

Transcription at the tap and its effects is an analytical jurisprudence

¹Amna Mahmoud Shit Khattab

Abstract

Praise be to God, who made us the best of a nation that was brought out to people, and we agreed to conform to religion and what he set out from the adorable and tight rulings. The breasts, the Almighty said: {Say: "Hide what you have in your breasts, or make it appear that God knows and knows what is in the heavens and what is in the earth, and for everything." }

It is not hidden from the Almighty who showed a difference in the interior of it, because the beds are visible, and the secret is openly, Almighty said: {And God knows what you please and what you advertise} [An-Nahl: 19].

Praise be to Him, He exceeds Hamad Al-Hamidin, and I thank Him for His countless blessings, and I seek help from Him, ask His forgiveness, and repent to Him. God loves those who repent.

And I bear witness that there is no god but God alone who does not have a partner. He made his complete law as a place for people and food to save their lives, and his shadow is the shadow in which he kept shade from the liberation, and his fortified fortress from which he entered is safe from evil.

I bear witness that Muhammad is his servant and messenger, the illiterate Prophet who brought us the glorious Sharia, and left us on the white argument, and guided us to the great end and the supreme destination, and to his noble family and companions, and to those who were guided by his gift and followed his year to the Day of Judgment.

And after:

God has cherished knowledge and raised his family working on it. The Almighty said: {God raises those who have believed in you and those who have given knowledge to degrees, and God will do what you do. "} [11]

And God Almighty said: {And whoever gives wisdom will be given much good} [Al-Baqarah: 269].

Malik said: "Jurisprudence is in the religion of God, and God Almighty praised those who came to understand it. He said: {So, Solomon understood it, and neither did we come as a rule or a science." [Al-Anbiya: 79].

The best of the best, the best, and the closest to God, and the most complete of the science of religion and Shari'ah shown for what the divine rulings included secrets and innovations, as it teaches the corruption and validity of worship, and through it it is clear that things are forbidden and forbidden and all people need it and it is equal to the request of it private and public, as it is the first to be spent in it precious.

Keywords: *Transcription , analytical jurisprudence,*

Introduction The first topic In defining the search terms and explaining the meaning of transcription, its aspects and its jurisprudential effects.

¹ College of Education for Women / Iraqi University

I will speak in Annabi about the meaning of the copies, its aspects, the points of agreement and the difference between the Hanafi masters and the public in that.

Copying in the language refers to two meanings:

One of them: the transfer is like transferring a book from another book, you say you copied the book if you carried it, and from this the Almighty saying: {We were copying what you were working} [Al-Jathiya: 29], meaning we order to copy it and prove it. The second: nullification and removal, the sun transcription is said to be shadow, and the wind effect has removed it.

Al-Fayoumi said: "I copied the book copies of a section of usefulness that I carried and copied as well. Ibn Faris said, and everything behind something has copied it. It is said that the sun has copied the shadow and the young gray, i.e. it was removed, and a book is copied and copied, and the copy is the copy of the book and the collection is copies like a room and rooms, and the judge wrote two copies by virtue of any two books." (

Al-Jawhari said: "The sun copied the shadow and copied it: removed it. The wind reproduced the effects of the house: changed it. And it copied the book, and copied it, and reproduced it all in a sense. And the copy in the annex: the name of the one transcribed from it. : That the heirs die after the heirs and the inheritance continues, has not been divided. "

The Hanafi masters considered that transcription in this sense is based on metaphor, not the truth. In the rulings, it is not conceivable to transfer the verdict that is abrogated to its abrogator, but rather what is intended

Proving a similar project in the future, or transferring the worshiper from the first judgment to the second judgment.

As for copying in the terminology: it is the discourse that indicates the height of the ruling, which is fixed by the discourse advanced in front of him, otherwise he would be steadfast, while laxing it off.

The object of transcription and its jurisprudence effects

The object of transcription for the four gentlemen:

- 1- Copying recitation and ruling all.
- 2- Copy the ruling with recitation remaining.
- 3- Copy the drawing of the recitation with the ruling.
- 4- Transcription by adding to the text).[\[1\]](#)

First : The masses of fundamentalists, jurists, speakers, and interpreters went to the permissibility of copies of recitation and wisdom together towards the newspapers of Abraham and those who submitted it from the messengers, peace be upon them. We learned what is necessary to know the fact that it was coming down to read and work with. The Almighty said: {This is in the first newspapers the newspapers of Abraham and Moses} The Almighty said: {And it is in the pride of the first two} Then there is nothing left in our hands to recite or do according to it, there is no way for that other than to say the transcription of recitation and judgment in what is likely to be so). [\[2\]](#) (

And as it falls in the Qur'an, this type falls in the Sunnah, from the copies of the ruling in the Sunnah with the image remaining in the text

Or talk.

The effect of this on jurisprudence ,we find that clearly in the issue of ablution with date wine, as the Hanafi masters differed according to the occurrence of copies of the hadith of Ibn Masoud, said the scholar Al-Marghanani - may God have mercy on him - said Abu Hanifa, may God Almighty have mercy on him, performed ablution with him when he did not find the water. Abu Yusuf, may God have mercy on him, performed ablution or ablution in it, and it is a narration from Abu Hanifa, may God Almighty have mercy on him. The night of the jinn was Meccan, and Muhammad, may God Almighty have mercy on him, said: Because there is turmoil in history, and ignorance is in the hadith, so we have to make a precaution. We said that the night of the jinn was not one. In ablution, it was said that it is not permissible because it is above it, and the wine in it is different. It is a sweet solution that goes to the members like water, and what is intensified from it has become forbidden. It is not permissible to clarify it, and if the fire changed it, then it is against the dispute, and if it intensifies, then when Abu Hanifa, may God have mercy on him, may be clarified because it is permissible to drink it

with him. According to Muhammad, may God have mercy on him, he does not perform wudoo 'forbidden to drink it with him) . [13](#)[(

Second : Copying the drawing of the Qur'an without his ruling in the life of the Prophet - peace be upon him - because the Hanafi school is evidence that they are permitted to copy the recitation before the death of the Prophet - peace be upon him - with the rule remaining, and after his death - peace be upon him - is not permissible) . [14](#)[(

The effect of that on jurisprudence : The jurists differed on the sequence in fasting atonement for the oath, so the Hanafis, which is the most correct according to the Hanbalis, is a saying of the Shafi'i to the necessity of the sequence, based on the letter of Abdullah bin Masoud, "Fasting three consecutive days" and it is known that this is not in the Qur'an today and it is not permissible His recitation in it or the cutting that he is from it, and the letter of Abdullah was extensive to them at that time, and the Malikis - which is a saying of the Shafi'i - went to the permissibility of its successive or separate fasting.

The scholar Al-Kasani - may God have mercy on him - said: "What is required in the sequence is: fasting Ramadan, fasting atonement for killing, noon, and breaking the fast, and fasting atonement for the oath we have. As for fasting atonement for killing, and noon: Because the sequence is provided for, God Almighty said in the atonement of murder: { Whoever does not find fasting for two consecutive months, repentance from God } [Women: 92] And the Exalted, the Majestic, said in the atonement for expiation: (Whoever did not find fasting for two consecutive months before they sought) [Al-Mujadila: 4], and as for fasting atonement for the oath: Ibn Masoud read - May God be pleased with him - (He who does not find fasting three consecutive days)) . [15](#)[(

Malik - may God have mercy on him - was asked: "I saw fasting in the penance of the oath, and I keep on saying Malik, or not. He said: If he continues, it is good, and if he does not follow it, he will be rewarded with Malik) " . [16](#)[(

Sheikh Al-Nawawi Al-Nawawi, may God have mercy on him, said: "The condition of succession in fasting is in it two words, one of which is: its condition which is the apparent doctrine of Ahmad. The second is that it is permissible to be sequential and separate, and it is a narration from Ahmad narrated by Ibn Abi Musa, and with it Malik said, because the matter of fasting is absolute and it is not permissible to restrict it except by evidence, and because he fasted the three days, then it was not necessary to follow it like fasting the enjoyer three days in the Hajj. Abdullah bin Masoud (fast for three days sequences) also mentioned by Imam Ahmad in the interpretation of the group, and this is that the Koran is the argument for it is the word of God , which is not done wrong in the hands of his successor, and that the Koran was not it a novel about the Prophet peace be upon Allah be upon the ladder It is possible that they heard it from the Prophet, may God's prayers and peace be upon him,

News, nor detract from the degree of interpretation of the Prophet peace be upon him of the verse) " . [17](#)[(

The scholar Ibn Qudamah - may God have mercy on him - said: "In stipulating the sequence in fasting, and the apparent doctrine is stipulating it, as well as Ibrahim al-Nakha'i, al-Thawri, Ishaq, Abu Ubaid, Abu Thur, and those of opinion. It was narrated about that on Ali - may God be pleased with him - . Ata, Mujahid, Ikrima, and Ibn Abi Musa, on the authority of Ahmad, another narration, said that it is permissible to differentiate it. With this, Malik and Al-Shafi'i said in one of his sayings, because the matter of fasting is absolute, so it is not permissible to restrict it except by evidence, and because he fasted the three days, so it is not necessary to continue In it, like fasting the one who is having fun three days in Hajj, and for us, that in the reading of my father, and Abdullah bin Masoud: "Fasting is three consecutive days," as mentioned by Imam Ahmad, in "Interpretation" of a group, and this is if it is a Qur'an, then it is an argument, because it is a speech God, whose falsehood does not come from his hands or from behind him, and if he is not a Quran, it is a narration from the Prophet - may God's prayers and peace be upon him - as they may have heard him from the Prophet - may God's prayers and peace be upon him-

An interpretation of our interpretation of it is recited in the Qur'an, and the rank of the news is proven to him, and it does not detract from the degree of interpretation of the verse - may God's prayers and peace be upon him - of the verse, and according to both estimations, it is an argument to be made to him, and because he is fasting in atonement, then the sequence must be like an atonement for killing and appearing, and the absolute carries on the bound to what we have decided once upon a time .For this,

The woman did not fast for illness or menstruation, or a man 's disease, has not cut off the relay) " . [18](#)[(

Third : Copying the recitation with the legal ruling included in the verse remaining constant, and they inferred that with the texts that were reported from the Companions, may God be pleased with them, indicating this, what was narrated from Ibn Abbas that he said: "Omar sat on the pulpit, and when the muezzins remained silent, he praised God is what his family is, then he said: As for yet, I am saying to you an article that I have been able to say, I do not know that it is in my hands

for my sake, so whoever has her mind and consciousness will talk to her where his journey ended, and who is afraid that he will not make sense of it is not permissible for anyone to lie to me: God sent Muhammad, may God's prayers and peace be upon him, with the truth, and the book was revealed to him, so it was from what God revealed the verse of stoning, so we read it, reasoned and conscious it, stoned the Messenger of God, may God's prayers and peace be upon him, and stoned us after him, so I am afraid that if people ask for a long time, he will say: The Book of God, so go astray by leaving an obligation that God has revealed, and stoning in the Book of God is a right for the one who commits adultery if he is immune from men and women, if evidence arises, or if the rope or confession is) .« [19](#)[(

The effect of this on jurisprudence is that we find that this transcription was evident in the case of stoning the adulterer, the guardian, the scholar Abu al-Fadl al-Hanafi said in "Hadd al-Zani, if he was immune to stoning with stones until he dies for a hadith of the goats that he - may God bless him and grant him peace - stoned him and was immune. And peace be upon him: "A Muslim's blood is not permissible except by three" and he mentioned "or adultery after a count." And the Prophet - may God's prayers and peace be upon him - stoned Al-Ghamidia.

Umar - may Allah be pleased with him - he said, which Allah revealed the verse of stoning "Sheikh Sheikhah if committed zina Varjmoheme aught" This is what they said copies of the Koran intonations and remained its meaning, and that the consensus of scientists) " [110](#)[(

Fourth :The audience agreed with the Hanafi masters in the first three, and they disagreed with them about the transcription by way of adding to the text, so Hajjah Islam - may God have mercy on him - said: The chosen one has the detail, so we say that the increase is attached to more on it, and the ranks are three:

The first: to know that he does not depend on him as if he made obligatory prayer and fasting, then he gave zakat and Hajj, the rule of more on him did not change, as his obligation and parts thereof remained, and copying is a ruling that was raised and changed and he did not rise.

The second rank: It is at the farthest distance from the first, that the increase relates to more. On it is a union connection that raises multiplicity and separation, as if two morning rak'ahs were increased, so this is a transcription if the rule of two rak'ahs is correct and the parts have increased

The four resumed their positives and were not obligatory, and this is not a transcription, as the prejudice is the original ruling without the Sharia, so it was said: the four included the two and increased, so they were two continents that were not raised and included two rak'ahs .We said: The copies raise the verdict, not the convict is raised, because the rule of the two rak'ahs was the parts and the health has risen, how have we indicated that it is not three and three, but rather another type ?If it were five and four and more .If he brings the five, it should be divided and not destined for.

The third rank: It is between the two ranks: twenty lashes over eighty lashes in defamation, and this increase is not as separate from fasting from prayer nor its connection as the connection of rak'ahs.

Abu Hanifa - may God have mercy on him - said: It is a transcription, and it is not true, but rather, it is similar to a separate one .Because the eighty denied its obligation and reward for itself, and it is obligatory to increase it over its survival, as the hundred and eighty increase, and that is why the portions of the eighty are not negated by an increase over it other than prayer) [111](#)[(

The effect of this on jurisprudence is that it is permissible to prove the westernization of an adulterer who is not immune to the news of the one in the audience and to prevent it at the Hanafis, because the Qur'an does not copy the news of the one) [112](#)[(

The Shafi'is and Hanbalis promised westernization for women as well.

The scholar Al-Zayla'i - may God have mercy on him - said: "The extent of adultery was in the beginning of hurting the tongue as God Almighty said {So harm them} [Women: 16] Then he was imprisoned in homes by the Almighty saying {So they held them in homes until death died or God made them a way} [Women : 15] Then he copied the confinement in the houses by saying - peace be upon him - "Take it from me, for God has made for them a virgin path for the firstborn a hundred lashes, a general alienation, and the dress with a hundred lashes and stoning" This was before the descent of Surat Al-Nur with evidence saying - peace and blessings be upon him - take away from me even It was after her descent that he said, Take from God, then copy it, saying, "Exalted, each of them made one hundred lashes" [light: 2].

The skin was fairly whoremonger , and then copy the bosses right against stoning remained unprotected in force only to judge and He remained in the skin unprotected and stoning only in the dungeon right) " .113[(

The scholar Ibn Rushd Al-Maliki - may God have mercy on him - said: "As for those who are not immunized by marriage from free people, only flogging

One hundred and a general alienation to the words of the Messenger of God - may God's prayers and peace be upon him -: "The firstborn is one-hundred years of flogging and one year is alienation." And his saying in the hadith of Malik and the whipping of his son is one hundred and a year of his death, and there is no alienation to women or to slaves .This is the words of the owner and all his companions) " .114[(

Sheikh Al-Mutai '- may God have mercy on him - said:" The adultery of a free, unvaccinated man is one hundred lashes and a year west for a short distance, because the rulings on travel from the palace and mushrooms are not proven without him, and in the sufficient and where the Imam saw the increase in the distance, he has that, because Omar, may God be pleased with him west The Levant and Iraq, and if he sees an increase in the year, it is not permissible, because the period of the year is stipulated for it, and he did not enter it as a result of ijtiḥad and the distance is not stipulated, so he returned there to ijtiḥad) . 115 [(

The scholar Ibn Qudamah - may God have mercy on him - said: "There is no disagreement about the obligation of flogging over the adulterer, if he is not immune, and this was stated in the Book of God Almighty, by saying: Glory to the adulterer, and they make each of them a hundred lashes." (Al-Nur: 2).

The hadiths on the Prophet - may God bless him and grant him peace - came in accordance with the book .And the skin must be Westernized for a year, according to the majority of scholars .This was narrated from the adult caliphs .And according to him said my father, Abu Dawood, Ibn Masoud, and Ibn Omar - may God be pleased with them - and to him went Ata, Peacock, and Al-Thawri, Ibn Abi Laila, Al-Shafii, Isaac, and Abu Thor.

Malek and Al-Awza'i said: The man sets a stranger without a woman .Because a woman needs preservation and maintenance, and because she is not free from alienation with or without a mahram, it is not permissible to alienate without a mahram ;Because the Prophet - may God bless him and grant him peace - said: "It is not permissible for a woman who believes in God and the Last Day to travel a day and night march, except with a Muharram".

And because her alienation without a mahram is a temptation for her to be immoral, and wasting her, and if she strangers with a mahram, it leads to westernization of someone who is not a merchant, and exiles those who are not guilty, and if his wages are charged, then this is in addition to her punishment for what the Shariah did not want, as if it increased that to the man, The special story on westernization is only for the man, and so are the companions - may God be pleased with them - and the public may be allocated .Because it is necessary for him to work in general to contradict his concept, he indicated in his concept that there is no more for the adulterer than the punishment mentioned in it, and the affirmation of alienation over the woman requires him to increase it, and his wisdom is lost ;Because the limit is obligatory for adultery, and the temptation of it for adultery, and enabling it, even though it may be devoted to the right of the garment to drop the skin, according to the majority of people, so allocating it here is first) .116[(

The second topic : In some of the branches where copies occurred at the tap

First :In the redemption of prisoners, money and security.

Abu Hanifa said: It is not permissible Mufadah prisoners and money may not be manna, said Shafie: If the imam saw interest in the manna and Mufadah Jazz, gentlemen tap said that the verse {When you meet those who disbelieve smite the necks even if Otkhantamohm Vhdoa bond either of us after either a scapegoat even put the war ended , so if it pleases God defeated them but Ablo one another with some who have been killed in the way of Allah will not mislead their} [Muhammad: 4] abrogated Bamomat verses that show fighting the unbelievers, the sign said Akaddroa-Allah 's mercy: "us , says: { So they killed the polytheists, where you found them, took them and surrounded them, and set them up for each observatory. If they repent and perform the prayer and pay the zakat, then let them go. } It was said that what is meant is not blasphemy, so it is necessary to fight them until there is the end, which is the demise of disbelief, so it was said that God Almighty ordered to kill those who could not To me to take it and take from our ability to take it and did not indicate what we do with the siblings, and he mentioned that in the verse of manna and redemption, we said: He has shown what we make with the siblings, for I do not evacuate them after taking them until they repent, so whoever claims that their abandonment is permitted before repentance has violated the text and because the prisoners may keep them in our house on It is not permissible to return them to the House of War, as Muslims and the people of dhimma, they said

dhimmi, if he breaks his covenant, it is permissible to return it to his covenant, he deserved to live in our home with mosquitoes, but he was not permitted to take it out of it. And because whoever is obliged to kill him with his disbelief, he does not avoid the apostate, and this reason for healing is if he is an idol worshiper of the Arabs ;Because they do not take any rest or aid to them in terms of competence, so the response of weapons to them has become, and because the weapon does not fight by itself and the man fights himself. If it is not permissible to return the weapon, then it is not permissible to return the men first, if it is said: the weapon is only suitable for fighting and the man may fight and may not fight, we said: It is permissible to return men if he thinks he does not fight .If it is said, then they may repel the elders and the timeless who do not fight, we said: Those may seek their opinion in the war and may stand on the nakedness of Muslims and permissible in their home so they refer to the people of war over them, and because avoiding the idolatry is an admission of him for his disbelief it is compensated so it is not permissible as tribute, and because necks are money It is permissible for the people of war who have the origin of all other funds. If it is said: the money is not permissible to drop the right of the ghanem from it by destruction, then it is not permissible to extinguish their right from it by the security and the prisoners. The right of the ghanem from them has been lost by killing, so it is permissible to drop the money, we said: women and boys are not allowed to be destroyed as it is not permissible to destroy the money And if it is permissible to secure them and return them to the people of war with them) .[117](#)[(

Second: the arrangement between prayers .

The Hanafi masters are of the view that arranging prayers is obligatory unless they are repeated. Al-Shafii said: It is not obligatory.

The Hanafi quoted what was narrated from the Prophet, may God's prayers and peace be upon him, who said: "Imam of the Prophet, who prayed in the people when he was plain, then he died)".[118](#)[(The obligatory return indicates the necessity of the arrangement.

The scholar Al-Kassani - may God have mercy on him - said: "It was narrated from the Messenger of God - may God's prayers and peace be upon him - that he said:" He who sleeps or forgets a prayer, or he forgets it if he mentioned it, or woke up from tomorrow for its time. "Then he copied this hadeeth by saying" He does not pray yet Prayers like this).[119](#)[(

The great scholar - may God have mercy on him - said" :Our companions narrated that the Prophet - may God's prayers and peace be upon him - said: (There is no prayer for those who have prayer). Qatada narrated on the authority of Anas that the Prophet - may God bless him and grant him peace - said: (Whoever sleeps or forgets a prayer Let him reach it if he mentioned it, because that is his penance, and there is no penance for her except that.) And his saying: (There is no penance for her except that) requires that it be presented on the time ritual prayer, because the ritual of time is an expiation if he does it after her, and because the Prophet - may God bless him and grant him peace - last the day The trench was spent and arranged in order, and he did it in the missed prayers with a statement of what he did during the time prayer. It is not said: The permissibility of delaying the prayer for fear has been copied, because the delay was due to the inability to act for the sake of fighting, and this was not copied, and for copying the permissibility of the delay, the ruling of the arrangement remained for the past time has passed. and Ajptan bring them one time to accommodate them not doing it on the face of repetition, Vlzim arrangement in which, Kslaty Arafa and Muzdalifa. need not be forgotten; because it is not due to forgetfulness; do not you see that if he did not be located. site) [120](#)[(

Third: It is not permissible for adults to follow the example of boys in the obligatory prayers . Because the act of the boy does not imply, so the assumption was to follow the example of the spoiler, and when Al-Shafi'i is correct.

The scholar Al-Kasani - may God have mercy on him - said: "He protested with what was narrated that Umar bin Salamah used to pray with people when he was nine years old, and he did not carry Taraweeh prayers, because it was not during the era of the Messenger of God - may God bless him and grant him peace - in congregation, so it was indicated that he was in the obligatory prayers. And the answer is that this was in the beginning of Islam when the prayer of al-Muqtada was not related to the prayer of the imam according to what we mentioned, then they copied, and as for volunteering, it was narrated from Muhammad ibn Muqtil Al-Razi that it was permissible in Tarawih, and it is more correct that) .[121](#)[(

The scholar Al-Aini - may God have mercy on him - said: "The view is that it is not permissible to follow the example of the boy, because he is an arrogant person, and he is following an example that is assumed by M: (It is not permissible to

follow the example of the borrower).” That is, with the one who is an arrogant person, because the imam’s prayer includes the prayer of al-Muqtada, which is valid and corrupt, for his saying - upon him be peace -: “Imam is a guarantor.” There is no doubt that the thing only includes what is without it and not what is above it, it is not permissible to follow the example of the boy to this, and in it al-Awza’i, al-Thawri, Malik, Ahmad and Ishaq said, and there are two narrations in al-Nafil. Ibn al-Mundhir said: He hates it as a gift and al-Sha’bi and Mujahid, and al-Hasan and al-Shafi’i said: His imam is valid, and on Friday he has two sayings, he said in “The Mother”: It is not permissible, and he said in “The Dictation”: It is permissible when Al-Bukhari narrated on the authority of Amr bin Salamah he said: “I was nationalized during the era of the Messenger of God - may God bless him and grant him peace - and I am a boy of six years old. Or the son of seven years »And Salamah Sahabi, and the most famous months is that Omar did not hear from the Prophet - peace be upon him - and they did not report about it, and Al-Khattabi said: Hassan was weakening the hadith of Amr bin Salamah, and he once said: Leave him nothing in between.

Abu Dawood said: It was said to Ahmed the hadith of Amr, he said: I do not know what this is, so perhaps the Prophet’s peace - may God’s prayers and peace be upon him - was not achieved - he said: He was violated by the likes of the Companions, and Amr said: If I prostrated, I came out of my esteem, and this is not an adult, and it is strange They did not make the words of Abu Bakr Al-Siddiq, Omar Al-Faruq and the senior companions - may God be pleased with them - and their actions as an excuse, and they were inferred by the action of a (six-year-old) boy, and he does not know the obligations of ablution and prayer, so how can he advance in the Imamate ?And it was prevented by Ahut in religion, and on the authority of Ibn Abbas - may God be pleased with him - he does not lead the boy until he dreams, and on the authority of Ibn Masoud: he does not lead the boy who is not obligated by the borders, narrated by Al-Athram in his Sunan) .[122](#)[(

Conclusion:

It contains the most important results and recommendations that resulted from this research.

Results:

- 1- Transcription is permissible according to Islamic law and reason.
- 2- Knowing the concept of transcription helps the researcher to correctly judge the issue.
- 3- Knowing the provisions of transcription helps the researcher reconcile juristic doctrines.
- 4- Replication is not after the transmission of the Prophet - may God bless him and grant him peace.-
- 5- The occurrence of two judgments on one thing, with one indicating copies of the late judgment of the advanced judgment.

Recommendations:

- 1- Reconsidering the books of assets and the practical application of its rules in Islamic rulings, and issuing encyclopedias accordingly.
- 2- The issuance of encyclopedias converging the doctrines of jurisprudence in the fundamentals.
- 3- Promoting fundamentalist studies in Islamic universities .

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