



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

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ABSTRACT

This research deals with the life of Imam Al-Omrani 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-Omrani'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.

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introducing the faces, and it contains four demands:

The first requirement: the Imam's personal life.

The second requirement: the scientific life of the Imam.

The third requirement: the definition of the statement book.

The fourth requirement: Defining the faces and the owners of the faces.

The second topic: What is stated on three aspects of expenditures in the book of the statement, and it contains three demands:

The first requirement: the frequency of alimony between the son and the father.

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

The third requirement: He has two insolvent parents and only finds 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-Omrani 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-Omrani 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, 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 hundred 18.

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.

And 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 Abs 4.

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, Mabtowna, 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 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 Saad 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

bin Abi Ayyub Al Faishi: He was born on the night of Friday for the fifteen nights of Shawwal in the year four hundred and fifty-eight. Hadith, language, grammar, speech, jurisprudence, disagreement, role and calculation, he died in Rajab in the year 528 AH (he is seventy years old), and it was said that he died in the year 527 AH 19.

d- Musa bin Ali Al-Sa'bi, Dhul-Hafer lived in Dhul-Naima 20. Imam Yahya bin Abi Al-Khair took from him a warning of jurisprudence at the beginning, and this jurist was Musa, a teacher in Dhul-Hafar who died in the year four hundred and fifty-21.

C- Abdullah bin Ahmed bin Muhammad bin Abi Abdullah Al-Hamdani, so he read Al-Muhadhab and the commentary of Sheikh Abi Ishaq in Al-Osoul, Al-Mukhlas, Gharib Abi Obaid and other issues of role and disagreement. He died in the year (523 AH) 23.

H- Omar bin Ismail bin Ali bin Ismail bin Yusuf bin Alqama Al-Jama'i, then Al-Khawlani, the virtuous jurist, the pious and ascetic, Imam Yahya took from him (Enough Grammar) by Abu Jaafar Al-Saffar 24, and (Al-Jamal) by Al-Zajji 25, he died in the year (551) AH 26.

K- Omar bin Baysh al-Lahji, and it is said al-Abni, he read al-Dawr to him for the second time 27.

3. His students: Imam Al-Omrani learned jurisprudence at the hands of eminent scholars known for his knowledge and merit, until he became a great scholar and one of the pillars of the Shafi'i school of thought in Yemen. He lived in Dhul-Sharq, studying the doctrine and spreading knowledge until the year five hundred and forty-nine. We note among them:

A- His cousin, Muhammad bin Musa bin Al Hussein bin Asaad bin Abdullah bin Muhammad bin Musa bin Imran, and he is the oldest of his companions to recite



those who took from the jurisprudence of this school. The Victory in Refutation of the Qadariyyah 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-Akhirah 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-Khair44.

R- The jurist Ahmed bin Amr bin Asaad bin Al-Haytham, from Mushairaq 45 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



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

library of the King Faisal Center for Research and Islamic Studies 62 in the city of Riyadh, Kingdom Saudi Arabia 63.

Fourth requirement: Defining the faces and the owners of the faces

1. Definition of faces:

A- Wajh language: the plural of wajh, wajh and wajh meaning, and haa is a substitute for waw. It is said: this is the wajh of opinion, i.e. it is the opinion itself, and the noun is the destination by breaking the waw and combining it, and the opposite confrontation 64.

The face: the type and the division, it is said: the speech in it has two faces, and on four sides, and the faces of the Qur'an: its meanings. And who is better in religion than he who submits his face to God 65 (66).

b- Al-Wujooh idiomatically: They are for the companions of Al-Shafi'i who are affiliated with his madhhab. They take them out according to its foundations, and deduce them from its foundations, and they strive in some of them, even if they do not take it from its origin.67

The first requirement: the frequency of alimony between the son and the father

Alimony in the language:: It is "derived from death, which is doom, it is said: the animal spent if it dies and perishes, and from it is alimony because it involves the destruction of money."68

Alimony idiomatically: It is "the sufficiency of the one who provides him with goodness in terms of food, clothing, housing, and their dependents."69

The people of knowledge are unanimously agreed that if a man is well off and has a father and son who are insolvent, he is obliged to spend on them 60, but if he is insolvent and has a son and father who are well off, who is obligated to spend on him, the jurists differed on four sayings:

The first view: the father must pay his maintenance, and it is the first view of the



them. But if the father is insolvent and has a daughter, a son, and a son's daughter who is well off, the jurists differed in it on five sayings:

The first view: Maintenance is obligatory for the son's daughter, which is the first view of the Shafi'is 102 .

Their argument: "Because she casts a gang, and it may be a gang from her brother."103

The second view: Maintenance is obligatory on the son of the girl, which is the second view of the Shafi'is 104.

Their argument is: "Because he is stronger in masculine alimony."105

The third view: Alimony is obligatory for both of them equally, which is the third view of the Shafi'is 106, and according to it the Hanafis 107 and the Zahiriyah 108.

Their argument: because they are equal in degree and not intolerant 109 .

The fourth saying: Spending is not obligatory on them, and this is what Imam Malik, may God have mercy on him, said 110, and in the words of the Imami Shiites 111, and the Zaidis 112.

Their argument: because it does not go beyond the entitlement to the children of the children or to the grandfather and grandmothers, rather it is limited to the first layer of chapters and assets 113.

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, 114, and the saying of the Imami Shiites 115, and the Ibadhis 116.

Their argument: God Almighty says: {And upon the heir is the same} 117.

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 prefer is the third saying:

from what he earns, and his children from what he earns."89

Significance: The hadith indicates that the father's maintenance is obligatory for the son90.

3- Because he is stronger than the father 91.

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."92 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 94 and in it there is a view of the Hanbalis 95, and a saying of the Imami Shiites, which is the correct one according to them 96, and the saying of the Ibadhis 97

Their argument: "Because they are equal in the degree of kinship with him and the innermostness of him." 98.

The fourth saying: It is detailed: he takes from his father one-sixth of his expenses and takes the rest from the son, with which the Ibadhis said 99.

Their argument: The alimony is between the son and the father according to their inheritance100.

Preference: After presenting the statements and evidence in this matter, what I tend to favor is the first saying: that he should spend on the father; Because the maintenance of the children is obligatory on the fathers in the Book of God Almighty said {And the one who is born to him shall provide them and clothe them in a reasonable manner}101 God only knows.

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."¹³³

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 ¹³⁴.

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."¹³⁵ .

The third view: that they are the same, so it is equal between them, which is the third view of the Shafi'is ¹³⁶, and according to it the Hanafis say ¹³⁷, and the view of the Hanbalis ¹³⁸, the Zahiriyyah of ¹³⁹, the Imami Shi'a ¹⁴⁰, and the view of the Zaydiyyah ¹⁴¹.

Their argument: because they are equal in birth and casting ¹⁴².

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:

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1. Layers of the Jurists of Yemen: Written by: Omar bin Ali bin Samra Al-Jaadi

that they should spend on them equally; Because they are equal in the degree of kinship and non-innervation; Because gangs are preferred over others in spending, and God Almighty knows best.

The third requirement: He has two insolvent parents and only finds alimony for one of them

The jurists agreed that if a son is well off, he is obliged to alimony if his parents are poor.

The first view: The mother came before, and it is the first view of the Shafi'is, ¹²⁰, and according to it the Malikis said ¹²¹, and it includes a view of the Hanbalis ¹²², and there is a view of the Zaydis ¹²³, and there is a view of the Ibadhis ¹²⁴.

Their argument: A man ¹²⁵ came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, who is the most deserving of people to my good companionship? He said: "Your mother." He said: Then who? He said: "Then your mother." He said: Then who? He said: "Then your mother." He said: Then who? He said: "Then your father, ¹²⁶".

Significance: The honorable hadith indicates that loving the mother and being compassionate for her should be like the love of the father, because he, peace and blessings of God be upon him, repeated it three times. The father was mentioned only at the age of four, and in the alimony, the mother takes precedence over the father.¹²⁷

2 – And "because the mother is an 'awrah, and she does not have tyranny, and the father is not an 'awrah, so the mother's offering is more preferable ¹²⁸."

The second view: the father is presented, and it is the second view of the Shafi'is ¹²⁹, and it includes a view of the Hanbalis ¹³⁰, and a view of the Zaydis ¹³¹, and a view of the Ibadhis ¹³².

Their argument:



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MARGINS

1 See: Layers of the Jurists of Yemen by al-Jaadi (p.: 174), al-Saluk fi Tabqat al-Ulama and al-Muluk (1/294), Tabaqat al-Shafi'i al-Kubra al-Subki (7/336).

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: Tabaqat of the Yemeni Jurists by Al-Jaadi (p.: 174), Tabaqat 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).

6 See: Sir Flags of the Nobles, I. Al-Risala (20/378), Shazarat Al-Dhahab - Ibn Al-Imad (4/232), Tabaqat Al-Shafi'i' by Ibn Kathir (1/654).

7 See: Uncovering suspicions about the names of books and arts (2/956), Mirror of Heaven and Lesson of Al-Waqzan (3/246) Fragments of gold in Akhbar Min Gold (6/309).

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

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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).

21 See: Layers of the Jurists of Yemen by Al-Jaadi (p.: 155), Al-Salakh fi Tabqat Al-Ulama and Al-Muluk (1/284), Mirror Al-Jinan and Abra Al-Yaqzan (3/243).

22 Zabarān: From the villages of al-Jund in Yemen on a hill near al-Jund, Mu'jam al-Buldan by Yaqut al-Hamawi (3/130).

23 See: Layers of the Jurists of Yemen by al-Jaadi (p. 154 and 175), al-Salaq fi Tabqat al-Ulama and al-Mulk (1/294), Tabqat al-Shafi'i al-Kubra al-Subki (7/120).

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).

26 See: Tabaqat of the Yemeni Jurists by Al-Jaadi (p. 163-164), Mirror Al-Jinan and Abra Al-Yaqzan (3/243).

27 See: The Layers of the Jurists of Yemen by Al-Jaadi (p. 163-164), Mirror Al-Jinan and Abra Al-Yaqzan (3/243).

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

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

30 See: Tabaqat of the Yemeni Jurists by Al-Jaadi (p.: 186-189), Mirror Al-Jinan and Abra Al-Yaqzan (3/243).

9 See: Lexicon Al-Buldan by Yaqut Al-Hamawi (3/296).

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

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

12 See: Tabaqat al-Shafi'i al-Kubra al-Subki (7/336), Fragments of Gold in Akhbar Min Dahab (6/310), Tabaqat al-Shafi'i, by Ibn Qadi Shahba (1/327).

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-Mulk (1/294), Tabaqat al-Shafi'i by Ibn Qadi Shahba (1/328).

15 See: Layers of the Yemeni Jurists by Al-Jaadi (p. 174): Al-Suluk fi Tabqat Al-Ulama and Al-Muluk (1/291), the Great Shafi'i Tabaqat Al-Subki (7/336), Mirat Al-Jinan and Ubat Al-Yaqzan (3/243).

16 Al-Ma'afer: It is the Al-Makhlaf, 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-Harith, looking at: Tabaqat 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 Shahrān, the belly of Al-Ma'afir. News of the countries (p.: 175).

18 See: Layers of the Fuqaha' of Yemen (p. 152), Tabaqat al-Shafi'i al-Kubra al-Subki (7/76-87), al-Salaq fi Tabaqat al-Ulama and al-Muluk (1/291).

19 See: Tabaqat al-Fiqh al-Yaman al-Yemen by al-Jaadi (p. 155), Tabaqat al-Shafi'i al-Kubra al-Subki (7/85), Mirat al-Jinan and Abra al-Yaqzan (3/243).

20 Dhi Naima: a well-known isolation from Mikhlaf Ja'far, known as Na'ima al-Maswad, in addition to a fortress then



47 See: Layers of Yemeni Jurists by Al-Jaadi (p.: 195).

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 Shahbah (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 Shahbah (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).

65 Surah An-Nisa: Verse: 125.

66 See: The Bride's Crown (36/543).

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).

35Ab: 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 the Jurists of Yemen 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).

39 See: Tabaqat of the Yemeni Jurists by al-Jaadi (192), al-Suluk al-Jundi (1/398).

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.

42 See: Layers of Yemeni Jurists by Al-Jaadi (p. 193).

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).



- 85 See: Al-Mughni by Ibn Qudamah (8/222), Al-Sharh al-Kabeer on Matn al-Muqni' (9/287).
- 86 See: Al-Bahr Al-Zakhkhar (7/439).
- 87 Surat Al-Isra: Verse 23.
- 88 Al-Sharh al-Kabeer on Matn al-Muqni' (9/274-275).
- 89 Sunan Abi Dawood: Book of Sales: Chapter on a man eating from his son's money (3/288) Hadith No. (3528), Al-Bayhaqi's Great Sunan: Book of Expenses: Chapter on Parents' Expense (7/787) Hadith No. (15743).
- 90 Parameters of the Sunnahs of Al-Khattabi (3/165).
- 91 Al-Bayan Al-Omrani (11/254).
- 92 Sunan Ibn Majah: Book of Trade, Chapter: What a man has from his son's money (2/769), Hadith No. (2291), Al-Sunan Al-Kubra by Al-Bayhaqi: Book of expenses: Chapter on parental alimony (7/789) Hadith No. (15749), classed as weak by Ibn Hajar: Fath al-Bari by Ibn Hajar (5/211).
- 93 Badaa' al-Sana'i in the arrangement of the laws (4/32).
- 94 See: Al-Bayan by Al-Omrani (11/254), Al-Wasat in the Madhhab (6/236), Al-Majmoo' by Al-Nawawi (18/302).
- 95 See: Al-Mughni by Ibn Qudamah (8/222), Al-Sharh al-Kabeer on Matn al-Muqni' (9/287).
- 96 See: Al-Mabsout by Al-Tusi (6/34), the laws of Islam in matters of the lawful (4/34).
- 97 See: Ma'arij Al-Amal by Al-Salmi (15/286).
- 98 Al-Bayan Al-Omrani (11/254).
- 99 See: Explanation of the Nile Lutfesh (14/19).
- 100 seen: same source.
- Surat Al-Baqarah 101: Verse (233).
- 102 See: Al-Bayan by Al-Omrani (11/258), Al-Hawi Al-Kabeer (9/185), Al-Majmoo' by Al-Nawawi (18/305), Rawdat Al-Talibeen (9/91).
- 67 End of the requirement in Derayah of the Madhhab (Introduction/169), al-Majmoo' by al-Nawawi (1/65).
- 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).
- 71 See: Al-Bayan Al-Omrani (11/254), Al-Wasat in the Madhhab (6/236), Al-Majmoo' by Al-Nawawi (18/302).
- 72 See: Fruits Al-Dawani on the letter of Ibn Abi Zaid Al-Qayrawani (2/70).
- 73 See: Al-Mughni by Ibn Qudamah (8/222), Al-Sharh al-Kabeer on Matn al-Muqni' (9/287).
- 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 Rabia 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).
- 79 Sahih Al-Bukhari: Book of Rulings: Chapter on Elimination of the Absent (9/72) Hadith No. (7180).
- 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).
- 83 See: Al-Bayan Al-Omrani (11/254), Al-Wasat in the Madhhab (6/236), Al-Majmoo' by Al-Nawawi (18/302).
- 84 See: Badaa' al-Sana'i in the Order of Laws (4/32).



125 Muawiyah bin Haida bin Muawiyah bin Qushayr bin Kaab bin Rabi'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).

126 Sahih al-Bukhari: Book of Literature, Chapter: Who is More Deserving of Good Companionship (8/2) Hadith No. (5971), Sahih Muslim: Book of Righteousness, Relationships and Etiquette, Chapter: Honoring Parents and That They Deserve It (4/1974), Hadith No. (2548).

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

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

129 See: Al-Bayan by Al-Omrani (11/260), Al-Muhadhd by Shirazi (3/160), Al-Majmoo' by Al-Nawawi (18/308).

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

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

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

133 Previously Graduated

134 Al-Mughni by Ibn Qudamah (8/222).

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

136 See: Al-Bayan by Al-Omrani (11/260), Al-Muhadhd by Shirazi (3/160), Al-Majmoo' by Al-Nawawi (18/308).

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).

140 See: Laws of Islam (4/33), Al-Mabsout by Al-Tusi (6/32).

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

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

143 Surah: Al-Isra: Verse 23.

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

104 See: Al-Bayan by Al-Omrani (11/258), Al-Hawi Al-Kabeer (9/185), Al-Majmoo' by Al-Nawawi (18/305), Rawdat Al-Talibeen (9/91).

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

106 See: Al-Bayan Al-Omrani (11/258), Al-Hawi Al-Kabeer (9/185), Al-Majmoo' by Al-Nawawi (18/305), Rawdat Al-Talibeen (9/91).

107 See: Al-Mohit Al-Burhani (3/580), Sharh Fath Al-Qadeer (4/419).

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

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

110 See: Al-Kafi fi Fiqh of the People of Al-Madina (2/629), Manah Al-Jalil Brief Explanation Khalil (4/415-416).

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 Mukhtasar Khalil (5/584).

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

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

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).

120 See: Al-Bayan by Al-Omrani (11/260), Al-Muhadhd by Shirazi (3/160), Al-Majmoo' by Al-Nawawi (18/308).

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'arij al-Amal by Nour al-Din al-Salmi (16/55-56).

