



## Al-Tawafi's Method of transmitting Opinions

Leqaa Suhaib Saadi<sup>1\*</sup>, Amer Yassin Eidan<sup>2</sup>

<sup>1\*</sup>College of Islamic Sciences, University of Baghdad. leqaa.saady2101m@cois.uobaghdad.edu.iq

<sup>2</sup>College of Islamic Sciences, University of Baghdad. aamer.hamad@cois.uobaghdad.edu.iq

**Citation:** Leqaa Suhaib Saadi et al. (2024), Al-Tawafi's Method of transmitting Opinions..., *Educational Administration: Theory And Practice*, 30(4), 2183-2191,

Doi: 10.53555/kuey.v30i4.1833

### ARTICLE INFO ABSTRACT

The issue of requiring the equality of the ruling of the branch to the ruling of the origin, such as the validity of analogy, requires that the ruling of the branch does not differ from the ruling of the origin in either its genus or increase. The research showed that in the issue of the permissibility of delaying the obligatory act until the last time, it is permissible to delay it until the last time on the condition of intending to do it then, otherwise it is not permissible. The research confirmed that in the issue of whether actions are good or bad in themselves, the attribution of the saying to each of the following schools of thought: the Mu'tazila, the Karama, and the Brahmins, with their differences in whether they are so without a description or whether they are so with a description. The importance of the research lies in the issue of the general after the specification, the transmission of the schools of thought in that, and he did not name them all, meaning that it is in the least of the collection, not in what exceeds it, which is the school of thought of some of the jurists, and he did not mention who they are. The research highlighted that in the issue of the permissibility of trust with the knowledge of the commander of the absence of its condition, the opinions of this issue were discussed, and two ijmaas were mentioned therein, the first: the consensus of Muslims on the permissibility of trust with Ramadan with the possibility of the death of the one who's been trusted before its coming, arguing from it the permissibility with the absence of its condition, and the second: the agreement on the invalidity with an act at a time that requires the impossible. The consensus was shown on the proof and permissibility between the schools of thought, with the consensus of Muslims on not denying the commitment to any school of thought they want. The research concluded that what Al-Tawafi followed in his writings of opinions and sayings was to attribute them to the school of thought without specifying who its owner is accurately.

**Keywords** (methodology, transmitting , sayings, opinions)

### Introduction

Praise be to God, the Lord of the Worlds, and peace and blessings be upon the one who was sent as a mercy to the worlds, and upon his good and pure family and his blessed companions.

One of the things that Al-Tawafi followed in his writings of opinions and sayings was to attribute them to the school of thought without specifying who its owner is accurately. Since the multiplicity of Islamic schools of thought has inevitably resulted in a multiplicity of opinions in all religious sciences, and these topics are no exception to that, each of the Islamic schools of thought or sects has its own opinions, and the methods of composition have varied, between those who limit themselves to the opinions of their school of thought, and those who make it comparative with other schools of thought.

This diversity was observed in a way that suits the occasion and achieves the greatest benefit from the saying. We find him sometimes saying the phrase itself, and sometimes just its meaning, and often we find him taking the indirect path of from scholars. He also used to mention the phrase without being certain of its correctness, and this is out of scientific honesty and not attributing the sayings to others.

The nature of the research required us to divide it into: an introduction, two sections, and a conclusion. In the introduction, we discussed the importance of the topic and the reason for choosing it, while in the first section we discussed Al-Tawafi's methodology in transmitting opinions, and in the second section we discussed the method of Citing from others. Then we concluded this research with a conclusion in which we summarized the most important results we reached. Finally, we ask God that we have been successful in drawing a clear picture

of this research that can be viewed from multiple angles. We hope in God that it will not be among them a superficial view that judges it, and our last prayer is that praise be to God, the Lord of the Worlds.

## Chapter One

### Al-Tawafi's Method in transmitting Opinions

The multiplicity of Islamic schools of thought has inevitably resulted in a multiplicity of opinions in all religious sciences, and these topics are no exception to that. Each of the Islamic schools of thought or sects has its own opinions, and the methods of composition here have varied, between those who limit themselves to the opinions of their school of thought, and those who make it comparative with other schools of thought.

#### Al-Tawafi's Methodology in transmitting Opinions

Al-Tawafi (may Allah have mercy on him) in his book adopted the second methodology - mentioning the opinions of all or most of the schools of thought - mostly. In some cases, he would limit himself to the Hanbali school of thought only, or one of the schools of thought that he sees the correctness of their opinions in this issue.

Between this and that, Al-Tawafi (may Allah have mercy on him) sometimes explicitly stated the name of the school of thought or the scholar from whom he cited his opinion. Al-Tawafi (may Allah have mercy on him) did not neglect to mention the ijmaas of the schools of thought and their agreements in many cases.

In the following, I will explain his methodology that he followed in everything I mentioned above.

#### First: transmitting Opinions and Attributing Them to Their Owners

I have already given many examples of this when mentioning the sources of the book. Here are some more:

He cited the saying of Ya'qub bin Sulayman al-Isfara'ini ([1]) in the book (dalayil alnubua) on the distinction between the prophet and the messenger: ((The prophet is the one who received the revelation from Allah, and the messenger is the one who came with a new law and abrogated some of the rulings of the law of his predecessor)) ([2]).

In the issue of the condition of equality between the ruling of the branch and the ruling of the origin, such as the validity of analogy, Al-Tawafi (may Allah have mercy on him) mentioned the saying of al-Ghazali: ((It is required that the ruling of the branch does not differ from the ruling of the origin either in its genus or in increase ...)) ([3]).

#### Second: transmitting Opinions Without Attributing Them to Their Owners

This has been repeated in more than one place, including:

His mention of the opinions in the debate of the Sophists ([4]). He cited from some of them that it is not permissible to debate them, and he also cited from others that they debate and impose matters that they must surrender. Al-Tawafi (may Allah have mercy on him) did not name either party ([5]).

In the issue of this of the general after the specification, Al-Tawafi said the schools of thought in that, and he did not name them all. He said: ((It is in the least of the collection, not in what exceeds it, which is the school of thought of some of the jurists)) ([6]), and he did not mention who they are.

When he cited the disagreement of the majority who say that there is no ijmaa, what is the document, he did not attribute any saying to its owner, whether he said that it is permissible to be other evidence or, or he said that it cannot be imagined from ijmaa, or it can be imagined but it is not a valid idea, or it is correct from the clear measure but not the hidden ([7]).

Al-Tawafi (may Allah have mercy on him) said: ((Some of the jurists went to the view that the question of breaking ([8]) is a necessary corruption of the cause. They argued that the purpose of the law is wisdom, so if the ruling deviates from it, it becomes clear that what was established for the sake of the ruling is abolished, so it is invalid as of the ruling if it is invalid)) ([9]).

#### Third: Mentioning the opinions of the schools of thought in general

One of the approaches adopted by Al-Tawafi (may Allah have mercy on him) in (transmitting) opinions and statements is to attribute them to the school of thought without specifying who the author is exactly. Al-Tawafi followed this method in many places that reach about seventy-three places, including:

1. Al-Tawafi (may Allah have mercy on him) attributed the saying to each of the Mu'tazilah, the Karaites, and the Brahmins, in the matter of whether actions are good or evil in themselves, although they differ in whether they are so without a description or whether they are so with a description(10).
2. In the matter of the permissibility of delaying an obligatory act until the last moment, Al-Tawafi (may Allah have mercy on him) attributed the saying to the Ash'aris: that it is permissible to delay it until the last moment on condition that one intends to do it then, otherwise it is not permissible(11).
3. In the matter of the mursal (unconnected)(12) hadith from a non-Companion: Al-Tawafi (may Allah have mercy on him) attributed the saying of acceptance to the majority of the Mu'tazilah, as he attributed the saying of non-acceptance to the Zahiris(13).

#### Fourth: Mentioning the consensus of the schools of thought and their agreements

Al-Tawafi (may Allah have mercy on him) (transmitted) the consensus of the scholars in many places, including:

1. In the matter of drinking wine with the intention of interpreting it, Al-Tawfi (may Allah have mercy on him) said: "The three imams (14)(Malik, Shafi'i and Ahmad) agreed that the one who drinks wine with the intention of interpreting it is to be punished."(15).
2. Al-Tawfi (may Allah have mercy on him) narrated the consensus of the Muslims on the fall of jihad from the nation by the act of one who drives out the enemy and wards off his evil from the Muslims, and he quoted the saying of Al-Kharqi in support of the meaning of this consensus(16).
3. In the matter of the permissibility of (commanding) with knowledge of the absence of its condition, Al-Tawfi (may Allah have mercy on him) discussed the opinions of this issue, and mentioned two consensuses in it, the first: the consensus of the Muslims on the permissibility of (commanding) with Ramadan with the possibility of the death of the (commanded) before its arrival, as evidence of the permissibility of (commanding) with the absence of its condition(17), and the second: the agreement on the invalidity of (commanding) an act at a time that requires the impossible(18).
4. Al-Tawfi (may Allah have mercy on him) narrated the consensus on the establishment and permissibility of (choosing) between the schools of thought, with the consensus of the Muslims on not denying the commitment to any school of thought they want(19).

### **Fifth: Not mentioning all the opinions on the issue**

This is one of the very rare places in the Explanation of the Abbreviated Garden, as Al-Tawfi (may Allah have mercy on him) was always keen to present and discuss all opinions. If he happened to leave an opinion, it was not because he considered it to be a strange or invalid opinion in the matter of disagreement.

One of the reasons why he left one of the opinions on the issue is that he limited himself to the opinion that the pillars of qiyas (analogy) are four - which is the opinion of the majority of scholars(20). He supported this opinion with evidence, including: (Qiyas is a rational meaning, and rational meanings are carried over to sensible objects. It has been established that the pillars of sensibles are the elements, and they are four, so are the intelligibles).

The legal qiyas is in reality a reference to the logical rational qiyas composed of the two premises, because our saying: wine is intoxicating, so it is forbidden like wine, is an abbreviation of our saying: wine is intoxicating, and every intoxicating thing is forbidden. There is no increase in the first over the second except for the mention of the origin to which it is compared for the purpose of analogy and familiarity.

If it is proven that the legal qiyas is a reference to the rational qiyas, then it follows that what follows in the rational qiyas of being on four pillars.

Qiyas is an additional meaning that requires for its realization a (that which is compared), a (that to which it is compared), a(that which is the cause), and a (that which is the judge). Since it is related to these four meanings, and its realization requires them, it is therefore its pillars [21].

Here, Al-Tawfi (may Allah have mercy on him) neglected the opinion that qiyas has only one pillar, which is the cause[22].

## **Chapter Two :**

### **His methodology in (transmitting) from others**

The methods of the usuliyyun (scholars of usul al-fiqh) varied when (transmitting) the opinions and statements of the scholars, and Al-Tawfi (may Allah have mercy on him) was an example of this. We find him in the book ((Explanation of the Abbreviated Garden)) has observed this diversity in a way that suits the occasion and achieves the greatest benefit from the saying. We find him sometimes (transmitting) the exact phrase, and sometimes (transmitting) it in meaning, and often we find him taking the path of indirect (transmitting) from the scholars. He also transmitted the phrase without being sure of its correctness, and this is out of scientific honesty and not attributing the sayings to others. He (may Allah have mercy on him) stated this by saying: ((And I did not attribute anything to any of the scholars except after verifying it by seeing it in its place, or asking someone I trust, except for what may be rare, which is difficult to avoid.)) [23]

I will mention below the methods that Al-Tawfi (may Allah have mercy on him) followed in his narration of the sayings of the scholars, with explanatory examples for each.

First: (transmitting) the exact phrase

One of them: what Al-Tawfi (may Allah have mercy on him) (transmitted), when narrating the conditions for the realization of qiyas, he (transmitted) the saying of Al-Ghazali (may Allah have mercy on him) in one of the conditions, saying: ((Al-Ghazali said: It is a condition that the (ruling) of the (branch) does not differ from the (ruling) of the (origin), neither in its genus, nor in an increase, because qiyas is an expression of the transfer of (ruling) from one place to another. So how can it differ?))[24].

Another example:

What he (transmitted) from Al-Qarafi (may Allah have mercy on him) on the issue of the genus of (ruling) where he said: ((Al-Qarafi said: The most general genus of (ruling) is being a (ruling), and more specific than it is being a (request) or (option), and more specific than it is being (prohibition) or (obligation), and more specific than it is being (prohibition of wine) or (obligation of prayer), and the most general of the states of description is being a description, and more specific than it is being suitable, and more specific than suitable

is being considered, and more specific than it is being hardship or benefit or specific harm, then more specific than that is being that harm in the place of necessities or needs.))[25].

Second: (transmitting) the phrase in meaning

Al-Tawfi (may Allah have mercy on him) said: ((Al-Amidi said in his " (debate)" in preventing (causation) with two causes, long words, and I will mention them in meaning, summarizing them as much as possible with clarification.))[26].

This is a statement from Al-Tawfi (may Allah have mercy on him) in following this method, and he adopted it in many places, including: what he (transmitted) from Judge Abu Ya'la and some Shafi'is on the issue of adhering to the testimony of the origins that are useful for (inclusion) and (exclusion) where he (transmitted) from them the saying that the validity of the divorce of the dhimmi is a witness to the validity of his (pronouncements), as they adhered to this path because of its resemblance to (revolving) and its achievement of the (preponderance of thought) with the (common denominator) of (inclusion) and (exclusion), as he mentioned about them. [27].

Thirdly: Indirect (transmission)

One of them is that Al-Tawfi (may Allah have mercy on him) relied on what Al-Amidi mentioned of statements in the matter of (commanding) with what is impossible in itself, so he said: ((Al-Amidi said: The doctrine of Al-Ash'ari in one of his two sayings is the permissibility of (commanding) with what is impossible in itself, and this is the doctrine of most of his companions. They differed in its occurrence, and the second saying: its prohibition, and this is the doctrine of the Basrans and most of the Baghdadians from the Mu'tazilah. They agreed on its permissibility with what is impossible for others, contrary to some of the (dualists)[28], he said: The chosen one is the prohibition of the first, and the permissibility of the second.))[29].

Another example: what he (transmitted) from Al-Amidi about the formulas of generality, where he said: ((Al-Amidi said: The (proponents of deferral) went to the fact that generality has no formula in the language that specializes it(30). The Shafi'i and most of the (jurists) went to the fact that the mentioned formulas are the truth in generality and (metaphor) in what is other than it. Some of them reversed the case. Some of them disagreed on the generality of the collective noun and the (definite) noun of the genus without others, such as Abu Hashim. Al-Ash'ari's saying differed in (sharing) and (suspension), and Judge Abu Bakr agreed with him in (suspension). Some of them stopped at the news, the promise and the threat without the command and the prohibition.))(31).

Fourth: Not being sure of the correctness of the transmitted phrase

This is from the fact that Al-Tawfi (may Allah have mercy on him) narrated the opinions of the scholars on the issue of accepting the saying of the Companion and his justice, and he said when (transmitting) the last of these opinions: ((And some of them accepted the saying of each of them individually, without the case of opposition of others to him, because of the lack of distinction of justice, and this is attributed to some of the Mu'tazilah, I think he is Wasil bin Ata' (32).and his companions.))(33).

Another example: what he (may Allah have mercy on him) mentioned in attributing the saying to Malik, about the permissibility of killing a third of creation to reform the two-thirds, saying: ((I did not find this narrated in what I stopped at from the books of the Malikis, and I asked a group of their scholars about it, and they said: We do not know it, I said: Although if necessity calls for it, it is very straightforward, and a group of scholars narrated it from Malik, including Al-Hawari and Al-Bazdawi(34) in their debates.))(35).

Also: When he mentioned some types of interpretations in case of conflict, he attributed their opinion to Al-Jassas([36]), and he said: ((Some Hanafis mentioned it, and I think it was Al-Jassas, the author of "Al-Fusul"))([37])

### Conclusion:

It is necessary to pause to reflect and recall what the research has achieved in terms of goals and what it has reached in terms of results after its picture has been completed in the form we have drawn for it, so we say:

- 1- In the matter of requiring the equality of the (ruling) of the (branch) to the (ruling) of the (origin) as a condition for the correctness of (analogy), it is a condition that the (ruling) of the (branch) does not differ from the (ruling) of the (origin) neither in its genus nor in an increase.
- 2- In the matter of the permissibility of delaying the (obligation) that is (extended) to the last time, it is permissible to delay it to the last time on the condition of intending to do it in it, otherwise it is not permissible.
- 3- In the matter of whether actions are good or bad in themselves, the saying was attributed to each of the following sects: the Mu'tazilah, the Karama, and the Brahmins, with their differences in being so without a description or being so with a description.
- 4- In the matter of the (authoritativeness) of the (general) after the (specification), the (sects) were (transmitted) in that, and he did not name them all, meaning that it is a (proof) in the least of the (collection), not in what exceeds it, and this is the (sect) of some of the usuliyun (scholars of usul al-fiqh), and he did not mention who they are.
- 5- In the matter of the permissibility of (commanding) with the knowledge of the commander of the absence of its (condition), the opinions of this issue were discussed, and two (consensus) were mentioned in it, the first: the consensus of the Muslims on the permissibility of (commanding) with Ramadan with the possibility of the

death of the (charged) before its arrival, based on his argument on the permissibility of (commanding) with the absence of its (condition), and the second: the agreement on the invalidity of (commanding) with an act at a time that requires the impossible.

6- The (consensus) on the proof and permissibility of (preferring) between the (sects), with the (consensus) of the Muslims on not denying the commitment to any (sect) he wants.

7- One of the things he followed, in (transmitting) opinions and statements, is attributing them to the (sect) without specifying who its (owner) is accurately.

### References

1. Al-Ihkam, Saif al-Din Ali bin Muhammad al-Amdî, edited by: Dr. Hassan Muhammad Al-Shafi'i, Wahba Library - Cairo, 1993 AD
2. Al-Ihkam, Ibn Hazm Al-Andalusi, Dar Al-Ilm, Beirut, 2005.
3. Guiding the Stallions to Realizing the Truth from the Knowledge of Principles, Muhammad bin Ali bin Muhammad Al-Shawkani, edited by: Sheikh Ahmed Izzo Enaya, Damascus - Kafr Batna, Dar Al-Kitab Al-Arabi, 1999 AD.
4. The Origins of Al-Sarkhasi, Abu Bakr Muhammad bin Sahl Al-Sarkhasi, Dar Al-Ma'rifa - Beirut, 2000.
5. The principles of jurisprudence called Answer to the Questioner, Explanation for the Purpose of Hope: Muhammad bin Ismail Al-Amir Al-San'ani, Al-Resala Foundation - Beirut, 1988 AD.
6. Fundamentals of Jurisprudence: Shams al-Din Muhammad bin Mufleh al-Maqdisi al-Hanbali, Obeikan Library, Kuwait, 1999.
7. Al-I'lam, Khair Al-Din Bin Ali Bin Faris Al-Zirakli: Dar Al-Ilm Lil Al-Millain, Beirut, 2002 AD.
8. Persuasion in Shafi'i jurisprudence, Abi Al-Hasan bin Muhammad bin Muhammad bin Habib Al-Mawardi, Al-Resala Foundation, Beirut, 2000.
9. Al-Burhan fi Usul al-Fiqh, Abdul Malik bin Abdullah al-Juwayni, Dar al-Ilm Lil-Millain, Beirut, 2002 AD.
10. History of Islam, Shams al-Din al-Dhahabi, Al-Resala Foundation for Printing, Publishing and Distribution - Beirut, 1999 AD.
11. The considered history in news from the past, Mujir al-Din al-Alimi Abd al-Rahman bin Muhammad bin Abd al-Rahman al-Maqdisi al-Hanbali, Dar al-Nawader, Syria, 2011 AD.
12. Al-Tahrir Sharh al-Tahrir fi Usul al-Fiqh: Alaa al-Din Abu al-Hasan Ali bin Suleiman al-Mardawi, Al-Rushd Library - Saudi Arabia, 2000 AD.
13. Tafsir Al-Mawardi, Al-Nukat wa Al-Uyoun, Abi Al-Hasan Ali bin Muhammad bin Habib Al-Mawardi, Dar Al-Kutub Al-Ilmiyya - Beirut, 2001.
14. The sequel, tail, and link to the book Taj Al-Lughah and Sihah Al-Arabiya: Al-Hasan bin Muhammad bin Al-Hasan Al-Saghani, Dar Al-Ilm Lil-Malaya'in, Beirut, 2002 AD.
15. Waving at the clarification: Taj al-Din Abd al-Wahhab bin Taqi al-Din al-Subki, World of Books - Lebanon, 1999 AD.
16. Introduction to the Principles of Jurisprudence, Mahfouz bin Ahmad bin Al-Hasan Abu Al-Khattab Al-Kaludhani Al-Hanbali, Center for Scientific Research and Revival of Islamic Heritage - Umm Al-Qura University, Dar Al-Madani for Printing, Publishing and Distribution, 1989.
17. Taysir al-Tahrir 'ala al-Tahrir fi Usul al-Fiqh (Combining the Hanafi and Shafi'i Terms, by Kamal al-Din Ibn Hammam al-Din al-Iskandari): Muhammad Amin, known as Amir Badshah al-Hanafi, Dar al-Ilm, Beirut, 1999.
18. Jami' al-Ulum wa al-Hikam fi Sharh Fifty Hadiths from Jami' al-Kalam: Zayn al-Din Abu al-Faraj Abd al-Rahman bin Shihab al-Din al-Baghdadi, then al-Dimashqi, known as Ibn Rajab al-Hanbali, edited by: Shuaib al-Arnaout - Ibrahim Bagis, Al-Risala Foundation - Beirut, 1997 AD: .
19. Al-Attar's footnote to Sharh Al-Jalal Al-Mahli on the collection of mosques: Hassan bin Muhammad bin Mahmoud Al-Attar Al-Shafi'i, Dar Al-Kutub Al-Ilmiyya, Beirut, 1991.
20. The role of atheism in destroying societal security, Thaer Ibrahim Khudair, Journal of the College of Islamic Sciences/University of Baghdad, 2023, Issue 74.
21. Raising the Mukhtasar Ibn al-Hajib: Taj al-Din Abd al-Wahhab bin Taqi al-Din al-Subki, World of Books - Lebanon, 1999 AD.
22. Explanation of Mukhtasar Al-Rawdah, Najm Al-Din Abi Al-Rabi' Suleiman bin Abdul-Qawi bin Abdul-Karim Ibn Saeed Al-Tawfi, Distributed by: Ministry of Islamic Affairs, Endowments, Da'wah and Guidance/ Kingdom of Saudi Arabia, 2000.
23. Diya al-Din Hamza, Tajniz and Ta'zir in the Fundamental Lesson, Journal of the Center for the Revival of Arab Scientific Heritage, 2021, Issue 48, March.
24. The Great Shafi'i Classes, Taj al-Din Abd al-Wahhab bin Taqi al-Din al-Subki, Hajar Printing, Publishing and Distribution, Riyadh, 1993.
25. The absurdity of Orientalist thought and its deviation in the interpretation of the Qur'anic text, Ammar Bassem Saleh, Journal of the College of Islamic Sciences, University of Baghdad, 2015, Issue 44.
26. Al-Iddah fi Usul Al-Fiqh: Judge Abu Ya'li Muhammad bin Al-Hussein Al-Farra' Al-Baghdadi Al-Hanbali, 1990 AD.
27. Al-Inaya Sharh Al-Hidaya: Muhammad bin Muhammad bin Mahmoud, Akmal Al-Din Abu Abdullah Ibn Al-Sheikh Shams Al-Din Ibn Al-Sheikh Jamal Al-Din Al-Rumi Al-Babarti, Dar Al-Millain, Beirut, 1995.

28. Al-Ghaith Al-Hami' Sharh Jum' al-Jawaami', by Wali al-Din Abu Zar'ah Ahmad bin Abd al-Rahim al-Iraqi (d. 826 AH), edited by: Muhammad Tamer Hijazi, Dar al-Kutub al-Ilmiyyah, 2004 AD.
29. Fath Al-Ghadir, Kamal Ibn Al-Hammam, Dar Al-Fikr - Lebanon, 1970 AD.
30. Fawatih al-Rahmut, explained by Muslim. Evidence: Abdul-Ali Muhammad bin Nizam al-Din Muhammad al-Sahlawi al-Ansari al-Laknoui: Dar al-Kutub al-Ilmiyyah, Beirut - 2002 AD).
31. Exploration of the Terminology of Arts and Sciences, Muhammad bin Ali Ibn al-Qadi al-Thanawi, Lebanon Publishers Library - Beirut, 1996 AD.
32. Revealing the secrets about the origins of Fakhr al-Islam Al-Bazdawi: Aladdin Abdul Aziz bin Ahmed Al-Bukhari, Ottoman Press Company - Istanbul, 1890 AD: .
33. Treasure of Minutes: Abu Al-Barakat Abdullah bin Ahmed Al-Nasafi, edited by: Dr. Saed Bakdash, Dar Al-Bashaer Al-Islamiyyah. Dar Al-Sarj, first edition 1432 AH/2011 AD:.
34. Text of Al-Kharqi according to the doctrine of Abu Abdullah Ahmad bin Hanbal Al-Shaibani: Abu Al-Qasim Omar bin Al-Hussein Abdullah Al-Kharqi, Dar Al-Sahaba for Heritage / 1993.
35. Al-Mustasfa: Abu Hamid Muhammad bin Muhammad al-Ghazali al-Tusi, Dar al-Kutub al-Ilmiyyah, 1993 AD.
36. Al-Mu'tamid fi Usul al-Fiqh, Abu Al-Hussein Muhammad bin Ali Al-Tayyib Al-Basri Al-Mu'tazili, Dar Al-Kutub Al-Ilmiyya - Beirut, 1983 AH
37. The Philosophical Dictionary of Arabic, French, English, and Latin Words: Dr. Jamil Saliba, Member of the Arabic Language Academy in Damascus, Dar Al-Kutub Al-Lubani - Beirut 1982 AD.
38. Intermediate Dictionary: Arabic Language Academy in Cairo (Ibrahim Mustafa / Ahmed Al-Zayat / Hamed Abdel Qader / Muhammad Al-Najjar) published by Dar Al-Da'wa, 1/20.
39. Knowing the Types of Hadith Sciences, known as the Introduction to Ibn al-Salah: Othman bin Abdul Rahman Abu Amr Taqi al-Din, known as Ibn al-Salah, edited by: Nour al-Din Atar, Dar al-Fikr - Syria 1986 AD.
40. Knowledge of Hadith Sciences, Abu Abdullah Al-Hakim Muhammad bin Abdullah bin Muhammad bin Hamdawayh, known as Ibn Al-Rabi', Dar Al-Kutub Al-Ilmiyya - Beirut, 1977 AD.
41. The Concept of Doctrinal Objectives, M.M. Haifa Hussein Nimah, Journal of the College of Islamic Sciences/University of Baghdad, Issue 67/September 2021.
42. Objectives of Sharia in Ethical Issues, Abd al-Sahib Juma Abd al-Sahib, Journal of the College of Islamic Sciences/University of Baghdad, Issue 73, March 2023.
43. Al-Milal wal-Nihal: Abu Al-Fath Muhammad bin Abdul-Karim bin Abi Bakr Ahmad Al-Shahristani (d. 548 AH), Al-Halabi Foundation, Damascus, 2000.
44. End of the Sol Sharh Minhaj al-Wusool: Abd al-Rahim bin al-Hasan bin Ali al-Isnawi al-Shafi'i, Dar al-Kutub al-Ilmiyyah, Beirut, 1999 AD.
45. Guidance on the doctrine of Imam Ahmad: Mahfouz bin Ahmad bin Al-Hassan, Abu Al-Khattab Al-Kaludhani, Gharas Publishing and Distribution Foundation, Beirut, 2004 AD.
46. What is clear in the principles of jurisprudence: Abu Al-Wafa Ali bin Aqeel bin Muhammad bin Aqeel Al-Baghdadi Al-Dhafri, Al-Resala Foundation for Printing, Publishing and Distribution - Beirut, 1999 AD.
47. And Liberation and Enlightenment: Muhammad Al-Tahir bin Muhammad bin Muhammad Al-Tahir bin Ashour Al-Tunisi, Tunisian Publishing House - Tunisia 1984 AD.
48. Hatem Abdel Alim Hamed Mafarha Al-Kubaisi/ Dr. Sanaa Aliwi Abd Al-Sada /University of Baghdad, College of Islamic Sciences //ARTISTIC PHOTOGRAPHY IN THE VOCABULARY (AND GLOUN, THE DESPONDENT, THE EVACUEES)/ Vegueta. Anuario of the Facultad of Geografia and Historia /22 (9), 2022 \103,
49. Duraid Abd Muzayel Al Dhaheri/Hazem Adnan Ahmed/ University of Baghdad, College of Islamic Sciences/The Divine Discourse to Satan in the Old Testament/ JOURNAL OF NAMIBIAN STUDIES/ Published Mar 10, 2023\ HOME\ Archives\ Vol. 33 (2023)\Articles\1404.
50. Ammar Bassem Saleh /University of Baghdad, College of Islamic Sciences /Business Philosophy from The Perspective of Islamic Thought/ Global journal Al Thaqafah ULY 2019| VOL. 9 ISSUE 1| 127.
51. Dr. Ahmed Rashid Hussein/Bushra Hadi alwash / University of Baghdad, College of Islamic Sciences/The Psychological and Suggestive Significance of the Qur, anic Singularity is a practical Study in the Story of Noah (peace Be Upon Him) Research Derived from A Doctoral Thesis/SPECIAL EDUCATION 2022 1(43)/4497
52. Fouad Farhan Mohammed, Hana Mohammed Hussein Ahmed, The jurisprudential choices of Imam Sanad bin Anan Al-Maliki in Friday prayers and sermons, University of Baghdad, College of Islamic Sciences, Linguistica Antverpiensia, New Series: Themes in Translation Studies, ( Special issue), 2023.
53. Bassem Saleh, A., & Glub Madloul, Y. (2023). The Role of Science in the Formation of Personality according to the Islamic Intellectual Perspective. Yusra, The Role of Science in the Formation of Personality according to the Islamic Intellectual Perspective (May 2, 2023).
54. Saleh, H. S. R., & Saleh, A. B. (2023). The Islamic Worldview Posits that Enlightened Leadership Plays a Crucial Role in the Attainment of Sustainable Development. Migration Letters, 20(S3), 602-612.
55. Yaqoub bin Suleiman bin Daoud, Abu Yusuf al-Isfarayini, the Shafi'i fundamentalist, resident of Baghdad and keeper of the books of the Nizamiyya school there. He was one of the scholars of language and news,

- good calligraphy and poetry. He died on Dhul-Qi'dah 20 in the year 488 AH. See: *Tabaqat al-Shafi'iyyin* by Ibn Kathir, p. 492. *The History of Islam* by Al-Dhahabi: 10/622, 298. And *Al-A'lam* by Al-Zirkali: 8/198.
56. brief explanation of *Al-Rawdah*: 1/88-89. See: *Tafsir Al-Mawardi*, Al-Nukat wa Al-Uyun, by Abu Al-Hasan Ali bin Muhammad bin Habib Al-Basri Al-Baghdadi, famous for Al-Mawardi (d. 450 AH), edited by: Al-Sayyid Ibn Abdul-Maqsoud bin Abdul-Rahim, Dar Al-Kutub Al-Ilmiyya - Beirut: 4/35, and *Al-Tahrir wa Al-Tanwir* ((Tahrir Al-Ma'ani) Al-Said and enlighten the new mind from the interpretation of the glorious book): Muhammad Al-Tahir bin Muhammad bin Muhammad Al-Tahir bin Ashour Al-Tunisi (d. 1393 AH), Tunisian Publishing House - Tunisia 1984 AD: 17/297.
  57. Explanation of *Mukhtasar Al-Rawdah*: 3/311, and *Al-Mustastafa*: 328.
  58. Sophism, taken from sophistry, is an analogy composed of illusions. It is also called an analogy whose premises are true and whose conclusions are false and no one can be deceived by them, but they cannot be repelled. Sophism is a sect that denies senses, axioms, and other things. See: *Exploration of the Terminology of Arts and Sciences*, by Muhammad bin Ali Ibn al-Qadi Muhammad Hamid bin Muhammad Saber al-Faruqi al-Hanafi al-Thanawi (d. after 1158 AH), presented, supervised and reviewed by: Dr. Rafiq Al-Ajam, investigated by: Dr. Ali Dahrouj, Library of Lebanon Publishers - Beirut, first edition 1996 AD: 1/957, and the philosophical dictionary of Arabic, French, English and Latin words: Dr. Jamil Saliba, member of the Arabic Language Academy in Damascus (d. 1976 AD), Dar Al-Kutub Al-Lubani - Beirut 1982 AD: 1/ 658- 660.
  59. See: *Sharh Mukhtasar Al-Rawdah*, 2/78.
  60. A brief explanation of *Al-Rawdah*: 2/526. See: *Al-Ihkam* by Al-Amdī 2/233, and *Al-Ghaith Al-Haami'* by Ibn Al-Iraqi: 1/306.
  61. See: explanation of *Mukhtasar Al-Rawdah*, 3/121, *Al-Ahkam* by Al-Aamidi: 1/264, *Kashf Al-Asrar An' Usul Al-Bazdawi*: 3/263 and beyond, and *Irshad Al-Fahul*: 1/210-211.
  62. *Kasra*: It is the meaning of - wisdom - the cause without judgment. See: *Introduction to the Principles of Jurisprudence*, by Mahfouz bin Ahmed bin Al-Hasan Abu Al-Khattab Al-Kaludhani Al-Hanbali (d. 510 AH), edited by: Dr. Muhammad bin Ali bin Ibrahim, Center for Scientific Research and Revival of Islamic Heritage - Umm Al-Qura University, Dar Al-Madani for Printing, Publishing and Distribution, first edition 1406 AH/1985 AD: 4/168. *What is clear in the principles of jurisprudence*: Abu Al-Wafa Ali bin Aqeel bin Muhammad bin Aqeel Al-Baghdadi Al-Dhafri (d. 513 AH), edited by: Dr. Abdullah bin Abdul Mohsen Al Turki, Al Resala Foundation for Printing, Publishing and Distribution - Beirut, first edition (1420 AH/1999 AD): 2/290.
  63. Explanation of *Mukhtasar Al-Rawdah*: 3/513. See: *Al-Tamheed fi Usul Al-Fiqh*: 4/168 et seq., and *Al-Wadhi fi Usul Al-Fiqh*: 2/290 et seq.
  64. See: explanation of *Mukhtasar al-Rawdah*, 1/307, and *Raising the Eyebrow from Mukhtasar Ibn al-Hajib*: Taj al-Din Abd al-Wahhab bin Taqi al-Din al-Subki (d. 771 AH), edited by: Ali Muhammad Moawad - Adel Ahmed Abd al-Mawjoud, World of Books - Lebanon, First edition 1419 AH/1999 AD: 452 et seq., and *Al-Tawhih on al-Tahrīh*: 1/331 et seq.
  65. See: explanation of *Mukhtasar al-Rawdah*, 1/312, *Rafa' al-Hajb*: 521 et seq., and *Hashiyat al-Attar on Sharh al-Jalal al-Mahli on the collection of mosques*: Hassan bin Muhammad bin Mahmoud al-Attar al-Shafi'i (d. 125 AH), Dar al-Kutub al-Ilmiyyah: 1 /243 et seq.
  66. The *mursal* hadith: It is the one that the follower transmits to the Prophet (peace and blessings be upon him) without mentioning the name of the companion from whom he heard the hadith. See: *Knowledge of Hadith Sciences*, by Abu Abdullah Al-Hakim Muhammad bin Abdullah bin Muhammad bin Hamdawayh bin Naim bin Al-Hakam Al-Dhabi Al-Tahmani Al-Naysaburi, known as Ibn Al-Rabi' (d. 405 AH), edited by: Sayyed Moazzam Hussein, Dar Al-Kutub Al-Ilmiyya - Beirut, second edition 1397 AH / 1977 AD. :25, and *knowing the types of hadith sciences*, known as the introduction to Ibn al-Salah: Othman bin Abdul Rahman Abu Amr Taqi al-Din, known as Ibn al-Salah (d. 643 AH), edited by: Nour al-Din Atar, Dar al-Fikr - Syria 1406 AH/1986 AD: 52, and the sequel, tail, and connection to the book *Taj. The Arabic Language and Sahih*: Al-Hasan bin Muhammad bin Al-Hasan Al-Saghani (d. 650 AH), edited by: Ibrahim Ismail Al-Yabari 1977 AD: 5/369.
  67. See: *Sharh Mukhtasar al-Rawdah*, 2/230, *al-Mu'tamad fi Usul al-Fiqh*: 2/140, *al-Ahkam* by Ibn Hazm: 2/2, and *Tayseer al-Tahrir*: 3/102.
  68. Malik, Al-Shafi'i, and Ahmad (may God have mercy on them).
  69. Explanation of *Mukhtasar Al-Rawdah*: 2/139. See: *Persuasion in Shafi'i jurisprudence*, by Abu Al-Hasan bin Muhammad bin Muhammad bin Habib Al-Basri Al-Baghdadi, famous for Al-Mawardi (d. 450 AH): 171, and *guidance on the doctrine of Imam Ahmad*: Mahfouz bin Ahmad bin Al-Hasan, Abu Al-Khattab Al-Kaludhani, edited by: Abdul Latif Hamim - Maher Yassin Al-Fahal, Gharas Publishing and Distribution Foundation, first edition 1425 AH/2004 AD: 1/597, and *Jami' al-Ulum wa al-Hikma fi Sharh Fifty Hadiths from Jami' al-Kalam*: Zayn al-Din Abu al-Faraj Abdul Rahman bin Shihab al-Din al-Baghdadi, then al-Dimashqi, known as Ibn Rajab al-Hanbali (d. 795 AH), Verified by: Shuaib Al-Arnaout - Ibrahim Bagis, Al-Resala Foundation - Beirut, previous edition 1417 AH/1997 AD: 2/466.
  70. See: explanation of *Mukhtasar al-Rawdah*: 2/406, and the text of *al-Kharqi* according to the doctrine of Abu Abdullah Ahmad bin Hanbal al-Shaybani: Abu al-Qasim Omar bin al-Hussein Abdullah al-Kharqi (d.

- 334 AH), Dar al-Sahaba for Heritage 1413 AH/1993: 138, and Kanz al-Daqa'iq'. : Abu Al-Barakat Abdullah bin Ahmed Al-Nasafi (d. 710 AH), edited by: Dr. Sa'ed Bakdash, Dar Al-Bashaer Al-Islamiyyah. Dar Al-Sarraj, first edition 1432 AH/2011 AD: 369, and Al-Anaya Sharh Al-Hidayah: Muhammad bin Muhammad bin Mahmoud, Akmal Al-Din Abu Abdullah Ibn Al-Sheikh Shams Al-Din Ibn Al-Sheikh Jamal Al-Din Al-Rumi Al-Babarti (d. 786 AH), with a footnote to Fath Al-Ghadeer by Al-Kamal Ibn Al-Hammam, Dar Al-Fikr - Lebanon, first edition 1389 AH/1970 AD: 5/436 et seq.
71. See: Explanation of Mukhtasar Al-Rawdah, 2/425.
  72. Ammar Bassem Saleh /University of Baghdad, College of Islamic Sciences /Business Philosophy from The Perspective of Islamic Thought/ Global journal Al Thaqa'ah ULY 2019| VOL. 9 ISSUE 1| 127.
  73. See: Mukhtasar Al-Rawdah: 3/686, Al-Burhan fi Usul Al-Fiqh 2/176 et seq., Al-Muwafaqat: 5/286 et seq., and Sharh Al-Kawkab Al-Munir: 4/622.
  74. See: Al-Mustasfa, 324, Al-Ahkam by Al-Amdi: 3/193, and Fundamentals of Jurisprudence: by Shams al-Din Muhammad bin Mufleh al-Maqdisi al-Hanbali (d. 763 AH), edited by: Dr. Fahd bin Muhammad Al-Sadhan, Al-Obaikan Library, first edition 1420 AH/1999 AD: 3/1194, and the inscription, Explanation of Tahrir in the Principles of Jurisprudence: Aladdin Abu Al-Hasan Ali bin Suleiman Al-Mardawi Al-Dimashqi Al-Salihi Al-Hanbali (d. 885 AH), edited by: Dr. Abdul Rahman Al-Jibreen and others, Al-Rushd Library - Saudi Arabia, first edition 1421 AH/2000 AD: 7/3133, and the principles of jurisprudence called Answer to the Questioner Explanation for the Purpose of Hope: Muhammad bin Ismail Al-Amir Al-San'ani (d. 1182 AH), edited by: Judge Hussein bin Ahmed Al-Siyaghi - Dr. Hassan Muhammad Maqbouli Al-Ahdal, Al-Resala Foundation - Beirut, second edition 1408 AH/1988 AD: 177, and Irshad Al-Fahul: 2/105.
  75. Mukhtasar Al-Rawdah: 3/227-229.
  76. See: Usul al-Sarkhasi, by Abu Bakr Muhammad bin Ahmad bin Abi Sahl al-Sarkhasi (d. 483 AH), edited by: Abu al-Wafa al-Afghani, Chairman of the Scientific Committee for the Revival of Nu`mani Knowledge in Hyderabad - India, Dar al-Ma'rifa - Beirut: 2/174 Revealing the secrets about the origins of Fakhr al-Islam al-Bazdawi: Aladdin Abdul Aziz bin Ahmed al-Bukhari (d. 730 AH), Ottoman Press Company - Istanbul, first edition 1308 AH/1890 AD: 3/344.
  77. Explanation of Mukhtasar Al-Rawdah: 3/752.
  78. Explanation of Mukhtasar Al-Rawdah: 31/311, and Al-Mustasfa: Abu Hamid Muhammad bin Muhammad Al-Ghazali Al-Tusi (d. 505 AH), edited by: Muhammad Abdul Salam Abdul Shafi, Dar Al-Kutub Al-Ilmiyya, first edition 1413 AH / 1993 AD: 328.
  79. Mukhtasar Al-Rawdah: 3/397, and Sharh Tanqih Al-Fusul: 393.
  80. Saleh, H. S. R., & Saleh, A. B. (2023). The Islamic Worldview Posits that Enlightened Leadership Plays a Crucial Role in the Attainment of Sustainable Development. *Migration Letters*, 20(S3), 602-612
  81. See: Al-Ihkam by Al-Aamidi, 3/236.
  82. See: Sharh Mukhtasar Al-Rawdah, 3/417; Al-Iddah in the Fundamentals of Jurisprudence: Judge Abu Ya'li Muhammad bin Al-Hussein Al-Farra' Al-Baghdadi Al-Hanbali (d. 458 AH), edited by: Dr. Ahmed bin Ali Al-Mubarak, second edition 1410 AH/1990 AD: 5/1519 onwards.
  83. Dualism: They are the owners of the two eternal ones. They claim that light and darkness are eternal and eternal. Al-Milal wal-Nihal: Abu Al-Fath Muhammad bin Abdul Karim bin Abi Bakr Ahmad Al-Shahristani (d. 548 AH), Al-Halabi Foundation, 2/49.
  84. Mukhtasar Al-Rawdah: 1/226, and see: Al-Ahkam by Al-Aamidi, 1/134.
  85. The Murji'ah: They are a group to whom the saying is attributed to postponing - delaying - the judgment of the one who commits a major sin until the Day of Resurrection, so that he will not be judged by the judgment of what is in this world, whether he is one of the people of Paradise or Hell. See: Al-Milal wal-Nihal, 1/139.
  86. Bassem Saleh, A., & Glub Madloul, Y. (2023). The Role of Science in the of Personality according to the Islamic Intellectual Perspective. *Yusra, The Role of Science in the Formation of Personality according to his Islamic Intellectual Perspective* (May 2, 2023).2) Saleh, H. S. R., & Saleh, A. B. (2023). The Islamic Worldview Posits.
  87. Abu Hudhayfah Wasil bin Ata' al-Mu'tazili, known as al-Ghazal, the imam of the Mu'tazila and one of the great imams and eloquent theologians, sat with Al-Hasan Al-Basri until he left him and said: The immoral person from this nation is neither a believer nor an infidel, but rather he is in a position between the two, so Al-Hasan expelled him from his council. So he withdrew from him and was divorced. He and those who followed him with the Mu'tazilites died in the year 131 AH. See: *Wafiyat Al-A'yan*, 6/7, 768, and see: *Mirror of Al-Jinan*, 1/214, and see: *Al-Tarikh al-Mu'ta'ir fi Akhbar from Ghabar*, by Mujir al-Din al-Ulaymi Abd al-Rahman bin Muhammad bin Abd al-Rahman. Al-Maqdisi al-Hanbali (d. 928 AH), edited by: a specialized committee under the supervision of: Nour al-Din Talib, Dar al-Nawader, Syria, first edition, 1431 AH/2011 AD: 3/324, 502.
  88. Hatem Abdel Alim Hamed Mafarha Al-Kubaisi/ Dr. Sanaa Aliwi Abd Al-Sada /University of Baghdad, College of Islamic Sciences //ARTISTIC PHOTOGRAPHY IN THE VOCABULARY (AND GLOUN, THE DESPONDENT, THE EVACUEES)/ *Vegueta. Anuario of the Facultad of Geografia and Historia* /22 (9), 2022 \103, Mukhtasar Al-Rawdah: 2/181.

89. Abu Al-Hasan Ali bin Muhammad Al-Hussein bin Abdul Karim bin Musa bin Isa bin Mujahid, known as Fakhr Al-Islam Al-Bazdawi, the great jurist in Transoxiana, born around the year 400 AH. He was the sheikh of the Hanafi school of thought and the owner of the method in the doctrine. Al-Sam'ani said about him: The only one who told us about him was his companion, Abu Al-Ma'ali Muhammad bin Nasr Al-Khatib. He died on Thursday, the fifth of Rajab, in the year 482 AH. See: Siyar A`lam al-Nubala' 18/602-603,319, and Al-Jawahir al-Muda'i: 2/594, 997.
90. Mukhtasar Al-Rawdah: 3/211. See: Al-Burhan fi Usul Al-Fiqh 2/169, and Al-Mankhul: 454-612.
91. Ahmed bin Ali Abu Bakr Al-Jassas. He was born in the year 305 AH. He resided in Baghdad, and to him the leadership of the Hanafi school ended. He asked for jurisdiction but was refused. He wrote books ((Ahkam Al-Qur'an)) and ((Chapters on Principles)) and others. He died on Sunday, 7 December. Al-Hujjah in the year 370 AH. See: Al-Jawahir Al-Mudi'ah, 1/220 et seq., and see: Al-A`lam by Al-Zirakli, 1/171.
92. 37.Explanation of Mukhtasar Al-Rawdah: 3/732.