

A Scholastical Research of the Status of Women Witness in Islam its Misdeems and Social Impacts

Ali Said¹, Dr. Muhammad Naeem²

Department of Islamic Studies Abdul Wali Khan University Mardan Khyber Pakhtunkhwa Pakistan

Received: December 26, 2017

Accepted: February 3, 2018

ABSTRACT

This research has carried out to elaborate the status of women witness in various transactions as well as to explain misdeems over it and its social implications. The main objectives of the study is to define evidence, status of women evidence and analyze misdeems and its social impacts critically. Evidence means, “The information which is used in a court of law try to prove something through documents, objects or statements”.

A witness is a person who testifies what he has seen of a matter or an event. The witness of women is justified by Quran, Hadith Consensus and even by Common sense. Judiciary is the milestone of peace alieving in society while witness is the back bone of every judicial system. Without witness never justice could be done nor can any right be proved or protected in the court of law. Therefore Islam has given the status of trust to witness and direct the witnesses to deliver it in the court with full honesty and integrity without fear and apprehension.

The women witness plays a pivotal role in all evidential proceedings. It is unanimously admissible in women related matter like: Menses, Delivery, Virginity, Pregnancy, Marital Status Chorale, Clearance of Womb etc. while in financial matters like Sale Purchase, Confession, Mortgage, Usurpation, Marriage, Divorce, Eddatt (Stay-at-home), Pedigree, Bequest, Attorneyship, Freedom of Salves, Inheritance, Reconciliation, Gift and Will, agreements are also admissible without gender discrimination with the condition that if she would hobble during evidence recording in court, may be associated and assisted by another woman to avoid hesitation.

According to Majority opinion of the jurists in Fornication and Boundaries (Haddood) cases her evidence may not be accepted because in Haddood the benefit of doubt goes to the accused while according to Imam Ibn -e -Hazam Al-Zahiri, her witness is admissible in all transactions.

Bases verse No. 282 of Surat-al-Baqara, the Orientalists misdeems and assertion that Islam has discriminated women while halting her witness half to men but it is their misconception because in Islamic point of view in women relating matters her sole witness is acceptable while in irrelevant matters she had given relief and exemption which does not mean her inferiority to men. It is just the variation of responsibilities. It is a universal truth that women are very abashed and do not like to see adultery or to be the witness of it. Therefore Islam has reduced her burden by exempting her evidentiary liability in fornication cases.

KEYWORDS: Witness, Misdeems, Social Impacts, Implications, Evidence, Statement, Information, Testifies, justified, Consensus, Judiciary, Milestone, Alieving, Integrity, Apprehension, Pivotal role, Evidential proceedings, Admissible, Menses, Delivery, Exempt Virginity ,Pregnancy, Marital Status, Chorale, Clearance of Womb, Sale Purchase, Will, Confession, Mortgage, Usurpation, Marriage, Divorce, Eddatt (Stay-at-home), Pedigree, Bequest, Attorneyship, Freedom of Salves, Inheritance, Reconciliation, Gift, Agreements, Discrimination, Fornication, Boundaries, Transactions, Orientalists, Assertion, Halting, Misconception, Inferiority, Responsibilities, Adultery, Evidentiary.

INTRODUCTION

In this World Allah the Al-Mighty has necessitated human being reciprocally for each other. It always happens that one claims right over other but his sole claim has no value in the eye of law, not because of his trustworthiness but if just due to claim and statement of the claimer the right is to be proved it would cause to left peace from

¹ : Ph. D Scholar, Department of Islamic Studies, Abdul Wali Khan University Mardan, Khyber Pakhtunkhwa Pakistan.

² : Assistant Professor, Department of Islamic studies, Abdul Wali Khan University Mardan, Khyber Pakhtunkhwa Pakistan.

***Corresponding Author:** Ali Said, Ph. D Scholar, Department of Islamic Studies, Abdul Wali Khan University Mardan, Khyber Pakhtunkhwa Pakistan

society and lives of the human beings would be complicated and disastrous. So for claim proving the statement of a witness should be produced in the court of law which is called evidence recording.

Lexical meaning of evidence: Lexically evidence is the decisive information about an event as narrated by Imam al Lughavi. In Arabic language word “Shahadat” is derived from “ش، ه، د” which means presence or seeing.

Technical Meaning of Evidence: Technically its means the righteous information about a matter which may be recorded in the court of law. According to Allama Ibn Nujaim the corporal information about an event or an object. While mistrust and incorporeal information is not the evidence.

According to Allama Shami, “Evidence is the true information stated in the court of law for proving of right”.

Justification of women's witness: God has permitted evidence for protection of rights and obligations. Evidence uses as a tool in courts for proving of claims without any gender discrimination. Therefore it has justified by original sources of Islamic law like Al-Quran, Sunnah, Consensus and Analogy.

1: Evidence justification from Quran: The Holy Quran permits the evidence and states, “واستشهدوا شهيدين من رجالكم فأن لم يكونا رجلين فرجل وامرأتان ممن ترضون من الشهداء

“Do appoint two male as witness on your transactions and if there is no man than appoint two women as witness from whom you like”

It is commanded another place by Al-Mighty Allah, “واشهدوا ذوي عدل منكم”

“Do appoint two credible witnesses among thou”

2: Justification of evidence from Hadith: It is narrated “الْبَيِّنَةُ عَلَى الْمُدْعَى وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ”

“Producing of witness is laden on plaintiff while oath bearing lies on defendant”

Another place it is stated by the Holy Prophet that “الْبَيِّنَةُ عَلَى الْمَرْأَةِ مِثْلُ نِصْفِ شَهَادَةِ الرَّجُلِ”

“Does evidence of a woman not equal to half of man?”

3: Routine of companions: From era of the Holy Prophet (SAW) till date, the whole Umma Islamiyah unanimously agreed on the legitimization of woman witness without any contradiction, bases on the aforementioned Quranic Verses and Ahadithes with the following sagas: e. g:

1: During the reign of Hazrat Umar Ibn Khatab (Allah may be pleased with him) an intoxicant divorced his wife thrice at once, which was witnessed by four women merely. He accepted their evidence and ordained seclusion among them.

2: It is also firmed from Hazrat Ali that in a lawsuit He (Allah may be pleased with him) implemented blood money by the witness of women.

3: From Hazrat Ayesha Siddiqh (Allah may be pleased with her) alone, 2210 Ahadithes have been narrated which are authenticated and coincided.

4: In a fosterage lawsuit a woman claimed the spousal her suckling. The Holy Prophet Ordained seclusion of the couple while informing woman was the alone informer.

5: In a lawsuit of coercive fornication, the accused was reluctant to confess the offence, but the Prophet of Allah ordained death to stones the accused by lonely statement of the victimized women.

It is evident from the aforementioned sayings that basically women has the capability to be the witness in each and every transaction except where there contrary would found and it is also the importunity of wisdom.

Importance of women evidence: For establishment of justice judiciary is very important while evidence is the back bone of every judicial system across the world. Without evidence neither right of anyone can be proved nor justice can be done. Therefore in Islamic code of justice evidence has the status of trust. In Islamic judicial system if someone knows about an event it is his obligation to record it with full truth, integrity and honesty in the court of law. About this importance the Holy Quran stating “ولا تكتموا”

“الشهادة ومن يكتمها فإنه أثم قلبه”. “And do not conceal evidence and those who conceals it, surely his heart is sinful.

In those matters where none can be witnessed without women their evidently value increases more and more, like: women imperfections, delivery, virginity, marriage hood, choruses etc.

Proving of an offence in Shariah depends upon the course and statement of witnesses while in some cases keeping in view circumstances the statement of accused itself may be trustworthy to be decided upon it. The jurists of Islam have based on verse No. 282 Al- Baqara in evidence recording in which cause and course of evidence has been prescribed. The Holy Quran says:

“فإن لم يكونا رجلين فرجل وامرأتان ممن ترضون من الشهداء أن تضل أحدا منهما فتذكر أحدا هما الأخرى”.

Translation: “If there would not two men than one man and two women from those whose thou like to be witness if one of them would forget the other one will remind”

In this verse the witness of woman declares half to man due to which many questions arises, either Islam has given half status to woman than man while in the eye of Islam except natural and generatic diversity both of them have equal rights which has removed misdeems about her status in Islam.

According to Islam woman is not merely knuckle to man rather she has her own independent status and personality. She had her own existence towards Here and Hereinafter. She can be witness as a man but due to some species weaknesses Sharia has given her some special leniency in all walks of life. It does not means that man is better than women rather it means that men's responsibilities are different than women. If verses of the Holy Quran and Ahadithes of the Holy Prophet could observe keenly it would be revealed that in common circumstances no difference has kept among evidence of them.

Woman witness has a great value in Islamic Judicial system and according to Jamhoor Fuqha woman can be appointed in financial transaction as witness because these matters are frequent and dispute is dreadful in it.

Secondly it is easy to appoint woman as witness in these matters. To avoid fatigue the lawgiver articulately ordained women witness.

Imam Ibn Hazam Zahiri and his followers on the base of the aforementioned verse permitted women witness in Haddood and Qisas also. The Holy Quran guided appointment of witnesses in the following social transactions like: Consignment orphans property, Will, Divorce and Marriage contracts women can be appoint as a witness without any gender discrimination and this is the demand of wisdom and analogy also that women can be appointed in all transaction except where contrary to it existed.

Evidence and information depends upon observation of a thing and onwards narration with confidence and authenticity. Acceptance of women witness with confidence in all transactions irrespective of gender discrimination is also the demand of logic. Witness has a key role in establishment and maintenance of peace and justice in society.

Therefore Sharia has especially emphasized at the course and accomplishment of evidence. Evidence commandments have mentioned eight time in Holy Quran out of which in seven places there is no gender specification while in one verse i. e: 282 of Surah al Baqara it has been ordained that if there would not two men then one man and two women could be appointed as witness.

The Prophet of Allah Said, “لا نكاح إلا بولي وشاهدين”. “No validity of marriage contract except in the presence of legal heir and two witnesses”.

These sources indicates permissibility of women witness in Sale, Holding, Acknowledgment, Mortgage, Usurpation, Marriage, Divorce, Return, Staying Period, Clarity of womb, Delivery, Lineage, Endowment, Reconciliation, Gift, Advocacy, Releasement, Inheritance, Will, Pregnancy etc. equal to men without any gender discrimination. In the aforementioned transactions one women witness is equal to man so whenever she would come to court for evidence recording she may be associated by another women that if she would forget or confused the second will assist her in reminding.

Viz the second woman in the court is not as a witness rather she is the assistant of the evidence recorder. It is an extraordinary concession with women in Sharia Islamiyah during evidence recording otherwise if one would hesitate in statement during evidence recording his evidence consider weak.

Except Islam rest of the judicial systems do not permit any one to take help from other during evidence recording while Islam had given this special reprieve to women by permitting to consult her colleague during fidgety for rectification in statement. The other systems has left woman on the petty of lawyers during evidential proceedings. As per Islamic teachings in religious liabilities there is no gender discrimination among man and woman e.g.: Al-Ahزاب 35, Al-Imran 195, Al-Nisaa 135 and Al-Tauba 71.

In fornication the Lawgiver permits only male evidence with the reason that in Haddood offences the intent of Lawgiver is the elimination and dispelling of punishment. Therefore in fornication cases the women have been exempted from witness while men would be the only legitimize witness. This limitation has restricted proving of fornication which is the implied intention of Lawgiver.

In common circumstances any event can be proved by the statement of two witnesses but the jadish pretext of fornication could only be proved by the evidence of four witnesses. It is impossible for witnesses to see this heinous offence explicitly at a time simultaneously. The incumbent of four witnesses in fornication is the further concealment of this felony while avoiding recitation of this obscenity the women have not been bothered to be witness in it at all.

In fact evidence is a necklace responsibility which's accomplishment is not affable for a common man than how a Muslim domestic woman could describe its ingredients in courts. When a woman appears before the family

court in a suit she faces a lot of pattering and cross examining while due to natural modesty it is very difficult for her to replicate.

Secondly naturally every woman in the world when saw any sexual offence due to modesty she walkway her face while whenever all ingredients of fornication could not be seen it may not be witnessed. Due to natural modesty physical sighting of fornication is impossible for woman and if it would see by woman than Islam does not bothered them to describe this abominable pretext to avoid their erring wandering court. Islam has adopted the tool of circumstantial evidence for the punishment of this heinous offender.

Keeping in view this rapprochement all the four jurisprudential thoughts have approved imposition of Had in fornication only on the evidence of men. They approached that although evidence of the woman is comprehensive but due to aforementioned expediency it may not be accepted in fornication cases. In rest of Hadd and Retaliation cases it is preferable that its witness may be two male while some jurists have contrary contention like Ibn Hazam Zahiri and Ibn Qayyum. According to them the witness of two women is equal to one man and their evidence should be equally accepted in all transactions of rights and duties either Hadd, Qisas, Marriage or Divorce etc.

In their opinion women evidence may be accepted in all criminal offences because in criminal offences one can be witnessed auto involuntarily. Similarly Atta Ibn Abi Arbah also accepted their evidence in fornication and other offences without any gender discrimination He elaborated that if three man and two women witness in fornication it would be accepted or if eight women witnessed of anyone adultery he / she may be death to stone. They arguments basis on Quranic verses and Ahadithes.

Like: "لَقَوْلِهِ تَعَالَى: "فَرَجُلٍ وَامْرَأَتْنِ" And appoint witness either one man or two women"

The Holy Prophet Saallaho Alihi wasalam had also said in an occasion during conversation with a woman "ليس شهادة المرأة نصف شهادة الرجل؟ قلنا بلى يا رسول الله"

"Does evidence of a woman not half to man? We had said why not?"

The conceders argued, that here the modus operandi is common and no discrimination between man and woman even in Hadd, Qisas or other offences.

The statues of women witness in feminine transactions

Almost all Islamic Jurists have conceded that the woman witness shall be accepted in all feminine transactions without any injunction.

According to Ahanafs usually feminine transactions are those which are usually keep conceal from men and not permissible to be seen by them. So their evidence shall not be accepted in it.

According to Ahanafs and Hanbala in women related transactions although the evidence of two women is better but the evidence of a single Muslim woman is also sufficient. In women delitescence transactions like Virginity, Pregnancy, Delivery, Chorusness, Menses, Neatness etc. likewise at the time of delivery the baby gave birth alive or died just after animation or gave birth lifeless. All these can be proved by the witness of alone woman.

The Holy Prophet SAW said "شهادة النساء جائزة فيما لا يستطيع الرجال النظر فيه"

"The witness of women is admissible in all those things where men glancing is restricted".

Another place it is narrated from Abu Khuzeeffa (Allah may please be upon him) that

"اجاز رسول الله شهادة القابلة". "The Prophet of Allah permitted the witness of midwife in delivery cases. Concisely the witness of women is unanimously acceptable in feminist transactions.

Review of misdeeds upon women witness.

The main objection of some orientalis upon women witness is: that Islam declared women witness half to men which is the greatest injustice with them and it degrade woman status rather to men based on Quranic verse of 282/2 where it is has been ordained that if there would not two men than appoint one man and two women from those you like as witness in your mutual transactions.

"لَقَوْلِهِ تَعَالَى: واستشهدوا شهيدين من رجالكم فان لم يكونا رجلين فرجل وامرأتان ممن ترضون"

But if the teachings of Islam could deeply be studied it would evident that neither woman witness is half nor her identity decreased and never this verse inference upon her half evidence as well her evidence never remains problem.

Furthermore indeed evidence is not a right. It is an astriction and in its fulfillment some difficulties are to be faced.

As per the Holy Verse No.282/2 is concern, it does not stated that their statement may be recorded one after other to add two evidence and make equal to one man witness rather stated that "ان تضل احدهما فتذكر احدهما الاخرى" Means that if one them forget the evidence the second will remind her. It may be interpreted that if someone of them due to frightening get confused or puzzled the other one will remind her. Imam Kamal Ibn Humam the prominent

Hanafi Jurist and Imam Malik have contended that without any cause the evidence of two women cannot be declared equal to man because the witness of one woman is itself a complete course of evidence. Her evidence shall be cogent to those transactions where due to lack of experience there is apprehension of mistake, inattentiveness and lack of self-control.

Allama Ibn Hazam Zahiri and Imam Jaffar Al-Sadiq have also accorded woman evidence in all transactions including fornication.

Similarly Hazrat Ali (Allah May be pleased with Him) had accepted women witness in a murder case.

According to majority of the jurists the evidence of woman shall be divided into four categories as follows.

1: Fornication offences: According to Jamhoor Jurists in all fornication and bawdy offences the evidence of women shall not be accepted while only four men's evidence will be valid. Their arguments based on the following verse of the Holy Quran.

“لَقَوْلُهُ تَعَالَى: وَاللَّاتِي يَأْتِيَنِ الْفَاحِشَةَ مِنْ نِسَاءِكُمْ فَاسْتَشْهَدُوا عَلَيْهِنَ أَرْبَعَةً مِنْكُمْ”

“And those women who misdeed amongst thou produce four witnesses on their misdeed amongst men.

2: Other Haddoods (Boundaries) Offences: According to Jamhoor jurists in rest of Haddoods like and Assertion (Hadd Qazaf), Lush Drinking (Hadd Shrub), Extortion Hadd Al-Hrabah, Theft or Hadd -Sarqa and Qisas (Retaliation) without any exigency the women witness will not be accepted while the proven of these litigation could be done by the evidence of two witnesses. Stated by the Holy Quran, “وَاسْتَشْهَدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ” “Appoint two men as witness amongst thou”.

3: Rights and transactions other than Haddoods: In rights and transactions other than Haddoods two women can be witnessed with a man if two men would not be available.

4: Specifically women related matters: In women particularized matters the evidence of a single woman can be accepted because the women specified matters are a little bit different from the rest. In it the course of evidence will be completed by one woman. E.g.: Delivery, some hidden imperfections of women, Virginity, Cohabitation (intercourse) etc.

It is stated by Imam Showkani in his famous book “Al-Fath al-Qadir” that those transactions in which none can be aware except women, their evidence is admissible without any altercation while in rest of the matter the evidence of two women would be deemed equal to one man.

According to Imam Ibn Tamiya and his disciple Imam Ibn Qayyum the logic of appointment of two women instead of a man is itself mentioned by Holy Quran that “if one of them forget the statement the second will remind it, which is clearly indicated that it is just a precaution for parties. It has no concern with Court and Judgment. If in front of Judge in Court even a single woman recorded her evidence with reliable way the Court can issue judgement on the basis of it.

As far this contention concerns that witness of the woman is half because of her abortive wisdom. It has deducted from the Holy Hadith but it is not common and embodied to everyone. According to Hazrat Imam Ahmad Bin Hanbal it was specific only to wife of Hazrat Abdullah Ibn Masood (Allah May be pleased with him) who conversed with the Holy Prophet alone. The same has narrated by Sunan Al-Darmi also. Who stated that this conversation was not taken place amongst the Holy Prophet with a woman rather infact it is the saying of Hazrat Ibn Masood (Allah may be pleased with him). Whereas it has been mentioned by ancestors and many incidents are exist, from which it is evident that the Prophet of Allah has ordained punishment in Haddoods on the bases of a single woman evidence.

Such as: narrated by Imam Bukhari that in the era of the Holy Prophet one of the Jewish stoned a girl for jewelry seizing. The girl disclose the assassinator and cause of killing at her dying declaration in front of the Holy Prophet SAW. On her indication the assassinator was arrested and knocked off.

Same in the case of fosterage proving and nullification of Marriage, narration of 2210 Ahadithes from Hazrat Aisha Siddiqh (Allah May be pleased with her) alone, the first witness of His Prophet hood was Hazrat Khadija al Kubra, the alone witness of Third Khilifa Hazrat Usman Bin Affan assassination was his wife Hazrat Naila (Allah May be pleased with her) and on the basis of Hazrat Naila's evidence the seniors Companions like Hazrat Ayesha and others demanded his retaliation.

From it, this is blatant that Islam permit in every transaction the witness of woman even in the narration of Ahadithes, imposition of retaliation and seclusion among spouses etc.

Social implications of women witness:

The following social implication are compiled from the woman witness on society.

1: To admit women witness in transaction equal to men will make ease availability of witnesses on transactions for parties.

- 2: It will get up courage and self confidence among women.
- 3: It will establish women esteem and will cross examine orientalist's objection upon Islam, "That Islam degraded women status half to men for being given half right of evidence which is injustice with them.
- 4: By giving they free and full right of witness there will be ease in complaints and judgments acquiring. But as in Hadood cases especially in fornication the intent of Lawgiver is elimination and averting of the evil therefore their burden has deducted and to avoid it's easily proving. This is the entire intent of Shariah as the benefits of doubt goes to the accused.
- 5: To get escape from distress in transactions.
- 6: It will amplify sense of responsibility in women.
- 7: It will create a sense of security and competitive predilection among women.
- 8: If there will any personal interest of women involves the sole can altercate about. In the consequential of which will be prevention of sexual harassment and coercive adultery etc.
- 9: From it the sense of intermingling will be established among the both genus which enhance women competencies.
- 10: It will bring out the comprehension of each other understanding and gender equality.

Summary: It is concise that Islam never declared women witness half to men. It has decreased her burden in some cases as compare to men by giving secondary status to her witness while in those transactions which are especially related to women they have complete liability and freedom to record evidence in it. It has been mentioned that according to Islam men and women are equal in respect of wisdom. Both have equal rights and duties.

Consequences: The following consequences shall be deducted from the above debate.

- 1: According to all judicial systems witnesses have key role in all complaints and judgments.
 - 2: The commandments of evidences have been mentioned eight times in the Holy Quran out of which only one place i.e. 282/2 has specified two women appointment as witness with a man while in rest of the seven there is no specification among both genus.
 - 3: It is unanimously agreed among the jurists that women evidence is admissible in all those transactions which are related to them and concealed from men.
 - 4: In women imperfections order can be issued on the basis of single woman witness.
 - 5: According to Islamic teachings the woman is not the mere henpecked of man rather she has her own independent status to religion and worldly affairs. So she can be witness as man in all transactions.
 - 6: It is the demand of wisdom and analogy both that the woman can be witness in every transaction as equal to man except the existence of contrary argument.
 - 7: In case of aspersion the woman witness would be preferred over man.
 - 8: In fiscal transactions the woman witness is equal to man.
 - 9: If at court during evidence recording the woman forgets and affrights in statement, her second assistance will remind. The second woman is not there to record evidence rather she is her assistant. It is an extraordinary relief to women during evidence recording.
 - 10: If at the time of evidence recording the woman did not forget or bewildered than there is no need of remembrance. The evidence of one woman would be sufficient for judgement.
 11. According to Majority Jurists in Hadood cases witness of men is preferable.
 12. As per Jamhoor Jurists, in fornication offence the witness of woman is untrustworthy. Because any woman of the world can't bother to see sexy crimes and if suddenly her glance falls on it, she returns her face due to modesty. It is impossible for her to see its all ingredients which is the key requirement. It is difficult for woman to face sturdy exam, cross exam and rubbish questions of lawyers in courts regarding this heinous offence.
 - 13: While Imam Ibn Hazam Zahiri, Allama Ibn Qayyum and their school of thought have given equal status to women with men in all walks of life and their evidence will be acceptable in every transaction including Hadood, Retaliation, Marriage and Divorces cases.
- In net shell it is repeated that Islam does not declare women's witness half to men nor de-grade or reduces her stature and statues then men rather minificated her responsibilities in some chronic transactions.

REFERENCES

- 1: Al- Quran Al Karim
- 2: Asaan Tarjama aaz Tafseer Usmani, Maulana Shabir Ahmad Usmani.
- 3: Lisan- al- Arab, Abu Al-Fazal Jamal Uddin Muhammad bin Maktoom Ibn Manzooq, Al-Afriqee (died 1312 H) V.3P.239, Dar Ihya Alturas Al-Arbi, Beirut Lebanon 1955.
- 4: Al-Qamoos Al-Muheet wa Al-Qaboos Al-Waseet Al-Jamee lima Zahaba min Kalam Al-Arb, Abi Tahir Muhammad bin Yaqoob Al-lughavi, V.1,P.316, Publisher Moasayat Al- Risala Beirut Lebanon 2010.
- 5: Al Bahra al-Rayaq Sharh Kanz al-Daqayiq, Zinuddin bin Ibrahim Al-Marroof balbin Nujaim al-Hanafi (died 970H), V. 7, P. 55, Cairo Egypt, Dar Al-Kutab Al-Ilmia 1997.
- 6: Rad al Mukhtar Ala Dur Al Mukhtar Al-Marroof ba-Alshami, Muhammad bin Umar bin Abdul Aziz Ibn Abiddin Al Hanafi (died: 1252) V.4, P.411, Damascus Dar Al-Kutab Al Ilmia 2003.
- 7: Aljami Al Saheeh Al Bukhari, Abu Abdullah Muhammad Bin Ismail Al Bukhari Bin Mugheera Al Bukhari (died: 870) V.1 P.363, Maktaba Rahmania Lahore 1992.
- 8: Al Muhalla bil Asaar, Abu Muhammad Ali Bin Saeed Ibn Hazam Al-Zahiri (died: 1064) V. 10 P. 572, Dar Al-Kutab al-Ilmi Beirut Lebanon 2015.
- 9: Al-Kitab Al-Musanf fil Ahadith Alasaar Abu Bakar Abu Abdullah Muhammad Bin Abi Sheba (died: 235H) V.6 P. 187, Al-Farooq Al-Haithia for Publishing Cairo Egypt 2008.
- 10: Al-Sunan al-Kubra, Abu Bakar Ahmad bin Husain bin Ali Al-Behiqee (died: 1066) V.9 p. 213, Dar-Al-Kutab al Ilmia Beirut Lebanon 2003.
- 11: Fathul Al-qadir Sharha Al Hidayah Ibn Al -Humam Qazi Zada Shams Uddin bin Muhammad Al-Hanafi (died: 861) V.7P. 303, Dar Al-Kutab Al Ilmi Beirut Lebanon 2013.
- 12: Nail Al Awtar min Asrar Mantqee Al Akhbar Abu Ali Muhammad Bin Abdullah Bin Muhammad Alshawkani (died: 1834) V.6 P. 279, Dar Ibn Aljawzi Damam Al-Saudia 1427H.
- 13: Islami Qanoon eik Tarooif, Dr. Shehzad Iqbal Sham, v. 2.p.198-99, Publisher Idara Tahqeeqat Islami Islamabad 2010.
- 14: Al Badia Al Sanaia fi Tarteef Al Sharia, Allaoddin Abu Bakar bin Ahmad Al-Kasani Al Hanfi (died: 1191) V.6 P. 802, Dar Al-kutab Al Ilmia Beirut Lebanon 2003.
- 15: Ewrat Islami Muashira mein, Syed Jalal Uddin al Ansari (died: 1935) P. 18, Islamic Publishers Lahore Pakistan 1982.
- 16: Al Muhgani, Abu Muhammad Abdullah bin Ahmad bin Qudama Al Hanbali (died: 1223) V.10 P.29, Publisher Dar alkitab Al Ilmia Egypt 1334H
- 17: Ialam Al-Mauqaeen en Rabbi Al-Aameen, Abu Abdullah Muhammad bin Abi Bakr bin Al-Qayyum Al-Jawzi (died: 1350) V.4 P. 83, Dar Ibn Al-Jawzi Damam Al-Saudia 1427H.
- 18: Tehzeeb Al-Ahkam, Abu Jafar Muhammad Bin Hassan AlToosi (Died: 1067) V.10, P.26, Dar Al-Tauroof Lil-Matboo'at, Beirut Lebanon 2004.
- 19: Al-Toruuq Al Hukmia fi Siasyat al Sharia Hafiz Shams Uddin Abu Abdullah Muhammad bin Muhammad bin Abu Bakar Ibn Al Qayyim Al Jawzi (died: 1350) P135, Dar Elalam al-Nubala Damascus 2003.
- 20: Tabqaat ibn Saad, Abu Abdullah Muhammad Ibn Saad Al-Hashami Al-Marroof bh Katib alWaqidi (died: 230H) V.8 P. 367, Publisher Al-Khanjee Cairo Egypt 2003.