbali al-Dimashqi (d. 1089 AH), investigated by Mahmoud al-Arnaout, (Dar Ibn Katheer - Damascus - Beirut) (1 edition), (1986), (10/417).
11. Abu Ishaq: He is Ibrahim bin Muhammad bin Ibrahim bin Mahran, his lineage to Isfarayen. He is a jurist and a Shafi'i fundamentalist. It is said that he reached the rank of ijthihad and was the sheikh of the people of Khorasan in his time. He resided in Iraq for a period, then moved to Isfarayen, where he built a school for him, so he adhered to it and studied in it. The sheikhs of Nishapur died (in the year 418 AH) and among his compilations, The Comprehensive in the Fundamentals of Religion, five volumes, see: Tabaqat al-Shafi'i by Abu Bakr bin Muhammad bin Omar bin Qadi Shahba (d. , (1/170), and the previous source.
12. See: Tabaqat Al-Mufasreen, by Ahmad bin Muhammad Al-Adnah Wai (d. 11 AH), investigated by Suleiman bin Saleh Al-Khazi, 1st edition, (1997), Library of Science and Governance - Al-Madinah Al-Munawwarah, (1/376), and the Dictionary of Arabic Publications, Yusef Alian Sarkis, Religious Culture Library (2/1330).
13. See: The Dictionary of Classifiers.
14. See: Al-Alam, (1/66), and the access to the layers of stallions was granted to Mustafa bin Abdullah, the writer of Chalabi, known as Haji Khalifa (d. 1067 AH), investigation by Ekmel El-Din Ihsanoglu, Muhammad Abdel-Qader Arnaout, Saleh Saadawi Saleh, (2010 AD), (1 /55).
15. See: The Dictionary of Compilers, (4/378), and the ladder of access to the layers of horses (1/55), and Al-Alam by Al-Zarkali (1/66).
16. See: Mu`jam al-Musannafeen (4/378).
17. Surah Al-Maida: from verse (64).
18. The longest explanation of the summary of the key to science, investigated by Abdul Hamid Hindawi, (Dar Al-Kutub Al-Ilmiya - Beirut - Lebanon), (2/339).
19. Surat Taha: Verse No. (5).

20. The longest explanation summarizing the key to science, (2/396).
21. The Gift of the Knowers, Omar Reza Kahaleh, (1 edition), 1993, (1/26).
22. Gold Nuggets, (10/418).
23. Abd al-Rahman bin Ahmad al-Jami was born in Jamaat from the reeds of Khorasan. He worked in the rational and legal sciences, mastering them, and accompanied Khawaja Ubaid Allah al-Samarqandi. Al-Dhahab (9/534), Layers of the Interpreters (355).
24. He is a student of al-Jami, who died in 912 AH. See: Shadrat al-Dahab (10/374).
25. See the dictionary of compilers (4/379).
26. The same source (4/376)
27. Layers of the Commentators (1/376)
28. See: Gold Nuggets (8/288), Al-Alam by Al-Zarkali, (1/66), and the footnote of Issam Al-Din Al-Isfarayini on Al-Baydawi's interpretation, study and investigation (Surat Al-Baqara from verse 75-100), Journal of the College of Islamic Sciences, University of Baghdad, Issue 43, p. (9).
29. Explanation of the humeral message (1-a).
30. In another text: (to himself).
31. Surat Al-Nisa: from verse (164).
32. Transcribed from the Sulaymaniyah Library / Turkey No. (353), Plate No. (7), Date of Origin 1086 AH, Explanation of Mulla Hanafi (d. 900 AH) on the letter al-Adadiyya al-Ayji (d. 756 AH) in the literature of research and debate, investigated by Mr. Yusuf Ahmed, (I, Dar al-Kutub al-Ilmiya - Beirut), (1/21, 22).
33. (In the Name of God, the Most Gracious, the Most Merciful) a slut from c.
34. The sentence (the beginning of speech is polite and generous) is found in version C and I did not prove it here, because it does not fit with the introduction to speech and prostration.
35. B: (prove).
36. A: (asked), and in B: (asked), and what you chose above from the copy of C.
37. What is between square brackets is omitted from A and what is proven by B, C.
38. B: (the lacking).
39. The author has translated the first part of the second part of this research.
40. What is between square brackets is omitted from A and what is proven by B, C.
41. What is between square brackets is omitted from A and what is proven by B, C.
42. (In all industry) dropped from b, (and industry is a science related to how work is done, such as language, grammar, morphology, logic, etc.) This sentence is confirmed in footnote c.
43. The translation of the IGI was done in the first topic, the first requirement of this research.
44. B: (God Almighty).
45. A: (I won) it has a proofreading.
46. A: (in what you made it).
47. A: (With this) and what I prove in the text is more correct.
48. A: (Puppy).
49. A: (to serve) which is a copy.
50. A: (with His blessing), B: (with His blessing).
51. B, C: (the group).
52. (The compiler had twelve students, and the focus of his compilation was among them: Mawla Saif al-Din al-Abhari) as it was proven in footnotes a, b, and c.
53. (Indeed, he described us as martyrdom, because envy killed him at the end of his youth with poison in Naiburid and was buried there.) This phrase was confirmed in the footnotes to copies A, B.
54. I searched for it in the Hanafi translations and did not find anything
55. What is between square brackets is omitted from a, c and what is proven by b.
56. B: (The most legitimate purposes of the book) the word (in) was omitted.
57. What is between the square brackets is omitted from A and what is proven by B, C...
58. (addressing) I fell from c.
59. A: (to him) and what is proven by B and C is the correct one.
60. (The Almighty) fallen from c.-
61. A: (from Aya) and it is a copy, but it was proven in the footnote (sponsored).
62. (The Almighty) a whore from c.
63. (in the denominator) whore from b.
64. (Most appropriate in the denominator is pregnancy) who fell from J.

65. (all) whore from c.
66. A: (more appropriate).
67. A: (reasons).
68. B, C: (Praise be to God).
69. B, C: (alert).
70. B: (Yemen)
71. B: (It must).
72. B, C: (the reprehensible).
73. B, A: (not due) and it is a correction.
74. B, C: (although it is forbidden)
75. Surah Al-Hujurat: From verse (17).
76. (was) a slut from b.
77. B, A: (peace be upon him).
78. B, C: (She says).
79. A: (narration).
80. B: (God Almighty).
81. What is between square brackets is omitted from A and what is proven by B, C.
82. A: (News).
83. A: (Awaan) which is an authentication.
84. B: (two appearances)
85. B: (copied) and it is a copy.
86. B: (The news).
87. B: (the defendant).
88. A: (quoted from him) and it is a copy.
89. A: (may God bless him and grant him peace).
90. Al-Hafiz Ibn Hajar said: It is not fixed, and Al-Qari said: It is from the words of the Sufis, and it was mentioned in the books of the common people that are close to this wording, but with the replacement of the word die with "repent." On the authority of Jabir bin Abdullah, he said: "The Messenger of God (peace be upon him) addressed us And peace): O people, repent to God before you die. See: Sunan Ibn Majah, by Abi Abdullah Muhammad bin Yazid Al-Qazwini (d. 273 AH), investigation: Muhammad Fouad Abdel-Baqi, (Dar Ihya Al-Kutub Al-Arabiya), (1/343), and Musnad Abi Ya'la, by Abi Ya'la, Ahmad bin Ali bin Al-Muthanna bin Yahya bin Isa bin Hilal Al-Tamimi, Al-Mawsili (d. (3/392), and Revealing the Invisibility and Unclouding what is well-known of the hadiths on the tongues of the people, by Ismail bin Muhammad Al-Ajlouni Al-Jarrahi (d. 1162 AH), (Al-Qudsi Library - Cairo), (1932/1933), (2/291).
91. A: (single).
92. B: (by boat).
93. What is meant by the workbook is Adad al-Din al-Ayji (may God have mercy on him).
94. (Al-Khbari) whore from b.
95. B, C: (saying).
96. See: King Saud University Library / Department of Manuscripts, manuscript number: 7575 F 1599/5, date of copy 1084, plate number (16-b).
97. Explanation of the Etiquette of Al-Masoudi to Kamal Al-Din Masoud bin Hussein Al-Shirwani Al-Roumi (d. 905 AH) in which he explained the etiquette of research by Shams Al-Din Muhammad bin Ashraf Al-Husseini Al-Samarqandi (d. 690 AH). The issues he invented. This book became very famous and was the subject of the attention of scholars and debaters. See: Encyclopedia of Conventions of Arts and Sciences by researcher Allama Muhammad Ali Al-Thanaawi, presented, supervised and reviewed by Dr. Rafik Al-Ajam, investigation by Dr. Ali Dahrouj, Translating the Persian text into Arabic by Dr. Abdullah Al-Khalidi, foreign translation: Dr. George Zenati (Library of Lebanon - Publishers), 1st edition, 1996 AD, (1/489,1014).
98. B: (requests), C: (the workbook requests).
99. B: (we said).
100. A: (Naughty) which is a correction.
101. B: (needing to remove the invisibility).
102. A: (Here it appears in what).
103. A: (the second).
104. A: (the first).

- 105.A, B (show).
 106.A: (With this).
 107.A: (to whom).
 108.A: (Explanation).
 109.B: (need).
 110.A: (ID).
 111.A: (so you ask).
 112.A: (received).
 113.A: (issues).
 114.A, B: (to perform) and it is a copy.
 115.A, B: (to perform) and it is a copy.
 116.What is between the square brackets is omitted from A and what is proven by B, C...
 117.A: (And his job is just).
 118.A: (Guideline)
 119.A: (evidence).
 120.A sentence (It is not hidden that if the plaintiff's contradiction is of what was agreed upon by consensus, then the request for evidence of the lawsuit is a waste of the plaintiff's time in determining evidence and the time of the requester to hear his evidence. Rather, he should warn that his claim is contrary to the consensus) invalid from c.
 121.(speech) a bitch from c.
 122.What is between the square brackets is omitted from A and what is proven by B, C.
 123.B: (from things used).

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