

The Theory of Quantity in Measures and Scales a Comparative Jurisprudential Study

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Abstract

Every body has a size and mass that distinguishes it from others and makes it different from others. Some of these bodies are huge and large in size, and some are small and light in weight. Among these masses and bodies are some that are dealt with by their size and weight, each according to its quantity, weight, and cheapness. This is why they created quantities by which these weights and quantities could be estimated, so they used measures and weights for that. Objectives: The research aims to know some measures and weights, such as the wife's maintenance, the amount of zakat, etc. I found it to be a widely spread topic, and widely used in the folds of jurisprudence. During my reading of jurisprudence books, I found jurists using many quantities, of multiple types, and different forms, according to the type of each quantity. methodology: I begin by mentioning the title and the definition in its language and terminology, and the basis of the issue from a verse or hadith, then I arrange the opinions, starting with the first, then the next, then the next, and I make the statement that seems to me closest to the truth - according to what I have arrived at - in the last. I have attributed the Qur'anic verses to their surabs, and the noble hadiths to their original sources as much as I can. If I do not find it, I indicate the place from which I took it. Results: Conclusion: Jurisprudential theories are a new method of writing, and a new method of classification, created by contemporary scholars. They composed several theories, with multiple topics, according to each theory and its details. The theory of magnitude is a theory that includes the origins of the particulars of quantities, in its spread within the various sections of jurisprudence.

Keywords: Theory, Amount, Pints, Scales

INTRODUCTION

The First Topic: The Measure

Measures: They are units of measurement in which quantities with combined pieces are measured (Kalaji, 1988), There are quantities with parts combined whose quantities are measured in measures, without distinguishing between their individual parts, and in this topic we will talk about them in two topics:

The first requirement: the tide:

First: the tide: An old measure, which is two pounds, according to the Hanafi school of thought, is about one liter, meaning 815 grams, and one and a third of a pound, according to the majority opinion, is about 0.687 litres, meaning 543 grams. (Gib, 1988), The mudd is an old, well-known measure used by jurists to estimate quantities that have an impact and a relationship to legal rulings.

Amount Of Alimony for The Wife

Alimony: What the husband spends on his wife, whether she needs food or clothing (Al-Baji, 1332 AH), Alimony is a woman's right after marriage to her husband. Being I became Specific to it, limited to it lonely ness More than other men, she is entitled to a certain expense. What is the amount of this expense?

Jurists differed on this matter in two schools of thought:

The First Doctrine The amount of maintenance for the wife is one mudd for the rich, one mudd and a half for the average, and one mudd for the poor This is what the Shafi'is held (Al-Sherbini, 1415 AH) (Al-Bujayrimi, 1415 AH) (Rahhal, <http://oeconomia.pI/>)

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They quoted evidence from the Book by the Almighty's saying:} **Let him spend from his means**{ (Divorce, 7)

Meaning: that God Almighty commanded husbands to spend on their wives, and since the situation of husbands differs between those who are affluent and insolvent and what is between them, maintenance must be estimated according to the condition of each husband in terms of ease and poverty.

The Second Doctrine: The amount of alimony for the wife is what is sufficient for her without defining it by an amount certain, which is the doctrine of the majority of jurists from the Hanafi, Maliki and Hanbali schools (Al-Kasani, 1406 AH) (Al-Baji, 1332 AH) (Al-Qurtubi, 1425 AH) (Al-Maqdisi, 1388 AH) (Al-Bahuti, 1414 AH) They cited as evidence from the Qur'an and Sunnah:

the book God Almighty says:} And it is incumbent upon the child to whom he is born, to provide for them and clothe them with kindness. No soul is burdened with more than it can bear. {(Al-Baqarah, 233).

Meaning: command The husband is permitted to spend on his wife in a reasonable manner, but the kindness is only according to need, and if it is estimated by an amount, perhaps spending becomes not a good thing. Due to the differences in people's conditions in terms of eating, drinking, etc., it is known to provide what meets their needs and meets their requirements. The basic (Al-Kasani, 1406 AH)

the year: On the authority of the Mother of the Believers, Aisha Radi On her authority: Hind bint Utbah Radi On her authority, she said: O Messenger Abu Sufyan is stingy, and he does not give me what is sufficient for me and my child, except what I took from him, and he does not know. So he said: Take what is sufficient for you and your child, according to what is reasonable. (Al-Bukhari, 1423 AH)

(Al-Naysaburi, 1374 AH).

Meaning: Messenger authorized Lahind Radhi She is entitled to take from her husband's money, but on the condition that the taking be specific and in a reasonable manner, without restricting that to a quantity or type, and if it were necessary to estimate, the Messenger would have made it clear. To her, and he would have told her to take such-and-such amount, or such-and-such type.

The Second Requirement: The Sa': A unit of measure used by some measures. According to the majority, its amount is four imdad, which is equivalent to five and a third pounds, or about 2,748 liters, which is equivalent to 2,172 grams, which is the Prophet's measure. Which is known as Al-Hijazi, and its quantity according to the Hanafi school is four imdad, which is equivalent to eight pounds, or about four liters, equivalent to 3261 grams, and it is the measure of the people of Iraq, which is called Al-Hajjaji. (Kalaji, 1988) (Gib, 1988) A saa is an old, well-known measure that was also known to previous nations. God Almighty said:} **They said, "We have lost the king's horseshoes." And whoever brings it is a camel's load, and I am a leader with it.** { (Joseph, 73) The Messenger used it In an adequate assessment of the types of things to which rulings are attached.

The Amount of Zakat Al-Fitr From Wheat Or Wheat: Obligation of Messenger Zakat al-Fitr is to meet the needs of the poor and enrich him on that day, in addition to purifying the fast and cleansing it from the things that befall it that may detract from the reward and reward that the fasting person has. So he made Zakat al-Fitr diverse, and it is a saa' of dates or barley, and there is no disagreement among scholars regarding its amount. A Saa', but there was a disagreement regarding the amount of wheat to be given: is it a Saa' or half of it? Jurists differed on this matter in two schools of thought:

The first doctrine: The amount of Zakat al-Fitr from wheat or wheat is a saa', and this is the doctrine of the majority (Al-Baji, 1332 AH) (Al-Qurtubi, 1425 AH) (Al-Mawardi, 1419 AH) (Al-Qaffal, 1980 AD) (Al-Maqdisi, 1388 AH) (Al-Bahuti, 1414 AH) They cited from the Sunnah as: On the authority of Abu Saeed Al-Khudri He said: "We were going out when there was a messenger among us Zakat al-Fitr, for every young and old, free or owned: a saa of food, a saa of acorns, a saa of barley, a saa of dates, or a saa of raisins. We did not stop paying it until Muawiyah came - a Hajj or Umrah - and he spoke to the people on the pulpit. And what he said to the people was that he said: I see that a woman from Samara al-Sham is equivalent to a saa' of dates. So the people

took notice of that. Abu Sa'id said: As for me, I will continue to give it as I used to do it as long as I live.) (Al-Bukhari, 1423 AH) (Al-Naysaburi, 1374 AH)

Meaning: Evidence of the hadith of Abu Saeed The amount of Zakat al-Fitr is a saa' of each type mentioned, to be paid before the Eid prayer, and wheat from it is also given as a saa'; It was mentioned in the hadith by saying: from food), which means wheat.

The Second Doctrine: The amount of Zakat al-Fitr is half a saa' of wheat, and this is the Hanafi doctrine (Al-Sarkhasi A., 1409 AH) (Al-Kasani, 1406 AH) (Have mercy, <https://dergipark.org.tr//en/pub/rigeo>, The choice of Judge Abu Bakr Ibn al-Arabi in the matter of investigating the name on wine and its meaning in book Ahkam al-Quran a juris prudential study)

Evidence from the Sunnah with

And about him: That Messenger He commanded, shouting and shouting: "Sadaqat al-Fitr is an obligatory right for every Muslim, young or old, male or female, free or owned, present or lost, whether of wheat, or a sa' of barley or dates." (Al-Daraqutni, 1424 AH).

On the authority of Al-Hasan, may God have mercy on him On the authority of Ibn Abbas, may God be pleased with him On their authority: At the end of Ramadan he delivered a sermon on the pulpit in Basra, and he said: Give the charity of your fasting, as if the people did not know. He said: Who is here from the people of Medina? Go to your brothers and teach them, for they do not know: The Messenger imposed This charity is a saa' of dates, barley, or half a saa' of wheat, for every free or owned person, male or female, young or old. When he came to Ali, he saw the cheap prices, and he said: I have expanded. On you, if you make it a saa' of everything) (Al-Sijistani, 1430 AH).

The Face of Significance The two hadiths indicate that the amount of Zakat al-Fitr is half a saa' of wheat, except that it replaced the value of a saa' of dates and barley in place of half a saa' of wheat.

The Second Topic: Scarcity, Immorality, And Difference

The First Requirement: The Few: A unit of measure used to measure quantities, especially water. It is a jar as large as the average person can carry it if it were filled with water. It is two hundred and fifty pounds, or about 102 kilograms, or 80 liters. (Kalaji, 1988)

Water is one of the most important necessities of life. Indeed, it is one of the greatest necessities that no one with a moist liver can do without, or be patient with not drinking. It is from it that one draws water and is purified with it. It is known that water must have a place in which it is kept, and a container in which it can be stored. If it is like that, And impurity occurred in it, which did not change any of its characteristics-Its colour, taste or smell-What is the quantity of water that must be in that basin or tank so that it does not become impure by coming into contact with impurity? The jurists differed on this matter into four schools of thought:

The First Doctrine: Water does not become impure if impurity occurs in it, whether small or large, unless one of its characteristics is changed-Its color, taste, or smell - this is the Maliki doctrine, and the Shafi'i school of thought. (Al-Baji, 1332 AH) (Balhattab, 1403 AH) (Al-Nawawi, 1344 AH) They cited from the Sunnah as:

On the authority of Abu Saeed Al-Khudri He said: It was said, O Messenger Should I perform ablution from the well of Buda'ah, which is a well in which menstruation, dog meat, and stink are thrown? A messenger said Water is pure and nothing defiles it) (Al-Sijistani, 1430 AH)

On the authority of Abu Umamah Al-Bahili That the Prophet He said: Water is pure and nothing defiles it, except that which is predominant in its smell or taste.) (Al-Daraqutni, 1424 AH).

Meaning: The two hadiths indicate that if impurity falls into a little or a lot of water, it does not defile it, nor does it detract from its purity unless one of its characteristics is changed. If the change does not occur, then it remains as it is in terms of the permissibility of purification, drinking, etc. (Rashid, The Second Requirement Muhammad Ibn al-Hasan choices in some completed salas).

The Second Doctrine: The amount of water that does not become impure if impurity falls into it is if it is moved from one end, the movement does not reach the other end, and it is an amount of ten cubits times ten, and this is the Hanafi doctrine.(Al-Sarkhasi A., 1409 AH)(Al-Kasani, 1406 AH)They cited from the Sunnah as:

On the authority of Abu HurairahHe said: The Messenger said “If one of you wakes up from his sleep, he should not dip his hand into the vessel until he has washed it three times, for he does not know where his hand was at night.”(Al-Sijistani, 1430 AH)

And about himThat messenger He said: None of you should urinate in standing water, nor should they bathe in it due to ritual impurity.(Al-Naysaburi, 1374 AH).

On the authority of Muhammad bin Sirin may God have mercy on him.): A black man fell in Zamzam - that is, he died - so Ibn Abbas ordered him to be taken out, and he ordered her to move out.(Al-Daraqutni, 1424 AH).

Meaning: The hadith indicates that a small amount of impurity makes water impure, even if no trace of it appears. If water is not impure by immersion in the hadith of one who is awake, it would not be forbidden or to be on the safe side. Likewise, standing water is forbidden. Of urine in it, and likewise bathing for one who is in a state of impurity, without separating between permanent and permanent, and this prohibits the defilement of water; Because urinating and bathing in something that is not impure due to its abundance is not forbidden, so this indicates that standing water is absolutely a possibility of impurity, since forbidding the impurity of something that does not tolerate impurity is a kind of foolishness. Likewise, the water in which one can bathe is more than two drops, and urinating in it, as well as bathing, does not change its color, taste, or effect. Its smell, so the point was that it was clean by movement, so if one end of it was moved, the other end would not move, so this is the one that is not impure if the impurity falls on it and it is measured ten cubits by ten cubits.(Al-Kasani, 1406 AH).

The Third Doctrine: The amount of water that, if impurity falls into it, will not affect it is forty ounces, according to the Shafi'i school of thought in Al-Jadid(Al-Nawawi, 1344 AH) (Al-Gharnati, 2009)They cited as evidence from the Sunnah: on the authority of Jabir bin Abd He said: The Messenger said If the water reaches forty ounces, it does not carry impurity.(Al-Daraqutni, 1424 AH).

Meaning

Destiny of the ProphetAn amount of water that, if it reaches it, does not become impure, which is forty small amounts. If the water is at this amount, it does not carry impurity, even if it falls into it, it changes one of its characteristics.(on me,al-farad explain the meeting of al-abhar to the jurist ismail bin sinan al-siwasi al-zaili t:1048 ah chapter of tayammum study and investigation).

Fourth doctrine: The amount of water that does not become impure if impurity occurs in it is two qalan. This is the Hanbali doctrine(Al-Maqdisi, 1388 AH) (Al-Bahuti, Al-Rawd Al-Murabba bi Sharh Zad Al-Mustaqhab, 1390)They cited from the Sunnah as:

On the authority of Ibn Omar, may God be pleased with himAbout them he said: A Messenger was asked About water and the animals and wild animals that accompany it. He said: If the water is two quarts, it will not carry impurity.(Al-Sijistani, 1430 AH) (Al-Qazwini, 1930)

On the authority of Abu DharrThat the ProphetHe said: It was raised to Sidrat al-Muntaha, and its leaves were like the ears of elephants, and when its stems were like the bark of Hajar.(Al-Bukhari, 1423 AH).

On the authority of Abu Saeed Al-KhudriHe said: It was said, O MessengerHe performed ablution from the well of Buda'ah, which is a well in which menstruation, dog meat, and stench are thrown. Then the Messenger of God said: Water is pure and nothing defiles it)(Al-Naysaburi, 1374 AH)

Meaning: The principles are based on the fact that if the impurity is difficult to remove and it is difficult to guard against it, it is forgiven, such as the blood of fleas, the site of ejaculation, urinary incontinence, and istihaadah. If it is not difficult to guard against, it is not exempt from impurities like other blood. It is known

that a little water is not difficult to preserve, and a lot of water is difficult, so what is difficult is forgiven. And nothing else. The Sharia set the limit of smallness at two levels, so it had to be adopted, which is the limit of abandonment. Because these few things are known to them and well-known among them, and how can one think that he is? He defines for them, or represents, what they do not know, and to which they are not guided (Al-Nawawi, 1344 AH).

The Second Requirement: Consistency: The measure of a camel's load is sixty sa's, with a capacity of one hundred and sixty-five litres (Kalaji, 1988) The wasq is one of the units of measure that is used to measure types of crops and fruits that are included in zakat. Jurists have used it in estimating the quorum of zakat that is due on crops and fruits. (Have mercy, <https://lans-tts.uantwerpen.net/issue/view/6>, the impact of the navel exit in proving the inheritance of the initiator) Therefore, jurists differed regarding the amount of zakat on crops and fruits.

God Almighty has made it obligatory for Muslims to pay zakat on their wealth, and among other things He has made obligatory upon them on what the land produces of crops and fruits. -A tenth of what was watered by the sky, and half a tenth of what was irrigated by a machine - If a person has crops or fruits from a tree, what is the amount of the crops that comes out so that zakat is due on it? The jurists differed on this matter according to two schools of thought:

The First Doctrine: Zakat is given on everything that comes from the land, whether little or much, and this is the doctrine of the Hanafis and Zahiris (Al-Babarti, 1970) (Al-Kasani, 1406 AH) (Al-Zahiri, 1442) They took refuge from the Qur'an and Sunnah with:

from the book Allah says :, (Al-Anbiya', 30)

Meaning: In the verse there is an indication that the poor have a right to the income from the land, as there are various types of income to all, so it indicates that the poor have a right to that, just as the rich have, so it indicates that the tithing is a right for the poor, then he knew the amount of the right per year. (Al-Kasani, 1406 AH) (Mahmoud, 1397)

From the Sunnah: About AbdulGodBin Omar, may God be pleased with them both, on the authority of the Prophet He said: For what was watered by the sky and springs, or was a tenth, and what was irrigated by sprinkler is half a tenth. (Al-Bukhari, 1423 AH)

Meaning: Tell the talk Al-Sharif stipulates that zakat is obligatory on crops and what comes out of the land, whether a tenth or half of it, whether small or large. As the hadith did not differentiate between one amount and another, and likewise, giving a tenth or half of it to the poor is a matter of gratitude for a blessing, appreciating the helpless, and strengthening him to carry out the obligatory duties, and as a matter of purifying the soul from sins and purifying them, and all of this is necessary in terms of reason and law. (Al-Kasani, 1406 AH).

The Second Doctrine: The amount of crops and fruits on which zakat is due is five awasq, which is the doctrine of the majority (Al-Nimri, 2000) (Al-Qaffal, 1980 AD) (Al-Sherbini, 1415 AH) (Al-Maqdisi, 1388 AH) (Al-Salhi, 2003) They took inspiration from the Sunnah by: On the authority of Abu Saeed Al-Khudri He said: The Messenger said There is no zakat on camels for less than five camels, and there is no zakat on less than five wasqs of camels, and there is no zakat on less than five wasqs of camels. (Al-Bukhari, 1423 AH).

Meaning: Select the prophet The shares of a number of items on which zakat is due, including crops and fruits, and he made them five awasqs, as they are measured by it, so the amount of crops and fruits on which zakat is due is five awasqs. (Rashid, The Second Requirement Muhammad Ibn al-Hasan choices in some completed salas).

The Third Requirement: The Difference: It is a measure for the people of Medina with which honey is weighed, amounting to sixteen pounds, or containing three saas, i.e. 6525 grams, which is equivalent to 2.75 liters. (Al-Manea, 2003), The difference is one of the measures used in the city by which honey is measured. Since honey is a product of bees that feed on flowers and other things that come out of the ground, is a

quorum required for honey?-Because it is not possible to benefit from bees directly-Or not, the jurists differed on this matter in four schools of thought:

The First Doctrine: Zakat is not obligatory on honey, whether small or large, and this is the doctrine of the Malikis, Shafi'is, and Zahiris (Al-Desouki, 1970) (Al-Qurtubi, 1425 AH) (Al-Nawawi, 1344 AH) (Al-Sherbini, 1415 AH) (Al-Zahiri, 1442) They cited as evidence from the Qur'an and Sunnah:

the book : God Almighty says: (Al-An'am, 141)

Meaning: Zakat is intended to satisfy people's morals, and that is only for what is sustenance, and honey and its like are not what are sustenance, as they are not what is the majority of people's food, and what they usually eat. Moreover, honey is not what the earth produces, so it is included among what The verse ordered it to be taken out, so it is not included in it, and no hadith has been proven regarding honey confirming zakat on it (Al-Qurtubi, 1425 AH) (Al-Nawawi, 1344 AH) (on me, al-farad explain the meeting of al-abhar to the jurist ismail bin sinan al-siwasi al-zaili t:1048 ah chapter of tayammum study and investigation)

Of the year: On the authority of Tawus, may God have mercy on him: Moaz bin Jabal He did not take zakat on honey, and said: No messenger ordered me to do so God with something) (Al-Bayhaqi, 2003)

Meaning: If there was a quorum for honey, the Messenger of God would order it to be taken He ordered those who take zakat to collect it like the rest of the zakat money, but when the matter was the opposite, it indicated that zakat was not obligatory on it. (Rashm, <https://doi.org/10.51930/jcois.21.74.0094>).

The Second Doctrine: There is zakat on a little and a lot of honey if the land is a Ushrim, but if it is a tax, then there is nothing in it. This is the doctrine of Abu Hanifa. (Al-Babarti, 1970) He inferred from the Sunnah by: On the authority of Abdullah bin Omar, may God be pleased with them both, on the authority of the Prophet He said: For what was watered by the sky and springs, or was a tenth, and what was irrigated by sprinkler is half a tenth. (Al-Bukhari, 1423 AH).

Meaning: The Prophet had commanded By taking a tenth of what the earth has produced, and this is in the tenth land, and honey is attached to what the earth has produced, because it is in the same position as fruit, as it is produced from the flowers of the trees, so a tenth is taken from it, but if the land is kharaj then it is not taken from it; Because the fruits of the land of kharaj have nothing in it; Because he is on the ground, even if he takes a tenth from him; The ten and the tax would be combined on one land, and this is not permissible for us to combine (Al-Kasani, 1406 AH).

The Third Doctrine: The amount of the quorum for honey on which zakat is due is five awasq, and this is the doctrine of Abu Yusuf, or five afaq, and this is the doctrine of Muhammad ibn al-Hasan. (Al-Sarkhasi A., 1409 AH) (Al-Kasani, 1406 AH) They took inspiration from the Sunnah by: On the authority of Abu Saeed Al-Khudri About the Prophet He said: There is no zakat for anything less than five wasqs) (Al-Daraqutni, 1424 AH)

Meaning: As for Abu Yusuf's destination, the Prophet Make the five wasq the amount coming out of the ground, and the honey is attached to it, so its amount is the same as its amount (India, 1991).

As for the point of view of Muhammad bin Al-Hasan, honey is not measured by a load, but rather by a portion, and this is what the Prophet made The quorum for planting is five awqs. Because it is measured, the quorum for honey is made five parts; Because honey is measured (Al-Kasani, 1406 AH).

Fourth Doctrine: The amount of the quorum for honey is ten parts, and there is a difference in it, and this is the doctrine of the Shafi'i in the old days, and the Hanbalis (Al-Ansari, 1418) (Damietta, 1340) (Al-Maqdisi, 1388 AH) They cited from the Sunnah:

On the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather He said: "Hilal, one of Banu Mataan, came to a messenger With a tithe of bees for him, he had asked him to protect a valley called Salba for him, so he protected that valley for him. When Omar Ibn Al-Khattab took charge, Sufyan Ibn Wahb wrote to Omar asking him about that? So Omar wrote: If it leads to you what led to

the Messenger of God Whoever finds his bees, make a prey for him; otherwise, he is just a rainfly that he eats whoever he wants.) (Al-Sijistani, 1430 AH).

Meaning: The noble hadith stated the quorum for honey, and that it is one of the types from which zakat is taken if it reaches ten parts. The hadith, as mentioned by Al-Hafiz Ibn Hajar, has an authentic chain of transmission and is suitable for proving the quorum with it.

The Third Topic: The Dinar and The Dirham

The First Requirement: The Dinar

Dinar: A type of gold money, each of which weighs twenty carats, or seventy-two grains, or 4.25 grams. (Kalaji, 1988) The dinar is a well-known gold currency that people have become accustomed to adopting as a currency for exchange and transaction. It has a specific weight and amount that the jurists have determined, determined, and used in a number of rulings, not because it is a currency, but rather a weight for the gold metal by which the evaluation is made, and among these rulings are (Hussein, <https://doi.org/10.51930/jcois.2023.74.%25p>).

The Amount of The Quorum for Which A Thief's Hand Should Be Cut Off: If a person steals money from a safe haven and he has no suspicion of ownership or anything else, he must be cut off, so his hand should be cut off. Because he committed a crime against someone else's money and committed what required the punishment to be imposed on him, but is the money he stole obligatory on a specific amount or should he be cut off from a small amount as well? The jurists differed on this matter according to three schools of thought.

The First Doctrine: The thief deducts the value of all his wealth, small or large, and this is the ancient Shafi'i doctrine and it is the Zahiri doctrine, except in gold, in which it must be a quarter of a dinar. (Al-Sherbini, 1415 AH) (Al-Zahiri, 1442) They took as evidence from the Qur'an and Sunnah: The Book: God Almighty said: God Almighty says: (Al-Maeda, 38)

Meaning: make God Almighty imposes amputation on the thief as a recompense for what he earned, and as a punishment for what he committed. If someone steals, he must be cut off, whether what was stolen was small or large. The verse generally includes every thief.

On the authority of Abu Hurairah He said: The Messenger said :Cursed The thief steals the egg and his hand is cut off, and the thief steals the rope and his hand is cut off.) (Al-Bukhari, 1423 AH) (Al-Naysaburi, 1374 AH).

Meaning: The noble hadith established that every thief is responsible for stealing anything he steals, even if it is something simple like an egg and a rope-These are things that do not have much value-It contains pieces, as in valuable things.

The Second Doctrine: The amount of the quorum that a thief must be subject to is a gold dinar or ten silver dirhams or their equivalent. This is the Hanafi and Zaidi doctrine. (Al-Sarkhasi A., 1409 AH) (Al-Kasani, 1406 AH) (Al-Murtada, 2009) They cited from the Sunnah as: On the authority of Ayman bin Umm Ayman, may God be pleased with them both, he said: The Messenger of God said "The hand of a thief shall not be cut off except in Hajfa, and it was established on that day during the reign of the Messenger of God dinar or ten dirhams) (Al-Tabarani, 1412)

Meaning: The hadith indicates that the quorum for theft that requires the punishment is a dinar or ten dirhams, so if someone steals it, he must have the punishment, but he does not have to do so if it is less than that.

The Third Doctrine: The amount of the quorum that the thief must be subject to is a quarter of a dinar or three dirhams or their value, and this is the doctrine of the Malikis, Shafi'is, and Hanbalis. (Al-Gharnati, Jurisprudential Laws in Summary of the Doctrine of the Maliki Sayyids, 2009) (Al-Baji, 1332 AH) (Al-Bahuti, The Mask Scout on Board of Persuasion, 1968) They cited from the Sunnah as:

On the authority of the Mother of the Believers, Aisha Radi On her authority, she said: The Messenger said The hand is cut off for a quarter of a dinar or more (Al-Naysaburi, 1374 AH) (Al-Bukhari, 1423 AH).

Meaning: The hadith indicates that the least money a thief can take is a quarter of a dinar of gold, or its equivalent (Al-Maamouri, <https://doi.org/10.51930/jcois.21.74.0388>).

The second requirement: the dirham

Dirham: A silver coin weighing six duwaniks, or 979 grains, or about two grams (Kalaji, 1988) The dirham is one of the two currencies approved in the past for people's dealings and actions, along with gold. It has a known and estimated weight, as is the case with the gold dinar. Jurists have used it to estimate several legal rulings, including the amount of the minimum dowry.

Dowry: It is not necessary to marry, have intercourse, or forcibly miss intercourse, such as breastfeeding, and the return of witnesses (Al-Maqdisi, 1388 AH). It has names: the dowry, the charity, the dowry, the bee, the obligatory duty, the reward, the relations, the aqar, and the love (Al-Sherbini, 1415 AH) (Al-Maqdisi, 1388 AH) The woman is entitled to the dowry upon the marriage contract, so she will have whatever money they agree upon, and there is no limit to the amount of it, as God Almighty said: (Women, 2)

But what is the minimum dowry that can be named in the contract?

Jurists differed on (Al-Maliki Kh., 1415) **This is based on Six Doctrines.**

The first doctrine: The minimum amount of the dowry is three dirhams or a quarter of a dinar, which is Malik's doctrine (Al-Baji, 1332 AH) (Al-Maliki, 199) (Al-Asbahi, 1420) As evidence from the Qur'an and Sunnah:

1. Book: God Almighty says: • (Women, 25)

Meaning: When God Almighty stipulated that there should be no length in the marriage of female slaves, and made it permissible for one who did not find length, he indicated that length is not found by all people, and if the penny, the dand, the handful of barley, and the like were length, no one would deny it, and it is known that length in the meaning of this verse is money. And the name of money does not apply to less than three dirhams, so it must be prevented from making private parts permissible for a small amount that is not long. (Al-Nimri, 2000).

On the authority of the Mother of the Believers, Aisha Radi God On her authority, she said: The Messenger said God The hand is cut off for a quarter of a dinar or more (Al-Bayhaqi, 2003) (Al-Sijistani, 1430 AH).

About Abdul Bin Omar Radi About them: The Messenger Pieces in a shield whose price is three dirhams.) (Al-Sijistani, 1430 AH).

Meaning: The dowry is a compensation for the permissibility of a piece, so its minimum is a quarter of a dinar or three dirhams, by analogy with the permissibility of cutting in theft. (Al-Maliki, 199)

The Second Doctrine: The minimum amount of the dowry is five dirhams, which is what was narrated on the authority of Ibn Shubramah (Al-Nimri, 2000) Infer from the reasonable:

This quorum of money is what is decided upon in theft, so it must be the least of the dowry. Just as a member made it permissible to steal with it, it is also permissible to marry. (Al-Rahibani, 1961).

The Third Doctrine: The minimum amount of dowry is ten dirhams. It is the Hanafi doctrine (Al-Sarkhasi A., 1409 AH) (Al-Sarkhasi Sh., 1406 AH)

Their Evidence

God Almighty says: • (An-Nisa, 24)

Meaning: What is not called money is not a dowry, even if it is stipulated that it be called money, and this is the meaning of the verse and its apparent meaning. And whoever has one or two dirhams cannot be said to have money, then it is not valid for it to be a dowry according to the apparent meaning. (Al-Sarkhasi A., 1409 AH).

On the authority of Jaber bin Abdul He said: The Messenger said No dowry less than ten dirhams)(Al-Bayhaqi, 2003)

Meaning: Select Messenger The dowry was estimated at ten dirhams, so it is not valid to name a dowry less than that.

On the authority of Amer Al-Shaabi, may God have mercy on him That Aliyah He said: No dowry is less than ten dirhams.)(Al-Daraqutni, 1424 AH)

Meaning

Between our master Ali The minimum dowry is ten dirhams, which indicates that this is the amount, as in the hadith of Jabir (Anas, 2004) (Al-Shafi'i, 1320)

Fourth Doctrine: The minimum amount of the dowry is forty dirhams, which is the Hanbali view (Al-Maqdisi A., 1405 AH)

The Fifth Doctrine There is no limit to the minimum dowry. Whatever money they have agreed upon may be a dowry. This is the doctrine of the Shafi'is, Hanbalis, and Zahiris. (Al-Mawardi, 1419 AH) (Al-Bahuti, The Mask Scout on Board of Persuasion, 1968) (Al-Maqdisi A., 1405 AH) (Al-Zahiri, 1442) They cited as evidence from the Qur'an and Sunnah:

Their Evidence

1. God Almighty says: ﴿...﴾ (Women, 4)

Meaning

Command God Almighty gave women the dowry in marriage, and He permitted men to obtain that with money, and this money was not set by a limit, or estimated by an amount as mentioned in cutting off in the case of theft, so everything that can be used to finance it is valid to be called a dowry, and it is permissible to mention it in the contract.

2. On the authority of Sahl bin Saad: That the Prophet He said to a man: "Get married, even with an iron ring." (Al-Bukhari, 1423 AH)

3. On the authority of Amer bin Rabia "A woman from Banu Fazara got married wearing two sandals," the Messenger said : Are you satisfied with yourself and don't have two sandals? She said: Yes, so he allowed him) (Al-Sijistani, 1430 AH)

Meaning

The previous two hadiths indicate that whatever the spouses reconcile over is permissible to be a dowry, even if it is small, and the hadith about the sandals, even if it is weak, except that the authentic ring hadith clearly indicates what is meant, as the iron ring is one of the things of little value that can hardly be considered, and yet he permitted it. In dowry, his promise is accepted (Hamada, <https://doi.org/10.51930/jcois.2019.59.%25p>).

After this, it seems to me that this doctrine is more likely God knows best.

CONCLUSION

After you have completed the study of measures and weights, I will mention the most important results of the research:

Measures and weights have great legal importance, because they are included in the provisions of legislation, which no one may amend, because changing them would disrupt the provisions of Sharia law.

A Muslim must recognize the most famous legal standards, and the amount of each of them at the present time, in order to be able to perform his legal duties in the most complete and accurate manner.

Achieving knowledge of the current legal measurements and weights.

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