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Jurisprudential issues according to Namir Bin Aws Al-Ash'ari - May Allah have mercy on him (Died: Year 121 AH)

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Abstract

Praise is to God, whose grace good deeds are accomplished, and blessings and peace be upon the one who is sent with the clear signs, and the one who is supported by the brilliant miracles. That such papers comprehend it, and all this is the effort of Al-Muqal, in which he exerted his best, and exhausted his energy, to come to its conclusion, and through the course of this research I reached many results, the most prominent of which are the following: 1. Attempting to capture the hidden aspects of the life of this venerable follower due to the scarcity of sources that talked about him. 2. There are respectable jurisprudential opinions hidden in the stomachs of books that deserve to be followed. 3. The necessity of observing the interests of the people in the issue of martyrdom and every necessity has its provisions. 4. The chapter on testimonies is a broad chapter that deserves attention in our courts, as the ancients have lent their importance to. And after: What was right I raised in this urgent travel, what God Almighty has opened to me, and what was wrong is from me and from Satan, and God and His Messenger are innocent of it.

Keywords: Fiqh, Al-Ash'ari, Praise is to God, Jurisprudential, Day of Judgment, jurisprudence

Introductions

Praise is to God, who has honored us with the grace of Islam and made us among the followers of our Prophet Muhammad, the best of creatures, upon him be the purest of prayers and the best of peace. And upon his chosen family, whom the Lord of Glory singled out with the perfect revelation, the Most High said, "God only wants to remove impurity from you, People of the House, and purify you with a thorough purification."^[1] and on his company, the best generation known to mankind, and the world has been honored by the footsteps of their feet. The Praised One, whom falsehood does not come to him from before him or from behind him, so the Almighty said, "Muhammad is the Messenger of God, and those with him are tough against the infidels, merciful among themselves. Almighty and Exalted be He." And those who came after them say, "Our Lord, forgive us and our brothers who preceded us in faith, and do not place in our hearts any resentment toward those who believe. Ibn Aws Al-Ash'ari - may God have mercy on him - the updated judge who narrated several hadiths from the Prophet (peace be upon him), and the imams of this religion narrated from him. I stand in a state of reverence, glorification and reverence, and I pray to God, the Blessed and Most High, to be pleased with them at all times, until the Day of Judgment; They are the ones who brought this religion to us and they were a Qur'an that shines on the earth because of its complete application of creation, and their virtues and their life as a sea full of turbulent countless.

The importance of the topic: The importance of the topic of the research shows that this venerable follower has jurisprudential opinions and issues that are unique to them, and his great work is scattered in the stomachs of the mothers of books that it is difficult for a non-specialist to familiarize with it with its scientific importance, and I did not find a student of knowledge exposed to the life of this great follower, and his questions in a scientific manner Clear.

Reasons for choosing the topic: I wanted, by choosing this topic, to collect his jurisprudential opinions, which the researchers pass through, even though he was unique in more than one issue and other imams participated in issues in which their opinion was most likely. Then I did not find a student of knowledge who was exposed to the life of this great follower, so I wanted to highlight his story, and show his influence in the areas of jurisprudence and hadith.

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Research Methodology: In writing this modest research, I used the inductive-analytical method, and the research was jurisprudential compared with weighting.

Research plan: The research plan required that it be divided into two sections. In the first section, the life of Judge Namir bin Aws - may God have mercy on him - was examined in the form of points, so I searched in his name, lineage, upbringing, and his narration about the companions and followers, and those who narrated about him, his positions, and his death. The second, I touched on his jurisprudential views that he expressed, so I chose four of them and divided them into four demands, the first requirement: the requirement of masculinity in the witnesses of the branch. The second requirement: the number required in the branch's testimony on the original the woman, Then the conclusion, in which I mentioned the most important results that I reached in my modest research.

God bless our Prophet Muhammad and his family and him.

Literature review

The first topic: The life of Imam Namir bin Aws (May God have mercy on him)

- His name, lineage and nickname: He is: Namir bin Aws Al-Ash'ari, and it is said Al-Ashja'i" [4], Abu Al-Walid, Ibn Abd Al-Barr said [5]: (He was mentioned in the Companions by those who did not look closely) [6] and with it Ibn Al-Jazari said in Asad Al-Ghaba and Ibn Asaker in his history" [7].
- His birth and upbringing: I did not find in my hands a specific date of his birth from the books of the layers, and all of them indicated that his upbringing was in the Levant [8, 9]. Ibn Asaker said: (Abu Bakr Muhammad Ibn Shuja' told us, Abu Amr Ibn Mandah informed us, Al-Hasan Ibn Muhammad Ibn Ahmad informed us, Ahmed Ibn Muhammad Ibn Omar informed us, Ibn Abi al-Dunya told us, Muhammad Ibn Saad told us, he said in the third layer of the followers of the people of Levant Namir bin Aws Al-Ash'ari)" [10]*. His narration on the authority of the Companions and the Followers: He narrated on the authority of Abu al-Darda', Umm al-Darda', Abu Musa al-Ash'ari, Malik bin Masrouh and he transmitted on the authority of Mu'athban Jabal and Hudhayfa bin al-Yaman [11].
- Some of his narrations: 1. Al-Bukhari narrated in Al-Adab Al-Mufrad: (Muhammad bin Abdulaziz told us, he said: Al-Waleed bin Muslim told us on the authority of Al-Waleed bin Namir bin Aws, that he heard his father saying: They used to say: righteousness comes from God, and politeness comes from fathers)" [11]. 2. Ahmed said: (Wahb bin Jarir told us, he said, my father told us, he said," I heard Abdullah bin Malaz narrate on the authority of Namir bin Aws on the authority of Malik bin Masrouh on the authority of Amer bin Abi Amer Al-Ash'ari on the authority of his father on the authority of the Prophet, peace and blessings be upon him, he said: Yes, the living lion and the Ash'aris do not flee in battle, nor do they boil over from me and I am among them." Aamir, so Muawiyah told him, and he said," It is not like this," the Messenger of God, May God bless him and grant him peace, said. But he said," They are from me and to me." He said," Not so, my father told me on the authority of the Prophet, may God bless him and grant him peace.

Whoever narrated from him: His son Al-Waleed,

Ibrahim bin Suleiman Al-Aftas [13], Abdullah bin Malaz (14), Yahya bin Al-Harith Al-Dhamari [15], Abdullah bin Al-Ala bin Zabar [16] and Al-Haytham bin Imran Al-Ansi [17] narrated from him" [17]), Al-Awza'i" [18] and Saeed bin Abdul Aziz [19, 20].

- His positions: Waki' said: (On the authority of Al-Waleed bin Muslim, he said: Then Numayr bin Aws in the caliphate of Hisham. Said bin Abdul Aziz said,"He was not a judge until his sight went" [21]. Judge Hisham Damascene appointed him, then excused him and pardoned him, and appointed Yazid bin Abi Malik's guardian [22].
- Some of its provisions: 1. On the authority of Abd al-Hamid ibn Shumait, that a man hired players for three days for seven dinars, and they played for him with all faces, so the playful man was late, so they brought him Namir ibn Aws. On the authority of Abd al-Malik bin Qusit that a man hired players and they played for him for three days for seven dirhams, so the reward was long, so they came to Numayr bin Aws and prepared him for him. He married his daughter and married him [25] and the man died, so she told him that she inherits him through kinship and does not inherit him through marriage [26].
- His death: Ibn Saad said in al-Tabaqat: In the third layer of the followers of the people of Levant: Namir bin Aws al-Ash'ari, he was a judge in Damascus, had little hadith, died in the year one hundred and twenty-two [27]. And with it Ibn Asaker said" [28]. Khalifa bin Khayat said: He died in the year 121 AH" [29] and with it Al-Dhahabi said in Al-Kashef [30]. Hisham ibn Abd al-Malik appointed him the judge and died in the year one hundred and fifteen years." [31].

The second topic: the jurisprudential choices of Imam Namir bin Aws

First requirement: the requirement of masculinity in the witnesses of the branch

Al-Awza'i mentioned: I heard Numayr ibn Aws permitting the testimony of a woman over the testimony of a woman. And his face: that what is meant by the testimony of the offshoots is to prove the truth that witnesses to the origin testify, so their testimony is accepted as sale, and the punishment and retribution are separated, because the purpose of the testimony by it is not to prove money in any case. In the saying of most of the scholars, and Abu Al-Khattab mentioned" [32] another narration regarding the prohibition of it, because the testimony on the testimony is a weakness of what we mentioned before, so there is no entry for women in it because it increases their testimony twice." [33] He said in Al-Mughni: (The narration differed in a fifth condition: And it is masculinity in the witnesses of the branch. According to Ahmad, it is a condition. Women are not accepted in the witnesses of the branch in any case, whether the truth in which the testimony of women is accepted is first and this is the saying of Malik [34], Al-Thawri [35] and Al-Shafi'i [36]) because they prove with their testimony witnesses of the origin without the truth, And that is not money, it is not intended for money, and men see it, so it resembles retribution and had punishment. [37] And the second: Women have an input as to whether the witness was proven by two testimonies in the original. And for us [38]: If the witnesses of the branch prove the testimony of the origin, it is proven by their testimony And if they prove the

same right, then it is proven by their testimony, and because the women testified about money or what is meant by money, then it is proven by their testimony as if it was condemned by the judge, and what was mentioned in the other narration has no basis)" [39].

Second requirement: the number required in the branch certificate on the original.

He said in Al-Mughni:" It is permissible for a branch witness to testify against each of the two witnesses of the origin, so that two witnesses for a branch testify against two witnesses of the origin.), and Ishaq" [43] and Numayr bin Aws, Ishaq said: The people of knowledge did not remain on this until these came, and Ahmed said: And witness to a witness that is permissible. Abdullah bin Battah [45] went to the fact that not every original witness is accepted except for two branch witnesses, and this is the saying of Abu Hanifa and Malik [46] and Al-Shafi'i [47] because the two branch witnesses prove the testimony of the two original witnesses, so the testimony of each of them is not proven by less than Two witnesses, just as it is not proven that the two witnesses testify against each one of them. And for us" [48]: This is proven by two witnesses, and two witnesses have testified to what proves it, so it is proven as if they testified with the same right, and because the two witnesses for the branch instead of the witnesses for the original, it is sufficient in their number to be sufficient in the original testimony And because this is a consensus on what Ahmed and Ishaq mentioned, and because the two witnesses of the branch do not transmit from the two witnesses of the original a right over them, so one statement must be accepted in it, such as the news of religions. He requests it from them, and this answer is about what they mentioned. If this is proven, whoever considers each witness the origin of two branch witnesses, it is permissible for two witnesses to testify against each of the two witnesses of the original. One of them is permissible and the other is not permissible until there are four witnesses for the branch. Each parent witness has two branch witnesses and Al-Muzni chose him because whoever proves one of the two parties to the testimony does not prove the other party, as if he testified with a witness and then testified with another on the testimony of the witness of the other origin." [50]. And for us:" (They both testified to two statements, so it must be accepted as if they testified by two acknowledgments of two rights or with two acknowledgments. However, it is not permissible for the two witnesses to testify for the original as a branch, because it leads to the fact that it is an alternative to the original in the testimony of a right, and that is not permissible, and because they prove by their testimony the testimony of the original and the testimony of one of them is not an envelope for testimony." The other is according to Shafi'i's saying that the truth be established by the testimony of a man and two women, the witnesses for the branch must be six, and if the truth is proven by four women, then the witnesses for the branch must be eight, and if the witness for adultery is witnessed, five statements came out: One: There is no entrance to the testimony of the branch in proving it. That the witnesses for the branch be sixteen, so that four witnesses to the testimony of each one of the original witnesses. The third: eight is sufficient. The fourth: they are four to testify against each one. The fifth: two witnesses are sufficient to testify against each of the original witnesses. [51]. The weighting: The most correct to me is the saying of

those who say that the testimony of the branch is not accepted on the original, but that the number should be doubled, which is the saying of the majority of the jurists, and God Almighty knows best.

Third requirement: Oath with one witness.

Ibn Asaker said: (On the authority of Al-Ala bin Al-Harith, he said: Namir bin Aws, the judge of Damascus, passed by me. I judge it) [52]. The Hanafis denied taking this issue and adhered to the apparent meaning of his saying). The evidence is for the claimant and the oath is for the one who denies)" [53] and it is stipulated in clarifying the facts: (This hadith is divided between them [the oath and the witness] and the division is against company And in it there is the Alif and Lam also indicating what has been mentioned before, it indicates that the evidence and the oath are absorbed, and for this reason the evidence of the person in hand is not accepted and it is not said: It is only correct to infer this hadith on what you mentioned that if the denounced is the defendant and the outsider is the claimant and not like that, but each of them is a plaintiff and a denier; because he says It is mine, and it says to its owner, It is not yours, because we say what is considered in it is intended, and what is meant by the outside is to prove the property for himself, and negation is included in implication and dependence, and what is meant by the one in the hand is his negation. Both of them take into account the intentional and not the implied)" [54]. And according to the Malikis: Malik and his companions said that he shall take the oath with the witness in all cases. D and the people hold him according to it. It is not permissible to contradict what they said about that because of the frequent narrations with it on the authority of the Prophet, may God bless him and grant him peace, and on the predecessors and successors of the people of Medina, and the extensive work with them about that." [55]. In the right of the owner of the hand because of the strength of his side with it, and in the right of the denier because of the strength of his side, the original is the innocence of his responsibility, and the claimant here has shown his sincerity, so the oath must be legislated in his right" [56]. However, the need for it, and the repetition of the issue requires acceptance for fear of losing rights, and God Almighty knows best.

Fourth requirement: the testimony of a woman against a woman.

Al-Awza'i mentioned: I heard Numayr IBN Aws permitting the testimony of a woman over the testimony of a woman, and his point is that what is meant by the testimony of the offshoots is to establish the truth that witnesses to the origin testify, so their testimony was accepted as the sale, and the punishment and retribution differ, for the testimony is not intended to prove money in any case. As for the witnesses of origin, women are included in it, It is permissible for two men to testify to the testimony of a man and two women in every right that is proven by their testimony with men according to the saying of most scholars" [57]. Women" [58]; because the basic principle is that there is no testimony for women, for they are deficient in reason and religion as described by the Messenger of God, peace and blessings be upon him, and the deficiency proves the suspicion of non-existence. According to the gender of the witnesses, their testimony in private is not a complete proof for that, but we left the analogy with what the men do not know by trace" [59]. That it had become public and known, Malik said: I

would like that he not marry and to be prudent”^[60]. And the Shafi’ is permitted it: with regard to women and forbidding it in others^[61] and according to the Hanbalis: that if the witnesses of the branch prove the testimony of the origin, it is proven by their testimony, and if they prove the same right, it is proven by their testimony, and because the women testified about money or what is intended It is money, so it is proven by their testimony as if I owe it to the ruler, and what was mentioned for the other narration has no basis”^[62]. Preference: the saying of those who say that the testimony of a woman is not accepted over the testimony of a woman is more likely than the testimony of a woman because it is a weak branch, so he does not destroy a branch like it, and God Almighty knows^[63].

Conclusion

Praise is to God, whose grace good deeds are accomplished, and blessings and peace be upon the one who is sent with the clear signs, and the one who is supported by the brilliant miracles. That such papers comprehend it, and all this is the effort of Al-Muqal, in which he exerted his best, and exhausted his energy, to come to its conclusion, and through the course of this research I reached many results, the most prominent of which are the following: 1. Attempting to capture the hidden aspects of the life of this venerable follower due to the scarcity of sources that talked about him. 2. There are respectable jurisprudential opinions hidden in the stomachs of books that deserve to be followed. 3. The necessity of observing the interests of the people in the issue of martyrdom, and every necessity has its provisions. 4. The chapter on testimonies is a broad chapter that deserves attention in our courts, as the ancients have lent their importance to. And after: What was right I raised in this urgent travel, what God Almighty has opened to me, and what was wrong is from me and from Satan, and God and His Messenger are innocent of it.

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Margins

- Surat Al-Ahzab: From verse 33.
- Surat Al-Fath: Verse 29.
- Surat Al-Hashr: Verse 10.
- See: The injury in distinguishing the Companions, by Ibn Hajar - Abi Al-Fadl Ahmed bin Ali bin Muhammad bin Ahmed bin Hajar Al-Asqalani (d. 852 AH), investigation: Adel Ahmed Abdel-Mawgod and Ali Muhammad Moawad, Dar Al-Kutub Al-Ilmia - Beirut, 1, 1415 AH: 6/401, The Lion of the Forest in the Knowledge of the Companions, by Ibn Al-Jazari - Abi Al-Hassan Ali bin Abi Al-Karam Muhammad bin Muhammad bin Abdul-Karim bin Abdul-Wahed Al-Shaibani Al-Jazari, Izz Al-Din Ibn Al-Atheer (d. 630 AH), investigation: Ali Muhammad Moawad - Adel Ahmed Abdul-Mawgoud, Dar Al-Kutub Al-Ilmiyya, Beirut, 1st Edition. 1415 AH-1994AD: 5/338.
- I indicated with each author the lineage of his author, so as not to disturb the research form.
- Assimilation in the Knowledge of the Companions, by Ibn Abd al-Bar, Abi Omar Youssef bin Abdullah (d. 463 AH), investigation by Ali Muhammad al-Bajjaw, Dar al-Jeel, Beirut, i 1:1/477.
- Lion of the Forest, by Ibn Al-Jazari: 5/338.
- The History of Damascus, by Ibn Asaker - Abi Al-

Qasim Ali bin Al-Hassan bin Hebat Allah (d. 571 AH), investigation: Amr bin Gharamah Al-Amroy, Dar Al-Fikr for Printing and Publishing, Beirut, 1415 AH-1995 AD: 62/225.

- See: History of Ibn Asaker: 62/228.
- Layers of Khalifa bin Khayat, Abu Amr Khalifa bin Khayat bin Khalifa Al-Shaibani Al-Asfari Al-Basri (d. 240 AH), investigation: Dr. Suhail Zakkar, Dar Al Fikr, Beirut, 1, 1414 AH-1993 AD: p. 567.
- The History of Ibn Asaker: 62/227.
- Malik bin Masrouh: Malik bin Masrouh Shami narrated on the authority of Amer bin Abi Amer Al-Ash’ari, on the authority of Namir bin Aws Al-Ash’ari, and Ibn Hibban mentioned it in Al-Thiqat. The Systematic Encyclopedia Press - India, 1st Edition, 1326 AH: 10/22.
- See: Tarikh Ibn Asaker: 62/225, and Tahdheeb al-Tahdheeb, by Ibn Hajar: 10/476.
- Al-Adab Al-Mufrad, by Al-Bukhari - Abi Abdullah Muhammad bin Ismail bin Ibrahim bin Al-Mughirah (d. 256 AH), investigation: Muhammad Fouad Abdel-Baqi, Dar Al-Bashaer Al-Islamiya - Beirut, 3rd edition, 1409 AH-1989 AD: p 46. Chapter: A father’s literature and his righteousness to his son, Hadith No.^[92].
- Musnad of Imam Ahmad bin Hanbal Al-Shaibani, investigation: Shuaib Al-Arnaout and others, Al-Resala Foundation, Beirut, 2, 1420 AH - 1999 AD: 3/71, Hadith No. (17166) and the correct mosque Sunan Al-Tirmidhi, Muhammad bin Issa Abu Issa Al-Tirmidhi Al-Salami, investigation: Ahmed Muhammad Shaker and others, House of Revival of Arab Heritage - Beirut: 5/731, chapter on Thaqif and Bani Hanifa, Hadith No. (3947) classed as weak by Al-Tirmidhi.
- Ibrahim bin Suleiman the Abbot: Ibrahim bin Suleiman Al-Aftas Dimashqi narrated on the authority of Al-Waleed bin Abdul Rahman Al-Jrashi, on the authority of Yahya bin Hamza, Muhammad bin Shuaib, Ismail bin Ayyash and Muhammad bin Issa bin Al-Qasim bin Sami. About him, he said no problem. See: Al-Jarh and Al-Ta’deel, by Ibn Abi Hatim - Abu Muhammad Abdul Rahman bin Muhammad bin Idris bin Al-Mundhir Al-Tamimi, Al-Handali, Al-Razi (d. 327 AH), House of Revival of Arab Heritage - Beirut, 1, 1271 AH 1952 AD: 2/102.
- Abdullah bin Malaz: Abdullah bin Malaz Al-Ash’ari from Damascus, narrated on the authority of Namir bin Aws and on the authority of Jarir bin Hazim, the hadith of “Yes Al-Hayy Al-Azd” hadith Abdullah said on the authority of Ahmad this is one of the finest hadith. Yahya bin Mu’in Al-Ash’ari had only one hadith, and Abu Zur’ah mentioned it as Ibn Samee’. See: Tahdheeb Al-Tahdheeb, by Ibn Hajar: 6/48.
- He is: Abu Amr Yahya bin Al-Harith Al-Dhamari Al-Ghasani narrated on the authority of Wathila bin Al-Asqa and read it to him, and Saeed bin Al-Musayyib, and on his authority his son Omar and Amr Al-Awza’i, and Saeed bin Abdulaziz, died in the year 145 AH. See: Tahdheeb Al-Tahdheeb, by Ibn Hajar: 11/199.
- He: Abu Zabar Abdullah bin Zabar Al-Dimashqi narrated on the authority of Abu Salam Al-Aswad and Makhoul, Al-Waleed bin Muslim and Abu Mushar narrated from him, Ibn Moin said: There is nothing wrong with him, he died in 164 AH. See: Al-Jarh and

- Al-Ta'deel, by Ibn Abi Hatim: 5/128.
- He is: Al-Haytham bin Marwan bin Al-Haytham bin Imran Abu Al-Hakam Al-Ansi narrated on the authority of Ahmad bin Salamah Al-Ansari, Ahmed bin Namir Al-Thaqafi, Al-Nasa'i narrated from him, and Abu Dawood. See: History of Ibn Asaker: 74/115.
 - Al-Awza'i: Abd al-Rahman ibn Amr, and al-Awza' was a part of Hamedan, and he was among themselves born in the year eighty-eight, and he was trustworthy, trustworthy, truthful, virtuous, good, abundant in hadith, knowledge and jurisprudence, an argument, and his office was in al-Yamamah, so he heard from Yahya ibn Abi Katheer and other sheikhs of al-Yamamah He used to live in Beirut, and there he died in the year one hundred and fifty seven, at the end of the caliphate of Abu Jaafar, when he was seventy years old. See: Al-Tabaqat Al-Kubra, by Ibn Saad - Abu Abdullah Muhammad bin Saad bin Manea Al-Hashemi with loyalty, Al-Basri, Al-Baghdadi (d. 230 AH), investigation: Muhammad Abdul-Qadir Atta, Dar al-Kutub al-Ilmiyya - Beirut, 1, 1410 AH-1990 AD: 7/339.
 - He is: Saeed bin Abdul Aziz bin Abi Yahya Al-Tanukhi Abu Muhammad and it is said Abu Abdul Aziz Al-Dimashqi read the Qur'an to bin Amer and Yazid bin Abi Malik and asked Ata bin Abi Rabah, and on his authority Al-Thawri and Shu'bah. He died in 190 AH. See: Tahdheeb Al-Tahdheeb, by Ibn Hajar: 4/59.
 - See: Tarikh Ibn Asaker: 62/225, and Tahdheeb al-Tahdheeb, by Ibn Hajar: 10/476.
 - Judges News, Wakee - Abu Bakr Muhammad bin Khalaf bin Hayyan bin Sadaqah Al-Dhabi Al-Baghdadi (d. 306 AH), investigation: Abdulaziz Mustafa Al-Maraghi, the Great Commercial Library, on Muhammad Ali Street in Egypt, to its owner: Mustafa Muhammad, I 1, 1366 AH 1947 AD: 3/204.
 - See: History of Ibn Asaker: 62/228.
 - History of Ibn Asaker: 34/67.
 - The History of Ibn Asaker: 230/62.
 - Jami' and Marriage, Lisan Al-Arab, Muhammad bin Makram bin Manzur the African Egyptian, Dar Sader - Beirut, 1st Edition: 14/325.
 - The History of Ibn Asaker: 62/231.
 - See: Tabaqat al-Kubra, by Ibn Saad: 7/317.
 - The History of Ibn Asaker: 232/62.
 - Tabaqat Ibn Khayat: p. 567.
 - Al-Kashef fi Knowing Who Has a Novel in the Six Books, by Al-Dhahabi - Shams Al-Din Abi Abdullah Muhammad bin Ahmed bin Othman bin Qaymaz (d. 748 AH), investigation: Muhammad Awamah Ahmed Muhammad Nimr Al-Khatib, Dar Al-Qibla for Islamic Culture - Foundation for Quran Sciences, Jeddah, 1st ed. 1413 AH - 1992 AD: 2/326.
 - Famous scholars of the regions, by Ibn Hibban: 1/191.
 - He is: Mahfouz bin Ahmed bin Al-Hassan Al-Kolothani, the Hanbali Imam in his time. His origin is from Kalwadhi, from the outskirts of Baghdad, (Al-Tamheed fi Usul al-Fiqh), and (Al-Intisar fi al-Masa' al-Kubra) He died in the year 510 AH. See: The Life of the Nobles' Flags, by Al-Dhahabi Shams Al-Din Abu Abdullah Muhammad bin Ahmed bin Othman bin Qaymaz (d. 748 AH), Dar al-Hadith - Cairo, 1427 AH-2006 AD: 14/280 AD.
 - Al-Mughni in the jurisprudence of Imam Ahmad by Ibn Qudamah - Abi Muhammad Abdullah bin Ahmed bin Qudamah al-Maqdisi (620 AH), Dar al-Fikr - Beirut, 1, 1405 AH: 12/9494.
 - See: Al-Mudawwanah, Malik bin Anas bin Malik bin Amer Al-Asbahi Al-Madani (died 179 AH), Dar Al-Kutub Al-Ilmiyya - Beirut, 1, 1415 AH-1994 AD: 2/94.
 - He: Abu Abdullah, Sufyan bin Saeed Al-Thawri, Al-Kufi, one of the Tabi'een scholars, he was an imam in hadith and other sciences, he was born in the caliphate of Suleiman bin Abdul-Malik in the year (96 AH) and it was said (97 AH), that Sufyan Ibn Uyaynah said about him: I have not seen knowledge of what is permissible and what is forbidden. From Sufyan al-Thawri, he died in Basra in the year (161 AH) and was in hiding when he was asked to take over the judiciary. See: The Deaths of Notables and the News of the Sons of Time, by Al-Arbali - Abi Al-Abbas Shams Al-Din Ahmed bin Muhammad bin Ibrahim bin Abi Bakr bin Khalkan Al-Barmaki (d. 681 AH), investigation: Ihsan Abbas, Dar Sader - Beirut: 2/386.
 - See: The Mother, by Al-Shafi'i - Abi Abdullah Muhammad bin Idris bin Al-Abbas bin Othman bin Shafi' bin Abdul-Muttalib bin Abdul Manaf Al-Muttalib Al-Qurashi Al-Makki (d. 204 AH), Dar Al-Maarifa - Beirut, 1410 AH-1990 AD: 5/124.
 - And with it, Al-Tusi said from the Imamiyyah, looking at: Al-Mabsoot in the Fiqh of the Imamiyyah, by Al-Tusi - Abi Jaafar Muhammad bin Al-Hassan bin Ali (d. 460 AH), authenticated and commented on by Sayyid Muhammad Taqi Al-Kashfi, Al-Murtazawa Library for the Revival of Ja'fari Antiquities: 16/144.
 - Singer owner.
 - Al-Mughni, by Ibn Qudamah: 12/94.
 - He is: Abu Umayyah Shurayh bin Al-Harith bin Qais bin Al-Jahm, the judge, who took over the judiciary since the time of Umar and remained there for 73 years. He died in the year 87 AH. See: Tahdheeb Al-Tahdheeb, by Ibn Hajar: 2/460.
 - He is: Amer bin Abi Amr al-Sha'bi al-Kufi, one of the notables of the followers. He narrated on the authority of Abu Hurairah, Ibn Abbas and Aisha, and on the authority of al-A'mash and Abu Hanifa. He was born in the caliphate of Umar and died in disagreement (103 AH) or (104 AH). See: Tahdheeb al-Tahdheeb, by Ibn Hajar: 5/65.
 - He is: Abu Shabrama Abdullah" Bin Shabrama Bin Hassan Al-Dhabi, he narrated on the authority of Anas and Abu Al-Tufail, and on the authority of Al-Sufyanan, and Ibn Al-Mubarak (died in the year 144 AH). See: Tahdheeb Al-Tahdheeb, by Ibn Hajar: 5/250.
 - He is: Abu Yaqoub, Ishaq bin Abi Al-Hassan bin Ibrahim bin Rahwayh. One of the media imams combined hadith, jurisprudence and piety. He was born in the year 163 AH, and it was said otherwise. He sought knowledge in various countries and heard from Sufyan bin Uyaynah and others, and Bukhari, Muslim, al-Tirmidhi and others heard from him. He died in Nishapur in the year (237 AH). See: Deaths of Notables, by Al-Arbli: 1/199; And the Balance of Moderation in Criticizing Men, by Al-Dhahabi - Shams Al-Din Abi Abdullah Muhammad bin Ahmed bin Othman bin Qaymaz (d. 748 AH), investigation: Ali

- Muhammad Al-Bajawi, Dar al-Maarifa for Printing and Publishing, Beirut, 1, 1382 AH - 1963 AD: 1/182.
- Al-Sarakhsi, from the Hanafi School, justifying the denial, said: (Our argument in this is that they both testify to the testimony of each of them, and as the statement of one in the assembly of the judge is proven by the testimony of two witnesses, the statement of the group is proven like confession. If they testify on the testimony of one of them, his testimony is proven in the judiciary council as if he attended and testified himself, then if he testified to the testimony of the other, his testimony is also proven in the judiciary council, as there is no difference between their testimony on his testimony and the testimony of two other men in this other than the testimony of the two women, then this is not a complete quorum of testimony. But every woman is half the cause, and the two women are one witness and with one witness, the quorum of the testimony is not complete, and this is not the same as if one of them testified on his own testimony, because the witness to his own testimony is not fit to be the witness of the branch in that incident for two meanings, one of which is that he has knowledge of inspection in this incident, so He benefits something by the testimony of the other on his testimony in the second that the testimony of the branch is in the rule of substitution, and that is why it is not made available to him except when he is unable to attend the original by his death, illness, or absence, and the one person in the testimony is not an original and instead in one incident, it is clarified that the testimony of the original proves Half of the right. ; Because that is proven with suspicions and the testimony of women is accepted with men. So is the testimony on martyrdom) See: Al-Mabsout, Al-Sarakhsi - Muhammad bin Ahmad bin Abi Sahl Shams Al-Imaam (d. 483 AH), Dar al-Maarifa - Beirut, 1414 AH-1993 AD: 16/138.
 - He is the: Imam Al-Abed Al-Muhaddith, Sheikh of Iraq, Abu Abdullah Ubaid Allah bin Muhammad bin Muhammad bin Hamdan Al-Akbari Al-Hanbali, compiler of the book "Al-Ibanah Al-Kubra" narrated on the authority of: Abu Al-Qasim Al-Baghawi, Ibn Sa'id, Abu Dhar bin Al-Baghendi, and Abu Bakr bin Ziyad Al-Nisaburi. It was narrated from him: Abu Al-Fath bin Abi Al-Fawares, Abu Naim Al-Asbahani, and Obaid Allah Al-Azhari, he died in the year 387 AH. See: Sir Flags of the Nobles, by Al-Dhahabi: 12/464.
 - See: Al-Desouki's Footnote on the Great Commentary, Muhammad bin Ahmed bin Arafa Al-Desouki Al-Maliki (d. 1230 AH), Dar Al-Fikr, Beirut: 4/205.
 - See: Al-Umm, by Al-Shafi'i: 6/249.
 - Singer owner.
 - See: Hashiyah al-Desouki: 4/206.
 - The Mother, according to Al-Shafi'i: 6/250.
 - Al-Mughni, by Ibn Qudamah: 12/95.
 - The History of Ibn Asaker: 34/67.
 - Al-Sunan Al-Soghra, by Al-Bayhaqi - Ahmed bin Al-Hussein bin Ali bin Musa Al-Khusrujardi Al-Khorasani, Abu Bakr Al-Bayhaqi (d. 458 AH), investigative: Abdul Muti Amin Qalaji, University of Islamic Studies, Karachi - Pakistan, 1, 1410 AH - 1989 AD: 3/257, Hadith No. (3103) and authenticated by Ibn Hajar in Al-Rawdah, Chapter: Evidence for the Plaintiff and Oath for Those Who Deny, Hadith No. (4342).
 - Clarifying the facts, Explanation of the Treasure of Minutes, by Al-Zaylai - Othman bin Ali bin Mahjen Al-Barei, Al-Hanafi (died 743 AH), Dar Al-Kitab Al-Islami - Amman, I 2:4/294.
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