The Noble Qur'anic Verses Associated with the Judgments of the Fasting According to Al-Hakim Al-Jashmi (Died At 494 A. H.) In his Explication "Al-Tahtheeb" (Exportation)/ The Surah of the Al- Baqara

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summary
The importance of this research in the statement of the inference of jurisprudence concerning fasting in the interpretation - politeness - of the improved Imam bin Mohammed bin Karama, The title of the ruler al-Jashmy, through Surat al-Cowa is a model, where his interpretation is one of the most important interpretations of the Zaidi doctrine, and he mentioned a number of jurisprudence provisions that related to fasting, and begins with the mention of the verse and related aspects of reading, language, expression, reason for its descent, the general meaning and then its rulings, and shows the opinions of the jurists who are religious and those who disagree with it in a comparative way, It is known that the jurisprudence of the jurisprudence does not dissociate itself from the interpretation because it relates to the most honorable books, the Book of Allah is the main source of these provisions, and from it it derives a lot of judgments, because considering the Qur'anic verses and the reasons for their descent and arrangement and knowing all that relates to them, enables the interpreter and help him to know and devise the Islamic provisions, to know the purpose and purpose of the Words of Allah Almighty, and what his Surah and his verses are guided to what is right to understand and work in the Book of Allah Almighty. Which enables the jurist and the interpreter to be properly insincere.

Introduction
Thank God, thank God, he gives his grace, rewards more, and he has the credit and the grant to him that he has given us our religion in Islam, and they have made a follower of the master of the first and the other, and prayers and peace on the teacher of the nation, Our Master Muhammad, and on his family and companions, and those who follow them with charity until the day of judgment, god almighty has sealed these messages with the ring of prophets and messengers, the prayers of my Lord and the best of his deliveries to him. So he came up with a law that is the conclusion of the laws and the good ones, the lamps of darkness and the sun of the day, so god completed the religion and legislation, and after that, God almighty gave this Islamic nation good scholars and the best are the lamps of darkness and sun of the day, and their honor to report this law glue to all creation, so the scholars of Islam left us a huge scientific wealth in various sciences of sharia, and one of the most honorable sciences he inherited The scholars of this nation about the master of the missionaries, the science of
jurisprudence, which is the fabric of Islam, and the law of God the Wise, and who was ridiculed by God almighty for this great flag, and the great honor, the world, the interpreter and the jurist Imam Al-Hakim al-Jashimi (May God rest his soul), which is a flag of his time, and a station of jurisprudence and science and his prowess in that until he became imam in the Zaidi doctrine, so my choice in my research fell on the provisions of fasting in his interpretation (politeness) and what He quoted him from the statements of the jurists, and the most likely statement of the statements, according to the researcher from the evidence mentioned.

**Optional reason for the topic:**
One of the reasons I chose this topic is:
1. My attachment to the Book of God Almighty, and my love for the service of this great religion, and to contribute to the statement of jurisprudence.
2. A statement of the jurisprudence concerning fasting, which is included in the verses of Sura al-Cowa, which have an impact in the statement of the shariah provisions in these matters.
3. To show the extent to which the interpreters are well aware of the verses of the rulings in their interpretation, because they reveal the will of Allah almighty, and to act properly with the legitimate costs prescribed by Allah Almighty.

**Search plan**
I divided my research into: introduction, yensearch, and conclusion, as follows:
Introduction: It mentioned the importance of the subject, the reasons for my choice of it, and the research plan, and then my methodology in it.

The first is the opinions of the Ruler of Al-Jashimi concerning the structure of fasting and there are two demands:
The first requirement: the ruling on the intention of fasting Ramadan of the day
The second requirement: the ruling on the intention of fasting volunteering from the day.

The second is: Governor Al-Jashmy's views on the excuses for breakfast.
The first requirement: the type of disease with which mushrooms are allowed.
The second requirement: the ruling on the fasting of the patient and the traveler.
Conclusion: It mentioned the most important findings and recommendations.
Sources and references.

**Research approach:**
The main features of my curriculum are painted as follows:
1. I reviewed the book of Imam Al-Hakim al-Jashmy (politeness in interpretation) and followed the issues relating to fasting in which he mentioned his opinion, and the doctrinal issue was formulated ina soft way.
2. I presented the opinion of the ruler to other imams, because it is the meaning of the research, and then mentioned the approval of him by the scholars of the sects, and then the violators.
3. The evidence was mentioned for each statement, with a statement of significance from that evidence, objections, and response to it if it was made, as facilitated by me.
4. The Qur'anic verses were attributed to their wall, in which the name of the surah and the number of verses were mentioned in the margin.
5. The hadiths and effects came out, the memory of the referee if not mentioned in the correct ones.
6. I mentioned the name of the book, the part and the page in the margin, and then mentioned the full book card in the list of sources in order to avoid the weights of footnotes.
7. In my research, I did not address the life of the Jashmy ruler for fear of prolongation, as I addressed his life in my master's letter adequately.

In conclusion, I ask Allah almighty to grant me success and payment, and to give me sincerity in saying and acting, and to benefit the messages of Islam and Muslims, and may God pray to our Master Muhammad and his family and companions.

The first is the opinions of the Ruler of Al-Jashimi concerning the structure of fasting and there are two demands:

The first requirement:
Ruling on the intention of fasting Ramadan of the day

The scholars argued that the intention was a condition for the validity of fasting, because it was pure worship, and worship was accepted only with intent, and they agreed that fasting the absolute vow, the judiciary, and the infidels must have an intention of the night, but the jurists disagreed in the rule of fasting Ramadan with the intention of the day in two words.

The first statement is that it is permissible to fast Ramadan after dawn, which is the words of the Ruler al-Jashmy, to which the Hanafi and Zaidi went.

They inferred:
1- Say almighty: I give you the night of fasting to your women, to say it and then they have completed the fast to the night.

The point of view is that God almighty allowed eating and drinking until dawn, and then ordered fasting late for him, because the word "then" benefited from the comment with

1. (1) Consider: Singer, Son of Imama Al-Maqdisi:3/7, and only a exhalation of tenderness was contradicted. He has a fast Ramadan against the resident. It's permissible without intention., Consider: The simplant, For the Serkhsi:y:31.
2. (2) Consider: The big container., For the Mordi.:3/397 and Politeness in interpretation, To the Criminal Ruler: 1/758.
3. (3) Consider: Politeness in interpretation, To the Criminal Ruler: 1/758.
4. (4) And he went. exhal That It is not permissible to fast from Ramadan with the intention of the day if he is traveling. Consider: The canons are in the order of the canons. Alaa, Al , Din Al , Kasani:2/85.
5. (5) Consider: The sea of pottery that is the mosque of the doctrines of the scientists of the sight, Ibn Qasim al-Sani:5/172.
6. (6) Surat The cow. From the verse (187).
inaction, so this was an order to fast backwards from the beginning of the day, if he brought it, he would bring the sheriff to him.

**He objected:** that the holy verse indicated the verse of the verse, because the meaning of the fasting, i.e. the fullness of fasting from dawn, and fasting is only complete from dawn by intention, and this is the phenomenon; A person may catch a diet, then not a fast, because he did not intend it.

2. What is true about Salma ibn al-Akwa (2) (the **Prophet** sent a man calling in the people on Ashura that whoever ate is let him be deaf, and whoever does not eat does not eat).

**The point is:** that the Prophet ordered the eaters to catch, and who did not eat by starting fasting from some day, was originally in the passport of intention in the daytime.

**I object to this in three ways:**

**The first:** That the fast of Ashura was voluntary and not obligatory, when Correct About Maaouyiya Ibn Abi Sufyan () moan Prophet () He said, "I'm going to have to go to thThis is the day of Ashura and God did not fast for you, and I am fasting, whoever wants, let him be deaf and whoever he wants, let him break the fast.)(5), And so is what's true about My father is a qatada. () That the Prophet() Say:(And fasting on Ashura, God is counted to disbelieve the SunnahThe one before him.)(6), Don't you see that Mustafa() He didn't order anyone who ate to the judiciary, even though they needed to prove that if it was a duty, he had to order those who ate to eliminate it as voluntary.(7).

**Secondly,** if it is recognized that the fast of Ashura was their prering, it must be that the beginning of their imposition was from the time they reached them, and I carry out them, and then they were attached to worship, and they did not address the above as the people of Qubba when they turned to the Kaaba, which was honorable from the time they reached the age of reception, with the above prayers before they knew.

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7- (1)Consider: With the laws of the manufactures in the order of the canons, Aladdin Al-Kasani:2/86.
8- (2)Consider: Interpretation of the verses of the provisions, For The S.P.:93.
9- (3) Take it out. 3/29, no.1924), Door: If he intends to fast in the day, book:Fasting.
10- (4)Consider: Short explanation of the tahawi, for the bullet:2/404.
12- (6)Take it out by a Muslim in the right :2/818, number (1162), door.:It's like fasting for three days. ...Book: Fasting.
14- (8) Consider: The big container., For Mordi:3/401.
Third: The fasting of Ashura, although it is obligatory, is copied by the agreement of the scholars, and if the judgment is copied from something that cannot be followed by anything by analogy or inference.

The second statement: It is true to fast Ramadan only with the intention of the night, and this is narrated by Ibn Omar, Aisha, and Hafsa, to which the Malikis, Shafi'i, Hanbali, al-Zahiriya and Imamia went.

They inferred:

1- What is said about Hafsa is that the Messenger of God said: (Who does not collect fasting before dawn, there is no fasting for him)

1 He said: "Who does not sleep fasting before dawn, there is no fasting for him."

The point is: Those who fasted one day Ramadan and did not intend to fast before dawn, and did not finish the night, did not accomplish. I object to this: that the hadith of Hafsa is different in raising it from the Prophet (¹) and stopping it, and that Aisha's hadith is based on the denial of perfection and virtue for those who have not fasted at night, or who bear what was at the beginning of Islam, that fasting must be done at some night.

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15- (1) Consider: The big container., For Mordi:3/401-402.
16- (2) Consider: Statement in the Doctrine of Imam Shafi'i, by Abu Hussein Al-Amrani:3/ 489.
17- (3) Seen: Ammunition, For Al-Qurafi:2/498.
18- (4) Seen: Total Polite Explanation, Abu Zakaria Al-Nuclear:6/301.
22- (8) Collecting: Which governs the intentionAnd he invites her.. Consider:The total that is absent in the strangers of the Qur'an And the talk. For the assani: 1/351, the end in the strange talk and effect, Ibn Atheer Aljazi:1/296.
24- (10) The house took him out of his age: 3/128, no. (2213), Book: Fasting, The House of Qatani said: "Abdullah bin AbadAbout the favorite with this backup, and they're all trusted.".
27- (13) Consider: abstractions, For the pots:3/1443 and The canons are in the order of the canons., Aladdin Al-Kasani:2/86.
He answers this: That the hadith of Hafsa (1) is correct in many ways, and depends on it, so it does not harm that some of his methods are suspended or weak, the confidence reached with him raises with him increased knowledge, as well as his narrations of trusts and this strengthens the novel must be accepted¹.

2- The condition that the intention of the night is to be narrated from Aisha, Hafsa and Ibn Omar(2) and they are not known to them contrary to the Sahaba, and because fasting is a worship of its condition of intention, it is not valid for a structure after entering it, such as prayer and hajj.

3. Because fasting on Ramadan is a duty, the intention must be from the night, such as the judiciary and the infidels⁴.

I object to this: that there is a difference between fasting Ramadan, and fasting the judiciary and infidels, and it is a fast that is legally available other than the second.

Weighting: After presenting the opinions of the jurists and their evidence, which tends to outweigh what the authors of the second saying went to, who believe that it is not right to fast Ramadan except with the intention of the night, because of the strength of the evidence they have inferred are texts in the place of conflict, and the condition of holding the intention of the night is narrated from Aisha, Hafsa and Ibn Omar(1) and they are not known to differ from the companions. Because fasting Ramadan a duty, the intention must be from the night, and fasting is worship, so it is not valid to enter it after entering it in relation to prayer, and God knows best.

The second requirement:

Ruling on the intention of fasting volunteering from the day.

The jurists disagreed that it is permissible to hold the intention of fasting volunteering during the day as two words:

The first statement⁴: the intention may be at night or day in the fast of volunteering, and it is not required to be held from the night, and he narrated this about Ali, Ibn Massoud, Ibn Abbas, Abu Talha () and Said bin Al-Musayib, Said bin Jubeir, and Al-Nakhaı, which is the second.

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27- (3) Consider: Overseeing the jokes of contentious issues, Abu Muhammad al, Baghdadi:1/424.


29- (5) Consider: The canons are in the order of the canons., Aladdin Al-Kasani:2/86.


30- (7) Consider: Politeness in interpretation, To the Criminal Ruler: 1/758.

31- (8) Consider: The simplant, For the Serkshi P:Y:30.
saying of the ruler Al-Jashmy, to which the hanafi went, the Shafi’a, and the Hanbali Zaidi, Imamia.

They inferred:
1. What is true about Aisha or the believers that she said: "The Prophet entered me one day and said, "Do you have anything?" And we said, "No, he said, "Then I am fasting and then another day we said, "O Messenger of God, give us a whisper" and he said, "Show him, I have become fasting and eating.""

The point is that the Prophet when he was told of his fasting when losing food indicated his intention, and that the fast of volunteering may be established with the intention of the end, and that the prophet in his saying (I am therefore fasting) benefits the reason and the reason, so the meaning is: I am fasting, because there is nothing for you, and it is known that if he had collected fasting from the night, His fast was not for this illness.

2. What is true about Salama ibn al-Akwa: (The Prophet sent a man to call in the people on ashura that whoever ate is let him be deaf, and whoever does not eat does not eat.

The point of indication is that those who have been given a day's fast, and who have not mentioned it at night, may intend before the demise, and it is known that Ashura was a dead fast, and that the Prophet (ordered them to fast it during the day).

3. What was said about Aisha said:((perhaps he called the Messenger of God for his lunch and did not find it, so fasting forced him to fast that day.

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33- Consider: Singer, Ibn Imama al-Maqdisi:3/10, and Explaining the Zarkshi on the clumsy acronym, For the Zarkshi:2/567.
34- Consider: The sea of pottery that is the mosque of the doctrines of the scientists of the sight, Ibn Qasim al-Sani:5/176.
37- Take it out by a Muslim in the right:2/809, no.1154), Door: It is permissible to fast the fountain with the intention of the day before the demise, and the passport of The fasting man flew without excuse, book: Fasting.
38- Consider: Large container, for mordi:3/406.
43- Consider: The big container., For mordi:3/405.
13- Consider: The simplant, For the Serkhsi P:30.
The second saying is that the intention to fast volunteering from the night is a condition, and to him is the gold of the Malikis, and the phenomenon is the saying of al-Mazni from Shafi'i.

They inferred:
1. What was said about Hafsa is that the Messenger of God said: "Who does not collect fasting before dawn, there is no fasting for him." The point is: the hadith indicated that the fasting of volunteerism is divided only by the structure of the night, because the text states that there is no fasting for those who have not been able to sleep at night, and the text has nothing to do with it, so it remains general.

This was objected to in two aspects:
The hadith of Hafsa is general, and it is a duty, and the word is general in fasting, and it is generally used in fasting, and aisha's hadith says that the Prophet When he did not find food, he intended to fast from the day, which indicated that it was permissible to hold the intention in the day to fast volunteering, because the hadith indicated that fasting was a volunteer fast, and Aisha's hadith was suitable for the disbursement of Hafsa's hadith to the fasting of the obligatory.

Secondly, it is possible that the purpose of the hadith is that there is no full fast except to intend it at night, because it is worth the perfection of the reward of fasting if the intention is held at night, but if it is intended at some day, it is not worth the reward for holding at the end of the day before the intention of fasting.

2. The fasting of volunteerism is worship, and from the condition that it is valid, the intention must be settled, and imposed at the time of intention, such as prayer and pilgrimage.

44-(1) It was directed by Abu Sshiba's son in his work.:2/291, number (9105)), door
Whoever was calling for his lunch does not He finds the imposition of fasting, book: Fasting, The house is cotton in its age:3/139, Number (2238), doorbook: Fasting, The house said: "Abdullah, this is not good."

45-(2) Consider: The talents of Galilee in a brief explanation Khalil, For the shepherds:2/418, and Short Explanation Khalil, For the sheep:2/246.


48-(5) My father David took him out in his age: 2/329, with the number (2454), he said about him. muhammad Reviver Religion slave Hamid: The talk is true.


51-(8) Consider: Short explanation of the Tahawi, For the bullet:2/408.

52-(9) Consider: Supervising the jokes of the issues of disagreement, by Abu Mohammed al-Baghdadi:1/424.
3- The fasting of volunteerism is a cult, which varies in imposition and exile, and must be the place of intention in its exile, such as the place of intention to impose it,¹ the origin of which is prayer.

4. The fast of volunteering is a legitimate fast, and I found him the intention of the night as the fast of imposition².

Weighting: After presenting the opinions of the jurists and their evidence, which tends to outweigh what the first sayers, who see the passport of intention day or night in the fast of volunteering, and do not require their contract from the night, because of the strength and validity of what they have inferred from a text that is evidence in the place of conflict, it is true that Aisha or the believers said: (entered on the Prophet (One day he said, "Do you have anything?" We said: No, he said: I am therefore fasting³), which indicated that it is permissible to hold it from the day in the fast of volunteering, and it is not required to stay overnight, and God knows best.

The second is: Governor Al-Jashmy's views on the excuses for breakfast.

The first requirement:

The type of disease with which mushrooms are allowed.

There is no dispute among jurists that the disease is one of the excuses that allow mushrooms in fasting Ramadan that they differed in the type of disease that allows mushrooms to say:

The first is that the disease with which mushrooms allow the fasting person to influence, divide or increase with fasting, or delay his innocence of fasting or lead to the corruption of a member, which is the saying of the ruler⁴ al-Jashimi⁵, to which the hanafi gold, the Maliki,⁶ the Shafi'i, the Hanbaliya, the Zaidi, and the Imamate.

53- (1) Seen: Large Container, for Mordi:3/405.
54- (2) Consider: Supervising the jokes of the issues of disagreement, by Abu Mohammed al-Baghdadi:1/424.
55- (3) Take it out by a Muslim in the right:2/809, no.1154),Door: It is permissible to fast the fountain with the intention of the day before the demise, and the passport of The fasting man flew without excuse, book: Fasting.
56- (4) Considered: Politeness in interpretation, of the Criminal Ruler:1/763.
59- (7) Consider: The gentleman in the jurisprudence of Imam Shafi'i, for The Shirazi:1/326 and Total polite explanation, Abu Zakaria Al, Nujabi:6/258.
61- (9) Consider: The sea of pottery, which is the mosque of the doctrines of the scholars of al-Amsar, for ibn Qasim al-Sani:5/159.
They inferred:
1- The saying of Almighty: Whoever of you is sick or on travel for several other days, and his Almighty saying: Allah wants you to be left and does not want you to be difficult.

The two holy verses indicated that the absolute disease is not an officer of the permit for mushrooms, but rather the license for mushrooms, but is a sign of hardship and embarrassment from fasting.

2- The wisdom for which the patient's license was initiated for breakfast is for the sake of facilitation, mitigation and lifting of embarrassment, and the absolute disease is not a reason for the license not to be hardship, any hardship in light headaches and finger pain, and the easy disease, with which there is no cost in fasting.

The second saying is that the patient is allowed to break the fast, even if his illness is easy, and he does not break fast with him, and he narrates this about Ibn Serin, and his cartobace, and to which he went virtually.

They inferred:
1- Say: Who among you is sick or on travel for several other days?

The point is that the verse is general, and includes anyone who is called a patient who may break the fast in any case, even if he does not suffer hardship or harm in evidence of the appearance of the verse.

He objected: the disease, although released in the verse, is intended to be restricted, because the absolute disease is not the cause of the license, but rather the license to be sick because of the hardship of fasting in order to relieve and facilitate the patient.

2- Measuring the disease on travel, the traveler may break the fast, even if it does not have a hardship and a necessity that requires mushrooms, like the patient.

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61- (1) Surat Cow: From the verse(184).
62- (2) Surat Cow: From the verse(185).
63- (4) Consider: The canons are in the order of the canons., Aladdin Al, Kasani:2/94 and The masterpieces of the statement explain the verses of the judgments For soapy:1/202.
64- (5) Consider: The building explains the guidance., For my eyes:4/76.
65- (6) Consider: explanation Al, Qartabi, Abu Abdullah Al, Qartabi:2/276-277.
67- (8) Surat Cow: From the verse(184).
(9) Consider: Prefaces, Ibn Rushd Al, Qartabi:1/247.
68- (10) Consider: The canons are in the order of the canons., Aladdin Al, Kasani:2/94.
He objected: this is a measure of the difference, as the hardship of travelling is uncontrolled, so I consider the street long travel to be the suspect of hardship, other than the disease, no officer, so the street was damaged as an officer, so it had to be considered so.

Weighting: After presenting the opinions of the jurists and their evidence, which tended to outweigh what the first saying went to, who believe that the disease with which mushrooms allow the fasting person is the one that affects, cracks or increases with fasting, or delays his innocence of fasting, for the strength of what they have inferred, and for the weakness of the argument of the objectors, and because the license was prescribed by Allah Almighty mercy on worship and to facilitate and relieve them, he said: Allah wants you to be easy and does not want to be hard, but the disease is easy or does not make fasting with it, so it is not a reason for the license. And God knows best.

The second requirement:
Ruling on the fasting of the sick and the traveler

There is no dispute between the jurists about the legitimacy of breakfast for the patient and the traveler for the texts of the Book and the year of frequency and consensus, but they disagreed that iftar is theirs, is it a license or a determination, as they say:

The first statement is that the breakfast of the patient, and the traveler is their license, each of them, if he wishes, fasts, and if he wishes to break the fast, and he narrates this - for the traveler - about Ali, Ibn Abbas and Aisha which is the saying of the ruler Al-Jashmy, and and to him the tap went, and the Maliki Shafi’a, Hanbaliya and Zaidi.

70- (1) Consider: The big explanation on the mask., for B Faraj Al , Maqdisi:7/368.
71- (2) Surat Cow: From the verse(185).
73- (4) There is no dispute among the jurists that the patient who gets severe damage from his fast must have breakfast, And divides his fast, looks: Al , Qartabi Interpretation, Abu Abdullah Al , Qartabi:2/276 and Singer, Ibn Imama Al , Maqdisi:3/41.
74- (5) Consider: The canons are in the order of the canons., Aladdin Al , Kasani:2/95.
75- (6) Consider: Politeness in interpretation, to the Criminal Ruler.:1/762-763.
76- (7) Consider: Abstraction, For The Moon:3/1508 and The canons are in the order of the canons., Aladdin Al , Kasani:2/94.
77- (8) Consider: The beginning of the hardworking and the end of the economical For a son. Rushd Al , Qartabi:1/236 and Jurisprudence laws For a son. reward:ص78.
78- (9) Consider: The big container., For the Mordi.:2/367 and The polite in the jurisprudence of Imam Shafi’i, For The Cherazi:1/327.
They inferred:

1- The saying of Almighty: "Whoever is sick or on travel for several other days, and the saying of Almighty: "Whoever witnessed the month, may he be deaf and whoever is sick or on travel, many other days."

The two verses indicated the choice between breakfast and fasting, as evidenced by the inclusion: I break the fast and it will be several more days, and therefore the consensus of the interpretive people. I object to this: it may not be said that the text is intended to do so, because it is a clear text and has no trick, as there is no evidence of what they have gone to and it is an unsubstantiated claim.

2- What is true about Aisha, may God rest her soul, that Hamza bin Amr al-Islam said to the Prophet (i fast in travel? And he was fasting a lot, and he said: If you want, break the fast, and if you will, break the fast).

The point is that the Prophet (¹) was told that mushrooms are a license to travel, and the traveler between mushrooms and fasting is afraid. I object to this: the hadith is based on the fasting of the fountain.

The answer is general: if the answer is absolute, it is general, and it indicates that the passenger may fast in imposition and exile, and it is not permissible to allocate soma without fasting without proof.

3. What is true about Anas (3) said: "We were with the Prophet (1) in travel, some of us fasting and some of us were breaking the fast, and we went down to a house on a hot day, most of us remained the owner of the cladding, and some of us who feared the sun with his hand, he said: The fast fell, and the mushrooms beat the buildings and threw

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81- (1) Surat The cow. From the verse (184).
82- (2) Surat The cow. From the verse (185).
83- (3) Al, Admar: What is meant is absence and disappearance, And the Arabs use it for short. The difference between it and the deletion is that the nail has no effect on words other than the deleted that has no effect, Consider: Tongue of the Arabs For a son. Perspective: 11/466.
84- (4) Consider: Provisions of the Qur'an, For the bullet.: 1/265 and The canons are in the order of the canons., Aladdin Al, Kasani: 2/94 and The total is a polite explanation, for Abu Zakaria alNuclear.: 6/261.
85- (5) Consider: The canons are in the order of the canons., Aladdin Al, Kasani: 2/95.
89- (9) Consider: Fuqaha'a Ticket, for dessert: 6/143.
90- (10) Consider: Selected explaining the foothold, Abu Al, Walid Al, Baji: 2/50.
the passengers, and the Messenger of God said (ﷺ: Today’s breakfes went by wages) (1).

The point is that the Prophet (ﷺ) preferred the fasting people to the fasting people with the wages in travelling, which indicated that he approved the fasting of the travelers.

4. What is true about Abu al-Darda said: "We went out with the Prophet (1) on some of his travels on a hot day so that the man could put his hand on his head out of heat, and we could only fast, except for the Prophet (²) and ibn Raw’a.

The point is that if the traveller's fast and breakfast were not permissible, the Prophet would not have fasted and ibn Raw’a would not have fasted.

5. What is true about Anas ibn Malik (5) said: "We were traveling with the Prophet(1) and he did not play fasting on the mushroom, nor the mushroom on the fasting person."

The point of view: The hadith is an argument against those who, although the fast of the traveler is not divided, the companions (1) have travelled with the Prophet (¹) and among them the mushroom and fasting, and did not play one of them, and he acknowledged them all, as evidenced by the fact that he is the known one they have, and there is no argument other than the fixed year, so he had to be extradited to him ⁶.

6- The consensus is that if the patient fasts and prejudices himself and completes his day, it is divided from him, and this indicates the license for him ⁷, as well as the traveler, as well as the consensus that the passenger may fast after the difference between the companions (1) because the disagreement in the first era does not prevent the convening of the consensus that took place in the second era, but rather that the late consensus raises the advanced dispute, This is also known in the origins of jurisprudence ⁸.
The second statement: If the patient is affected and the traveler must have breakfast, even if it is fast, and they have to eliminate in another day, and this is 1 narrated by Ali, Omar, and Abu Hurira 2 (1) and to him the virtual gold, 3 and imamia.

They inferred:
1- The saying of Almighty: Whoever is sick or on travel for several other days

The face of the significance: The holy verse indicated the prohibition of the patient and the traveler from fasting Ramadan and they have nothing but breakfast, and because the prohibition 4 in worship indicates corruption, as it indicated the necessity of fasting other days, days, it was the duty of the patient and the traveler mushroom these days, and as evidenced by what came after the verse above said: (6) He authorized the patient and the traveler to make it easier for them, and the meaning is that Allah wants breakfast from you, and he does not want to fast 7.

2- The saying of Almighty: Whoever witnessed the month, let him be deaf and whoever is sick or on travel for several other days. 8

The point is that Allah imposed the fast of the month on those who witnessed it, and imposed on the patient and the traveler days other than Ramadan 9.

I object to these two signs: the two verses have a conscience, and appreciation: he broke the fast for several other days, 10 and the conscience is permissible in the word of God in the sentence. 11 Making illness, travel and other licensed excuses for breakfast to facilitate and alleviate their employers, if they had to fast other than travel and were not allowed to travel, it would have narrowed and difficult for them, which is against the subject of the 12 license.

2. As is true of Jaber, he said: 13 that the Messenger of God was in travel, and he saw a crowd and a man who had been shadowed, and he said, "What is this?" They said: Fasting, and he said, "It is not righteous to fast in travel."

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94- (1) Consider: Fuqaha'a Ticket For dessert.:6/141.
96- (3) Consider: Fuqaha'a Ticket For dessert.:6/139.
97- (4) Surat The cow. From the verse (184).
98- (5) Consider: ticket For jurists, for dessert6/99 and 143.
99- (6) Surat Cow: From the Verse (185).
100- (7) Consider: Keys unseen, Fakhr Eddin Al, Razi:5/245.
101- (8) Surat Cow: From the Verse (185).
103- (10) Surat Cow: From verse (60).
105- (12) Consider: The canons are in the order of the canons., Aladdin Al, Kasani:2/95.
106- (13) shade: That is He made it a shadow to prevent the sun, Consider: The key mark explains the lamps, the heroin.:4/1402.
The point of significance is that the hadith in general has to be carried by the general public and should not be allocated in the same case as this man.

He objected: it is likely to mean that fasting in travel, while it is righteous, is not the highest level of righteousness, because others may be as righteous as breakfast if it is to strengthen to meet the enemy, similarly.

3. As is true of Jaber, that the Messenger of God (1) went out to Mecca in Ramadan schizophrenia until he reached the elbow of the cloud, schizophrenia, and then called a mug of water and lifted it, until people looked at him, and then drank, and he was told afterwards: some people fasted, and he said: those disobedient, those disobedient(5).

The point is that if the Prophet (1) fasted in Ramadan while travelling, he was copied by saying: (those disobedient) so that mushrooms became obligatory, and fasting is sinful, and if his fasting (12) is voluntary, this is more effective in preventing the fasting of Ramadan in travel.

I object to this: that the Prophet ordered the Sahaba (1) that day about him for breakfast, so he called them a stick not just to fast in travel, but to break his order and when fasting made them very difficult, they did not break their fast.

4. As narrated about Abdul Rahman ibn Ouf, the Prophet (1) said that the Prophet said, "Fasting in travel like a mushroom in the urban areas.""

I object to this: the hadith is interrupted, and in the assessment of its health, it is based on the fact that mushrooms are the first to fast.

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1. He took it out in the steamy Correct:3/34, No. (1946), Bab: The Prophet's Saying (ب)For those who have been unjust to him and the heat has intensified (ك)It is not righteous to fast in travel.]], Book: Fasting.


3. Consider: Explanation of the meanings of antiquities, for tahawi: 2/63, To ideas in revising news premises., For my eyes: 8/333.

4. The Shepherd of the Cloud: Said: It's a name. A valley with hijaz, And its end is close to Asfan And the arm is a rectangular side., And it's called a shepherd. ‘Liking the sheep's arm, which is below the knee of the leg, And it was said: It is the name of a place between Mecca and Medina, Consider: Key mark explains the niche of the lamps, For heroin.:4/1404-1405, Masterpiece of The 1990s, For the Mubarakfori: 3/324.

5. Take it out by a Muslim in the right: 2/785, Number (1114)), door: The passport of fasting and mushrooms in the month of Ramadan for the traveler, book: Fasting.


8. Directed by women in his old age: 3/154, no. 2606) Door: He said. (ك)For fasting in urban travel like mushrooms. book: Fasting, Al, Beheqi: "He is arrested, and in his support he is a break, and Roy is raised and his support is weak", Older years, For the rest: 4/411.
Weighting: After presenting the opinions of the jurists and their evidence, which tends to outweigh what the first sayers went to, who believe that the breakfast of the patient and the traveler is their license, each of them, if he wishes to fast, and if he wishes to break their fast, and reward them, for the strength and relevance of the conclusive evidence they have obtained are texts in the dispute, which did not rise the evidence of the objectors in their face and confrontation, the patient who is able to fast is a choice, And so is the traveler for saying: who among you was sick or on travel, several other days? And when he was right about the Prophet (¹) when the questioner answered about fasting in travel, he said to him: (If you want, break fast, and if you will, break the fast)), as well as the consensus achieved in The patient who is prejudiced against himself, and is fasting, is divided from him, as well as the fact that the followers agree on the passport of the traveler after the difference between the companions (¹), there is no excuse for those who have to breakfast the patient and the traveler, and God knows best.

Conclusion:

Thank God, who, by his grace, is doing the good things, Ahmed my Lord and I thank him, and I commend him for all the good, and I ask him more of his bounty and reconciliation that he is the best of God and the best respondent, through my review of the book of politeness in interpretation and followed the opinions of Imam Al-Jashmy in fasting, the researcher came up with the most important results:

1. The book "Politeness in Interpretation" occupied a prominent place in the writings of the Jashimi ruler, one of the greatest books in the Zaidi doctrine, in which he mentioned the verses of the rulings in independent paragraphs.
2- I found that the ruler of Al-Jashmy has a broad mentality, and his weights in doctrinal matters in worship have indicated his doctrinal ability to establish the provisions of her legitimate evidence, where he mentions his opinion and infers the evidence of the Qur'an and sunnah, and mentions the statements of the companions and scholars, or infers reasonably, as well as mentions the opinion contrary to him in their evidence and sometimes likely remembers the reason.
3. After seeing the statements of the Ruler of Al-Jashimi in doctrinal matters, and comparing them to the rest of the jurisprudence, it became clear to me that he had a broad doctrinal mentality, and no less than his interpretive mentality.
4- Statement that the provisions relating to worship are among the most important provisions because of their role as a cup in building the link between the slave and his Lord, and because of the politeness of the souls, and the well-being of the Muslim personality.

The doctrinal findings can be summarized in this research:
- It is only with the intention of the night that Ramadan fasting is correct.
- The right may be held day or night in the fast of volunteering, and it is not required to be held from night.

113- (1) Consider: He opened the barley, for the son of a stone. Ashkelani: 4/184.
114- (2) Surat The cow. From the verse (184).
115- (3) Take it out: 3/33, No. (1943), Door: Fasting in travel and breakfast, Book: Fasting.
- It is the disease with which mushrooms allow fasting to affect, crack or increase with fasting, or delay the innocence of fasting.
- The fasting of the traveler is better for him than mushrooms if he is able to do so and does not strain him.

The most important recommendations are:
1- I recommend to myself and the reader the piety of the great God in secret and publicity, and to return to his holy book recitation, and to practice and act.
2- I recommend my brothers and sisters graduate students to go to study the Great Qur'an, study my uncle's knowledge of the islamic provisions, because he is the main source in the knowledge of these provisions.

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