

“Eiqaz Thawyu Aldirayat Liwasf Men Kullif Bilsaeayat, by shaykh Hasan Al-Shrnblaly Al-Hanafii May Imighty Mercify His Soul (D.1067), Al-Ietaq Book”

By

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Introduction

Praise be to God, we praise Him, we seek His help, seek His guidance and seek His forgiveness, and we seek refuge in God from the evils of ourselves and our bad deeds. Whoever is guided by God is not deceived, and whoever deceives has no guide, and I bear witness that there is no god but God alone who has no partner, who has pride and might and in whose hand is the king and the kingdom. And I pray and greet the one who was sent as a mercy to the worlds, the prophet of the first and the last, our master Muhammad the faithful, and upon all his family and companions, and after :Jurisprudence is one of the noblest sciences and knowledge, and it has a high position, and one of God’s blessings for this ummah is that it has prepared for it distinguished scholars who have given themselves for good, as they left us - may God Almighty have mercy on them - a great heritage and precious treasures in various sciences. And the letters that I am about to investigate, one of them is a message entitled: (Awakening those with know-how to describe who was assigned to care, by Sheikh Hassan Al-Sharnbalali Al-Hanafi - may God have mercy on him - T: 1067.

The nature of the research necessitated that it be divided into two parts:

The first section: the academic section, divided into two sections.

- The first topic: The life of Sheikh Al-Sharnbalali, and it includes three demands.
- The first requirement: his personal life, and it has two branches:
 - The first branch: his name, nickname and lineage.
 - The second branch: his family.
 - The third branch: birth and death.
- The second requirement: his scientific life and it has three branches.
 - The first branch: his elders and students.
 - The second branch: his scientific standing and the praise of scholars on him.
 - The third branch: his works.

The second topic: Study the book and it contains four demands:

- The first requirement: the name of the book, and its attribution to its author.
- The second requirement: the author’s approach and sources.

- The third requirement: methodology in the investigation.
- Fifth requirement: Description of copies approved in the investigation.
- Then I put together a list of the sources and references from which my research is drawn.
- The second section: the verified text.

The first topic: The life of Sheikh Al-Sharnbalali: It contains three demands:

The first requirement: his personal life and it has two branches:

The first branch: his name, nickname and lineage:

First: His name: Hassan bin Ammar bin Ali, Al-Masry, Al-Wafa'i, Al-Sharnbalali, Al-Hanafi.

Second: His nickname: Abu Al-Ikhlās¹.

Third: Relative to Shubri Baloula, and this percentage was not measured, and the original was Shubra Balluli, which is a town from Menoufia in the black of Egypt.²

The third branch: his family.

The biography books did not mention anything about his family, and the same was true for other scholars, most of whom did not mention a translation commensurate with the size of the huge legacy they left for us in the Islamic nation, so despite research and investigation, I found nothing about his family members.

The third branch: his birth and death:

First: His birth: Al-Sharnbalali was born in the city of Shabra in Baloula, in the year 994 AH - 1585 CE.³

Second: His death: The sources that were translated by Sheikh Hasan Al-Sharnbalali, may God Almighty have mercy on him, unanimously agreed that his death was on Friday, the eleventh of Ramadan, about seventy-five in a year, (1069 AH), in Cairo and was buried in the soil of the neighbors in the Great City⁴.

The second requirement: his scientific life and it has three branches:

The first branch: elders and students:

First: His Sheikhs: The scholar Al-Sharnbalali was a student at the hands of the great scholars of his time, which had a great impact on the diversity of his sciences and the abundance of his classifications, and from his sheikhs who took sciences from them:

1-Ali bin Muhammad bin Ghanim al-Maqdisi: He is Ali bin Muhammad bin Ali bin Khalil bin Ghanim, al-Maqdisi, born in Cairo, (920 AH - 1514 CE), nicknamed: Nur al-Din al-Hanafi, the great scholar, al-Hajjah, the example, the head of the Hanafi in his time, and imam The imams of the age at all, from its classifications: the clearest symbol in the explanation of the systems of treasure, that is: the treasure of

¹Seen: khulasat al'athr,2/38, maejim almulafyn,3/265.

²Seen: khulasat al'athri, 2/39.

³khulasat al'athur, 2/38, 2, alaielam: lilzrkly,2/208 muejam almatbueat, liusuf sarukays, 117.

⁴Seen'iidah almaknuwn: 3/14, maejam almatbueat: 2/1117, alaielam: 2/208.

minutes in the branches, the important innovation in explaining the denunciation of division, and others: 1004 AH⁵.

2- Muhammad al-Hamwi al-Masri: Muhammad ibn Husayn al-Mulla bin Nasser, Sheikh Qutb al-Rabbani Shihab al-Din al-Ashqar, al-Aqili, al-Hamwi, al-Hanafi, had a healthy understanding and intelligence, was born in Hama, and he was associated with his father in mental and transport sciences and graduated with it, and he took on the authority of his maternal uncle Khatib Ahmed bin Yahya Aloumah is multiple, and immigrated with his father to Damascus, and then deported to Egypt, (T .: 1094 AH)⁶.

3- Muhammad bin Mansour bin Ibrahim, Muhammad bin Mansour bin Ibrahim bin Salama, Muheb al-Din, nicknamed Shams al-Din, famous for the loving, Damascene, Hanafi, jurist Al-Muhadith, Al-Maqri, (d .: 1030 A.H. - 1620 A.D.). (1). And many others I did not mention for short⁷.

Second: His students:

The scholar Al-Sharnbalali taught at the Al-Azhar Mosque, and was appointed in Cairo, and he became the reliable person in the fatwa. His hands and they heard the conversation from him, and from them:

1- Ra, his fatwa became famous in the country and he was born in his country in the year: (1030 AH - 1620 CE), memorized the Qur'an, treasure, the millennium, and Shatibiya, and others, and he traveled to Al-Azhar. The narrations are ascribed to the scholar, the reciter Abd al-Rahman al-Yamani, and in the jurisprudence of Imam al-Shihab al-Shubri, Ahmad al-Minshawi, Hasan al-Sharnbalali, and in the mental sciences, Sheikh of Islam Muhammad al-Ahmadi, famous for Sibawayh, and issued for reading in Al-Azhar, such as jurisprudence, statutes, arithmetic, grammar, etc.) in Egypt.⁸

2- Abd al-Rahim bin Abi al-Latif, Abd al-Rahim ibn Abi al-Latif bin Ishaq, al-Hanafi, al-Qudsi, the Mufti of al-Hanafiyya in Jerusalem and the head of its scholars, a scholar of commentators and jurists, worked in teaching, was born (1037), and took sciences from those who came from the distinguished to Jerusalem, then He traveled to Egypt and surrounded it for a while, then he went to Rome and settled for a period⁹

And other students who took from his knowledge, but these were satisfied with the shortcut.

The second branch: his scientific standing and the praise of scholars.

First: His scholarly position: He, may God have mercy on him, was one of the most prominent jurists and the merits of his time, so his mention and spread spread, and he is the best of the late queens in jurisprudence, and he acquainted them with his texts and rules and referred them to a pen in his editing and classification. Scholars of his time, he studied at Al-Azhar Mosque and was appointed in Cairo and advanced with the heads of the state, and many people worked on him and benefited from his knowledge¹⁰.

Second: The scholars' praise for it:

⁵Seen khulasat al'athr: 3/180 wama baedaha, hadiat al'arifin: 1/750.

⁶ Seen: khulasat al'athr: 3/459 wama baedaha.

⁷ Seen: khulasat al'athr: 4/231 wama baedaha.

⁸Seen: khulasat al'athr: 2/221.

⁹Seen: silk aldurra: 3/2.

¹⁰Seen: khulasat al'athr lilmahabiy alhamway, 2/38 wama baedaha.

Al-Mohebi said: My late father met with him on his way to Egypt and mentioned him on his journey, so he said in his right: Sheikh Mayor Al-Hassan Al-Sharnbalali, the lamp of Al-Azhar and its glittering shining planet. On him, or Abu Yusuf for his sake, and he did not regret others, and the mayor of the leaders of the dispute and several owners of disagreement did not pay attention to him, the author of writings and messages that exceeded the most useful means, transferring religious issues. He clarified certainty dilemmas, he had good manners, eloquence and age, and he was the best jurists of his time.

He compiled many books in the doctrine, and his retinue on the Book of Al-Durar and Al-Gharr was honored by Manla Khusraw. Al-Mujib and he had signs and facts of conditions, including: Some of them said to him: Oh good from this day, do not buy you or your family and your children a clothing, so the luxurious clothing would come to him and he did not buy anything after that¹¹.

The third branch: his works:

The most important thing that translates to the world is access to his books and works, so that he can know through them his wide knowledge, the amount of his work, and his personality in research and presentation. Its name is: "The Holy Investigations and the Rahmani Al-Hasaniyyah Influence in the Madhhab Al-Hanafi School", which is about sixty treatises, where Al-Sharnbalali, may God Almighty have mercy on him, left a huge legacy of books and letters, which the place cannot limit. Because of its abundance, and from his verified books:

1. Iithaf Dhwyi Al-Aitiqan Bihukm Al-Rahan.¹²
2. Bidieat Al-Hady Lamaa Astaysar Min Al-Hady.¹³
3. Tajdid Al-Masaraat Bialqasm Bayn Al-Zawjat.¹⁴
4. Aldra Al-Yatima fi Al-Ghanimati¹⁵. And many others.

The second topic: Study the book and it contains five demands:

The first requirement: the name of the book and its attribution to its author:

The name of the book: After I read all the sources that have been translated by Al-Sharbanali, I found them agreeing that the title of the book is: (Awakening the knowledgeable to describe who is responsible for the propaganda). All copies that I relied on in the investigation, the title of the book was issued with this name, as well as the indexes of manuscripts mentioned this book under this title as well, and that it was written by Hassan bin Ammar bin Ali al-Sharunbalali, may God have mercy on him.

Attribution of the book: There is no dispute regarding the attribution of this book to the scholar Hasan al-Sharnbalali al-Hanafi, as all scholars have agreed that: "Iiqaz Dhwy Al-Dirayat Liwasf min Kullif Al-Saeaya" is one of his works, and this was mentioned by Ismail Pasha Al-Baghdadi in his book: 'Tidah Al-Makanuwn'¹⁶, and Ahadiat Al-Earifin¹⁷.

¹¹Seen khulasat al'athar lilmahabiyy alhamway,2/39, hashiat al'iisbah ealaa nur alaidah, Al- Sharnbalali,19 wama baedaha.

¹²Achieved by Abu al-Mundhir, Mahmoud bin Muhammad bin Mustafa al-Minyawi, 2012.

¹³Achieved by Hazem Muhammad Thumail Al-Fahdawi, Anbar University / College of Human Sciences, and he is published in the Sharjah Journal of Humanities and Islamic Studies in the Emirates.

¹⁴Achieved by Abu al-Mundhir, Mahmoud bin Muhammad bin Mustafa al-Minyawi.

¹⁵Achieved by Saif Abdel-Wahab Abdel-Razzaq, Al-Ostadh magazine / Issue 164.

¹⁶Seen: 'Tidah Al-Maknuwn: 3/159.

¹⁷Seen: hadiat alearifin: 1/293.

The second requirement: methodology in the investigation.

After I got three copies of the manuscript, I copied it and then in the opposite direction between them, and I chose the manuscript that I got from Saudi Arabia and made it the original, as it is handwritten

The author, and symbolized it with the letter (S), and made the two copies a reference to complete what was missing in the original copy, and symbolized the second: (T); She obtained it from Turkey, so she chose the first letter as a symbol for the manuscript, and the third: (M); Which I obtained from Egypt, and when there is a difference in the sentences or words, choose the correct pronunciation, or the closest to the correct, or most appropriate in the context of speech, and I followed the following steps in that:

1. After counting the copies that I adopted in the investigation, I interviewed them and made the copy (S) the original of the book for the following reasons, since this copy is in the handwriting of the author, complete, clear, and less lopsided, and repetition, compared to other copies.
2. Copied the manuscript from the original copy that you chose and wrote it according to the drawing, and the spelling is now recognized, such as: "Ali, the Mawli, and so on many words.
3. Correcting errors or distortions found in the original, and adding to the original what was lost, as I relied on that on other copies.
4. I knew the terms of jurisprudence and fundamentalism and the meanings of the expressions contained in the text, which need clarification and clarification from their sources.
5. I tried as hard as I could to return the statements to those who said them, citing their original sources.
6. I copied the text in modern Arabic script, in terms of punctuation, numbering, symbols, and signs indicating endowment, beginning, interrogation, and others.
7. At the end of each sheet of the original manuscript I placed the plate number (the folio) and the symbol of the copy in square brackets, thus: [1 / f], [1 / z] in the body of the book.
8. Clarification of the symbols mentioned by the author - may God have mercy on him - of the symbols in the text that are expressed for brevity, and they may be for the scribe, and I did not mention them in the margin as the following symbols
 - A. (Rah) It is intended, may God have mercy on him.
 - B. (FH) means then.
 - C. (to suck), which means the work.
 - D. (evil), which means explanation.
9. I developed an index of the sources and references that I relied on in the investigation.
10. Symbols you used in the investigation.
 - A. The flowered arcs to limit the Qur'anic verses that are mentioned in the text.
 - B. The double crescent brackets (()) to limit the noble hadiths that were mentioned in the text.
 - C. The square brackets [] for what is added to the original from the copy (t, m), with an indication of that in the margin, or to what is added by the investigator.
 - D. The single parentheses () for words that have fallen from other versions.
 - E. I put up copies of the manuscript, the first and last page of each copy of my work.

The third requirement: Description of the copies approved in the investigation.

The first manuscript data: It is from Saudi Arabia: I chose it as the original and symbolized it (Q), as it is in the author's handwriting.

Book name: 'Iqaz Dhwyu Al-Dirayat Liwasf min Kalaf Al-Saeayati.

Author's name: Al-Sharnbalali, Abu Al-Khalas, Hassan Bin Ammar Al-Hanafi.

Version number: 1792.

Number of sheets: 9 plates.

The source of the manuscript: It is from the archives of the Library of the Grand Mosque in Mecca.

The second manuscript data: It is from Turkey and symbolized by (T).

Book name: 'Iqaz Dhwyu Al-Dirayat Liwasf min Kalaf Al-Saeayati.

Author's name: Al-Sharnbalali, Abu Al-Khalas, Hassan Bin Ammar Al-Hanafi.

Version number: 733 and general number: 14775.

The copyist's name: Ali Bin Muhammad Al-Mahli Al-Ahmadi.

Number of sheets: 7 plates.

The source of the manuscript: It is from the archives of the Faizullah Effendi Library, Turkey.

The third manuscript data: It is from Egypt, and its symbol is (M).

Book name: 'Iqaz Dhwyu Al-Dirayat Liwasf min Kalaf Al-Saeayati.

Author's name: Al-Sharnbalali, Abu Al-Khalas, Hassan Bin Ammar Al-Hanafi.

Version number: 326422.

Number of sheets: 8 plates.

Manuscript source: Al-Azhar Library in Al-Azhar Mosque in Egypt.

Sample copies of the manuscript:

The first and last painting of the first copy.

The second topic: the investigated text¹⁸.

The Book of Al-Eitaq

In the name of God, the Most Gracious¹⁹, the Most Merciful [Lord of ease] (and in him is my confidence and my hope)²⁰, praise be to God who has provided creatures with the best measure, and freed those who obey His command from Him, and He is the Knower²¹ the expert²², and blessings and peace be upon the beloved Bashir, the Mujtaba is the refuge of every hired. And upon his family and companions are the stars of guidance, followers, diligent imams and their caring imitators.

And after:²³ Al-Murtaji from God (Glory be to Him) says²⁴ Pardon, guidance and protection Hasan Al-Sharnbalali conveyed to him by God from His bounty to attain hopes²⁵ and His Excellency²⁶: This is a summary of the liberation of the al-Musta'a ruling.²⁷

Bananan responded to the suspicion²⁸ in its two parts with a clear statement, one that seeks after his freedom, (and another seeks)²⁹ to untie his neck and to prevent the care of a boy who claimed to be sick.³⁰

¹⁸Manumission: in language: freedom, power, generosity, and beauty. See: Mukhtar As-Sahhah: pg. 199, article (emancipation), and tongue of the Arabs: by Ibn Manzur, 10/234, article (emancipation), and definitions, by Jarjani, 147.

In the terminology: the Hanafiyya defined it as: a ruling power that appears in the right of the human being by cutting off the right of gentiles from it. Sees: Anis al-Fuqaha: by al-Qunawi, p. 60.

¹⁹What is between the two curves is an increase of (m).

²⁰What is between the parentheses has fallen from (T, M).

²¹It is the world surrounding his knowledge of all things outwardly and inwardly, minute and majestic, as fully as possible, and effective from the constructs of exaggeration. The End in Gharib al-Hadith and al-Athar: by Ibn al-Atheer, 3/292, and by Lisan al-Arab: by Ibn Manzur, 12/416.

²²The world of what was and what is, and it is one of the names of God Almighty, the world of what is and what is, and the experienced who tells something with his knowledge, see: Crown of the Bride: Al-Zubaidi, 11/133, (11/133), and Al-Mu'jam Al-Wasit: 1/215.

²³He increased in (T) (the servant).

²⁴Between the square brackets, an extra of (t, m) required by the context.

²⁵In (m) hope.

²⁶In (x): (meanings).

²⁷Alslaah in the language: the noun of the object, the one who seeks seeking the seeking, is taken from the quest, which is the disposition of every deed, whether good or evil, it is said: he seeks alms in pursuit and publicity, and the slave strives to loosen his neck in public. See: The Illuminating Lamp: pg. 277, The Dictionary of the Ocean: 1295, and The Intermediate Dictionary: Pg 431, article (Sa'a).

And in the terminology: He is the one who emancipates some of him, so he seeks to redeem the rest of it, and its image: "Two slaves whose value is emancipated as mentioned, and he has no money except them The third is divided between them, and likewise, he shall be freed from the first, which is a third of it, which is ten, and he shall be set free from the second, which is twenty, and he shall be freed from the second, which is twenty.

²⁸Suspicion: in language: ambiguity, and suspicion of the matter: mixed, and suspicious of the issue: doubt its validity. See: Al-Waseet Dictionary: P.471.

And in the terminology: it is what is confused about it, so we do not know what is right in it from wrong and what is the solution of the sanctity, and the Hanafis have made it two types:

The first: a suspicion in the act, and it is called a suspicion of suspicion or a similar suspicion, that is: a suspicion about the right of someone who is suspected only, that someone other than the evidence thinks evidence, as if his

I did not see those who discussed it or those who objected, its name: awakening those with know-how to describe those who were assigned to care, and uncovering the suspicion that occurred in what was transmitted in the clear sea and others, as the system's explanation of Imam Abdullah Al-Nasafi³¹.

He said in the sea³²: (I know that the mastermind³³ at Saith time³⁴ Kalmkateb³⁵ When the Imam³⁶, and with them,³⁷ Free mortgagor Vttafra³⁸ provisions do not accept his testimony, not married himself with him, He had no fines³⁹, and if he had left an arrangement and killed a mistake⁴⁰ while he sought the heirs, then he would have⁴¹ values for him⁴².

wife's maid thinks it is permissible for him, so with suspicion it does not limit, even if he says: I know that she is forbidden to me Limit.

The second type: a suspicion in the store, and it is called a judgmental suspicion or a suspicion of ownership, i.e. a suspicion in the Sharia ruling on dissolving the shop. It prohibits the necessity of the punishment, and if he said I knew that it is forbidden for me. And it is achieved by the establishment of the evidence denying the sanctity in itself, but the evidence is not a factor for the impediment as the intercourse of the slave of the son, and this type does not depend on the suspicion and belief of the perpetrator, since the suspicion of proving the evidence exists. See: Al-Care, by al-Babrti, 5/249, and after, and al-Shabat wa al-Naza'ir, by al-Suyuti, p. 123.

²⁹What is between the parentheses has fallen from (t).

³⁰Sickness in language: a state that is truly out of character, and the darkness of nature, its turmoil after its purity and moderation, sickness, joy, sickness and sickness, it is disease, sick and disease, sickness, sick and sick, or disease, by opening: to the heart in particular, by movement, or both: doubt Hypocrisy, apathy, darkness, incompleteness, and his illness: He made him sick, approached injury in his opinion, and he became sick, and found him sick.

In the terminology: it is what is exposed to the body and takes it away from special moderation. See: al-Misbah al-Munir: 2/568, definitions: p. 211, and the surrounding dictionary: al-Fayrouzabadi, p: 654.

³¹He is Abdullah bin Ahmad bin Mahmoud, the custodian of the religion, the father of the blessings of the nasf, the sign of the world, the owner of the useful categories in jurisprudence and the fundamentals, and he has the beacon in the fundamentals of the religion, and he has the dispassionate in the explanation of the system of religion, and he has the intent in explaining the debt, and his : 701 e). See: Al-Jawaher Al-Madihah in Layawat Al-Hanafi: 1/270 onwards, the translation (719), and the pure and complete manhal after Al-Wafi: 7-72, the translation (1314).

³²The Clear Sea, explaining the treasure of the minutes, by Ibn Nujim, 4/289.

³³The mastermind in the language and idiom: the source of the act of the slave, and the nation as a measure, and it is the slave who freed from the anus, that is, after the death of the Lord. (Mukhtar as-Sahih, article Dabar 198, the dictionary surrounding 499, and students of students 107, and explanation of the limits of Ibn Arafa 2/673 and editing of the words of warning 244, al-Zahir in Gharib al-Shafi'i vocabulary 275, and al-Mutaw'il on the chapters of al-Muqni 315).

It is for a person to comment on the release of his servant on his death and say to him: You are free after my death. Seen: The Luminous Gem: 2/105.

³⁴And in (t): (propaganda).

³⁵Al-Maktab: Writing in the language: a source noun meaning written from books, which is: plural; Because it collects stars. (Dictionary of Language Standards, 5/158.

And in the reform: the Hanafis defined it as: liberating the Mamlouk hand at once, and neck for money. See: clarification of the facts, explanation of Kanz al-Daqqat: by al-Zayla'i, 5/149.

³⁶That is, Abu Hanifa, may God have mercy on him.

³⁷That is, Muhammad and Abu Yusuf, may God have mercy on her.

³⁸In (m): (then branch).

³⁹Felony: in language: a name for what is acquired from evil, which is guilt, crime, and what a person does that requires punishment, or retribution in this world and the hereafter. It is taken from the harvest, which is: he took it, and ate it from its trees. See: Lisan al-Arab 14/154.

In idiom: every prohibited act includes harm to oneself or others. It is general in every prohibited action inflicted by a person, whether by doing or leaving, but most of the jurists are familiar with the use of the term felony on acts

The same applies to Al-Kafi⁴³ and he justified it according to what we mentioned, and likewise the accomplished freeing him in the illness of death if he did not come out of the third, because [1 / f] during the time of his pursuit is like his offices, so his testimony is not accepted as in the testimonies of Al-Bazzazi, and the verdict of his crime is like an office felony as in Collector's explanation of the work⁴⁴.

And their saying here: The one who managed by the death of the Mawla to be freed from a third of the money indicates this, and if it does not come out of the third, he will not release his release until he seeks and leads her.

The phrase al-Bahr⁴⁵ ended, and then it was mentioned in the book of testimonies, similar to it, as well as in the likenesses, isotopes and others.⁴⁶

And I say: These phrases⁴⁷ have been issued, and they are contrary to the text of the imam, and if⁴⁸ similar ones were mentioned as attributing the imam, then the transmission differed from him and the flags did not release him.

And it is decided that the disagreement between the imam and his companions regarding the remuneration of emancipation, the emancipation, and the lack thereof, in the one who freed some of it, not in the one who was freed from the whole of the accomplished, or is dependent on a condition, and found in sickness, or health and his care after him, a free, indebted, like the one who managed if he did not come out of the third.⁴⁹

As for⁵⁰ his saying in the sea⁵¹: (Be aware that the one who managed in the time of his care is like offices) is not an investigation, and if it is mentioned, it is transmitted as we shall release it.

He referred to this in what he said in the facts:

committed against a person himself or his limbs. See: Al-Attaah, by Al-Babarti, 10/203, and Al-Jawhara Al-Naira, 2/119, Tariffs, by Al-Jarjani, p. 79.

⁴⁰Wrong killing: which is when he throws someone whom he thought was hunting or war, and if he was a Muslim or an object, he hit a human being, or what happened as a sleeper, he turned against a man, so the expiation killed him and his parents are on the sane. See: Explaining the Facts, by Al-Zayla'i, 6/101.

⁴¹In (M, S): (his loyalty), and blood money: collected by blood money, which is the money required in a felony on the free in the origin of any soul or party. See: Explaining the Facts, by Al-Zayla'i, 6/126, Al-Misbah Al-Mounir: by Al-Fayoumi, 2/654, material (Woody).

⁴²Al-Aqeelah: It is the clique and relatives of the father who give blood money for the murderer of error, and they are the people of the court, and the wise man is the people of his support, and the wise man in the beginning of Islam was the people of his clan and the people of his lineage. See: the building, to the eyes, 13/364.

⁴³See: Al-Kafi Sharh Al-Wafi, (Tablets 338 / v).

⁴⁴I did not find it from what I have of sources, and see: Al-Bahr Al-Raeq, 4/289.

⁴⁵The Fresh Sea, 4/289

⁴⁶Because the measure is a will and its effect from the third even if he has no other money to release a third of it and he seeks in two thirds of it to the heirs, and if the guardian has a debt in this way, it takes the neck of the administrator to strive for all of his value. Because the debt is preceded by the heirs, so how about through a will, and the emancipation cannot be revoked and its value returned. See: Fath Al-Qadeer, by Ibn Al-Hamam, 5/25, and Al-Shabat and Al-Nazeer, by Ibn Nujim, p. 154.

⁴⁷In (v): (the games).

⁴⁸In (S): (received).

⁴⁹Seen: The Clear Sea, Explanation of Treasure Al-Daqqat, 4/289

⁵⁰In (M): (WAM).

⁵¹The Clear Sea, Explaining the Treasure of the Minutes, 4/289.

A freedman seeks for the sake of the neck, so his judgment is like that of a clerk's servant⁵².

The one who is seeking for the sake of the neck in the emancipation of one of the two partners, the heirs and the lover in the emancipation of the patient, such as the offices with him, and they have a debt based on the reward of the emancipation, except that if he is incapacitated, it is not returned to slavery, and the offices are returned, but he said: (for the sake of the neck) that is: to dismantle it; Because after the emancipation of the manumission is released, he seeks while he is free by agreement, like the bet, if the mortgaged slave is freed while he is insolvent⁵³ the slave seeks while he is free, and likewise if his debtor slave is freed⁵⁴, and he is insolvent, he seeks while he is free from the increases of Qadi Khan.⁵⁵

And I say: In making him fully freed in illness while he is in debt like offices, we will meditate on him.

Likewise, the Imam, Shams of Islam and Muslims, Abu Al-Barakat Abdullah bin Ahmed, the owner of Treasure⁵⁶, and Al-Kafi said.

In al-Mufasa, al-Nuzhah explained⁵⁷ as saying: (and a freedman) wanted with him the emancipation of some, or the freedman who seeks to release the neck, whether he was emancipated by some, or the emancipated of all, that the slave was in debt and his master freed him in his illness.

His saying: (He seeks for the sake of the neck), meaning: for the sake of loosening the neck, even if he strives not for [1 / z], then the neck removal is free according to consensus⁵⁸ as the mortgaged slave if the present freed him while he is insolvent, so in the different⁵⁹ and others.⁶⁰

And it was mentioned in note⁶¹: that the person who suffers from the task has two strokes:

⁵²System Realities, Tab. 218

⁵³Insolvency in the language: a source of insolvency, which is against the left, and insolvency is narrow, severity, difficulty and lack of a hand. Lisan al-Arab: 4/563, the dictionary surrounding: 439, and the luminous lamp: 2/409 subject (hard).

And in the terminology: it is the inability to spend, or to pay what he owes with money or earnings, that is, he who does not have surplus for his needs, who must have him in order to live a decent life such as clothing, restaurant, housing and household goods as much as what is sufficient for him and his dependents, and a regular boat for the like if he is in need To him, tools of craft, and books of knowledge for the seeker of knowledge, and everything that is attached to his loss is embarrassment and great hardship, and I think that what is considered needed is due to the custom.

⁵⁴See: clarification of the facts: by Al-Zailai, (3/85).

⁵⁵See: Fatwas of Qadi Khan, 1/520.

⁵⁶See: Kanz al-Daqqat, by Abu al-Barakat al-Nasfi, 1/562.

⁵⁷See: Al-Nizamah Sharh Al-Musafy, 216.

⁵⁸Ijma in language: There are two meanings

The first meaning: the determination to do something, and the determination to do so, and from it it is said: So-and-so agreed upon such-and-such if he resolves on it.

The second meaning: agreement: and from it it is said: the people are unanimously agreed on such and such if they agree on it. See: definitions, by Al-Jarjani, p.10.

And among the fundamentalists: It is the agreement of the mujtahids of the age of this nation on the legal ruling after the death of the Prophet, may God bless him and grant him peace.

And Al-Amadi knew it: It is the agreement of the whole of the people of the solution and the contract of the nation of Muhammad, may God's prayers and peace be upon him, in a certain era, on the ruling of one of the facts. See: Al-Ahkam fi Usul Al-Ahkam, by Al-Amdī, 1/195, and Al-Ajm Al-Zahirah, by Al-Mordini, 1/200.

⁵⁹Because the religion is here over the present, and there is no right in the slave's neck. See: Various Narrations, by Abu al-Layth al-Samarqandi, 1083.

⁶⁰See: Al-Care, Explanation of Guidance, by Al-Babrti, 4/470, and Explanation of Fath Al-Qadeer, by Al-Sewasi, 4/469.

Whoever seeks to free his neck is in the rule of offices with Abu Hanifa (may God be pleased with him) And whoever strives for the replacement of his neck that binds him to emancipation, or the value of his neck.

in order to replace a condition on him, or for a debt established in his neck, he is like free in his rulings, like a slave who is mortgaged⁶² with his current release

He is insolvent, and the slave is permitted if he is emancipated and owes a debt, and the slave⁶³ freed by her master provided that she marries him⁶⁴ and then refuses, she seeks her value while she is free, and this issue is based on the reward of emancipation and not, so understand.

He put the old man⁶⁵ all in sickness while he is in debt, like the sa'i, to free his neck and jaw it.

He mentioned that is: Al-Nasafi and the author of the facts: in dividing the must-haqiqa other than the imam, the emancipation of the whole, even if it is from the Master, or he owes a debt of his pursuit of a free public debt owed, then his ruling is not the same as the rule of offices. He was obliged to care after the death of his master.

Then I say: that the systems do not deal with what his master freed him in the illness of his death, so we do not accept what the systems were depicted, nor was he judged that he wanted him. Because his release all happened through the emancipation of his owner of a locket, so after the death of his master he seeks a debt that is necessary not to collect his neck jaw, unless the regulator has declared (in explanation)⁶⁶ to him that.

In the words of these two commentators, a defending, the freed person in sickness is like mortgaged if the current person is released insolvent, and they made the first one who seeks to untie his neck, and the second is against him and not a Muslim.

They strive while they are free (like the one who strives while he is free)⁶⁷ and this is why he was not represented by that incandescent lamp⁶⁸. Or, for the value of his neck in order to replace a condition on him, or for a debt fixed in his neck, it is like free.

There is no doubt that the one who managed was freed by the death of the Lord as we will show⁶⁹, so even if he strives, he strives while he is free, it is not like the offices, so he made the one managing his pursuit (2 / f) like offices in the sea, he is not freed.

For the offices are slave when he strives, and that is for the text of the street: ((The offices are a slave of what remains of their offices are one dirham))⁷⁰The one who manages is free from one-third and we will clarify it.⁷¹

⁶¹See: Al-Edahhah by Al-Karmani, part 2 (116-f).

⁶²Mortgage in language: absolute imprisonment. Seen: The Illuminating Lamp, 1/24

In the idiom: the confinement of the thing with a right that can be recovered from the mortgage, such as a debt. See: Explaining the Facts, 6/62.

⁶³In (t): (if).

⁶⁴In (m): (marry him)

⁶⁵In (m): (workbook).

⁶⁶What is between the parentheses has fallen from (t).

⁶⁷What is between the parentheses has fallen from (t1).

⁶⁸See: Al-Sarraj Al-Wahajj, by Al-Ghamrawi, p.613.

⁶⁹Which we will show on p.

That is why he restricted the analogy to it to the emancipation of some, the great-looking imam Abu Bakr al-Razi in his commentary on the Great Mosque, and he said: And the emancipated part of it is according to Abu Hanifa as offices within his limits, and he mentioned⁷² his offense, his inheritance, and his testimony, and he mentioned the evidence, then he said: The common meaning between them is that.

His pursuit of salvation from his slavery, so he stated in his understanding that from his pursuit of a religion he had to not untie his neck not like offices. Because he is free in debt as a manager.⁷³

And in Al-Tarkhaniyyah he said: (To his servant you are free according to the value of your neck, so before it is like free⁷⁴).

And if⁷⁵ the Master absolves the offices of the writing money and does not accept it, then he is free and has to perform the writing. Because the gift of the debt from the one who owes the debt is valid without acceptance means silence and turns back, as well as innocence, so if he is innocent⁷⁶ emancipation takes place.⁷⁷ [The treasure]⁷⁸ And whoever agreed with tradition⁷⁹ the phrase in which he stated that the one who managed in the time of his pursuit, such as the offices of Abu Hanifa, was not issued; Because the one responsible is free in debt if he pursues what his branch of saying: his testimony is not accepted, and he does not marry himself before the imam, he is not a Muslim, his dependence on the imam, and if he falls into some books, it is interpreted as I learned about dividing the al-Musta'i imam into two parts.

Free and not seeking to unclog his neck, and his saying as in the Council⁸⁰ of the felonies⁸¹ and his text: If he left a plan and killed by mistake while he was seeking the heir, then he must have his value.

It may be said: This is more specific to what has been said that the person who desires is like offices, and this is not in general terms, so it deals with the one who considers it. Because his crime during his pursuit

⁷⁰It was provided by: Abu Dawud in his Sunan: The Book of Manumission, Chapter: (In offices he performs some of his writing and becomes disabled or dies), 4/20, No. (3926), and Al-Bayhaqi in Al-Sunan Al-Kubra: Book of Offices, Chapter: (Offices are a servant of what remains Dirhams), No. (21638) 10/545, both from the hadith of Abdullah bin Omar, may God be pleased with him. Ensignment, 4/143.

⁷¹Which we will show on p.

⁷²Arrsh in the language: Arrsh is used in the language to have several meanings

Including: harassment, corruption, seduction, the hamza, the ra and the shin may be at all, and some scholars have made it a branch, and the indictment of felony: its death. See: Al-Maqayyat Al-Linguistics, by Ibn Faris, 1/71, and Tahdheeb Al-Linguistics, 11/279.

And in the terminology: that the thing sold does not have an old defect, then it does this defect, then the difference between the two values is known, so the buyer returns to the seller his share of the price.

It is the money required in a felony on something other than the soul, and it may be called self-allowance, which is blood money, and from the related terms, justice, and blood money. Seen: Al-Jawhara Al-Naira, 1/198, and Al-Bahr Al-Raeq, 6/52.

⁷³Seen: Blinking Eyes of Insights, 2/144.

⁷⁴In (T): (as offices).

⁷⁵The Tatarchic Fatwas, 5/551, and see: Tuhfat al-Fuqaha ', by al-Samarqandi, 2/285, and Badaa' al-Sanay', by al-Kasani, 2/281.

⁷⁶Exemption: disinheriting, relieving, and keeping away from something. See: Al-Kuliyat, Al-Kfawi, p.33.

In the terminology: a person abrogating one's right in the responsibility of another, or accepting it as a creditor abrogating his debt that he owes the debtor See: Islamic jurisprudence and its evidence: Wahba Al-Zuhaili, 4/3276, and Dictionary of Terms and Terms of Fiqh: pg. 39.

⁷⁷In (t): (to clear).

⁷⁸What is between the parentheses has fallen from (t).

⁷⁹Between the square brackets, plus (t).

⁸⁰Collateral Collections, p. 197.

⁸¹In (T): (Care).

is a felony of a free person who is indebted, so it is obligatory for the sane of his Lord to give away his freedom with the death of his Master.⁸²

He said in al-Kanz⁸³ and others⁸⁴: The Aqilah al-Mu'taq is the tribe of his master.

His saying: And so in Al-Kafi and his reasons for what we have mentioned in it is what we have presented, so we do not accept that the mere analogy of the steward of the offices is the state of his striving tender to the text on the freedom of the mastermind once the death of his master.

And the owner of [2 / z] Al-Kafi has mentioned what contradicts it, as we presented it about him in explaining the system of division, and he is the one who does not alter it. For the appearance of his face in the street text.

His saying in the sea⁸⁵: Likewise, the person accomplished his release in (sickness)⁸⁶ death if it did not come out of the third, because in the time of his pursuit, like his offices, his testimony is not accepted, as in the testimonies of Al-Bazzazi I did not see him in it, and its phrase: The testimony of the mastermind is not accepted.

And describing him as the mastermind really is in the life of his master, but after his death: he is free and acceptable testimony.

But: this was stipulated in the chapters of Al-Emadi⁸⁷ and Tahdheeb Al-Khassi⁸⁸ by saying: The sick person, if Abd al-Hur is released from his death⁸⁹ in the illness of his death and he has no money but him, then his release is suspended by Abu Hanifa.⁹⁰; Because it is one of the behaviors that cannot tolerate annulment⁹¹ after enforcement, so it stops.

And the reason for the failure to (deliver)⁹² his chain of transmission to the imam is that it may be taken from the analogy in the case of publicizing in offices, as some of them said: The desirable thing is like offices, and that is not based on its release. Because it is one of the behaviors that cannot be annulled after enforcement. Because his emancipation was exhausted as soon as his owner was freed, so his custody [of a religion]⁹³ was a free-lance owed.⁹⁴

⁸²Blinking Eyes of Insights, 2/144 onwards.

⁸³See: Kanz al-Daqqat, by Abu al-Barakat al-Nasfi, p. 667.

⁸⁴See: Al-Muheet Al-Burhani, 4/186, and Al-Building: Al-Ayni, 13/379.

⁸⁵See: The Clear Sea, by Ibn Nujim, 4/289.

⁸⁶What is between the parentheses has fallen from (t).

⁸⁷Fasul Al-Ahkam fi Usool Al-Ahkam (Fusul Al-Emadi - in Hanafi jurisprudence), by Abi Al-Fath, Abd Al-Rahim bin Abi Bakr, Imad Al-Din bin Abi Bakr, Ali bin Abdul Jalil Al-Marghanani See: Kashf al-Shanun, 2/1270, and Dictionary of the History of Heritage, 3/1711.

⁸⁸In (M): (And educate the judge), and in (T, S) (and Tahdheeb Al Khas), the correctness is as proven; For his presence in the books of the Hanafi school of thought, such as the pure sea, p.

⁸⁹Between the square brackets, an addition of: (m).

⁹⁰See: Al-Mabsout: Al-Sarkhasi (7/123), Al-Bahr Al-Raeq, 4/289, and the village of Ain Al-Akhyar (7/546).

⁹¹Annulment in the language: annulment, it is said to annul something, annul it, annul it, then annul it, i.e., annul it, then it is annulled, and the gossip is dissolved: contradictory, and it is used as a convention to dissolve the binding of the contract and the disposition and turn of each of the two compensators to its owner, and by this it has the meaning of annulment and nullification. See: Al-Lisan Al-Arab in Al-Mudah, Al-Farouq, Al-Qarafi, 3/269, Al-Ashabat and Al-Nazaer, by Ibn Najim, 135, and Qawed Ibn Rajab, p. 269 i Al-Khanji.

⁹²What is in between the brackets has fallen from (v).

⁹³What is in between the brackets has fallen from (v).

⁹⁴See: Al-Bahr Al-Raqiq: 4/289.

How is it said: It is one of the behaviors that cannot tolerate annulment after enforcement, so it stops, is the enforceable suspended? Then he said in Amadiyah: He looks at the commandments of the minor and I saw him, and comforted him in the younger by saying: In the eighth chapter of the second book of additions.

And I say: It could be taken from the mere analogy of the beggar with the offices, for stopping is not in his freedom, but rather in the loss of his attention for the patient's behavior in relation to him from the right of the heir.

By two thirds, the emancipation does not invalidate the truth, neither neither nor the other, in order to annul some or all of it, it is a judgmental annulment of the obligation to seek care for the freed person in sickness if the adversary or the heir is not satisfied with the abolition of publicity. Because this is contradicted by the Imam's text on what we have presented on the authority of the Imam regarding dividing al-Musta'i into two parts:

One of them is the one who seeks to release his neck like offices and emancipate some, and his release is suspended on money [3 / F] or service.

The second: He who pursues a religion is obligatory.

The first: the servant of the time of his pursuit.

The second: Free Debtor.

The person who achieved his release in sickness is free in debt if he is required to heal him, and because he is salam and correct to transmit it from the Imam text. Manumission signed after death and kings is suspended absolutely by death in a word or meaning⁹⁵, and the commentator comes down to the existence of his condition as a whole that does not stop him from others, and the publicity is attached to it for an occasional matter. Define the measure if the meaning of the explanatory text is not noted.⁹⁶

Ibn Omar (may God be pleased with them both) narrated that the Prophet (may God's prayers and peace be upon him) said: ((The one who arranged it is not sold, donated, or inherited, and he is free from the third).⁹⁷

⁹⁵Seen: Explanation of Fath Al-Qadeer, 5/18.

⁹⁶In (S): (He is liberated), and what is right is proven, and God knows best. For his presence in the books of the Hanafi school of thought, Blink of Eyes Insights, 2/145.

⁹⁷Al-Daraqutni included it in his Sunan, Kitab al-Maktab, No. (50), 4/138.

Ibn Al-Qattan said regarding his causes Ubaidah: Abu Hatim said: The hadith is rejected. Amr bin Abdul-Jabbar does not know his condition.

I said: It was agreed to preserve the authenticity of the story of the endowment and weaken the narration of al-Rifa'. From this is what was mentioned on the authority of al-Shafi'i and al-Daraqutni, and from that that al-Daraqutni was also asked about him about his causes, so he said: It was narrated with a raised and suspended and a more authentic one.

Al-Aqili said in al-Da'eefa, after narrating it to him: This hadith is known only to Ali bin Dhabyan. And Yahya said in it: The hadith is rejected, and Ibn Abi Hatim said in his reasons: I asked Abu Zar'ah about this [hadith and Abu Zar'ah said] a false hadith. And he refrained from reading it, and said: Rather, it is a waqf for Ibn Umar, and Al-Bayhaqi said: This hadith was narrated by groups in a chain of transmission, and the correct one is suspended, as narrated by Al-Shafei, may God be pleased with him. He said: And it was narrated from another way in a mursal. Ad-Daraqutni's causes: 12/322 No. (2754), and the weak, for Al-Aqili, 4/255 No. (4147), Abu Hatim's case, 6/611

Al-Zayla'i said: That is, the arrangement was made immediately a cause of emancipation⁹⁸, and it was attached to the absolute death of the Lord, (so he was freed after the death of the Lord)⁹⁹ by his words¹⁰⁰ not by other words, that is, it was impossible for him to stop his emancipation on something other than his condition. What he disagreed with.¹⁰¹

And from him he said in the sea¹⁰²: (And the ruling of his crime is like the felony of offices) as in the explanation of the compiler of the work.

I say the text of it: If he left an arrangement, he would have killed by mistake before he was out of publicity.

Abu Hanifa said: He must pay the value of himself to the deceased's guardian Because it is like offices with him, and they said: On his rationality, the blood money of the dead man. Because he owes both of them.¹⁰³

It was compiled by Imam¹⁰⁴ Al-Nasfi, who said:

Planned after the death of the master, he accidentally kills a person

And he was seeking to pay his value and his friend Welshman.¹⁰⁵

The explainer said: He killed a person by mistake, so he must strive for his value for the guardian of the murdered with him, i.e. the imam; Because al-Musta'i is like his offices, and this ruling on offices.

And they both have a free debtor, and¹⁰⁶ he must have all blood money.

And I say: This contradicts what we have presented on the authority of the imam, that he is free in debt, when he is seeking help. Because he does not seek to loosen his neck, but rather to share the share of the heirs, or the adversary.¹⁰⁷

Al-Musta'a (offices)¹⁰⁸, he said in the explanation of the compiler of the work [3 / z] before this, if he freed him in his illness and killed him by mistake and sought¹⁰⁹ in his value, then he must seek a constant¹¹⁰ for the heir in order to invalidate the emancipation meaning; Because manumission in the disease of death is a will, and not a bequest for the killer, he seeks, according to Abu Hanifa, in its value another favor for the heir to the place of the felony if its value is less than the blood money.

No. (2803), and Al-Sunan Al-Kubra, by Al-Bayhaqi, 10/529, No. (21572), (21574), and Al-Takseer Al-Habeer, by Ibn Hajar, 4/515.

⁹⁸In (S): (The measure is a cause for emancipation), and correcting it from (M, T).

⁹⁹Between the two brackets, an addition of (m, v) required by the context.

¹⁰⁰In (T): (And his words.

¹⁰¹See: Explaining the Facts 3/98.

¹⁰²See: the clear sea by Ibn Nujim, 4/289.

¹⁰³See: The original known as Al-Mabsot, 4/312, and Al-Jawhara Al-Naira, by Abu Bakr Al-Haddadi, 2/101.

¹⁰⁴An increase in its distance in (c) the imam.

¹⁰⁵The Nasfi System, 129.

¹⁰⁶In (T): (FTJB).

¹⁰⁷In (s): (similar), and in (m) (likeness).

¹⁰⁸The word (in offices) fell from T.

¹⁰⁹In (T): (and seek).

¹¹⁰In (t): (sec).

And they said: The blood money is based on his wisdom. Because it is like a free person who is indebted, and he has: al-Musta'i, like offices, so his ruling is his ruling¹¹¹. If offices kill a person by mistake, he is obligated to less than his value and the blood money of the killed, and these are among the branches that reward emancipation, and this contradicts what we have presented about him.

His saying in the sea¹¹²: And their saying this¹¹³: (The ruler is set free by the death of the Lord out of a third of the money) indicates this.

I say he wants something like: What he said in Sharh Al-Mukhtar: If it does not come out of the third, then by calculating it, meaning: a third of his money is calculated from it, he should be freed from it by his destiny, and he seeks the rest of it, the phrase Sharh al-Mukhtar ends.¹¹⁴

The same applies to al-Muhit¹¹⁵. He said: As for the ruling of those who manage after the death of the Lord, he is freed in the last part of his life, if he comes out of the third, and if he does not go out, he empties one third of it and seeks for two thirds of it, then it is over.

This is not a Muslim. If he freed himself as it happened (as soon as)¹¹⁶ the death of the Lord, or just before his soul died on the investigation, then the freedom of something from him did not depend on publicity as indicated by the text of the hadith and the statements of the interrogators¹¹⁷.

Al-Zayla'i also said: (the one who managed)¹¹⁸ attached¹¹⁹ his release to the same death, that is, the death of his master, and it is not required that anyone be freed. Because it is a will and its place is one-third and nothing is delivered to him unless he surrenders to the heirs his weakness, and the debt is submitted to the will and the emancipation cannot be revoked, so it must be revoked meaning the return of its value [with a debt that takes two-thirds to be repaid]¹²⁰ The value of the heirs if it is not a debt, this is a declaration of his freedom once the death of the Master And his pursuit of a religion not in order to attain his freedom.¹²¹

His saying¹²² in choice¹²³: He should be freed from him by his destiny. That delusion which is thought to stop the release of two-thirds on the performance of publicity¹²⁴.

¹¹¹rule desirable offices rule.

¹¹²See: the clear sea, explaining treasure of the minutes: 4/288.

¹¹³In (t): (here).

¹¹⁴See: The Choice for the Explanation of the Mukhtar, by Al-Mawsili, 4/30, and Al-Durr Al-Mukhtar and Haashiya Ibn Abdin (3/478), and the Response of Al-Muhtar (12/243).

¹¹⁵See: Al-Muhit al-Burhani, 8/455.

¹¹⁶What is between the parentheses has fallen from (t).

¹¹⁷See: Al-Muhit al-Burhani, 8/455.

¹¹⁸What is in between the brackets has fallen from (t).

¹¹⁹In (t): (commented).

¹²⁰What is between the parentheses has fallen from (m, v)

¹²¹See: Explaining the facts, explaining Kanz al-Da'iqat: by al-Zayla'i, 3/95.

¹²²In (T): (saying).

¹²³Religion takes precedence over a will; Because fulfilling it is a duty, and the will is a donation, according to what came in the hadith of Ali - may God be pleased with him: that Al-Bukhari provided in the form of nursing: The Book of Wills, chapter (Chapter on interpretation of God Almighty saying: (From after a commandment or religion)), 4/5 The wording: It is mentioned that the Prophet, peace and blessings be upon him, ruled the religion before the will, and Ibn Majah: The Book of Wills, Chapter of Religion before the Will 2/906 (2715), and Al-Tirmidhi in the Book of Wills, Chapter of what came begins with the religion before the will, 4/435 with a number

His saying in Al-Durar and Al-Gharar¹²⁵: By the death of [4 / and] the Lord will release those who manage from the third and strive in Two-thirds if he does not leave¹²⁶ someone else¹²⁷ and he has an heir¹²⁸ and he does not allow him, i.e., the measure even if he does not have an heir, or if he permits him to release all of it; Because it is in the rule of a will, so it takes precedence over the treasury¹²⁹, and it is permissible with the permission of the heir, and he strives in all of it, that is, all of his value if he is indebted and the emancipation cannot be revoked, so its value must be returned.

And his saying in Al-Durar¹³⁰: It is not permissible, that is: the measure means its obligation to all 6 and it is a freeing all free of charge, since the measure does not cease to be enforceable¹³¹ but is obligatory to the right of the heir or the adversary, and therefore the emancipation or heir does not have to do¹³² for the house of money The apparent release of a third of him only is required to remain in slavery in the two-thirds, and his release is delayed, and he is not obligated due to the existence of a condition of his release with the death of the Lord.

And it is prompted by that is: illusions, the saying of al-Kafi¹³³ and guidance¹³⁴ in the chapter on manumission in sickness: and whoever emancipates a slave in his illness, or sells and loves¹³⁵, or a gift, all of that is permissible and it is considered one-third.

He struck with it with the owners of the wills [and in some copies it is a will in place of his saying, so it is permissible, and what is meant is that it is a will in the right of consideration from the third and the competition of the owners of the wills]¹³⁶ In beating not the truth of the will; Because the commandment is affirmative after death, and this is accomplished before death, and it is considered from the third to suspend the right of the heirs, and the servant did not strive if the heirs permitted, and the one who combines between them will release the planner before the soul perishes in the investigation, or after

(2123) And Al-Tirmidhi said about him: The work on this according to the majority of scholars, that it begins with religion before the will, and the selection: 4/30, and 5/85.

¹²⁴See: Al-Muheet Al-Burhani, 8/455.

¹²⁵See: Durar Al-Hakam Explanation of Gharar Al-Ahkam: 2/18, and 2/439.

¹²⁶Any mawla.

¹²⁷Any money.

¹²⁸That is, to the Lord.

¹²⁹In (T): (Vtadam).

¹³⁰See: Dorr Al-Hakam: 2/18, and 2/439.

¹³¹It appeared in all copies, (No), and what I believe is correct. For his presence in the books of Hanafi Fiqh Calderar: 2/18.

¹³²In (m, v): (his).

¹³³Al-Kafi Explain Al-Wafi, Tablets 357.

¹³⁴See: See: Al-Hidaya, by Al-Marghanani, 4/526, and Al-Kafi in the jurisprudence of Imam Ahmad, (2/325).

¹³⁵Favoritism: In the language: a favorable source, it is said: favoritism and favoritism: he specialized, inclined to him and his victory. See: Al-Qamoos Al-Muheet: p. 1272, and Al-Mu'jam al-Waseet: p. 154, article (Habba).

In the terminology: it is the sale of sickness for less than its price, or the will to do so, and its image is that a man of two slaves has the value of one of them thirty and the other sixty. The third is between them by thirds, so the first is sold from Zaid, plus one third. See: Explanation of the facts: by al-Zayla'i, 6/196, and Haashiya Ibn Abdin: 6/668 and beyond.

¹³⁶Between the square brackets, an extra of (m, v).

death on the face of the measure. Because he does not need the emancipation of anyone to release him¹³⁷ as soon as his master dies.

And the words of Al-Kafi and guidance here¹³⁸ are opposed by his saying about Al-Kafi from the wills¹³⁹: a sick son owned a thousand and he was worth his value and died and had two thousand others freed and inherited from him by agreement. Because he is out of the third and there is no care for him with Abu Hanifa, and when they both strive for his value; Because manumission in the disease of death is a will to the heir, so care is required to break the commandment and its meaning. Because it cannot really be undone, and therefore, if it is necessary to care for it, it would be void in terms of whether it is obligatory or not. Because he is a slave who has no dirham left on him, and if he does not inherit the will, then the bequest is to a non-heir, then it is valid, and if he does not come out of the third, he is obliged to propagate and not inherit. Because the seeking person is like his offices, and with them: he inherits; Because he owes free to them.

It was compiled by Imam Al-Nasafi, may God have mercy on him, saying: [4 / z]

If a sick son buys and perishes from a fortune, he does not pursue and the inheritance is king.

And he did not inherit if he pursued and they pledged, and he inherited it in them and they sought¹⁴⁰.

Then he said in his explanation: And if the son does not come out of the third, he shall strive in the two-thirds with him and not inherit Because Al-Musta'a 'is like his offices and offices do not inherit, and I have learned that not every musta'a is like offices, but in the emancipation of some and the like, as stipulated by the Imam [in the division of al-Musta'i, if the imam is not]¹⁴¹ has stipulated this in violation of him and it was not a graduation from the sheikhs he is taken What corresponds to the text of the hadith: ((Whoever possesses the mercy of him forbidden from him will be freed from him)) ((And the office is a slave of what remains on him))¹⁴² So they parted, and that regimen pays and pays each phrase according to his question¹⁴³ the text of the laboratories in contrast to it.

Including what he said in the summary.

And in the original¹⁴⁴ of the case book in the chapter on the patient's acknowledgment of the child, and in the last of the affirmation book from Mukhtasar al-Qaduri¹⁴⁵: A man who has a slave in his health, and he acknowledged in his death illness that he is his son and has no known lineage, and a similar one is born¹⁴⁶ for a similar one, because he is his son and inherits him and does not He strives in nothing either.

¹³⁷In (S, M): (for his licking).

¹³⁸In (T): (And the words of Al-Kafi here and guidance).

¹³⁹Al-Kafi Explain Al-Wafi, tablet 375.

¹⁴⁰Nassafi in Fiqh Al-Khilaf, p.132.

¹⁴¹Between the square brackets, an extra of (m, v).

¹⁴²Sunan Abi Dawood, chapter in offices who performs some of his writing and becomes incapacitated or dies, 4/20, No. (3926), and Sunan al-Tirmidhi, chapter on what is mentioned in offices if he has what to lead, No. Right.

¹⁴³In (T): (in his manne).

¹⁴⁴See: Al-Origin, by Al-Shaibani, 5/242.

¹⁴⁵See: Mukhtasar al-Qaduri, 100.

¹⁴⁶In (T): (born).

The origin of the leeches¹⁴⁷ was in his possession, or it was not his emancipation from all the money, and the same applies if he owes a debt surrounding all his money and does not nullify the right of foes and heirs.

The same applies to al-Bazzaziyyah, and the same applies to the rule of a saleswoman if he is claimed by the seller and she was born for less than six months from a house whose lineage was established and she became the mother of a child to him, as in al-Kafi, there is no care¹⁴⁸; because the patient is covered by what we have mentioned about the original and the Quduri.

It was mentioned in al-Kafi in terms of affirmation of the patient, like what al-Qudduri said and the original: No one is indifferent to him, that he is silent on the care, and he knew that it was not required by him from his saying about al-Kafi, and the heirs participated and the disease does not prevent the validity of this call. Because descent is one of the original needs¹⁴⁹.

The same is in the explanation of the council by Ibn al-Malik¹⁵⁰ and in his commentary on the work.

This acknowledgment of illness is not precluded. Because lineage is one of the original needs, and there is no charge against either the rivals or the heirs. Because it is absolutely not necessary for inheritance not to see that it is permissible to prove his lineage from it.

Then he does not inherit¹⁵¹ because of an impediment to inheriting, and if the impediment is negated, it becomes like the heir (5 / f) and the known one then shares his heirs, and the same is in the pearls and deception¹⁵² and treasure¹⁵³ and guidance and their explanations.¹⁵⁴

Al-Zayla'i said: And if he confesses to a distinguished and unknown boy who is born like him¹⁵⁵ that he is his son and the boy has believed him, his lineage will be established, and his lineage will be established. Because descent is one of the basic needs, and it is also an affirmation of himself according to what he has shown, and there is no harm to others on purpose, so it is valid, and we have mentioned it in the case and the emancipation.

¹⁴⁷The clog: in the language: the one who sticks to the thing by clinging and lingering: it breaks out in it, and is stuck with it, i.e., it grew up in it, and the woman clung to the boy, and every female gets attached: she conceived, and the source is the clog, and the use of the jurists' use of the word (clothe) does not deviate from the linguistic meaning. Seen: The Luminous Lamp: 2/425.

¹⁴⁸See: Al-Kafi Sharh Al-Wafi, sheet 47.

¹⁴⁹See: Al-Kafi Sharh Al-Wafi, Tab. 47.

¹⁵⁰Explanation of the Bahrain Council and the Two Rivers Junction, by Ibn Al-Saati and Ibn Malak: He is Izz al-Din, Abd al-Latif bin Abdul Aziz bin al-Malik al-Hanafi, known as Ibn Farishat, he was a virtuous scholar skilled in all Sharia sciences. By Imam al-Saghani, and his commentary on "Kitab al-Manar fi al-Usul" and he has a treatise on the science of Sufism indicating that he has great luck from Sufi knowledge. He also called his son Muhammad (Ibn Malak). (T: 854 AH). See: Gold Nuggets, 11/556, 9/512, and Anemones, p. 30.

¹⁵¹In (m) (for his legacy).

¹⁵²See: Durar Al-Hakam, 2/367, and the splendid deception in Explaining the Rosary Delight: Abu Yahya Al-Seniki, (3/433).

¹⁵³See: Kanz al-Daqqat, by Abu al-Barakat al-Nasfi, 1/514.

¹⁵⁴See: Al-Hidaya: 2/314, Attention: 8/394, and Building: 9/475.

¹⁵⁵That is, to like the headquarters.

Al-Zayla'i's view: Being one of the original needs, is that: He needs the survival of his offspring, and his need takes precedence over the rights of the heirs, and because the recognition of lineage is not intentionally nullifying their right, but rather nullifies their right to death on the condition that their religion is united, i.e., the confessor and his son, meaning: with the exclusion of the rest
Contraindications¹⁵⁶ legacy.¹⁵⁷

With this, he contemplates what we have presented about al-Kafi regarding the issue: The patient buys his son if he does not come out of the third.

He said: He must pay attention and not inherit, and the case is that he freed himself by the law's text, and the paternity and filiation is not established except with the approval of the patient, so how can the child be obligated to care and the inheritance is forbidden, and his father's acknowledgment of it is one of the original needs, so the prohibition is what is in the summary about the original and the Qaduri

Such was mentioned in al-Kafi as we presented it, so what in al-Kafi became a defender.

But: liberation is what is sufficient in terms of affirmation of the patient in accordance with the original¹⁵⁸ and al-Qaduri¹⁵⁹ and guidance¹⁶⁰ and the treasure and their explanations¹⁶¹, so there is no concern for the child and he has the participation of the heirs as there is no difference between the child who was in the property of the headquarters in a state of health and then fell ill and acknowledged it. And between those who bought him while he was sick and had intercourse, the right of the heirs to two-thirds of his money was related to the disease¹⁶² and it was not attached to them to the child, so there is no care for him and he inherits because it is¹⁶³ of the original needs as I taught him

The reference is for what is in the summary, the original, the qaduri and the guidance, the treasure and its explanations, and what is in al-Kafi agrees with it, so it does not change from it, so let him be aware of this because it is accurate and important.

And God is the conciliator with his blessings and generosity, and he clarifies what we have said about the one who strives during his pursuit is free and his freedom does not depend on the performance of publicity.

¹⁵⁶The inhibitor in the language: from prohibition, and it is against giving. See: Mukhtar As-Sahah, p. 299.

And in the terminology: It is what is required from its existence of nothingness, and it is not necessary for its absence or lack of self-worth, such as a debt with the obligation of zakat.

Al-Rafi'i said: By the one who is not, they mean the genealogy of the cause, and others, and the conditions. See: Al-Ahkam in Usul Al-Ahkam 1/130, Al-Bahr Al-Bahr in Usul Al-Fiqh: by Al-Zarkashi, 1/249, Tariffs: p. 196, and Explanation of Al-Kawkab Al-Mounir: by Ibn Al-Najjar, 1/456.

¹⁵⁷Not requiring that he have a known lineage; Because if he has a known lineage, it cannot be proven from him and there is no need to prove it in order to dispense with it, and the condition is that he is born to someone like him so that he does not lie outwardly. See: clarification of the facts: 5/27.

¹⁵⁸Known as Al-Mabsut, 4/124.

¹⁵⁹See: Mukhtasar al-Qaduri, 1/176

¹⁶⁰See: Al-Hidayah, Explanation of Bidaya al-Mubtadi, 3/186, and Building, 9/468.

¹⁶¹See: Treasure of minutes, by Abi Al-Barakat Al-Nasfi, 1/562, and Tafyir Al-Haqiq, Explanation of Treasure Al-Daqqat, 5/161,

¹⁶²In (t): (for the patient).

¹⁶³In (T): (Because).

Issues in enough of them:

If he said: To his nation, you are free one month before the death of so-and-so, and she gave birth, then so-and-so died, to complete the month if he died and they were freed in his possession. Because adding to the mother is adding to the child intentionally etc., and this prevails.

The state of sickness and health [5 / z], so the necessity to heal, if it occurred after the emancipation, does not prevent the acceptance of testimony nor the provisions of freedom. And in Al-Kafi: Every possessor who has owned him for thirty years is free and does not emancipate except for what he owns in the future, and this includes the state of illness, so his desperation does not prevent the acceptance of testimony nor does he attribute it to the provisions of freedom.

And in Al-Kafi: If I owned a slave then he is free, or if I owned a hundred dirhams, my servant is free to break the condition of the condition, and this prevails in the necessity of caring for sickness and the absence of it.

And in Al-Kafi: Every free owner of me free his servants and directors and does not release his offices unless he takes charge of them, as well as the emancipation of some, then he said: Some are freed like the offices of Abu Hanifa [may God have mercy on him]¹⁶⁴ So the king's palaces do not deal with him except with the intention. To loosen his neck if he did not intend to others

And in Al-Kafi: If you marry¹⁶⁵ A slave woman is free, so a slave woman who was in his possession was emancipated, and this includes the state of illness, so her care when she is free does not prevent the acceptance of testimony

And in Al-Kafi, "Every servant preached to me¹⁶⁶ that he is free." His predicament is that they have been freed together¹⁶⁷.

Interpretation of each phrase in which there is an accusation of a difference in the moderator according to the extent of his effort, and a phrase in which it was stipulated, and it is referred to the text of the imam in which he divided the propaganda [into]¹⁶⁸ the two sections.

The difference between the one who oversaw and the like, and between the one who is responsible is not sold, nor is he given a gift, and he is free.)¹⁶⁹ He shall be judged in the same manner.

And he said in al-Badi'i after him: The one who was appointed is suspended from the death of the sire and the condition is suspended when the condition is present¹⁷⁰, whether the death was real, or a ruling by the

¹⁶⁴Between the square brackets, plus (v).

¹⁶⁵Concealment in the language: taking secrecy, it is said: a man is a slave-girl, a slave-girl is pleased with her, and he is comfortable with her: if he takes it as a secret. Because she is a man's object of pleasure and because he makes her feel happy, without the rest of his maidens. Lisan al-Arab: 4/358.

And in the terminology: it is a nation owned by its master for intercourse. Fath Al-Qadeer: by Ibn Al-Hamam, 5/168, Al-Banaah Sharh Al-Hidayah: Al-Ayni, 6/217.

¹⁶⁶The Annunciation: The Good News: Every truthful news by which the skin of the face changes, and it is used for good and bad, and in goodness most. See: Al-Tarafiyat, p. 45, and Bada`a 'Al-Sanai': by Al-Kasani, 3/54.

¹⁶⁷Seen: The Clear Sea Explaining Treasure of the Minutes, 4/372

¹⁶⁸What is between the brackets is omitted from (T).

¹⁶⁹Seen: Clean Sea: 4/289.

ruling of joining, and it is considered as one-third of the money on the day the saint died, and the value of the one who was appointed is one-third of its value to the Mufti.¹⁷¹

Al-Sadr chose the martyr that it is half¹⁷², and in Walwalijah¹⁷³ he is the chosen one, as well as in the sea.¹⁷⁴

And in the minor fatwas from¹⁷⁵ the fatwas of Abu al-Laith that it is half of its value as a channel, and in it fatwas¹⁷⁶ are [6 / F] the more correct.

And in naturalization and more¹⁷⁷: A man died and left an incumbent emancipated¹⁷⁸, and he was obliged to pay attention to the value, so how can he stand up, and so if he kills a dead person or commits a felony whose value is managed.

They differed on that, and the mukhtar was half of his value as a channel. Because the use of the property is of two types: a specific use, and a benefit from it which is the price, and the use of the eye is valid, and the allowance is the price, not valid, so the rest was half the value of the serf, and this is restricted to his release as soon as he dies and the necessity to care for him and he is free and the felony of it is obtained when the life of his master is due to the obligation of his value, otherwise he is After death, he freed his felony felony on investigation¹⁷⁹.

In Fusul Al-Emadi¹⁸⁰, a man said to his slave-girl: This mother gave birth to my son, if the saying about health becomes¹⁸¹ the mother of a son¹⁸² for him, whether he has a son with her or not, and if the saying is in.

¹⁷⁰Al-Qin in the language: a servant who owns himself and his parents, and it is pronounced for the one and the plural. See: Mukhtar As-Sahah: p. 261, article (Qanan), and the surrounding dictionary: p. 1225.

In the terminology of the jurists: the slave in whom nothing of the causes of emancipation has occurred, and its precursors, other than the offices, the administered, and the child, and whoever is suspended in his liberty in a capacity, or it is said: he is the slave who may not be sold or bought. See: The Students 'Students: P. 26, Editing of Warning Vocabulary: pg. 204, and the luminous lamp: 2/517, The Insight on Chapters, Al-Muqna': pg. 378, and definitions, by Al-Jarjani, p. 179.

¹⁷¹Badaa` Al Sanai`a, by Al-Kasani, 4/122.

¹⁷²See: the fragrant sea, 4/289.

¹⁷³See: The Clear Sea, 4/289.

¹⁷⁴See: the fragrant sea, 4/260.

¹⁷⁵Think (about).

¹⁷⁶In (T): (a face to issue a fatwa.

¹⁷⁷I did not find my book of naturalization and more, by the author of Al-Hidayah, Ali bin Abi Bakr bin Abdul Jalil Al-Farghani Al-Marghanani, Abu Al-Hassan Burhan Al-Din (d .: 593 AH), under: Dr. Muhammad Amin Makki, Assistant Professor at the International Islamic University in Islamabad, Department of the Qur'an And Islamic science has been achieved the first and second parts.

¹⁷⁸In (T, M): (Fataq).

¹⁷⁹And to this the money of the martyr, the martyr Hussam al-Din, may God have mercy on him, see: The Fatwas Al-Walaji, by the Imam Al-Faqih, Abi Al-Fath, Dahir al-Din Abdul Rashid bin Abi Hanifa Ibn Abd al-Razzaq Al-Walaji, (T: 540). Al-Alamiah - Beirut - Lebanon, 2/133, Al-Muheet Al-Burhani, 4/70 and beyond, and Al-Bahr Al-Raeq, 4/289.

¹⁸⁰In (T): (Amadiyah).

¹⁸¹In (t): (considered).

¹⁸²It is the nation that was born of its master.

Sickness, if she had a child with her, then she would become¹⁸³ the mother of a child for him and release¹⁸⁴ of all his money, and if she did not have a child with her,¹⁸⁵ from the third in Ataq fatwas¹⁸⁶ a Khan judge, and if there was a son with her, he would become his son and heir and not Care for him or her¹⁸⁷ This is liberation from the benefit of Latif, the expert.

So summarize with what we presented in a statement that if the administrator does not come out of the third, he shall strive while he is free, and his rulings are the provisions of liberty, as well as the freedman¹⁸⁸ in the disease of death and the emancipation is on money, or a service if he accepts money, or the service has the provisions of freedom, and the child who is claimed by the patient is free and an inheritance without care He and his mother claim that she is the mother of his son¹⁸⁹ God bless him and honor him.

[Its authorship ended in Rabi'a al-Thani and this copy was written by its author in March of Dhu al-Hijjah year 1065] in the year sixty-five and a thousand].¹⁹⁰

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¹⁸³In (t): (considered).

¹⁸⁴In (M): (and be freed).

¹⁸⁵In (M): (and be freed).

¹⁸⁶Between the square brackets, plus (t, x).

¹⁸⁷Fatwas of Qadi Khan, 1/523.

¹⁸⁸In (s): (the narrator).

¹⁸⁹Seen: Clean Sea, 4/289.

¹⁹⁰In (T): (It was written in Rabi` al-Thani in the year sixty-five and a thousand).

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