

Examples of Hanafi reversal of fatwas on the outward appearance of the novel In the book (Al-Lubab in Sharh Al-Kita)

¹Humam Riyadh Abdul Alwahid Ali; ²Prof. Dr. Abdul Rahman Hamdi

^{1,2} College of Islamic Sciences - University of Anbar

Abstract

The scholars of Islam took great care of the Sharia, and spared no effort in rooting and branching, and what was fortunate in the care and care was to show the fatwas with the scholars, and the Hanafis had the supreme invective in this regard. Doctrine (appearance of the novel): Our research included an introduction, and two chapters. The first topic: the definition of the terminology of the title. It contained: the definition of fatwa language and idiomatically in the four schools of thought, fatwas, referendums, and divisions of scholars. And the second topic: and it contains two issues in worship and transactions. And there are two demands: The first requirement: the zakat of the swindlers on cows. And the second requirement: and the visible amount of the house in the vision option. The research was concluded with a conclusion, and the sources and references. And the most complete and trustworthy prayers and peace be upon our master Muhammad, may God bless him and grant him peace, his family and companions, and all those who follow him and follow in his footsteps until the Day of Judgment.

Keywords: Hanafi reversal, fatwas, (Al - Lubab in Share Al-Kita).

Introduction

Praise be to God, who is the highest of the signs and signs of knowledge, who manifested the rituals and rulings of the Shari'ah, and sent messengers and prophets, may God's prayers be upon them all, to the paths of truth, guiding them. Until they put issues of every clear and precise, except that the successive incidents of occurrence and calamities narrow the scope of the subject and seize the strays by quoting from the resources and consideration of proverbs from the work of men and by standing on the drawbacks biting them with teeth. To proceed: It is not hidden from the beginning of the knowledge of jurisprudence in religion from the worldly benefits to reach salvation from the afterlife, and in it the realization of the interests of the two worlds for two good and reassuring lives, because of the high rank of jurisprudence and an honorable position, because the honor of every knowledge is its subject, and the subject of the science of jurisprudence is the right of God upon His servants By knowing what the soul has and what is upon it in terms of commands and prohibitions, so that it knows what is permissible and what is forbidden, as Imam Abu Hanifa Al-Numan (may God have mercy on him) defined it, and it is sufficient for virtue. If someone with knowledge cherishes knowledge... then the knowledge of jurisprudence is first with pride, How much perfume smells like musk... And how many birds fly, not like a mouse (1).

The early and latecomers in each school of thought were concerned to reveal the correct opinion in the school of thought. Imam Muhammad bin Al-Hassan Al-Shaibani, the student of Imam Abu Hanifa Al-Nu'man (may God have mercy on them all) decided to collect the narrations of Imam Abi Hanifa and Abi Yusuf Al-Qadi from his narration in Sumayyah's books (the books of the apparent meaning of the narration) or (Usul), which are six according to the most correct opinion, and it was organized by the scholar Ibn Abidin (may God have mercy on him:) The books of the

apparent meaning of the narrations are six, and they are also named (2).
It was composed by Muhammad al-Shaibani, who edited the al-Nu`mani school of thought.
The Whole (3) The Small and the Great and the Great and the Small Sir

Then the additions with the mabsoot are repeated in the exact chain of narrators (4).

Copyright: © 2022 ULPGC. Este es un artículo de acceso abierto distribuido bajo los términos de la licencia Creative Commons Atribución-NoComercial-SinDerivar (by-nc-nd) Spain 3.0.

He also has issues of anecdotes, their chain of transmission in books is not apparent.
And then issues of emerging issues that the sheikhs brought out with evidence (5).

And because the subject of the fatwa is of great importance, our imams took great care of that, and because the fatwa is a law and a communication from God and His Messenger, may God bless him and grant him peace.
In order to clarify the seriousness of the position of the Mufti and its importance: Imam Al-Shatibi (may God have mercy on him) portrayed the status of the Mufti in the most accurate way by saying: “The Mufti is standing in the nation in the position of the Prophet, may God bless him and grant him peace” (6).
Taking his place, may God’s prayers and peace be upon him, in a number of things, including: inheritance in the knowledge of Sharia in general, and among them: informing people, teaching it to the ignorant of it, and warning about it as well, and among them is exerting ample effort in deriving rulings in the well-known places of deduction, so each of these ranks is higher than the one before it. The first rank is inferred by two hadeeths and by the sum of the two verses. So the beginning of the second verse benefits the inheritance of knowledge, and the inability of the second with the first benefits inheritance in general, and inheritance in premonitions in particular, even if it delays them to the second rank; The second rank is inferred by the three hadiths, and the third is the evidence for it is the exact evidence of ijthad, and the request of someone who has reached his rank to do it in addition to the evidence that he, may God bless him and grant him peace, has ijthad, and this rank for the mufti is the most important of the three ranks in standing in his place and succeeding him, may God bless him and grant him peace Peace be upon him, as the author will say, and with this report his words become clear; The three matters are not evidence of one type, but rather the inferred is of three types, all of which are included under the caliphate from him, and their evidence is also different according to it.” (7).

Literature review

The first topic: definition of title terms:

Definition of fatwa:

First: the linguistic definition: Fatwa is the source of the verb (fatwa), and the fatwa is taken from fatwa and fatwa, which means (declaration).

The origin of (the fatwa) is from the young man, who is strong in youth, as if he - i.e. the mufti - strengthens what he feared with his clarification and his scientific strength.

This word was mentioned in different inflections in the Book of God, revolving around the meaning of elucidation and clarification, including His saying:)8(Ibn Attia said in his interpretation: “So God commanded His Prophet to say to them: God will give you fatwa in them, that is: He will clarify for you the ruling of what you asked about” (9).

Second: Terminological definition:

The fatwa or fatwa was known by several definitions that the researcher finds happy in their contexts, and we counted the definitions that bring the meaning closer and serve the subject of the research.

By looking at the multiple definitions, we find that they almost unite around one definition; It is: informing about the ruling of the Shari’ah, not in an obligatory manner (10).

This restriction (not obligatory) is to differentiate between the fatwa and the judiciary, or between the mufti and the judge. The mufti clarifies the right to the questioner and does not obligate him. As for the judge’s ruling, it is binding and obligatory.

Hence, the mufti is: the informer of the ruling of God, the Most High, because of his knowledge of his evidence (11).

Fatwa linguistically: it means an absolute statement of something with a kind of clarification and clarification. If you ask about the ruling (12).

The author of (Dustour al-Ulama) alluded to al-Taif in the wording of the word fatwa, and he said: Fatwa: about generosity and generosity. And among the masters of facts is that you prefer the truth over yourself in this world and the Hereafter. Then know that a fatwa on the weight of a world is a noun taken from Fatta bi al-Fath. The source of a fatwa on the weight of knowledge is as if to vomit a noun taken from taqi. And in Morocco, a fatwa is taken from a fatwa, and the meaning of a fatwa is a vague incident, and the fatwa clarifies that vague and the question is from the fatwa, and the fatwa is collected as a fatwa and a fatwa by opening the waw and the mufti from Ibad al-Mubthu (13).

Then know that here are signs and subtleties:

The first: The fatwa is based on considering the three verbs that are devoid of non-actual verbs and considering the more active verbs in it. So the mufti should not dispose of the fundamentals and the texts in any way, but he has the permissibility of disposing of and choosing in the secondary, extracted and mujtahids.

The second: If a fatwa is transgressive, then his knowledge should be transgressive to others.

The third: Fatwa is in the matter of actions, and it is the first of the doors of more. So whoever reaches the point of issuing fatwas, please open the doors of more.

The fourth: The mufti should have a fatwa, for between the fatwa and the fatwa there is brotherhood, so he should not covet anything from the one who is asking for a fatwa, and the boredom should not touch him because of the many questions.

Fifth: The first fatwa and the last. Alef indicates that the mufti should be at the beginning and end characterized by the description of uprightness, truthfulness, and undertaking matters of religion .

And the sixth: The number of letters in the fata, which is four hundred and eighty-two in the account of the camel, indicates that the number of the Mufti's books on assets and branches does not negate that it is incomplete. The investigators said, after examining the books of the apparent meaning of the narration, that the number of fatwa books reaches that number, and those books are five.

(Mabsoot, Jama'i, and Ziyadat Basir... In the apparent meaning of the novel, Where is Beng Ranker) (14).

Dr. Abd al-Karim Zaidan (may God have mercy on him) said: "The idiomatic meaning of fatwa is the linguistic meaning of this word and what it implies in terms of the presence of a questioner, a fatwa, a fatwa, and a fatwa, but with one restriction, which is that the issue about whose ruling the question occurred is considered one of the Shari'a issues, and that its ruling to be known is and Shari'a rule" (15).

Second: the definition and in the legal terminology: it is the information about the legal ruling in accordance with the legal evidence in terms of generality and comprehensiveness (16).

Definition of fatwa according to scholars: Scholars defined it in several definitions, including:

1. Abu Al-Baqaa Al-Hanafi said: "Iftaa: is clarifying the ambiguous" (17).
2. According to the Hanafis: "Statement of the Ruling on the Matter" (18).
3. Al-Jurjani said: "Iftaa: Explanation of the ruling on the issue" (19).

He also said: "Fatwa: in the language of generosity and generosity, and in the terminology of the people of truth: it is to prefer the creation over yourself in this world and the Hereafter" (20).

4. Al-Qarafi Al-Maliki said: "The fatwa is information about God Almighty in terms of obligation or permissibility" (21).
5. Ibn al-Salah al-Shafi'i said: "It was said about fatwas: It is a signature on behalf of God, Blessed and Exalted be He" (22).
6. According to the Hanbalis: the fatwa is: explaining the legal ruling to the questioner about it and informing without obligation, and the judiciary clarifying the legal ruling and obligating it, so it was distinguished by obligation (23).

From contemporary definitions:

And it came in (jurisprudential definitions) that he said: "Iftaa: Statement of the ruling on the issue, and fatwas and fatwas: It is the answer to what constitutes rulings" (24).

7. Ifta: Statement of the ruling on the issue. And it was said: Statement of the ruling of the reality that is being asked about, and it was said: Ifta: It is the news of God Almighty's ruling on evidence for those who asked about it in a matter of revelation (25).

Through the previous definitions, the fatwa can be defined as: (Statement of the legal ruling in the matter with its evidence without obligation) (26).

And the mufti is: the one who answers in legal matters. and sub-causels. Those are the best of creation. And Mr. Al - Sadad said his secret in Sharifiya Sharh Al -Sarajiya in the chapter on the sharing of the grandfather and whoever drew the dead that if Abu Hanifa, may God have mercy on him, was on the side of his companions and his companions on the side of the side of the other.

Istifta: is: “requesting a fatwa, and the seeker: is the one who asks, and the mufti: is the one who responds” (28).

He issued a fatwa on the issue: “The ruling on it” (29).

And since the fatwa: clarification of the legal ruling for the questioner about it, then it is a religion and a closeness and one of the best acts of worship, even if it is an announcement of God’s law and the fulfillment of a religious duty, but its owner is subject to error, and from here the righteous predecessors were afraid of the fatwa with their validity and eligibility for it, and every one of them would like to do it. Other than him, rather they were defending him and each one referred the fatwa to someone else so that he could suffice his believer and avoid his danger.

On the authority of Abd al-Rahman bin Abi Layla, he said: (I met twenty and a hundred Ansar among the companions of the Messenger of God, may God bless him and grant him peace. One of them asks about a matter, and he refers it to this one, and this one to this one until you go back to the first one) (31).

I heard Ishaq bin Al-Hassan or Al-Hussein Al-Kufi said: “I heard Abu Hanifa say: (If it were not for the embarrassment, I would not give fatwas to people - and I fear what I fear from fatwas)” (32).

Said: I asked Qatadah about a question, and he said: I do not know. He said: I said: Say what you think. He said: I did not say in my opinion forty years ago. I said: How old was he at that time? He said: He was about fifty years old (33).

Imam Ahmad said: A man should not set himself up for fatwas until he possesses five characteristics, and he has an intention, otherwise there is no light on him or his words, and that he has forbearance, dignity and tranquility, and that he is strong in what he is in, and in his knowledge. And enough, otherwise people chew it, and the fifth is people's knowledge AH.

The mufti should issue fatwas with the wording of the text as much as possible, as it includes judgment and evidence, with a complete statement.

Fatwas are forbidden to him contrary to the text, and it is not permissible for him to marry, to choose the questioner, and to throw him into confusion and confusion, but rather he must clarify a statement that removes the problem, sufficient for the purpose (34).

Abu Awana said: I heard Qatada say: (I have not issued a fatwa in my opinion for thirty years) (35).

The fatwa is for the mufti to answer the questioner, and in his reality he is informing about God Almighty and informing about what He has legislated for His servants of rulings. And the first to answer questions is God, may He be glorified and exalted, in His Book and in the Sunnah of His Prophet Muhammad, may God’s prayers and peace be upon him.

Then he issued fatwas after the Prophet, may God’s prayers and peace be upon him, his honorable companions students, may God be pleased with them all, and among them were the many in the fatwa, the average and the less. Those from whom the fatwa was preserved are (one hundred and thirty souls) between a man and a woman. And the most numerous of them in issuing fatwas are seven: Omar bin Al-Khattab, Ali bin Abi Talib, Abdullah bin Masoud, Aisha, Mother of the Believers, Zaid bin Thabit, Abdullah bin Abbas, and Abdullah bin Omar, may God be pleased with them all (36).

Then Kaber took it on the authority of Kaber from the followers and their followers, and the imams of guidance and lamps of the darkness among the scholars, jurists and fundamentalists took great care regarding the Fita, as they set the rules for it, and indicated the conditions that must be achieved by the mufti and the questioner, and several useful books were written about it. And what is that because they know that its position is great and its danger is grave: Musab said: I heard Malik say: (I did not give fatwa until seventy sheikhs testified to me that I am qualified for that) (37).

Topic:

Zakat of the two quorums in cows, and the visible amount of the house in the option of seeing, and there are two requirements:

First requirement

Zakat between the two quorums in cows

God Almighty has enjoined zakat on cattle if they reach the nisab and a year has passed for them. So it is between the nation (38), and the basic principle is what was proven from the Messenger of God, may God’s prayers and peace be

upon him, that he commanded him when he sent him to Yemen: ((To take from every three of the century, follow or sell, and from each of the four, and for each of the four, and for each of the four, Modified by Ma'afir (39).

Describing the saying in the fatwa by it: "If it exceeds forty, then the increase must be increased by that amount to sixty," And that (according to Abu Hanifa, in one there is a quarter of ten women, in two half ten women, in three three-quarters of ten women, and in the fourteen women) he said in the correction: This is the narration of the origin, and the companion of guidance favored its face, and Al-Nasafi and Al-Mahboubi adopted it according to the owner of guidance (and they said: There is nothing in the increase) over forty (until it reaches) to sixty (in which it is one or two sales) (40), he said in the correction: Asad narrated Bin Amr on the authority of Abu Hanifa like their saying, he said in Al-Tuhfa: This narration is fairer, and Al -Espijani said: This is the fairest of sayings, and he has the fatwa (41).

The Hanafis regarding zakat between the two nisaabs in cows (43), two sayings:

saying: It is the one chosen for the fatwa: There is no zakat on what exceeds forty cows until they reach sixty (44). It is the saying of the two companions, and it was narrated on the authority of Imam Abu Hanifa (45). Hence the fatwa.

Al-Hassan narrated on the authority of Abu Hanifa (may God Almighty have mercy on them both): "It is not obligatory to increase anything until it reaches fifty, in which a woman and a quarter of a woman or a third are sold" (46).

And Asad bin Amr narrated on the authority of Abu Hanifa (may God have mercy on them both): "There is nothing in the increase until it is sixty, in which they are sold, and it is the saying of Abu Yusuf and Muhammad" (47).

Ibn al-Nujaim said about the narration of the sixty: "And they took it, and it is more just, as in (Al-Muhit) and in (Jami' al-Fiqh) the chosen saying and in (Al-Yanabe') and (Al-Asbijabi), and he has the fatwa (to sixty, in which you sell) or you sell unanimously" (48).

Al-Haskafi quoted it: He said: "He has the fatwa" (49).

It came in the origin of Muhammad: "Abu Yusuf and Muhammad said: As for us, we think that nothing more than forty should be taken until the cows reach sixty. Until she reaches the age of eighty-nine, and when she reaches the age of ninety, then there are three slaves in her until she reaches the age of ninety-nine, and when she reaches the age of one hundred, then she is obligated to a woman, and they are sold." (51).

Evidence for this:

1. The reason for the saying of Abu Yusuf and Muhammad - may God Almighty have mercy on them - the hadith of Amr bin Dinar, on the authority of Tawus, on the authority of Muadh bin Jabal, he said: ((The Messenger of God, may God's prayers and peace be upon him, did not order me to slaughter (52) cows anything (53).

Evidence: The hadeeth indicates that zakat is not obligatory on the weight of cows, and they interpreted the weight of the weight between forty and sixty, and because the basic principle in zakat is that it is between every two duties and a shear, because successive duties are not legitimate in it, especially with regard to what leads to cutting livestock (54).

It is answered in two ways:

Aspect: the hadeeth of Mu'adh is not proven; And because he did not meet with the Messenger of God - may God bless him and grant him peace - after he sent him to Yemen in the Sahih (55).

It can be answered:

That the hadeeth of Muadh is authentic, and assuming that Tawoos did not hear from Muadh, may God be pleased with him, but he is from the people of Yemen and this incident was in Yemen, so he knows best what Moadh did, may God be pleased with him, until it came in the Musnad he said: "Abd al-Razzaq told us, and Ibn Bakr said: Tell us Ibn Juraij, he said: Amr bin Dinar told me that Tawoos told him that Muadh bin Jabal said: I do not take anything from cows until I come to the Messenger of God, may God's prayers and peace be upon him: (The Messenger of God, may God's prayers and peace be upon him, did not order me anything in it), he said. Ibn Bakr: I do not take into account Al-Awqas (56).

And in the narration of Ibn Abbas, may God be pleased with him, he said: (When the Messenger of God, may God's prayers and peace be upon him, sent Mu'adh to Yemen, he commanded him to take a stump or stump in every thirty cows sold or sold, and out of every forty old cows. He ordered me to do something about it, and I will ask the Messenger of God, may God's prayers and peace be upon him, when I come back. When he came to the Messenger of God, may God's prayers and peace be upon him, he asked him, and he said: ((There is nothing in it (57).

aspect: If it is proven, it was said: What is meant by al-Awqas here is one of three meanings:

- A. It is (the little ones) if it is alone, and it is the Ajajil, and with it we say that there is nothing in it (58).

B. and a little: What is meant by it is the case of a small number in the beginning, because the shortness is in fact a name for what did not reach the quorum, and that in the beginning is (59).

It is answered: This is contrary to analogy, which is the affirmation of fractions.

He replies to him: We said that the affirmation of fractions is easier than setting the quorum by opinion; Because proving appreciation, and evacuating money from duty by opinion is abstaining, and this; Because the Almighty says: (60) a phenomenon that deals with all money, so it is not permissible to abandon it from duty according to opinion ; And because precaution in acts of worship is also affirmative, so it was preferable. And because what they mentioned about the cut-off, which is nineteen, is not from the cut-off of cows, as it is nine-nine, so their analogy to it is invalid (61).

Third: It was said: Al-Waqis with us: between thirty and forty, and between sixty and seventy, but after forty, there is no al-Qassam, so they needed to prove the al-Qaz so that it would be included under the news (62).

It is answered by Al-Masoudi's saying: (And Al-Awqas: between thirty to forty and forty to sixty) (63).

2The second evidence for the owners of this saying: that the basic principle in zakat is that there should be between every two duties and a story; Because the succession of duties is not legitimate in them, especially with regard to what leads to cropping in livestock (64).

The owner of al-Hidaya said: "Then at sixty you sell or two, and at seventy a woman sells to a woman and she sells, and at eighty two women she sells, and at ninety-three daughters, and per cent you sell to a woman and a woman, and accordingly the obligation changes in every tenth of a woman who sells to a woman of a woman and from a woman of a woman to a woman who sells" according to his saying, peace and blessings be upon him, "in every thirty From the cows you sell or sell, and every forty old man or woman" (65).

2. The reason for Al-Hasan's narration (may God have mercy on him:)

First: It is the analogy: because the weights of cows are nine by nine, with evidence from before forty and after sixty, and the same is true between that; Because it is appended to what is before it or to what comes after it, so you make the nine an excuse, and if you reach fifty, then there is a woman in it, and a quarter of a woman, or a third is sold; Because the addition is ten, which is thirty-third and a quarter of forty (66).

Secondly: Because this quorum is based on the fact that it is between every two contracts and qass, and in every contract there is an obligation (67).

Third: Because pardoning by not being obligatory is proven by a text contrary to analogy, because it contains money from what is obligatory, with the existence of the necessities of obligation, which is the indispensability of the release (68) of the Almighty's saying: (69).

3. The face of the narration of Asad bin Amr, which is the fairest of the narrations, is what was narrated in the hadith of Muadh - may God be pleased with him - that the Messenger of God - may God's prayers and peace be upon him - said to him: ((Do not take anything from the cow's waqqas). until sixty, until it was said to him: What do you say about between forty and sixty? Obligation of deficiencies, likewise in cow zakat, it is not permissible to obligate deficiencies, and God knows best (70).

Saying: Zakat is obligatory on what is more than forty cows, according to the amount of the increase, and counting it to sixty. It is one of the two sayings of Imam Abu Hanifa, and it is the apparent meaning of the narration (71). And with it: Ibrahim, Hammad, and Makhoul (72) said.

It is obligatory in the extra one: a quarter of a tenth of a Musanah or a third of a tenth of a sale, in two half a tenth of a Musanah, and in three three-quarters of a tenth of a Musanah, and this is the narration of the origin (73).

Al-Sarkhasi and Al-Kasani said: "This indicates that there is no quorum for him in excess of forty, and that zakat is obligatory on him, be it more or less, according to that" (74).

Inferred:

1. The absolute saying of the Almighty :(75).

Evidence: The verse indicates the obligation of zakat on zakat funds in general, and the increase over forty money, so zakat was obligated by calculating what came before and after the sixty (76).

2. That money is the cause of obligation, and the apparent meaning requires taking charity from the money for its sake, and the animal is one of the two types of zakat money; So it is permissible for zakat to be due starting with a lot, so the obligation is constructive and not starting (77).

3. Proving the quorum by opinion is not permissible, as well as evacuating it from duty after verifying its reason, and there is no text between forty to sixty, so there is no way to vacate the zakat money from zakat, so we obligated what exceeded forty by calculating the above, and if it was not possible to consider the quorum in it,

we obligated zakat in its little and much. According to him, and we tolerated the scrutiny, and if the disagreement of the topic of the catheter was a necessity, it could not be abandoned from duty (78).

4. By analogy with the sacrifice: "Because cows are an animal that suffices in the sacrifice on behalf of seven, so it is permissible for it to be between forty and sixty in it what must be increased as zakat starting, like camels" (79).

Statement of the accuracy of the description of the saying by giving a fatwa on it: clarification of the above from presenting the sayings and discussing their evidence: the accuracy of describing the second saying that it is the fatwa with it, and that and the accuracy of its attribution to its speaker, which is the saying of the majority, the imams Malik, Al-Shafi'i, Ahmed, Al-Thawri and a group of scholars said: Nothing in what is more than forty until you reach the age of sixty (80).

1. to synergize its transmission in the doctrine.
2. For the strength of the evidence on it.

The researcher notes that both of these statements affirm that zakat is not obligatory on cows less than thirty, and both of them say that there is no nisab in excess of forty unless he reaches sixty. Or more for the sake of that" (81).

But the difference is over forty and not sixty.

Therefore, the chosen one is the first saying, so there is no zakat in the endowments, as it is a pardon, rather it is related to the quorum determined by the Shari'ah only, and because the pardon is money that is less than the quorum, it is related to it as an initial obligation, so the obligation is not related to it before it, just as if it is less than the first quorum, then it is from the chapter: (The silence about it is pardon).

When it was proven on the authority of Abu Darda' he said: The Messenger of God, may God's prayers and peace be upon him, said: ((What God made lawful in His Book is lawful, and what He prohibited is forbidden, and what He is silent about is pardon, so accept from God His pardon; for God would not forget anything, then he recited.) {And your Lord was not forgetful} [Maryam: 64]" (82).

On the authority of Abu Darda' he says: I heard the Messenger of God, may God's prayers and peace be upon him and his family, say: ((God has imposed duties, so do not waste them, He set limits, so do not transgress them, and He kept silent about much without forgetting, so do not burden them with mercy from God, so accept them (83).

And because of the strength of his evidence, which is the decisive factor in the matter, he was handsome with his proof and the lack of reason for his weakness, as mentioned above, and God knows best.

Even Ibn Abi Al-Ezz Al-Hanafi said: "And the saying that there is nothing in the increase until you reach sixty is the truth, because the hadith of Muadh - may God be pleased with him - said: ((The Messenger of God - may God's prayers and peace be upon him - sent me to Yemen and commanded me to take from every thirty From cows by sale or by sale, and from every forty old women, and from every dream a dinar or its equivalent is a traveler. He said in Al-Muntaqa: It was narrated by the five. Ibn Majah does not have the dreamer's ruling on it. It has been accepted by the nation, and it is acted upon by most of the people of knowledge. It is sufficient in The inference is that it is not obligatory between the forty and sixty years, because the ruling on zakat on cows has been administered according to the consideration of the thirties and forties. It is supported by what Imam Ahmad narrated on the authority of Yahya bin Al-Hakam that Muadh - may God be pleased with him - said: ((The Messenger of God, may God's prayers and peace be upon him, sent me The most truthful of the people of Yemen, so he commanded me to take cows from every thirty sold, and from every forty old women, so they offered me to take between forty and fifty, between sixty and seventy, and between eighty and ninety, so I came and told the Prophet, may God's prayers and peace be upon him, and he commanded me not to He took between that, and claimed that there is no obligatory waqs in it, although he spoke in this hadith that Muadh did not meet the Messenger of God, may God bless him and grant him peace. Salam after coming from Yemen, so it is suitable for objection, not for dependence. It is between the two obligatory duties, and also it is not known in the Sharia in the zakat of livestock to take part of the animal, and for this reason it was adjusted in the first nisab of camels to sheep to escape from Al-Shaqis. And the saying that it is not obligatory between forty and sixty years is the saying of the three imams, and most of the people of knowledge, and a narration on the authority of Abu Hanifa as mentioned by the compiler, and it was chosen by most of the sheikhs, so it does not deviate from it.

Ibn Rushd said: "The reason for the difference of opinion between the jurists of the regions regarding the slaughtering of cows is that it came in this hadeeth of Muadh that he stopped at the slaughtering and said: Until I ask the Prophet - may God's prayers and peace be upon him - about it. In this there is a text that asked for its ruling by way of analogy, so whoever measured it on camels and sheep did not see anything in the waqs, and whoever said: The origin in the waqs is zakat except what the evidence excluded from that, he must not have it in cows and shear, because there is no evidence there is no consensus and no others" (84).

Requirement:

Amount of the house in the visibility option

Describing the saying with the fatwa as it came in (Al-Labab): “And if he sees the courtyard of the house” i.e.: its courtyard “he has no choice, even if he does not see its houses” i.e.: its interior according to Abu Hanifa, because seeing its courtyard and the outward appearance of its houses leads to knowledge inside, because the houses do not differ in benefit. And at Zafar, it is necessary to see the inside of the houses, Abb and Nasr Al-Aqta’ (85) said; and it is correct, and in Al-Jawhara: And he has the fatwa: And in guidance, and the most correct is that the answer of the book is according to their habit in the buildings, because their role was not different at that time, but today it is necessary to enter into Inside the house for discrepancies and looking at the outside does not sign the knowledge of the inside Ah and his likeness in Al-Fath and others, and the look of his agent with the acquisition and purchase is like his look, unlike His Messenger” (86).

The Hanafis agreed on the legality of a sale in which there is an option to see, so whoever buys something that he has not seen, the sale is permissible, and he has the option if he sees it, if he wants to take it at all the price and if he wants to return it; Because the lack of vision prevents the completion of the transaction, when it was narrated from the Messenger of God, may God’s prayers and peace be upon him, that he said: ((Whoever buys something that he has not seen, he has the choice if he sees it (87). And because the ignorance of the description affects the satisfaction, so it necessitates a defect in it, and the difference of consent in the sale necessitates the choice (88).

If he sees the outside of the thing sold and does not see the rest, does he have the choice if he sees it, and what is the amount by which the vision is considered?

The Hanafis regarding the visible extent of the house in the option of seeing are two sayings:

saying: The option of seeing inside the house is proven, so it is necessary to see inside, and it is not enough to see it from the outside, and he may return it. It is the saying of Zafar bin Al-Hudhayl (may God have mercy on him) (89), and it was said by Al-Hassan bin Ziyad and Ibn Abi Layla (90).

Inferred:

1. With the evidence of the legitimacy of the option of seeing, so since the option of seeing is legitimate, to achieve satisfaction and the completion of the deal, it is necessary to complete the vision, which is the link to knowledge of the sale, so it is not enough to see the part (91).
2. Looking at the outside does not lead to knowledge within, due to the disparity between facilities and their abundance, and the different roles in building them.
3. Seeing the apparent may lead to ignorance and deception signed by the dispute that spoils the sale (92).

saying: The option of seeing inside the house is not proven, and it is sufficient to see its appearance. Whoever sees it from outside loses the right to see. And it is in the apparent meaning of the narration that the three said: Imam Abu Hanifa, Abu Yusuf, and Muhammad (93).

And the three were satisfied with seeing its outside, as well as seeing its court. If he bought a house, then he looked at its outside from it, and did not enter it, then he does not have the right to return it except with a defect they have (94).

Inferred:

1. Because seeing the yard of the house and the outward appearance of its companions causes the flag to fall inside; because homes do not differ in benefit (95).
2. Because the house is one thing, and so is the garden, so seeing some was like seeing all (96).
3. Looking at each of its parts is impossible, because it is not possible for him or he looks at what is under the wall and what is between the walls of trunks and cylinders. All for convenience (97).

.4Because seeing the courtyard of the house or outside it, and seeing the garden trees from outside, cancels the option of seeing. Because each of its parts is impossible to see, as under the beds and between the walls of trunks and cylinders, and at that time the condition of seeing the whole was dropped, so we established seeing what is meant by the house in place of seeing the whole, The kitchen, the garbage dump, and height, except in a country where height is intended, as in Samarkand (98).

I object to it:

First: This is interpreted and its interpretation is that there are no houses and buildings inside the house, so what is meant by seeing the outside, but if there are buildings inside it, then he has the choice as long as he does not see inside it; Because the inside is what is meant by the house and the outside is like a follower to him in the position of a teacher’s garment. If he sees everything except his knowledge, he has the choice, because knowledge is what is meant by it (99).

Secondly: It is more correct that this is to be understood according to their custom in Kufa or Baghdad in the buildings of their time, differing in narrowness and spaciousness, and they were on one section and one form, but they differed in smallness and largeness, and beyond that it is as a single deal, and this becomes known by looking at its walls by seeing the outside As for now, it is necessary to see the inside of the house, because the buildings inside the house in our time differ obscenely, so seeing the outside does not benefit the knowledge of the inside (100).

Therefore they said: If there are two winter houses in the house and two summer houses, it is required to see the whole as it is required to see the court of the house.

Ibn al-Nujaim said: "Because winter and summer houses, upper and lower houses, their facilities, kitchens and roofs differ, so it is necessary to see all of that in the back. And in (Al-Fath): This is what is considered in our homes, Egypt, the Levant and Iraq" (102).

Statement of the accuracy of describing the saying as a fatwa: It is clear from the foregoing the accuracy of describing the saying as a fatwa with the correctness of attributing it to the one who said it, and that he is the one considered, even if it contradicts the apparent meaning of the narration. These are the texts of some of the people of the sect:

1. The owner of the building said: "And it is correct today, and in "Al-Muheet" and "Al-Dhakhira": some of our sheikhs said: In the house what is meant is considered, even if there are two winter houses and two summer houses in the house, it is stipulated to see the court of the house, and in the garden the choice is waived by seeing outside it Or the tops of the trees in the apparent meaning of the narration, and some of the sheikhs - may God have mercy on them - denied this narration, and said: What is meant by the garden is its interior, so it is not invalidated by seeing its outside like this in the explanation of the compound" (103).

He also said: "And he said in Sharh al-Aqta': What Zafar said - may God have mercy on him - is correct" (104).

2. Sheikhi Zadeh said: "If he sees the courtyard of the house or outside it, he loses his choice, but this is based on the custom of the people of Kufa at that time, because their houses were in one style and did not differ, and that appears by seeing outside it. Some of our sheikhs said that seeing what is intended in the role is considered, even if there are two winter houses and two summer houses in the house, so it is required to see the whole, along with seeing the dish, so it is not a condition to see the kitchen, the garbage dump, and the height, except in a country that is intended, and some of them stipulated seeing the whole, which is more apparent and similar, as Al-Shafi'i said, and it is considered in our homes. And in the treasury is that the fatwa is in the house of yield that it is sufficient to see the outside of it because it is uneven" (105).
3. Ibn Najim said: "It was definitively stated in (Jami') Qadi Khan, and he is the one who should be relied upon" (106).
4. Ibn Abidin said: "Zufar said: It is necessary to see the inside of the houses, and it is the correct one, and the fatwa is a gem, and this is a difference of time, not proof" (107).

The researcher: It was clear from the foregoing that the option of seeing in the role and other than that is due to custom, and therefore the Hanafis directed the saying of the three based on what was in their homes, as Ibn Najim said: "The most correct is that this is based on their conversation in Kufa or Baghdad, because their periods were not different except in old age And smallness and whether it is new or not, and as for our homes, they are different, the commentator said? Because winter and summer houses, upper and lower houses, their facilities, kitchens, and roofs differ, so it is necessary to see all of this in the back. And in (Al-Fath): This is what is considered in our homes, Egypt, the Levant and Iraq (108).

It is better to detail between what is sufficient to see its outward appearance, such as residential complexes that are being built now in our time in a single pattern, and what is built in cities and villages, as there is a discrepancy between buildings, so it is a difference of era and time, not a difference of argument and statement, as Ibn Najim said: "And the sheikhs chose to detail between the fact that they do not vary So it is sufficient to see the outside, or it differs, so it is clear that it is the difference of an era and a time, and there is no argument or proof." (109).

However, Ibn Abdeen (may God have mercy on him) was not satisfied with that, as he explained that Zafar bin Al-Hudhayl stipulated seeing the inside, whether the houses were uneven or not, and he said: "It is known that he said that it is necessary to see the inside of it even if it does not differ, and this is contrary to what they corrected regarding the requirement to see the inside of it in our homes." Because of their disparity, then it is a difference of era and time. As for the difference of Zafar, it is a difference of argument and proof, not a difference of era and time" (110).

This mentioned is restricted if there is no defect in the sold item, and if there is a defect in it, he may return it (111).

And it came in the (Judicial Rulings Magazine) the following: "(Article 324) Things that are sold according to their model, it is enough to see the model from them only.

And (Article 325) What is sold according to the requirements of the model, if it appears without the model, the buyer has the choice, if he wishes to accept it, and if he wishes to return it, for example, wheat, ghee, oil, and what is made on the same pattern of kerbas, bread and the like, At that time.

And (Article 326) in the purchase of the house, the khan, and the like of the real estate, it is necessary to see each house of it, except that its houses were made in a single pattern, so it is sufficient to see one house from it.

And (Article 327) If you buy different things in one transaction, you must see each of them separately.

And (Article 328) If you buy different things in one lot, and the buyer saw some of them and did not see the rest, then when he sees that rest, if he wishes, he takes all the things sold, and if he wishes, he returns all of them, and he does not have the right to take what he saw and leave the rest” (112).

And if the saying of Zafar bin Al-Hudhayl (may God have mercy on him) was more prudent and definitive to the dispute, especially if the dispute occurred regarding counting one of the descriptions as a defect or not counting it as a defect, and the requirement to see the whole cuts off the dispute, and God knows best.

Conclusion

Praise is to God, beginning and ending, and prayer and peace, the two most complete beginnings and endings. This is what God is pleased with in researching this part in the doctrine of Imam Abu Hanifa al-Numan (may God have mercy on him), as it became clear that the fatwa with it in the doctrine may be in agreement with the one approved in the doctrine, or contrary to it, Based on the renewed perception of the issue and bringing it down to the reality in a manner appropriate to the change of time, place, or situation, or the arrival of evidence to the jurist, or honoring God with renewed understanding in the mind of the jurist, or other triggers, witnesses, and strays. This makes us look at this Sharia with respect, pride, love and pride, as it is valid for every time and place, and the fatwa changes with the change of time and situation, just as it changes with evidence. This is an example from the Book of Worship and Transactions in the refusal of the adherents of the one school of thought to issue fatwas without the apparent meaning of the narration, but rather in what contradicts it despite being approved in the school. Praise be to God, Lord of the worlds, and prayers and peace be upon the master of the prophets and the seal of the messengers, our Prophet Muhammad, the truthful and trustworthy

Margins

1. Al-Durar al-Mukhtar and Haiyat Ibn Abidin (1/39).
2. In Haashiyat Ibn Abidin (Rad al-Muhtar) on al-Durr al-Mukhtar (1/50:)
3. (And the apparent meaning of the narration came... six, for each of them is a whale).
4. Saying: (Al-Jami’): “In the madhhab, there were compositions called Al-Jami’ over forty, and every composition of Muhammad described as minor is from his narration on the authority of Abu Yusuf on the authority of the imam, and what was described as major is his narration on the authority of the imam without an intermediary.” Haashiyat Ibn Abidin (Rad al-Muhtar) al-Durr al-Mukhtar (1/50).
5. Ibn Abidin said in (Hashiyat Ibn Abidin) (Rad Al-Muhtar) (1/70): “Know that there are many copies of the Mabsoot narrated on the authority of Muhammad, and the most prominent of them is the Mabsoot of Abi Suleiman Al-Jawzjani.” Al-Mabsoot was explained by a group of later scholars, such as: Sheikh al-Islam Bakr, known as Khawahir Zadeh, and he is called al-Mabsoot. Al-Kabeer, Shams Al-Imaam Al-Halwani and others, and their encyclopedias are explanations in fact they mentioned mixed with the encyclopedia of Muhammad, as did the commentators of Al-Jami Al-Saghir, such as: Fakhr Al-Islam, Qadi Khan and others, so it is said that Qazi Khan mentioned him in Al-Jami Al-Sagheer and what is meant to be explained, as well as in others. And the explanation of Sheikh Ismail Al-Nabulsi on the explanation of Al-Durar, so memorize it, for it is as important as memorizing the layers of the sheikhs of the school”.
6. Explanation of the system called Mufti Drawing Contracts (p. 89).
7. Approvals (5/ 253)
8. See: Investigations of Sheikh Mashhoor Al Salman on (Al-Muwafaqat) (5/ 253), in margin No. (1).
9. Surat Al-Nisa: From verse: 127.
10. Interpretation of Ibn Attia = the brief editor in the interpretation of the dear book (2/118).
11. See: (Al-Ghayathi) by Al-Juwayni, p. 81, (Description of the Fatwa) (p. 44).
12. The totality of the language by Ibn Faris (p. 711), Measics of the Language (4/474), Lisan al-Arab (15/148), The Dictionary of Contemporary Arabic (3/1672).
13. Surah Al-Nisa: From verse: 176.

14. See: The Constitution of the Scholars = Collector of Science in the Conventions of the Arts (3/12).
15. The Constitution of the Scholars = Collector of Science in the Conventions of the Arts (3/13).
16. Fundamentals of Advocacy by Dr. Abdul Karim Zaidan: 130.
17. See: Islamic Research and Fatwas on Contemporary Issues, Jad Al-Haq Ali Jad Al-Haq (4/218), Dar Al-Hadith 1426 AH.
18. Colleges (p. 155).
19. Fiqh Dictionary (p. 281).
20. Definitions (p. 32).
21. Definitions (p. 165).
22. Al-Furaq Al-Qarafi = Anwar Al-Barooq fi Anwa Al-Furaq I Al-Ilmiya (4/117).
23. Fatwas of Ibn al-Salah (1/ 7).
24. See: Kashf al-Drugs (2/817), Talib Uli al-Nuha fi Sharh Ghayat al-Muntaha (6/437).
25. Jurisprudential definitions (pg. 32).
26. See: Lexicon of Jurisprudential Terms and Expressions (1/ 243).
27. And this restriction: (without obligation) to differentiate between the fatwa and the judiciary, or between the mufti and the judge, for the mufti clarifies the right to the questioner and does not oblige him, but the judge's ruling is binding and obligatory.
28. See: The Constitution of the Scholars = Collector of Science in the Conventions of the Arts (3/12).
29. Jurisprudential definitions (p. 25).
30. Fiqh Dictionary (p. 281).
31. The Introduction to the Great Sunnahs of Al-Bayhaqi (p. 433) (801).
32. The virtues of Abu Hanifa and his news to Ibn Abi Al-Awam (p. 63) (58).
33. Musnad Ibn Al-Jaad 230 (p. 159) (1022).
34. See: Hashiyat al-Rawd al-Murabba' (7/ 507).
35. Musnad Ibn Al-Jaad 230 (p. 160) (1023).
36. Fundamentals of Da'wah (pg. 155).
37. See: Bada'i al-Sana'i fi Tartib al-Sharia' (2/28), al-Nift fi al-Fatawa by al-Sughdi (1/175).
38. Musnad Ahmad I al-Risala (36/ 338) (22013), Sunan al-Tirmidhi t Shakir (3/ 10) (622) Chapter: What came about zakat on cows, Sunan al-Kubra by al-Nisa'i (3/ 16) (2244) Book: Zakat, chapter: Cow charity, Sunan Ibn Majah (1/ 577) (1804) book: Zakat, chapter: cow charity. It says in the commentary on (Musnad Ahmad I al-Risalah) (36/ 341:)
39. Al-Sindi said: His saying: "a dreamer" means: an adult, that is, a dinar is taken from him in tribute. "Adjusted": by opening, and the fraction is permissible: what is equal to the value of something. "Ma'afer": Broad weaving in Yemen.
40. (Tabi'a or Taba'a): "She is the one who is one year old and stabbed in the second... (Masnaa): She is the one who has completed two years." Al-Mabsoot by Al-Sarkhasi (2/ 187). Care Explanation of Guidance (2/ 178)
41. And selling from a cow is what follows its mother, and from an elderly one, and from a sheep that is two years old.
42. So the term: (fatwa) is more affirming and stronger than: (the correct one, the most correct, the most similar, and others). Then they explained that the word: (the fatwa) itself has a difference in terms of its genitive: so confirm it: the word: (by which he gives fatwa) than the word: (the fatwa upon him)., because it indicates the limitation, and they are more confirmed than others. And the footnote of Ibn Abidin (Rad Al-Muhtar) on Al-Durr Al-Mukhtar (1/ 73).
43. Al-Labab in Sharh al-Kitab (1/ 141_ 142): "And in seventy women who are sold and sold, in eighty two women, in ninety-three men, and in one hundred women who sell and a woman, and according to this (Manual) the obligation changes in every ten who sells to a woman) with this example. (And buffaloes and cows are the same) for the union of nationalities, as it is a kind of it, but he did not break his oath by eating buffalo if he swore not to eat beef because of lack of custom.
44. From the cows with sukoon: which is the crack. It is called by it, because it splits the earth like an ox, because it stirs the earth. And singular cow, and T unit. See: Al-Durr Al-Mukhtar Sharh Tanweer Al-Absar and Jami Al-Bahar (p. 129).

45. “As for the zakat of cows, there is no alms in it until it reaches thirty, and when it reaches thirty, then you sell it, or you sell it to forty, then it is obligated to sixty, in which you sell it, and there is nothing in the fifty according to the words of Abu Yusuf and Muhammad.” See: Al-Natf fi Al-Fatawa by Al-Sugdi (1/ 175).
46. See: Al-Mabsoot by al-Shaybani (2/62), al-Mabsoot by al-Sarkhasi (2/187), Bada’i al-Sana’i fi Tartib al-Sharia’ (2/28), al-Hidaya fi Sharh Bidayat al-Mubtadi (1/98), al-Muhit al-Burhani (2/254), Al-Labbab fi Sharh al-Kitab (1/141), al-Durr al-Mukhtar Sharh Tanweer al-Absar wa Jami’ al-Bahar (pg.
47. Al-Mabsoot by Al-Sarkhasi (2/ 187).
48. The same source (2/ 187).
49. See: Al-Nahr Al-Faaqiq Sharh Kanz Al-Daqa’iq (1/424): “Al-Hassan narrated on his authority: There is nothing in the increase until she reaches fifty, in which a woman and a quarter of a woman or a third are sold, and on his authority until she reaches sixty”.
50. Al-Durr al-Mukhtar, Sharh Tanweer al-Absar and Jami` al-Bahar (p. 130).
51. The original known as al-Mabsoot by al-Shaybani (2/62).
52. Al-Awqas: Collecting and cutting by opening the Qaf, which is between the two obligatory prayers from all the cattle. See: Enaya Sharh al-Hidaya (2/180), Islamic jurisprudence and its evidence for al-Zuhaili (3/1942).
53. Imam al-Nawawi said: “And it is applied to that on which zakat is due, whether it is between two nisabs or less than the first nisab.
54. Musnad Ahmad I Al-Risalah (36/ 336) (22010), Al-Mu’jam Al-Kabeer (20/ 165) (348), narrated on the authority of: (On the authority of Amr bin Dinar, on the authority of Tawoos, on the authority of Muadh bin Jabal), Al-Haythami said in (Al-Zawaid Complex) (3/ 217) (4389): “It was narrated by Ahmad and its narrators are the men of the Sahih. I said: But it is mursal because it is from the narration of Tawoos on the authority of Muadh and he was not heard from him.” The investigators of Al-Musnad said: Its narrators are trustworthy, the men of the two sheikhs, except for Abu Kamel - who is Muzaffar bin Mudrik - as Abu Dawud narrated to him in “Al-Tafrad” and Al-Nasa’i, and he is trustworthy, and Tawoos did not catch up with Mu’adh.
55. See: al-Mabsout al-Sarkhasi (2/187), al-Hidaya fi Sharh Bidayat al-Mubtadi (1/98), the Kuwaiti Encyclopedia of Fiqh (7/194).
56. See: Explanation of Realities, Sharh Kanz al-Daqaqiq wa Hashiyat al-Shalabi (1/ 262), Al-Tajrid al-Qaduri (3/ 1162): “The people of Sir have agreed that Mu’adh did not return to Medina until after the death of the Messenger of God - may God’s prayers and peace be upon him - and al-Shafi’i also narrated On the authority of Malik, on the authority of Hamid bin Qais, on the authority of Tawoos.
57. Musnad Ahmed I, Al-Risalah (36/ 349) (22018). The commentators on Al-Musnad said: “Its narrators are trustworthy, the men of the two Sheikhs, except that Tawoos did not meet Mu’adh. Ibn Bakr: He is Muhammad Ibn Bakr Al-Barasani”.
58. Majma’ al-Zawa’id wa Manba’ al-Fawa’id (3/ 217) (4390) Al-Haythami said: “It was narrated by Al-Bazzar and he said: No one followed up on its chain of narration except Al-Hassan bin ‘Umarah, and Al-Hassan is weak, and it was narrated on the authority of Tawoos in a mursal form”.
59. See: Al-Hidaya fi Sharh Bidayat al-Mubtadi (1/98), Explanation of the Realities Sharh Kanz al-Duqaiq and Hashiyat al-Shalabi (1/262).
60. Al-Mabsoot by Al-Sarkhasi (2/ 187).
61. Surah Al-Ma’arij: Verse: 24-25.
62. Explaining the facts, explaining the treasure of minutes and Hashiyat al-Shalabi (1/ 262).
63. See: Al-Tajrid Al-Qaduri (3/ 1163).
64. Al-Zawaid Complex and the Source of Benefits (3/ 217).
65. See: Explanation of facts explaining the treasure of minutes and Hashiya Al-Shalabi (1/ 262).
66. Guidance in explaining the beginning of the beginner (1/ 98).
67. See: al-Mabsoot al-Sarkhasi (2/ 187), Bada’i al-Sana’i fi Tartib al-Shari’a (2/ 28).
68. See: Al-Hidaya fi Sharh Bidayat al-Mubtadi (1/98), Al-Inayah Sharh al-Hidaya (2/179): “The building of the nisab for cows: that it is between every two contracts and a shear, and in each contract there is an obligation based on the evidence before forty and after sixty, so it is between forty and fifty as well But he is given the choice between giving a quarter to an elderly woman and a third to selling, because the excess over forty is ten, which is a third of thirty and a quarter of forty, so he chooses between them.

69. See: Al-Hidaya fi Sharh Bidayat al-Mubtadi (1/98), Inayah Sharh al-Hidaya (2/179), Al-Bannaiyah Sharh al-Hidaya (3/327), Al-Ikhtiyar li'l-Tawil al-Mukhtar (1/107), Al-Tajrid al-Qaduri (3/1162) He said: It is a pardon arranged according to the quorum, so it is not estimated in cows by nineteen as it exceeds sixty”.
70. Surah At-Tawbah, Verse 103.
71. Bada'i al-Sana'i fi Tartib al-Shari'a (2/28), Al-Inayat Explanation of Al-Hidaya (2/180).
72. See: Al-Mabsoot by al-Shaybani (2/62), al-Mabsoot by al-Sarkhasi (2/187), Bada'i al-Sana'i fi Tartib al-Sharia' (2/28), al-Hidaya fi Sharh Bidayat al-Mubtadi (1/98), al-Muhit al-Burhani (2/254), Al-Labbab fi Sharh al-Kitab (1/141), al-Durr al-Mukhtar Sharh Tanweer al-Absar wa Jami' al-Bahar (pg.
73. See: The Building Explanation of Al-Hidaya (3/ 326).
74. See: Al-Nahr Al-Faa'iq Sharh Kanz Al-Daqa'iq (1/424). Al-Hidaya in Sharh Bidayat al-Mubtadi (1/ 98), al-Mabsout by al-Sarkhasi (2/ 187) said: “If he has forty-one cows, Abu Hanifa - may God Almighty have mercy on him - said that he must have a female tooth and a quarter of a quarter of a female cow, or a third of a tenth of what he sells”.
75. Bada'i al-Sana'i fi Tartib al-Sharia' (2/28).
76. Surah At-Tawbah, Verse 103.
77. See: Al-Tajrid Al-Qaduri (3/ 1161).
78. See: the same source (3/ 1162).
79. See: Bada'i' al-Sana'i fi Tirtib al-Shari'a (2/28), Explanation of Facts, Explanation of the Treasure of Daqa'iq and Hashiyat al-Shalabi (1/262), Inayat Explanation of Al-Hidaya (2/179), Al-Banna'ah Explanation of Al-Hidaya (3/327).
80. Abstract Al-Qaduri (3/ 1162).
81. See: Al-Hawi Al-Kabir (3/106), Al-Majmoo' Sharh Al-Muhadhdhab (5/393), Al-Insaf fi Ma'rifah Min Al-Khilaf by Al-Mardaawi (3/13), The Beginning of Al-Mujtahid and the End of Al-Muqtasid (2/24), Al-Mudawwanah (1/356): Ibn Al-Qasim said: Malik said: There is nothing in the endowments of camels, cows, and sheep, but the endowments are from one to nine, and there is not in the knot and cutting what is meant by the knot is ten. something”.
82. Bada'i al-Sana'i fi Tartib al-Sharia' (2/28).
83. Sunan al-Daraqutni (3/59) (2066), Book: Zakat, Chapter: Encouragement to give charity and explain its division, Al-Hakim's review on the Two Sahihs (2/406) (3419) Book: Interpretation, he said: “This hadith has an authentic chain of narrators and they did not report it.” And al-Dhahabi agreed with him, Musnad al-Bazzar = al-Bahr al-Zakhkhar (10/26) (4087)
84. He said: “This hadith we do not know of. It was narrated on the authority of the Messenger of God, may God's prayers and peace be upon him, from a chain of transmission with this wording, except from this chain of transmission with this chain of transmission. Ayyash has narrated from him and people assumed his hadith.” Majma' al-Zawa'id and Manba' al-Fawa'id (1/ 171) (794) and he said: “It was narrated by al-Bazzar and al-Tabarani in al-Kabir, and its chain of transmission is good, and its men are trustworthy”.
85. Al-Tabarani's Small Lexicon (2/ 249) (1111).
86. Alert on the problems of guidance (2/ 828_ 830).
87. Bidayat al-Mujtahid and Nihaayat al-Muqtasid (2/24), and he also said: “The jurists of the regions differed between forty and sixty: so Malik, al-Shafi'i, Ahmad, al-Thawri and a group of scholars said that there is nothing more than forty until you reach the age of sixty. To eighty, in which there are two women to ninety, in which there are three followers to a hundred, in which there are two women selling and one year, then so on as it increases, in every thirty women are sold, and in every forty women, and the reason for their difference in the quorum: that the hadith of Muadh is not agreed on its authenticity, and therefore the two sheikhs did not bring it out ”. The beginning of the hardworking and the end of the moderate (2/23).
88. (Abu Nasr al-Aqta' al-Hanafi) is Ahmed bin Muhammad bin Muhammad Abu Nasr, known as al-Aqta', the Hanafi jurist al-Baghdadi. He studied jurisprudence under Abi al-Husein Ibn al-Qudduri until he excelled in it and mastered arithmetic and money. Al-Safadi denied this in deaths, and said: His hand was cut off in a war that was between Muslims and Tatars, and he left his country (Baghdad) in the year (430 AH) to Ahwaz and resided in Bram Hormuz, studying until he died. And he has (a brief explanation of Al-Qadouri) a good explanation, he died in the year four hundred and seventy-four. See: Al-Jawaher Al-Madhiyyah fi Tabaqat Al-Hanafiyyah (2/267), Al-Wafi' al-Wafiyyat (8/78), Taj al-Tarajim by Ibn Qutlubugha (pg. 104), Al-A'lam by Al-Zarkali (1/ 213).

89. The pulp in explaining the book (2/17).
90. weak. Sunan Al-Daraqutni (3/ 382) (2803) via: “Dalag bin Ahmad narrated to us, Muhammad bin Ali bin Zaid narrated to us, Saeed bin Mansour narrated to us, Ismail bin Ayash narrated to us, on the authority of Abu Bakr bin Abdullah bin Abi Maryam, on the authority of Makhoul, raised The hadeeth to the Prophet, may God’s prayers and peace be upon him, said: “Whoever buys something that he has not seen, he has the choice. If he sees it, he can take it, and if he wants, he can leave it.” Al-Daraqutni said: “This is mursal and Abu Bakr ibn Abi Maryam is weak.” Abu Hanifa’s Musnad by Ibn Khosrow (2/865) (1158) He said: “Sheikh Abu Al-Hussein Al-Mubarak bin Abdul-Jabbar told us, he said: Judge Abu Al-Tayyib Taher bin Abdullah Al-Tabari told us, he said: Abu Al-Hassan Ali bin Omar Al-Daraqutni told us, he said: Abu Bakr Ahmed bin Mahmoud bin Kharzad, Al-Qadi Al-Ahwazi, said: We were told Abdullah bin Ahmed bin Musa Abdan said: Daher bin Noah told us: Umar bin Ibrahim bin Khalid told us: Al-Qasim bin Al-Hakam told me, on the authority of Abu Hanifa, on the authority of Al-Haytham, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may God’s prayers and peace be upon him He said.”...
91. Al-Daraqutni said, commenting in (Sunan Al-Daraqutni) (3/383): “Umar bin Ibrahim is told: Al-Kurdi fabricates hadiths, and this is false and is not authentic because no one else narrated it, but it was narrated on the authority of Ibn Sirin that is suspended from his saying”.
92. Al-Bayhaqi said in (Al-Sunan Al-Saghir) (2/240): “This is interrupted, and this Ibn Abi Maryam is weak, and it was narrated by Umar bin Ibrahim Al-Kurdi with chains of transmission attributed to him, and he was accused of fabricating the hadith, but it was narrated on the authority of Al-Hassan and Ibn Sirin from their words, and it was narrated on the authority of Othman, Talhah, and Jubair bin Restaurant: “What is evidence of the permissibility of selling the option of seeing?” And in the chain of transmission of their hadith, God knows best.
93. And Al-Ayni answered in (Nakhb Al-Afkar fi Takhnih Al-Akhbar fi Takhrih Al-Athar) (11/ 387) he said: “And the clarification of the answer: This interruption does not harm the inference, because it is safe from the opposition, and no connected news contradicts it so that the inference falls with it, so if it is safe from The objector does not abandon the inference from it, and God knows best. But his narrators were not spared from weakness. Al-Shawkani said (The benefits are collected
94. (p. 147): “In its chain of transmission: Ibrahim al-Kurdi, who is accused of fabricating it, and it was said: It is from the words of Ibn Sirin, and al-Nawawi narrated the agreement on its fabrication”.
95. See: Bada’i’ al-Sana’i fi Tartib al-Sharia’ (5/292), al-Hidaya fi Sharh Bidayat al-Mubtadi (3/34).
96. See: Al-Labab fi Sharh Al-Kitab (2/17). The Great River Explanation of the Treasure of Minutes (3/383)
97. Al-Inayah Sharh al-Hidaya (6/344), al-Bannaiah Sharh al-Hidaya (8/91): “This is what Ibn Abi Layla said, and according to al-Shafi’i - may God be pleased with him: In addition to that, it is necessary to see the ceilings, the kitchen, the surfaces and the walls outside and inside, and to see the bather and the sink. Al-Hasan bin Ziyad - may God have mercy on him - said:
98. See: The Building Explanation of Al-Hidaya (8/91).
99. See: The Building Explanation of Al-Hidaya (8/91).
100. See: Bada’i’ al-Sana’i fi Tartib al-Shari’a (5/294), al-Mabsoot al-Sarkhasi (13/76), al-Labbab fi Sharh al-Kitab (2/17). The Super River Explanation of the Treasure of Minutes (3/383).
101. Al-Mabsout by Al-Sarkhasi (13/76), Al-Nahr Al-Faa’iq Sharh Kanz Al-Daqa’iq (3/383).
102. See: Al-Labab fi Sharh Al-Kitab (2/17).
103. Bada’i’ al-Sana’i fi Tartib al-Sharia’ (5/294).
104. See: al-Mabsoot by al-Sarkhasi (13/77).
105. See: Care Explanation of Guidance (6/ 344).
106. See: Care Explanation of Guidance (6/ 344).
107. Al-Inayah Sharh Al-Hidaya (6/344): “Al-Karkhi mentioned: Abu Hanifa, upon whom be mercy, responded to the custom of the people of Kufa in his time, because their role in his time was not different in building, and it was on one piece and one shape, but it differed in small and large, And knowledge of it is achieved by seeing the outside, but now it is necessary to see the inside of the house, and this is correct because the buildings inside the floor differ in our time in an obscene way, so seeing the outside does not benefit knowledge of the inside.
108. See: Care Explanation of Guidance (6/ 344).
109. The Super River Explanation of the Treasure of Minutes (3/384).

110. The Building Explanation of Al-Hidaya (8/91).
111. The Building Explanation of Al-Hidaya (8/91).
112. Al-Anhar Complex in Explanation of the Al-Abhar Forum (2/ 37).
113. The Super River Explanation of the Treasure of Minutes (3/384).
114. Al-Durr Al-Mukhtar and Haashiyat Ibn Abidin (Rad Al-Muhtar) (4/ 598).
115. The Super River Explanation of the Treasure of Minutes (3/384).
116. The Super River Explanation of the Treasure of Minutes (3/384).
117. Al-Durr Al-Mukhtar and Haashiyat Ibn Abidin (Rad Al-Muhtar) (4/ 598).
118. See: An-Nahr al-Faa'iq Sharh Kanz al-Daqa'iq (3/384): "Know that the survival of these options is conditional on the sale not causing a defect".
119. Journal of Justice Rulings (p. 65).

References

The Holy Quran

1. A toast to the ideas in revising the news buildings in explaining the meanings of the monuments. The author: Abu Muhammad Mahmoud bin Ahmed bin Musa bin Ahmed bin Husayn al-Ghitabi al-Hanafi Badr al-Din al-Ayni (deceased: 855 AH), investigator: Abu Tamim Yasser bin Ibrahim, Publisher: Ministry of Awqaf and Islamic Affairs - Qatar, Edition: First, 1429 AH - 2008 AD, number of parts: 19 (16 parts and 3 indexes).
2. Abstraction of Qaduri. The author: Ahmed bin Muhammad bin Ahmed bin Jaafar bin Hamdan Abu Al-Hussein Al-Qadouri (deceased: 428 AH), investigator: Center for Fiqh and Economic Studies, a. Dr. Mohamed Ahmed Siraj... Prof. Dr. Ali Gomaa Muhammad, Publisher: Dar Al-Salam - Cairo, Edition: Second, 1427 AH - 2006 AD, Number of Parts: 12.
3. Al-Anhar Complex in explaining the meeting point of Al-Abhar. Author: Abd al-Rahman bin Muhammad bin Suleiman, called Sheikhi Zadeh, known as Damad Effendi (deceased: 1078 AH), Publisher: Dar Ihya al-Turath al-Arabi, Edition: without edition and without date, number of parts: 2.
4. Al-Bayhaqi's minor Sunan. Author: Ahmed bin Al-Hussein bin Ali bin Musa Al-Khosrawerdi Al-Khorasani, Abu Bakr Al-Bayhaqi (deceased: 458 AH), investigator: Abdul Muti Amin Qalaji, Publishing House: University of Islamic Studies, Karachi - Pakistan, Edition: First, 1410 AH - 1989 AD, Number of parts: 4.
5. Al-Durr al-Mukhtar Sharh Tanweer al-Absar wa Jami' al-Bihar, author: Muhammad bin Ali bin Muhammad al-Husni, known as Alaa al-Din al-Haskafi al-Hanafi (deceased: 1088 AH), investigator: Abd al-Mun'im Khalil Ibrahim, publisher: Dar al-Kutub al-'Ilmiyyah, Edition: First, 1423 AH - 2002 AD, No. Parts: 1.
6. Al-Durr Al-Mukhtar, Explanation of Tanweer Al-Absar and Jami' Al-Bahar. The author: Muhammad bin Ali bin Muhammad al-Husni, known as Alaa al-Din al-Haskafi al-Hanafi (deceased: 1088 AH), investigator: Abd al-Mun'im Khalil Ibrahim, publisher: Dar al-Kutub al-Ilmiyyah, edition: the first, 1423 AH - 2002 AD, the number of parts: 1.
7. Alert on guidance problems. The author: Sadr al-Din Ali ibn Ali ibn Abi al-Izz al-Hanafi (died in 792 AH), investigation and study: Abdul Hakim bin Muhammad Shaker (vols. 1, 2, 3) - Anwar Saleh Abu Zaid (vols. 4, 5), the origin of the book: master's thesis - The Islamic University of Madinah, Publisher: Al-Rushd Bookstore Publishers - Kingdom of Saudi Arabia, Edition: First, 1424 AH - 2003 AD, Number of Parts: 5.
8. Al-Hawi al-Kabeer in the jurisprudence of the Imam al-Shafi'i school of thought, which is a brief explanation of al-Muzani, authored by: Abi al-Hasan Ali bin Muhammad bin Muhammad bin Habib al-Basri al-Baghdadi, known as al-Mawardi (deceased: 450 AH), investigator: Sheikh Ali Muhammad Moawad - Sheikh Adel Ahmed Abd al-Mawjud, publisher: Scientific Books House, Beirut - Lebanon, Edition: First, 1419 A.H. -1999 A.D., Number of Parts: 19.
9. Al-Inaya Sharh Al-Hidaya, author: Muhammad bin Muhammad bin Mahmoud, Akmal Al-Din Abu Abdullah Ibn Al-Sheikh Shams Al-Din Ibn Al-Sheikh Jamal Al-Din Al-Roumi Al-Babarti (deceased: 786 AH), Publisher: Dar Al-Fikr, Edition: without edition and without date, number of parts: 10.
10. Al-Majmoo' Sharh al-Muhadhdhab ((with the sequel to al-Subki and al-Muti'i, author: Abu Zakariya Muhyi al-Din Yahya bin Sharaf al-Nawawi (deceased: 676 AH), publisher: Dar al-Fikr, (a complete edition with the sequel to al-Subki and al-Muti'i).
11. Al-Mughni by Ibn Qudamah, author: Abu Muhammad Muwaffaq al-Din Abdullah bin Ahmad bin Muhammad bin Qudamah al-Jamaili al-Maqdisi, then al-Dimashqi al-Hanbali, known as Ibn Qudamah al-Maqdisi

- (deceased: 620 AH), publisher: Cairo Library, Edition: without edition, number of parts: 10, Publication date: 1388 AH H - 1968 AD.
12. Explaining the facts, explaining the treasure of minutes and Hashiyat Al-Shalabi. The author: Othman bin Ali bin Muhjan Al-Bara'i, Fakhr Al-Din Al-Zailai Al-Hanafi (deceased: 743 AH), footnote: Shihab Al-Din Ahmed bin Muhammad bin Ahmed bin Yunis bin Ismail bin Yunus Al-Shalabi (deceased: 1021 AH), publisher: Al-Kubra Al-Amiri Press - Bulaq Cairo, edition: the first, 1313 AH.
 13. Al-Muhit Al-Burhani in the jurisprudence of Al-Nu'mani, the jurisprudence of Imam Abi Hanifa, may God be pleased with him. The author: Abu al-Ma'ali Burhan al-Din Mahmoud bin Ahmed bin Abdul Aziz bin Omar bin Mazza al-Bukhari al-Hanafi (deceased: 616 AH), investigator: Abd al-Karim Sami al-Jundi, publisher: Dar al-Kutub al-Ilmiyyah, Beirut - Lebanon, Edition: First, 1424 AH - 2004 AD, number of parts: 9.
 14. Al-Muhtar's response to Al-Dur Al-Mukhtar. Author: Ibn Abdeen, Muhammad Amin bin Umar bin Abd al-Aziz Abdeen al-Dimashqi al-Hanafi (deceased: 1252 AH), Publisher: Dar Al-Fikr - Beirut, Edition: Second, 1412 AH - 1992 AD, Number of Parts: 6.
 15. Bada'i al-Sana'i fi Artibat al-Shari'a, author: Aladdin, Abu Bakr bin Masoud bin Ahmed Al-Kasani Al-Hanafi (deceased: 587 AH), publisher: Dar Al-Kutub Al-Ilmiya, edition: second, 1406 AH - 1986 AD, number of parts: 7.
 16. blog. Author: Malik bin Anas bin Malik bin Amer Al-Asbahi Al-Madani (deceased: 179 AH), Publisher: Dar Al-Kutub Al-Ilmiya, Edition: First, 1415 AH - 1994 AD, Number of parts: 4.
 17. Crown translations. The author: Abu al-Fida Zain al-Din Abu al-Adl Qasim bin Qutlubugha al-Suduni (relative to the freedman of his father Soudun al-Shaykhuni) al-Jamali al-Hanafi (deceased: 879 AH), investigator: Muhammad Khair Ramadan Youssef, publisher: Dar al-Qalam - Damascus, first edition, 1413 AH -1992 CE, the number of parts: 1.
 18. Fairness in knowing the most correct from the dispute, author: Alaeddin Abu Al-Hassan Ali bin Suleiman Al-Mardawi Al-Dimashqi Al-Salhi Al-Hanbali (deceased: 885 AH), Publisher: Dar Ihya Al-Turath Al-Arabi, Edition: Second - without date, Number of parts: 12.
 19. flags. The author: Khairuddin bin Mahmoud bin Muhammad bin Ali bin Faris, Al-Zarkali Al-Dimashqi (deceased: 1396 AH), Publisher: Dar Al-Ilm Li'l-Malayeen, Edition: Fifteenth - May / May 2002 AD.
 20. Islamic jurisprudence and its evidence (comprehensive of legal evidence, doctrinal opinions, the most important jurisprudential theories, verification of the prophetic hadiths and their graduation), author: a. Dr.. Wahba bin Mustafa al-Zuhaili, Professor and Head of the Department of Islamic Jurisprudence and its Fundamentals at the University of Damascus - Faculty of Sharia, Publisher: Dar Al-Fikr - Syria - Damascus, Edition: Fourth Revised and Amended in relation to the previous one (which is the twelfth edition of its illustrated editions), Number of Parts: 10.
 21. Journal of Justice Rulings. Author: A committee consisting of several scholars and jurists in the Ottoman Caliphate, investigator: Najeeb Hawawini, publisher: Noor Muhammad, Karkhaneh Tejarat Kutub, Aram Bagh, Karachi, Number of parts: 1.
 22. Luminous jewels in the layers of the tap. Author: Abd al-Qadir bin Muhammad bin Nasrallah al-Qurashi, Abu Muhammad, Muhyi al-Din al-Hanafi (deceased: 775 AH), Publisher: Mir Muhammad Khana Books - Karachi, Number of Parts: 2.
 23. Musnad Imam Ahmed bin Hanbal. The author: Abu Abdullah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad Al-Shaibani (deceased: 241 AH), investigator: Shuaib Al-Arnaout - Adel Murshid, and others, supervision: Dr. Abdullah bin Abdul Mohsen Al-Turki, publisher: Al-Risala Foundation, edition: the first, 1421 AH - 2001 AD.
 24. Plucking in fatwas, author: Abu al-Hasan Ali bin al-Hussain bin Muhammad al-Sughdi, Hanafi (deceased: 461 AH), investigator: lawyer Dr. Salah al-Din al-Nahi, publisher: Dar al-Furqan / Al-Risala Foundation - Amman Jordan / Beirut Lebanon, Edition: Second, 1404 — 1984.
 25. Sunan al-Daraqutni. The author: Abu Al-Hassan Ali bin Omar bin Ahmed bin Mahdi bin Masoud bin Al-Nu'man bin Dinar Al-Baghdadi Al-Daraqutni (deceased: 385 AH), verified and corrected his text, and commented on it: Shuaib Al-Arnaout, Hassan Abdel-Moneim Shalabi, Abdel-Latif Harzallah, Ahmed Barhoum, Publisher: Foundation Al-Risala, Beirut - Lebanon, Edition: First, 1424 AH - 2004 AD, Number of Parts: 5.
 26. Sunan Al-Tirmidhi. The author: Muhammad bin Isa bin Surah bin Musa bin Al-Dahhak, Al-Tirmidhi, Abu Issa (deceased: 279 AH), investigation and commentary: Ahmed Muhammad Shaker (vols 1, 2), Muhammad

- Fouad Abdel-Baqi (vols 3), and Ibrahim Atwa Awad, a teacher at Al-Azhar Al-Sharif (Part 4, 5), Publisher: Mustafa Al-Babi Al-Halabi Library and Press Company - Egypt, Edition: Second, 1395 AH - 1975 AD, Number of parts: 5 parts.
27. The beginning of the hardworking and the end of the frugal. Authored by: Abu al-Walid Muhammad ibn Ahmad ibn Muhammad ibn Ahmad ibn Rushd al-Qurtubi, famously known as Ibn Rushd al-Hafid (deceased: 595 AH), Publisher: Dar al-Hadith - Cairo, Edition: Without Edition, Publishing Date: 1425 AH - 2004 AD, Number of Parts: 4.
 28. The building explaining the guidance. The author: Abu Muhammad Mahmoud bin Ahmad bin Musa bin Ahmad bin Husayn al-Ghitabi al-Hanafi Badr al-Din al-Ayni (deceased: 855 AH), Publisher: Dar al-Kutub al-Ilmiya - Beirut, Lebanon, Edition: First, 1420 AH - 2000 AD, Number of parts: 13.
 29. The choice to justify the chosen one. The author: Abdullah bin Mahmoud bin Mawdood Al-Mawsili Al-Baldhi, Majd Al-Din Abu Al-Fadl Al-Hanafi (deceased: 683 AH), on which there are comments: Sheikh Mahmoud Abu Daqqa (a Hanafi scholar and teacher at the Faculty of Fundamentals of Religion previously), Publisher: Al-Halabi Press - Cairo (and its photo was Dar Al-Kutub Scientific - Beirut, and others), the date of publication: 1356 AH - 1937 AD, the number of parts: 5.
 30. The Compound of Appendices and the Source of Benefits. Author: Nur al-Din Ali bin Abi Bakr al-Haythami, publisher: Dar al-Fikr, Beirut - 1412 AH, number of parts: 10.
 31. The Great Lexicon. Author: Suleiman bin Ahmed bin Ayoub bin Mutair Al-Lakhmi Al-Shami, Abu Al-Qasim Al-Tabarani (deceased: 360 AH), investigator: Hamdi bin Abd Al-Majeed Al-Salfi, Publishing House: Ibn Taymiyyah Library - Cairo, Edition: Second, Number of Parts: 25, and includes the piece that It was later published by the investigator, Sheikh Hamdi Al-Salafi, from Volume 13 (Dar Al-Sumaie - Riyadh / First Edition, 1415 AH - 1994 AD).
 32. The group benefits in the fabricated hadiths. The author: Muhammad bin Ali bin Muhammad Al-Shawkani (deceased: 1250 AH), investigator: Abdul Rahman bin Yahya Al-Muallami Al-Yamani, publisher: Dar Al-Kutub Al-Alami, Beirut, Lebanon.
 33. The guidance in explaining the beginning of the beginner. Author: Ali bin Abi Bakr bin Abd al-Jalil al-Farghani al-Marghinani, Abu al-Hasan Burhan al-Din (deceased: 593 AH), investigator: Talal Youssef, publisher: Dar Revival of Arab Heritage - Beirut - Lebanon, number of parts: 4.
 34. The Happy. The author: Muhammad bin Ahmad bin Abi Sahl Shams al-Amamah al-Sarkhasi (deceased: 483 AH), publisher: Dar al-Ma'rifah - Beirut, edition: without edition, publication date: 1414 AH - 1993 AD, number of parts: 30.
 35. The major years. The author: Abu Abd al-Rahman Ahmad bin Shuaib bin Ali al-Khorasani, al-Nisa'i (deceased: 303 AH), verified and narrated his hadiths: Hassan Abd al-Munim Shalabi, supervised by: Shuaib al-Arnaout, presented by: Abdullah bin Abd al-Muhsin al-Turki, Publisher: Al-Risala Foundation - Beirut Edition: the first, 1421 AH - 2001 AD, the number of parts: (10 and 2 indexes).
 36. The Musnad of the Great Imam Abi Hanifa Al-Numan bin Thabit Al-Kufi, may God Almighty have mercy on him. The author: Abu Abdullah Al-Hussain bin Muhammad bin Khosrow Al-Balkhi (522 AH), investigator: Latif Al-Rahman Al-Bahrabi Al-Qasimi, publisher: Al-Imdidiya Library - Makkah Al-Mukarramah, Edition: First 1431 AH - 2010 AD, Number of parts: 2.
 37. The one who meets the deaths. Salahuddin Khalil bin Aibak Al-Safadi. Investigated by Ahmed Al-Arnaout and Turki Mustafa, publisher, Dar Ihya Al-Turathen, publishing year 1420 AH - 2000 AD, place of publication, Beirut, volume 29.
 38. The origin known as Mabsoot. Author: Abu Abdullah Muhammad bin Al-Hassan bin Farqad Al-Shaibani (deceased: 189 AH), investigator: Abu Al-Wafa Al-Afghani, publisher: Department of the Qur'an and Islamic Sciences - Karachi, number of parts: 5.
 39. The pulp in explaining the book. The author: Abd al-Ghani bin Talib bin Hamada bin Ibrahim al-Ghunaimi al-Dimashqi al-Maidani al-Hanafi (deceased: 1298 AH), edited it, detailed it, edited it, and commented on its footnotes: Muhammad Muhiy al-Din Abd al-Hamid, Publisher: The Scientific Library, Beirut - Lebanon, Number of parts: 4.
 40. The superior river, explaining the treasure of minutes. The author: Siraj al-Din Omar bin Ibrahim bin Najim al-Hanafi (d. 1005 AH), investigator: Ahmed Ezzo Inaya, publisher: Dar al-Kutub al-Ilmiyya, edition: the first, 1422 AH - 2002 AD, the number of parts: 3.