Jurisprudential issues in which there are three aspects according to the Shafi’is in the book (Al-Bayan) by Al-Omran (T. 558 AH) in expenditures, a comparative jurisprudence study

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ABSTRACT
This research deals with the life of Imam Al-Omran and his book Al-Bayan and Defining the Faces and the most important issues in which three aspects were mentioned by the Shafi’is in Al-Bayan Al-Omran’s book on expenditures, which are one of the most important topics in Islamic jurisprudence, in which the affluent relative bears the alimony on his insolvent relative and the provision of those who have the right when he is insolvent. It concerns issues of the frequency of alimony between the son and the father, and the frequency of alimony between the daughter of the son and the son of the daughter, and if the son has two insolvent parents and can only find alimony for one of them.

INTRODUCTION
Praise be to God, Lord of the Worlds, and the best prayer and peace be upon our master Muhammad and all his family and companions. As for what follows:

God Almighty created man, made him his successor on earth and organized his social life to the fullest, where the glorious Islamic Sharia came to lay the foundations and frameworks for organizing the life of the Muslim individual, and the formation of an integrated family, based on intimacy and affection. And how to spend on himself and those who depend, and in this research, the life of Imam Al-Omran and his book Al-Bayan was shed light on, and the issues mentioned in it on three aspects of the expenses, so the plan required dividing the research into two sections:

The first topic: introducing Imam Al-Omran and his book Al-Bayan, and
The second requirement: the scientific life of the Imam

1. His request for knowledge: Imam Yahya bin Abi Al-Khair sought knowledge when he was young. He learned the Qur’an and completed its memorization by metaphysics. He read the discipline, the warning, and the statutes. He was only thirteen years old. He was an ascetic and pious imam, a good scholar, well-known, well-known for his knowledge of jurisprudence, its origins, speech, grammar, and heard hadith from a group. Among the people of Yemen, he was the one who knew the people of the earth with the classifications of Sheikh Abu Ishaq al-Shirazi in jurisprudence, principles and disagreement, and he memorized the polite one by heart 14.

2. His sheikhs: Imam Al-Omrani learned fiqh at the hands of eminent scholars known for their knowledge, piety and piety, so he took from them various sciences such as jurisprudence, principles, statutes, grammar, hadith and other sciences from many sheikhs, among whom we mention:

A- His uncle Abu Al-Fotouh Othman bin Asaad bin Abdullah bin Muhammad bin Musa bin Imran Al-Omrani taught him (with enough ordinances) in inheritance by narrating to him from his work of Sheikh Ishaq bin Yusuf bin Yaqoub Al-Sardafi 15.

B- Zaid bin Abdullah bin Jaafar bin Ibrahim Al-Yafa’i: He was originally from Al-Ma’afir 16, then settled in the army 17 and headed the fatwa in Makkah, then he returned to Yemen in the year twelve and it was said thirteen, and people traveled to him in seeking knowledge and he died in the army in the year fourteen and it was said fifteen and five hundred18.

C- Imam Zaid bin Al Hassan bin Muhammad bin Al Hassan bin Ahmed bin Maymun bin Abdullah bin Abdul Hamid

Finally, we ask God Almighty to grant him success and to make this work purely for his noble face, and to make it a beneficial knowledge that benefits from it, for He is capable of all things and deserves to be answered.

The last of our prayers is that praise be to God, Lord of the worlds, and the best and most perfect prayer and peace be upon our master Muhammad and all his family and companions.

The first topic: the life of Imam Al-Omrani, which includes:

1. His name: Abu Al-Hussein Yahya bin Abi Al-Khair bin Salem bin Asaad bin Abdullah bin Muhammad bin Musa bin Imran bin Rabia bin Abs bin Zuhair bin Ghalib bin Abdullah bin Aak bin Adnan, Al-Omrani Al-Yamani Al-Shafi’i 1.

2. His birth: By searching in the books of translations, I did not find any disagreement about the date of his birth.

3. Lineage: Imam Al-Omrani is related to Imran bin Rabia bin Abs4.

4. His nickname: Imam Al-Omrani, may God have mercy on him, had several nicknames, including: Abu al-Hasan 5, Abu al-Khair 6, and Abu Zakaria 7.

5. His title: The title of Imam Al-Omrani, may God have mercy on him, with several titles, including: Al-Omrani 8, Al-Siri 9, Sahib Al-Bayan 10, Jamal Al-Islam and Shams Al-Sharia 11, Sheikh Al-Shafi’i in Yemen 12.

6. His death: His death was in the village of Dhul-Saffal 13, Mabtouna, after his tongue was seized for two nights and a day. And when the time for prayer came, he asked about it by pointing. If he was told the time, he prayed, then he was still pointing with praise. He knew that from him by raising his rosary and moving it. Then he died at the end of Wednesday night after Dawn breaks on the sixteenth of Rabi` al-Akhir in the year 558 AH.
over him, and the highest in rank and highest in rank. Jurisprudence, asceticism, worship and piety. He was born in the year four hundred and ninety-nine. He died, may God have mercy on him, in Masna’a Seer, in the year (568) AH 29.

B- The long-term judge, the scholar Abu Al-Tayyib Taher bin Imam Yahya bin Abi Al-Khair bin Salem bin Asaad bin Al-Omrani, was born in Dhul-Hijjah for sixteen nights before him, in the year 518 AH. 587 AH 30.

C- His son’s uncle, brother-in-law and cousin, Othman bin Asaad bin Othman bin Asaad bin Abdullah bin Muhammad bin Musa bin Imran, was born in the year four hundred and ninety-nine, and he died, may God have mercy on him, in the year 577 AH.

d- His cousin, Muslim bin Asaad bin Othman bin Asaad, and he is a brother of Othman bin Muslim, and he has books that are endowed in the hands of Judge Taher bin Yahya 32.

C - Al-Faqihaan: Abdullah and Ali, the two sons of Omar Al-Taba’i, studied on Abdullah, and many people learned it. The jurist Abdullah and his brother died in the year (594) AH 33.

H- The ascetic and pious jurist, Ali bin Abi Bakr bin Salem bin Abdullah, was born in Sha’ban in the year 536 AH, and he died in Jumada al-Ula in the year 574 AH.

M - The long-term jurist Sayf al-Sunnah, Ahmed bin Muhammad bin Abdullah bin Masoud bin Salem, lived in August 35 and the leadership of the madhhab led to him, combining asceticism, piety, science and hadith. To the city of Ibb, then the soldiers descended 36.

D- The jurist Abdullah bin Salem bin Zaid bin Ishaq Al-Asbahi, born in the year five hundred, he taught jurisprudence at the hands of Imam Al-Omrani, and he was the teacher in the epic 37 and the mufti in it for the duration of his life, and he died in
those who took from the jurisprudence of this school. The Victory in Refutation of the Qadarriyyah 52, The Compendium of the Revival of Religious Sciences by Imam Al-Ghazali 53, A Treatise on Belief on the Doctrine of Ahl al-Hadith 54, Descriptions of the Scholars 55, Events in Branches 56, Virtues of Imam al-Shafi’i, may God Almighty have mercy on him 57, the question about what forms the madhhab of forms 58, the strangeness of the mediator by al-Ghazali 59, the explanation of the means for al-Ghazali 60.

5. Scholars’ praise of him: Many scholars have praised the Imam for his virtue and his knowledge. Ibn Samra al-Ja’di mentioned in his layers Imam Yahya Abi al-Khair, describing him as the one from whom “fiqh spread in countries, and his knowledge crossed the sea with Sudan, and his compilations of riders traveled in Yemen and the Levant.” And he is the imam jurist, “The beauty of Islam is the sun of Sharia.” His sheikh, Abu al-Qasim Zaid bin al-Hassan, said: Yahya bin Abi al-Khair was a good jurist for fatwas, and he ordered some of his companions to study on him.

The third requirement: introducing the statement book
All those who translated Imam Al-Omrani mentioned that the book of Al-Bayan is one of his most famous books, and it is one of the most important healing books in Yemen. In it, he explained the book Al-Muhadhab by Abu Ishaq Al-Shirazi, he stayed in his classification for six years, and it is a book in about ten volumes. Ibn Samra Al-Jaadi mentioned in his layers, that Imam Yahya, when he became busy collecting “al-Bayan” and apologized to most of his companions, for his teaching, for occupying him with the classification of “al-Bayan.” Manuscript copies of it are found in the library of the Great Mosque in Sana’a, Yemen, and a copy of it is in the

the month of Ramadan in the year (573 AH) 38.
Y- The pious ascetic jurist, Abi Al-Saud bin Khairan, born in the year five hundred and eighteen, collected between jurisprudence and readings 39.
T- Muhammad bin Omar bin Muhammad bin Omar bin Ahmed bin Ibrahim Al-Amrani, he was a devout and ascetic poet. He was born in the year five hundred and twenty-five, and he died in the year seventy-two 40.
G- Abdullah and his brother Ahmed, the two sons of Muhammad bin Ali bin Muhammad bin Ali bin Ismail Al-Omrani. He died on a Friday in the month of Jumada al-Aakhirah in the year five hundred and ninety in Diras 41, while he was studying there, and his grave is there 42.
Q- The virtuous jurist, Muhammad bin Issa bin Salem Al-Maitami, was born in the year 52243.
U- The jurist Suleiman bin Fateh bin Miftah, born after twenty five hundred, was a teacher in Al-Shawafi, during the life of his teacher, Sheikh Imam Yahya bin Abi Al-Khair 44.
R- The jurist Ahmed bin Amr bin Asaad bin Al-Haytham, from Mushairaq Aza 46, was born on the night of Sunday to the last seven days of Dhul-Qa’dah, in the year (511) AH and died in the month of Muharram in the year (556) AH 47.
Z- Muhammad bin Muflih Al-Hadrami was one of the characteristics of his companions, and to him he referred to the sermon of Al-Mushkil, where he said, “Some of those who are dear to me asked me for his question, and he exalted his worth and condition to me.” 48

4. His books: Imam Al-Omrani left many works of high scientific value that served Islamic law in general and the Shafi’i school of thought in particular. His books were a reference approved by many of
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Shafi’is 71, and according to it the Malikis said 72, and the view of the Hanbalis 73, and the Zahiriyyah 74, and the view of the Imami Shiites 75.

Their argument:
1- For the Almighty’s saying: {And it is upon the one who is born to him that they should provide for them and clothe them in a reasonable manner} 76.
Evidence: The verse indicates that the son’s maintenance is obligatory for the father.

2- The saying of the Prophet, may God’s prayers and peace be upon him, to Hind 78 (Take what suffices you and your child on a reasonable basis) 79.
Evidence: The honorable hadith indicates that the maintenance of the children is on the fathers, if the children are in need, they do not dispense with the father’s fissure, and there is no difference between the old and the young, nor between a male and a female 80.

3- Because the obligation of maintenance on the father is stipulated in the Qur’an, and the obligation of maintenance on the son is a mujtahid in it 81.

4- Because the alimony for the children is on the basis of the original and the alimony of the parents is on the basis of offers 82.

The second view: That his spending is on the son, which is the second view of the Shafi’is 83, the Hanafis 84, the Hanbalis 85, and the Zaidi 86.

Their argument:
1- The Almighty said: {And your Lord has decreed that you worship none but Him, and that you be kind to parents.}87
Significance: The noble verse indicates that it is kindness to spend on them when they need them, and that is part of righteousness 88.

2- The Messenger of God, may God’s prayers and peace be upon him, said: “Among the best things that a man eats is
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Significance: The hadith indicates that the father’s maintenance is obligatory for the son.

3- Because he is stronger than the father.

4- Because it is the father’s earning, so he has a right to his earning, and his money is legally added to it, because he, may God’s prayers and peace be upon him, said: “You and your money belong to your father.”

The son does not share in his father’s maintenance.

The third view: It is obligatory for them to spend on them, and it is the third view of the Shafi’is and in it there is a view of the Hanbalis, and a saying of the Imami Shiites, which is the correct one according to them, and the saying of the Ibadhis.

Their argument: “Because they are equal in the degree of kinship with him and the innermostness of him.”

The fourth saying: Spending is not obligatory on them, and this is what Imam Malik, may God have mercy on him, said.

Their argument: “Because it does not go beyond the entitlement to the children of the children or to the grandson and grandmothers, rather it is limited to the first layer of chapters and assets.

The fifth saying: The maintenance is obligatory on them according to the extent of their inheritance from it, and this is what the Hanbalis said, and the saying of the Imami Shiites, and the Ibadhis.

Their argument: God Almighty says: {And upon the heir is the same}.

Evidence: The noble verse indicates that maintenance is obligatory on the heirs after it is obligatory on the father.

Preference: After presenting the statements and evidence in this matter, what I tend to favor is the first saying:

from what he earns, and his children from what he earns.”

Significance: The hadith indicates that the father’s maintenance is obligatory for the son.

The second requirement: the frequency of maintenance between the daughter of the son and the son of the daughter

The alimony of the fathers is obligatory for the children, and no one shares it with
1- His saying, may God bless him and grant him peace, “You and your property belong to your father.”

**Significance:** The honorable hadith indicates that the father takes precedence over the mother in the maintenance, because the Prophet, peace and blessings be upon him, added the son and his money to the father, and the entitlement to take from his money.

2- “Because they are equal in birth, and the father was alone in affliction, so he was better, as if he advanced by a degree, because if they were wealthy and he was insolvent... his alimony would have been on the father, so the father must come forward in presenting his alimony, as he presents in the necessity of the son’s alimony on him.”

**The third view:** that they are the same, so it is equal between them, which is the third view of the Shafi’is, and according to it the Malikis said, and it includes a view of the Hanbalis, the Zaydis, and the Ibadhis.

**Their argument:** because they are equal in birth and casting.

**Preference:** After presenting the statements and evidence in this issue, what I tend to favor is the third saying: that the maintenance of both should be equal; Because God Almighty commanded parents and did not distinguish between any of them, and God Almighty said: (And your Lord has decreed that you worship none but Him and that you do good to parents) 143. It is kindness to spend on them when they need them. There is no difference in that between a father and a mother, and the spending between them is equal, and God Almighty knows best.

**Sources and references:**
The Holy Quran.

8. The Shafi’i layers: Author: Abu Al-Fida Ismail bin Omar bin Kathir Al-Qurashi Al-Basri and then Al-Dimashqi (deceased: 774 AH): Investigation: Dr. Ahmed Omar Hashem, Dr. Muhammad Zainhom Muhammad Azab: Publisher: Religious Culture Library: Publication date: 1413 AH - 1993 M.
9. Revealing suspicions about the names of books and arts: Author: Mustafa bin Abdullah Kateb Chalabi Constantinii, known as Haji Khalifa or Hajj Khalifa (deceased: 1067 AH): Publisher: Al-Muthanna Library - Baghdad (and photographed by several Lebanese houses, with the same page numbering, such as: Dar The Revival of Arab Heritage, House of Modern Sciences, and House of Scientific Books: Publication Date: 1941 AD.
7. Fragments of Gold in Akhbar Min Gold: Author: Abd al-Hayy Ibn Ahmad Ibn
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34. The Great Explanation on the Board of Al-Muqni’: Author: Abd al-Rahman bin Muhammad bin Ahmad bin Qudamah al-Maqdisi al-Jama’ili al-Hanbali, Abu al-Faraj, Shams al-Din (died: 682 AH): Publisher: Dar al-Kitab al-Arabi for Publishing and Distribution: Supervised by its printing: Muhammad Rashid Rida, the owner of al-Manar.
36. Al-Bahr Al-Zakhkhar, which collects the doctrines of the scholars of the regions: Author: Ahmad bin Qasim Al-Ansi Al-San’ani - Zaydiyah: Publisher: Yemen Library.
Al-Sahih Al-Musnad Al-Musnad Al-Sahih Al-Musnad Al-Sahih Al-Musnad Al-Sahih Al-Bukhari Muhammad Fouad Abdel-Baqi): The first edition, 1422 AH.

Sayyid Muhammad Taqi Al-Kashfi, the first part.
42. Milestones of the Sunan, which is the explanation of Sunan Abi Dawood: Author: Abu Suleiman Hamad bin Muhammad bin Ibrahim bin Al-Khattab Al-Basti, known as Al-Khattabi (died: 388 AH): Publisher: Scientific Press - Aleppo: Edition: First 1351 AH - 1932 AD.
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MARGINS


2 Sir: A country in Yemen to the east of Al-Jund, see: Mu’jam Al-Buldan, by Yaqut Al-Hamawi (3/296).

3 See: Tabqaqat of the Yemeni Jurists by Al-Jaadi (p.: 174), Tabqaqat Al-Shafi’i Al-Kubra Al-Subki (7/336).

4 See: the same sources.

5 See: Layers of the Jurists of Yemen by Al-Jaadi (174), Behavior in the Layers of Scholars and Kings (1/294), and Deaths of Notables (3/54).


8 See: Tabqaqat al-Shafi’i al-Kubra by al-Subki (7/336), Tabqaqat al-Shafi’i’ by Ibn Qadi Shahba (1/327).


54. Facilitating jurisprudence in the light of the Qur’an and Sunnah: Author: A group of authors: Publisher: King Fahd Complex for the Printing of the Noble Qur’an: Publication year: 1424 AH.


56- Fruits Al-Dawani on the letter of Ibn Abi Zaid Al-Qayrawani: Author: Ahmed bin Ghanem (or Ghoneim) bin Salem Ibn
known as al-Maswad with a lowered meem after a thousand and lam, then a static sein and an open waw, then a thousand and a neglected dal. Scholars and Kings (1/284).


24 He is Abu Jaafar Ahmad ibn Muhammad ibn Ismail ibn Yunus al-Muradi, known as Ibn al-Nahhas, also known as al-Saffar, who died in the year (338) AH. See: Sir Flags of the Nobles, i. al-Risala (15/401), with the aim of the conscious (1/362).

25 He is Abu al-Qasim Abd al-Rahman ibn Ishaq al-Zajazi, the grammarian al-Baghdadi, he was an imam in the science of grammar, and he wrote the book (The Great sentences), which is a useful book. Al-Nubala i Al-Risala (15/476).


28 See: The behavior in the layers of scholars and kings (1/298), the great Shafi‘i’i layers Al-Subki (7/337).

29 See: Layers of the Jurists of Yemen by Al-Jaadi (p. 185), Behavior in Layers of Scholars and Kings (1/336).


10 See: Behavior in the Layers of Scholars and Kings (1/298), Tabqaqat Al-Shafi‘i’i Al-Kubra Al-Subki (7/336), Shafi‘i’i Layers by Ibn Qadi Shahba (1/327)

11 See: The layers of the jurists of Yemen by Al-Jaadi (p. 174).


13 Dhul-Saffal: It is a village south of the turbidity in Yemen. See: Mu‘jam Al-Buldan (3/296).

14 See: Behavior fi Tabqat al-Ulama and al-Muluk (1/294), Tabqaqat al-Shafi‘i’i by Ibn Qadi Shahba (1/328).


16 Al-Ma‘afer: It is the Al-Makhlafl, which is now known as Al-Hujariah, and it is a wide area in the northwest of Aden, at a distance of two days. It was attributed to Ma‘afer Ibn Ya’far Ibn Al-Haritah, looking at: Tabqaqat of the Jurists of Yemen by Al-Ja‘di (p.: 324), Mu‘jam Al-Buldan (5/67).

17 Al-Jund: A large, fortified city in Yemen, many good things, with a people from Khawlan, and it is called Jund bin Shahran, the belly of Al-Ma‘afer. News of the countries (p.: 175).


20 Dhi Naima: a well-known isolation from Mikhlaf Ja‘far, known as Na‘ima al-Maswad, in addition to a fortress then
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48 See: Layers of the Jurists of Yemen by Al-Jaadi (p. 196), Behavior in the Layers of Scholars and Kings (1/342).
49 See: Kashf al-Zunun by Haji Khalifa (1/264).
50 See: the same source (2/956).
51 See: Sources of Islamic Thought in Yemen by Al-Habashi (p. 196).
52 See: Tabaqat al-Shafi‘i by Ibn Qadi Shabbah (1/328).
53 See: the same source.
54 Sources of Islamic Thought in Yemen by Al-Habashi (p. 110).
55 Khazana al-Turath - Catalog of Manuscripts (95/62).
56 The gift of knowledgeable people (2/520).
57 Yell: Al-Alam by Al-Zarkali (8/146).
58 See: Tabaqat al-Shafi‘i by Ibn Qadi Shabbah (1/328).
59 See: Refinement of Names and Languages (2/278).
60 See: Al-Alam by Al-Zarkali (8/146).
61 See: The Layers of the Jurists of Yemen by Al-Jaadi (p. 159 and 174).
62 He is Faisal bin Abdul Aziz bin Abdul Rahman Al Faisal Al Saud, the third son of his father, King Abdul Aziz. He was born in the city of Riyadh in the year (1906) and died in the year (1975 AD): see: Al-Alam Al-Zarkali (5/166).
63 See: Layers of the Jurists of Yemen by Al-Jaadi (p. 165), Tabaqat Al-Shafi‘i Al-Kubra Al-Subki (7/336), Uncovering Doubts by Haji Khalifa (1/264), Sources of Islamic Thought in Yemen by Al-Habashi (p.: 196), Heritage Treasury - Index of Manuscripts (94/515 and 117/321 with automatic comprehensive numbering).
64 See: Mukhtar Al-Sahah (p.: 334).
31 See: Layers of the Jurists of Yemen by Al-Jaadi (p.: 189), Behavior in the Layers of Scholars and Kings (1/338).
32 See: previous sources.
33 See: The Layers of the Jurists of Yemen by Al-Jaadi (p.: 189), The Behavior in the Classes of Scholars and Kings (1/343).
34 See: The layers of the jurists of Yemen by Al-Jaadi (p. 190).
35 Ab: It is a famous city near Taiz, one of the best cities in Yemen. It is in the southwest of Sanaa, a distance of six days. It is in Ras Rabwah, connected to the heights of the Baadan mountains from the western side. The northern side of it: See: Tabaqat of the Jurists of Yemen (p. 306).
36 See: Layers of Yemeni Jurists by Al-Jaadi (p.: 190), Behavior in the Layers of Scholars and Kings (1/318).
37 Al-Mulhamah: It is a village in Wadi Al-Suhoul under the fortress known as Shawahat, from the works of Ibb.
38 See: Layers of the Jurists of Yemen (p. 192), Al-Suluk Al-Soldy (1/338).
40 See: Tabaqat of Yemeni Jurists by Al-Jaadi (p. 192-193).
41 Diras: It is a village from the isolation of Nakhlan from Dhul-Saffal in the mountains of Yemen, to which Abu Taher Ibrahim bin Nasr bin Mansour bin Habash Al-Farqi Al-Darras is attributed.
43 See: the same source.
44 See: Tabaqat of Yemeni Jurists by Al-Jaadi (p. 194-195).
45 Al-Mushriq: From the country of Bani Hobeish, from the works of Ibb: See: The layers of the jurists of Yemen by Al-Jaadi (p.: 324).
46 And Hahaza: with the addition of Al-Waw, and Al-Za‘a is a lexicon.
Uday: See: Mu’jam Al-Buldan (5/363).
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86 See: Al-Bahr Al-Zakhkhar (7/439).
87 Surat Al-Isra: Verse 23.
90 Parameters of the Sunnahs of Al-Khattabi (3/165).
91 Al-Bayan Al-Omrani (11/254).
93 Badaa’ al-Sana’i in the arrangement of the laws (4/32).
96 See: Al-Mabsout by Al-Tusi (6/34), the laws of Islam in matters of the lawful (4/34).
97 See: Ma’arrij Al-Amal by Al-Salami (15/286).
98 Al-Bayan Al-Omrani (11/254).
99 See: Explanation of the Nile Lutfesh (14/19).
100 seen: same source.
68 Anis Al-Fuqaha’ in Definitions of Words Circulating Among the Fuqaha’ (p. 59).
69 Fiqh Facilitator in the Light of the Qur’an and Sunnah (1/337).
70 See: Ijma’ by Ibn Al-Mundhir (p. 48).
74 See: Al-Muhalla at-Athar (9/268).
75 See: Al-Mabsout by Al-Tusi (6/34).
76 Surat Al-Baqarah: Verse (233).
77 Explanation of the facts, Explanation of Kanz al-Duqa’iq and Hashiyat al-Shalabi (3/62).
78 She is Hind Bint Utbah Bin Abd Shams Bin Abd Manaf Al-Qurashi, the mother of Muawiyah Bin Abi Sufyan. Al-Fath, and their story - in her saying during the pledge of allegiance to women: And that they do not steal or fornicate, so she said: Is the free woman fornicating? The injury in distinguishing the companions (8/346).
80 Commentary on Sahih Al-Bukhari by Ibn Battal (7/531).
81 Al-Bayan Al-Omrani (11/254).
82 Al-Fawakh Al-Dawani on the letter of Ibn Abi Zaid Al-Qayrawani (2/70).
84 See: Badaa’ al-Sana‘i in the Order of Laws (4/32).
125 Muawiyah bin Haida bin Muawiyah bin Qushayr bin Kaab bin Rab‘ah bin Aamer bin Sasa‘ah Al-Qushayri, the grandfather of Bahz bin Hakim.

My father Berni that he realized Khurasan, and died there. The injury in distinguishing the companions (6/118).


127 Umdat al-Qari, Explanation of Sahih Al-Bukhari (22/82), Hadith No. (5971).

128 Al-Bayan by Al-Omran (11/260).


130 See: Al-Kafi fi Fiqh of Imam Ahmad (3/242), Al-Mughni by Ibn Qudamah (222/8).


132 See: Ma‘arif al-Amal by Nour al-Din al-Salmi (16/55-56).

133 Previously Graduated Al-Mughni by Ibn Qudamah (8/222).

135 Al-Bayan Al-Omran (11/260).


137 See: Al-Mabsout Al-Sarakhsi (5/222).

138 See: Al-Kafi fi Fiqh of Imam Ahmad (3/242), Al-Mughni by Ibn Qudamah (222/8).

139 See: Al-Muhalla at-athar (9/266).


141 See: Al-Bahr Al-Zakhkhar (7/438).

142 Al-Bayan Al-Omran (11/260).

143 Surah: Al-Isra: Verse 23.

103 Al-Bayan Al-Omran (11/258).


105 Al-Bayan Al-Omran (11/258).


108 See: Al-Muhalla at-athar (9/266).

109 Al-Bayan Al-Omran (11/258).


111 See: Al-Mabsout by Al-Tusi (6/34).

112 See: Al-Bahr Al-Zakhkhar (7/444) 0

113 The Crown and the Crown by Mukhtaral Khalil (5/584).

114 See: Al-Mughni by Ibn Qudamah (8/219).


116 See: Explanation of the Nile for Lutfesh (14/12).

117 Surat Al-Baqarah: Verse (233).

118 Provisions of the Qur’an by Al-Jassas Al-Ilmia (1/493).

119 See: Ranks of Ijma’ (1/79), Al-Iqna’ by Ibn Al-Mundhir (1/313).


121 See: Hashiyat al-Adawi on the adequacy of the divine student (2/135), the great commentary by Sheikh al-Dardir and Hashiyat al-Desouqi (2/523), Manah al-Jaleel, a brief explanation of Khalil (4/414).

122 See: Al-Kafi in the jurisprudence of Imam Ahmad (3/242), Al-Mughni by Ibn Qudamah (222/8).

123 See: Al-Bahr Al-Zakhkhar (7/438).

124 See: Ma‘arif al-Amal by Nour al-Din al-Salmi (16/55-56).