Jurisprudential issues in which there are three aspects according to the Shafi’is in the book Al-Bayan Al-Omrani (558 AH) related to the deposit and its impact on the fatwas of the contemporaries - a comparative study

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ABSTRACT
Summary:
This research aims to collect a number of jurisprudential issues in which there are many aspects to three in the same doctrine related to the deposit, in the book of the statement of Imam Al-Omrani (may God have mercy on him), which is one of the books that had the lead and leadership in the transfer of these multiple aspects, a comparative jurisprudential study with Other schools of thought, with mentioning their impact on contemporary fatwas, to be an open door for the muftis of the age to keep pace with the issues of the time, to reach the appropriate ruling for the appropriate time and place, and to keep pace with developments. Introduction, two chapters and conclusion.

Keywords: (Jurisprudence issues, three aspects, the book of the statement, Al-Omrani, the deposit, the fatwas).
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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.

And yet, the book of Al-Bayan by Imam Al-Omrani (may God have mercy on him) is one of the books that had the lead and leadership in transmitting these multiple aspects. Which called me to write on this subject that it had not been written about before and to make it clear to us through the study of the aspects a comparative jurisprudence study of those who agreed with it from the other schools and those who disagreed with it while mentioning its impact on the fatwas of the contemporaries to be an open door for the muftis of the age in keeping pace with the issues of the time And the right place and keeping up to date with developments. I divided my research into:

Introduction:

The first topic: a brief translation of the life of Imam Al-Omrani and the definition of Al-Bayan Al-Omrani’s book and an explanation of the concept of aspects, and it has two demands:
The first requirement: a brief translation of the life of Imam Al-Omrani

The second requirement: Introducing Al-Bayan Al-Omrani’s book and clarifying the concept of the aspects

The second topic: jurisprudential issues that have three aspects related to the deposit
It has three demands:
The first requirement: He said I had a deposit for so-and-so, then he died.
The second requirement: Taking the deposit out of the safe without the owner’s permission to benefit from it or intending not to return it to its owner.
The third requirement: the plaintiff’s oath with the defendant’s negligence of the deposit.
Conclusion:
Sources and references:
In conclusion, I ask God Almighty to make this work purely for his noble face, and may God’s prayers be upon our master Muhammad and his family and companions all.

The first topic: a brief translation of the life of Imam Al-Omrani and the definition of Al-Bayan Al-Omrani’s book and an explanation of the concept of aspects, and it has two demands:
The first requirement: a brief translation of the life of Imam Al-Omrani
I did not expand on the translation of Imam Al-Omrani (may God have mercy on him) due to the large number of books written in it and the chapters of those who preceded me from the researchers.

First: Al-Omrani's personal life
- Generator:
The Sheikh of the Shafi’is was born in Yemen, Imam Abu Al-Hussein Yahya bin Abi Al-Khair Al-Amrani in the year (489 AH) in a town in Yemen called “Sana’a Sir” (1). In the year (487 AH) and that what the scholars unanimously agreed upon is correct (2).
- His name: He is Imam Abu Al-Hussein Yahya bin Abi Al-Khair bin Salem bin Asaad (3) bin Abdullah (4) bin Muhammad bin Musa bin Imran Al-Omran (5).
- His lineage and surname:
Imam Al-Omrani belongs to “Imran bin Rabia bin Abbas bin Zahra bin Ghalib bin Abdullah bin Aak bin Adnan (6) and Yaqout Al-Hamawi attributed him to the town in which he was born. 8 ( ).
- The translators differed in his nickname, some of them called him Abu al-Husayn (9) and he is the famous, and some of them called him Abu al-Khair (10) and some of them called him Abu Zakri 11a ( ).
- His death.
Imam Al-Omrani (may God have mercy on him) died in the year 558 AH in Dhu al-Saffal 12 ( ) in Rabi’ al-Akhir, just before dawn on Sunday night, covered as a martyr. Tahlil, may God have mercy on him, 13 ( )
- Second: Al-Omrani’s scientific life
- His most famous sheikhs:
Imam Al-Omrani, may God Almighty have mercy on him, received knowledge from the most prominent jurists of his time, and I will limit myself here to mentioning some of them.

1. Zaid bin Al-Hussein bin Muhammad bin Ahmed bin Maimun Al-Yamani Al-Fa’ishi (14) was born in the year 458 AH, one of the most prominent and prominent Shafi’i jurists. Rather, the Shafi’i sheikh in the country of Yemen in his time. He made contributions to the dissemination of Shafi’i jurisprudence. A group of scholars, including Imam al-Omrani and others, read al-Muhadhab and al-Mukhtasar fi al-Fiqh wa al-USul by al-Shirazi and other works (T.: 528 AH) (15).

2. Zaid bin Abdullah bin Jaafar bin Ibrahim Al-Yafa’i (16) is one of the senior Shafi’is. Imam Al-Omrani took from him the book “Al-Nukt” by Shirazi, and Ibn Samra Al-Jaadi said about him: “There was no teacher or mufti in the campus of the companions of a higher rank or degree than him” (514 AH and it was said 515 AH (17).

3. Sheikh Abu Muhammad Abdullah bin Umair Al-Areeqi (18) for fiqh on Imam Zaid Al-Yafa’i. Imam Al-Omrani took from him the book Al-Mu’tamid fi Al-Difaq, which he took from Imam Abu Nasr Al-Bandaniji when he met him on the pilgrimage, he was a great scholar and one of the famous jurists with piety (19).

His most famous disciples:
There are many scholars who agreed on Imam al-Omrani, may God have mercy on him, and I will limit myself here to mentioning some of them:
1. Abu Al-Saud bin Khairan: He was born in the year (518 AH) and was taken from Imam Al-Omrani and taught by Abdullah Al-Sa’bi.
2. Abu Al-Tayyib Taher bin Yahya bin Abi Al-Khair Al-Omrani, the scholar and jurist Ibn Sahib Al-Bayan was born in the year 518 AH. He was an eloquent jurist and jurisprudence. His father died in the year (587 AH) 21 ().
3. Abu Bakr ibn Al-Faqih Abdullah ibn Abd al-Razzaq: He was born in the year 522 AH. He took knowledge from Imam al-Omrani and on the authority of Abu Bakr ibn Salem who died in the year 572 AH 22 ( ).
- His works.
1. The Book of Al-Bayan fi Al-Imam Al-Shafi’i School for the sake of his books that he wrote in the Shafi’i School, he compiled it in the year (528 AH), and completed it in the year (533 AH) and was famous for it. They say the author of the statement is one of the most important Shafi’i works.

2. Kitab al-Zawa’id al-Muhadhab by Shirazi Imam al-Omrani began writing it in the year (517 AH) and completed it in the year (520 AH).

3. The question book or the problem about what is in the polite of the problems.


5. The oddities of the mediator.

6. The purposes of brilliance.

7. Explanation of the means by Al-Ghazali.

8. Fatwas.

9. The Book of Role.

10. The virtues of Imam al-Shafi’i and Ahmad Ibn Hanbal.

Scholars praise him.

Imam al-Subki said about him in his Tabaqat: (The Sheikh of the Shafi’is, the province of Yemen, the author of the statement... He was an ascetic, pious imam, a good scholar, well-known, well-known, well-known for jurisprudence, principles, speech and grammar. He reads it in one night.

Ibn Samra al-Ja’di, who lived in his time, said about Imam al-Omrani: “The one from whom jurisprudence spread in the countries, and his knowledge crossed the sea with the Sudan, and his books traveled through al-Rukban, in Yemen and the Levant, and he is the jurist Imam Jamal al-Islam Shams al-Sharia Yahya ibn Abi al-Khair.”

And Imam al-Nawawi said about him: “He memorizes the disciplined person, performs it at night, and explains it with a statement, and spreads knowledge in the country of Yemen.”

The second requirement: Introducing Al-Bayan Al-Omrani’s book and clarifying the concept of the aspects

First: The name of the book, the correctness of its attribution to Imam Al-Omrani and the scholars’ praise for him.

Everyone who translated Imam Al-Omrani agreed to give the name Al-Bayan to his book, which he classified, so he was known as “The Companion of Al-Bayan.”

1. Al-Hafiz Al-Dhahabi mentioned “Al-Bayan fi Madhhab”.

2. Imam Al-Nawawi mentioned in his translation of “Sort Al-Bayan”.


4. Imam Al-Suyuti mentioned “Al-Omrani Sahib Al-Bayan”.

5. Al-Zarkali mentioned in his translation, “He has classifications, including Al-Bayan”.

Many scholars have praised him, including:

1. Ibn Samra al-Jaadi said, “His book was Al-Bayan as its name for the Shari’a as a clarification, and for scholars, guidance and clarification.”

2. The soldier said: “And when he came after a fearedness, he was made in the dishes of gold, and he spent a fool, then when he came to him in the line of Alwan, he said a group of the people of Al-Arqat: We did not think that he was in Yemen, so he did not. The teachers, and the authors quoted from him.”

3. Abu al-Hasan Ahmad al-Barihi, known as Saif al-Sunnah, one of the students of Imam al-Omrani, said in praising K. statement tab:

God watered Yahya Salsabila and gave him a palace of sapphires, the heights of Janan

For his classification of this book, which contains the classifications of the people of jurisprudence, a storyteller and a narrator.

And He named him by the name that is his family as a statement, and whatever is on earth is like a statement.

Second: Defining the facets of language and terminology

1. Dials Language:
Wajh is the plural of wajh, wajh and wajh meaning, and ha’ is substituted for waw, and this is said to be the wajh of opinion, i.e. it is the opinion itself and the wajh: (the future of everything) and from it the Almighty’s saying: ( )

2. Aspects idiomatically:
They are the "opinions that Shafi’i jurists derive from the words of al-Shafi’i and bring them out on its foundations and principles. These aspects are considered from the Shafi’i school of thought without disagreement, even if there is no text on the authority of the imam; to its owner 47a” ()

And Imam Al-Nawawi (may God have mercy on him) said: “It is for his companions who are affiliated with his madhhab, they take it out according to its foundations, they deduce it from its foundations, and they strive in some of them, even if they do not take it from its origin.”48

The second topic: jurisprudential issues that have three aspects related to the deposit
It has three demands:
The first requirement: He said I had a deposit for so-and-so, then he died.
The second requirement: Taking the deposit out of the safe without the owner’s permission to benefit from it or intending not to return it to its owner.
The third requirement: the plaintiff’s oath with the defendant’s negligence of the deposit.

The first requirement
He said, "So-and-so had a deposit, then he died."
The jurists unanimously agreed that every depositor must fulfill his deposit ( ) and they differed in one of its forms, which is: If someone said to me a deposit, and described it as a quality, or evidence of that, or the heirs acknowledged that, then he died and that deposit was not found. Imam Al-Shafi’i said: “It is included in the wealth of the dead, and the debtors are divided into it.”50

And Imam Al-Omrani (may God have mercy on him) mentioned to the Shafi’is on this issue three aspects:
The first aspect: Abu Ishaq said: He intended: If he said that at the time of death, and death was near, but if he said in his health: So and so gave me a deposit, describing it, and he died and it was not found. He did not have to guarantee, and it is a view according to the Shafi’is (51) and a narration according to the Malikis (52).
Their argument:
1. Their argument in the first: because it appears that he destroyed it, so his saying: I have, is an expression of his saying: Ali, and their argument in the second: for the permissibility of it being destroyed after that without negligence, so a difference between the length of the period and its shortness (53).
The second aspect: If he dies, and his money is found in his money of the same type as that trust, and his money is suspected of being a trust. It has a warranty; In his money of the type of the deposit, even if it is not in his money of the type of the deposit. He did not have to guarantee, and it is a view according to the Shafi’is (54) and a narration according to the Malikis (55).
Their argument:
1. Their argument in the first, because it was negligent, as he did not explain it in a statement that removes the confusion, and their argument in the second is that it may have been destroyed without negligence (56).
The third view: it is not obligatory to guarantee, and it is a view according to the Shafi’is (57) and it is the madhhab and a view according to the Hanbalis (58).
Their argument:
1. “Because the original acquitted him of the guarantee, and carried the text on it if he knew that he had a deposit with evidence, or the acknowledgment of the heirs, and he died without a will” (59a).
2. “Because the deposit is a trust, and the basic principle is that it should not be destroyed or infringed, so it is not necessary to guarantee it” (60).
• Among those who disagreed with the Shafi’is on this issue and who said that the deposit must be returned without further details are the Hanafis (61) and the Hanbali view 62 (), and with it the Imami Shiites said 63 () and the Zaydis 64 ()

• Their argument:
  1. Because the principle is that it remained in his hand until he died; Because we do not know the death, rather it was judged by it as money for the dead; Because, in our judgment, all that is in his possession belongs to him, so we have owned the deposit, and it is not permissible for us to possess the money of others without an exchange, so it is necessary for him to guarantee it” (65).
  2. “Because the deposit must be returned. Unless it is proven that the restitution is waived by damage without transgression, and this has not been proven” (66).
  3. Because ignorance of itself is like ignorance of it, and that does not negate the response (67).

Weighting:
After looking and contemplating this issue and its evidence, what I tend to favor is the second aspect, which is if he died, and his money was found in his money of the same type as that trust, and his money was suspected of being a trust. It has a warranty; Because it was excessive, as he did not make it clear in order to remove the problem, even if it was not in his money of the same type as the trust. He did not have to guarantee; Permissibility that it had been damaged without negligence., And God knows best.

The impact of the issue on contemporary fatwas:
Contemporaries went to the view that whoever dies and it is proven that he has a deposit for someone else and there is none, then it is a debt that he owes to pay off his legacy (68). And their saying this is in accordance with what the Hanafis and those who agreed with them went to.

The second requirement
Taking the deposit out of custody without the owner’s permission to benefit from it, or intending not to return it to its owner
The fuqaha’ are unanimously agreed that the depositor must obtain the deposit and keep it 69 (), and they differed about one of its forms, namely: If he intends to take out the deposit to benefit from it, or intends not to return it to its owner, is he liable for it 70 ()

Imam Al-Omrani (may God have mercy on him) mentioned to the Shafi’is on this issue three aspects:
The first aspect: It does not guarantee it, and it is a view according to the Shafi’is, which is the madhhab 71 (), and according to it the Hanafis (72) and the Malikis (73) and the Hanbalis (74) and the Zahiriyyah (75) and the Imami Shiites (76) and the Zaydis 77 ().
Their argument:
  1. “Because there was no action from him in the manner of transgression, so he did not guarantee it, as if he had intended to usurp someone else’s money” (78).
  2. “The same taking is not to damage, and the intention to destroy is not to damage, so there is no obligation to guarantee (79) and the principle in it is what was narrated from the Messenger of God, peace be upon him: “God - the Most High - has transgressed for my nation what happened to themselves as long as they did not act, or speak 80” ()

The second aspect: guarantees it by mere intention, and it is a view according to the Shafi’is narrated by Abu al-Abbas (81) and a view according to the Hanbalis (82).
Their argument:
By analogy with the security of the shot if he intends to own it (83).

The third aspect: If he intended not to reject it. Including once the intention, and that he intended to benefit from it. He did not guarantee it by mere intention, and it is a view of the Shafi’is that al-Qadi Abu Hamid said 84 ()
Their argument:
If he intends not to reject it, then include it by mere intention, because he has become holding it upon himself, and if he intends to benefit from it. He does not guarantee it by mere intention, because he does not become holding it upon himself.” (85).

Weighting:
After examining the aspects of this issue and its evidence, who is the mother?
What leads to his preference from these aspects is the first aspect of not guaranteeing the deposit with the intention of infringement, and this is the view of the majority of jurists; Because there was no action from him in the manner of transgression, he did not guarantee it, as if he intended to usurp the money of others, and God knows best.

The impact of the issue on contemporary fatwas:
Contemporaries have argued that mere intention does not necessitate a guarantee (86). And saying this is OK for the first face.

The third requirement
Plaintiff’s oath with the defendant's negligence in claiming the deposit
If two people claim a deposit in the hands of a man, and each of them claims all of them, and there is no evidence for them, then he confesses to one of them in particular and denies the other. I handed over to the headquarters for him, and does the headquarters have to swear to the second plaintiff? It has two sides: one is obligatory, and the second is not. His right is cut off from confession and if he swears, and we said: An oath after being violated is like confession, for whom is it? (87).

Imam al-Omran (may God have mercy on him) mentioned to the Shafi’is on this issue three aspects that Abu al-Abbas said:
The first aspect: the eye stops for them, until they are reconciled with it, and it is a view according to the Shafi’is (88).
Their argument:
“Because the ruling of the second has been strengthened by his oath” (89).
The second aspect: It is divided between them, and it is a view according to the Shafi’is (90) and according to it the Hanafis 91 (), the Malikis (92) and the Hanbalis (93).
Their argument:
“As if he acknowledged it to them at once.” (94).
The third aspect: The eye is found in the hand of the first, and it is a view according to the Shafi’is (95).
Their argument:
“Because his possession has been established, and the residency is fined for the second value, because it prevented him from his right by his first declaration” (96).

Weighting:
After examining the aspects of this issue and its evidence, what I tend to favor from these aspects is the second aspect, and it is divided between them; Because the lawsuit is established by each of them, and one of them is not clear from the other, so the matter remains on the principle that it is theirs, so they divide it, and God knows best.
The impact of the issue on contemporary fatwas:
I did not stand on the fatwa of contemporaries on this issue.

Conclusion
Praise be to God, Lord of the worlds, and the best prayer and peace be upon our master Muhammad and his family and companions all:
After that, the three aspects of the jurisprudential issues related to the deposit have been collected for me, extracted from the book Al-Bayan by Imam Al-Omran, may God have mercy on him, and I will mention here the results that I reached, which are as follows:
1. Imam Al-Omran had a prominent role in spreading the Shafi’i school of thought in the country of Yemen until he was called the Shafi’i sheikh.
2. Imam Al-Omran, may God have mercy on him, was an encyclopedia of jurisprudence, including his extensive knowledge of the aspects in terms of attributing them sometimes to those who say about
them, or giving preference to one of them by saying, which is the school of thought, the well-known, the most correct and correct, or the ruling on it as weak or strange.

3. The Companions of Faces are the Shafi’i jurists who had their own jurisprudence, which they deduced from the words of Imam al-Shafi’i, may God Almighty have mercy on him, and bring them out on his foundations, and in that they are attributed to Imam al-Shafi’i and his doctrine.

4. On some issues, there were sayings of some schools of thought that did not agree with the three aspects of the Shafi’is.

5. On the issue: (He said, “So-and-so has a deposit, then he died.”) The correct opinion is that if he died, and his money was found in the same type of trust as that trust, and his money was suspected of being a trust. He has to guarantee, even if it is not in his money of the type of deposit. He did not have to guarantee, unlike other sects and contemporaries.

6. On the issue: (Removing the deposit from the custodian without the owner’s permission to benefit from it, or he intended not to return it to its owner, is he guaranteed?) The more correct opinion is that the deposit is not guaranteed with the intention of infringement, which is the view of the majority of jurists and contemporary scholars.

7. On the issue: (The plaintiff’s oath with the defendant’s negligence in the deposit, if we say: The oath after the breach is in the status of acknowledgment, for whom would it be?) So, the most correct is divided between them and to him the majority of jurists went.

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MARGINS

1. ( ) Sir: Baskoun Ya Balad in Yemen in the east of Jund: Mu'jam Al-Buldan by Al-Hamawi (3/296), observatories to see the names of places and the Bekaa by Ibn Shamael (2/765).

2. ( ) See: The Behavior in the Layers of Scholars and Kings by Al-Jundi (1/294), the Shafi'i Layers Al-Kubra Al-Subki (7/336), Al-Alam by Al-Zarkali (8/146), the layers of the Yemeni Jurists by Al-Jaadi (174), the gift of the knowers to Al-Baghdadi (2/520).

3. ( ) Some of them mentioned it: See: Tabaqat al-Shafi’i al-Kubra al-Subki (7/336), the lexicon of authors, Omar Kahalah (13/196).

4. ( ) Some of them mentioned Yahya: See: Tahdhib al-Asmaa wa al-Lughat by al-Nawawi (2/278), Tabaqat al-Shafi’i by Abu al-Fida’ (654), Tabaqat al-Shafi’i by Ibn Qadi Shahba (1/327).


10. ( ) Refinement of Names and Languages by Al-Nawawi (2/278), History of Islam by Bashar Al-Dhahabi (12/155), Shafi’i Tabqat by Al-Insawi (1/104).


12. ( ) Sahaal: Fathah its beginning, and its end Lam, derived from the lower against the high, and it is one of the villages of Yemen: see: Mu’jam Al-Buldan by Al-Hamawi (3/224).


16. ( ) Al-Yafa’i: In relation to Yafa’a, one of the villages of Dhamar in Yemen, Al-Hamwi Dictionary of Countries: (5/439).


18. ( ) Al-Ariqi: relative to Al-Arouk, a large town in the Al-Qubeitiya sub-district, belonging to the Taiz Governorate. See: Tabaqat of Yemeni Jurists by al-Jaadi (307).


20. ( ) See: Behavior in the Classes of Scholars and Kings of the Soldier (1/339).


22. ( ) See: Behavior in the Classes of Scholars and Kings of the Soldier (1/349).

23. ( ) See: Refinement of Names and Languages by Al-Nawawi (2/278), Tabaqat Al-Shafi’i Al-Kubra Al-Subki (7/338).


26. ( ) See: Tabaqat al-Shafi’i by Ibn Qazi Shahba (1/328).

27. ( ) The gift of knowledgeable people to al-Baghdadi (2/521).

28. ( ) same source

29. ( ) The gift of those who know it to al-Baghdadi (2/521).

30. ( ) Tabaqat al-Shafi’i by Ibn Shahba (1/328).

31. ( ) Behavior in the Classes of Scholars and Kings of the Soldier (1/295).

32. ( ) The gift of those who know it to al-Baghdadi (2/521).


34. ( ) The classes of Yemeni jurists by al-Jaadi (174).

35. ( ) Refinement of Names and Languages by Al-Nawawi (2/278).


37. ( ) Biographies of the Heraldry of Al-Dhahabi (20/378).

38. ( ) Refinement of Names and Languages by Al-Nawawi (2/278).


40. ( ) For the sake of the conscious by Al-Suyuti (1/581).

41. ( ) Al-Alam by Al-Zarkali (8/146).

42. ( ) See: Tabaqat of Yemeni Jurists by Al-Jaadi (182).

43. ( ) See: Behavior in the Classes of Scholars and Kings of the Soldier (1/298).

44. ( ) Behavior in the Classes of Scholars and Kings of the Soldier (1/323).

45. ( ) Surat Al-Baqarah from the verse: 115

46. ( ) See: Al-Sahih Taj Al-Lughah and Al-Farabi’s Sahih Arabic (6/2254), Mukhtar Al-Sahah by Al-Razi (p.: 334), Al-Zubaidi’s Taj Al-Arous (36/535).

47. ( ) The goal in abbreviating the end is for Salmi (1/121).

48. ( ) Al-Majmoo’ by Al-Nawawi (1/ 65).


51. ( ) See: same source
54. ( ) See: the same source
57. ( ) See: the same source
60. ( ) Al-Mughni by Ibn Qudamah (6/446).
66. ( ) Al-Mughni by Ibn Qudamah (6/446).
67. ( ) same source
68. ( ) Fiqh al-Sunnah (3/247), Islamic Jurisprudence and its Evidence for Zuhu
69( ) See: Ijma’ by Ibn Al-Mundhir - T: Abu Abd Al-Ala Al-Masry (p. 120), Al-Iqna’ in Issues of Consensus by Ibn Al-Qattan (2/168).
75( ) See: Al-Muhalla by Ibn Hazm (7/137).
80( ) It was included by Imam Muslim in his Sahih Muslim (1/116). With the wording: “God has forgiven my nation for what their souls uttered, so long as they did not speak or act upon it.” Book of Faith: Chapter: God’s Transcendence of Self-talk and Thoughts: Hadith No.: (201).
88( ) See: the same sources
89( ) The same sources
90( ) See: the same sources
92( ) See: The Precious Jewels Contract in the Madhhab of Al-Madinah Al-Madinah by Al-Saadi
Omar Shaker Hamdan Abdullah Al-Fayyad / Jurisprudential issues in which there are three aspects according to the Shafi’is in the book Al-Bayan Al-Omrani (558 AH) related to the deposit and its impact on the fatwas of the contemporaries - a comparative study

93(2/855), Jawahir Al-Durar in Solving the Expressions of Al-Mukhtasar by Al-Ta’i (6/248).
94( ) See: Guidance on the Madhhab of Imam Ahmad by Al Kalouthani (p.: 308), Al-Mughni by Ibn Qudamah (6/450).
95( ) Al-Bayan Al-Omrani (6/500), Hilyat Al-Ulama Al-Qaffal Al-Risala (5/187).