

## Issues in which there are two sides in the book of the statement of the Imrani In the category of imams

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### Abstract

The book "The Statement in the Doctrine of Imam Shafi'i", by the author Abu Al-Hussein Yahya Al-Amrani, is considered one of the most important books in the jurisprudence of Imam Shafi'i, because it contains topics referred to as Lebanon, collected from the main books approved in the faith, and reviewing the statements of the men of the schools of important statements in his time private, or in earlier times. The current research aims to study some of the issues in this book to clarify the important points in it, in which the author dealt with the issues smoothly and clearly, and the work of the researcher was to shed light on the personality of Sheikh Al-Omrani and some of the issues he dealt with, then appended the research with a conclusion, and we ask God □ to grant us success in our endeavour. God willing.

### Introduction

Praise be to God, the All-Knowing, the Opener, who created the darkness of the night and the light of the morning, and may peace and blessings be upon our master Muhammad, his family and companions, the people of piety and righteousness.

And yet:

Islamic jurisprudence is a deep sea in which its provisions and legislation collide, so that those with bright minds and blazing minds dive into it, and extract from its robes the precious jewels by which the servants of God seek refuge in every legislation, constitution, or law. In fact, our Islamic library is full of various types of science and knowledge. In every science, we find many scholars who rolled up their sleeves and compiled many books, and were not limited to just one science. The Imam al-Shafi'i school of

thought, he is one of those scholars who have enriched our library with the huge amount of their scientific output. With a quick look at his writings, we find that he has a long history in many sciences. And whoever examines our rich heritage, stands dazzled and proud at the same time in front of this great product, making it tight. To him more, and strengthen his resolve in order to preserve what our venerable ancestors left us.

First: the reasons for choosing the topic

I was seduced by the title of the book, as it is an attractive title, informing about the selection of a brilliant writer, an empowered scholar, and my love for knowing the abundance of Sheikh Al-Omrani's knowledge, and his solid footing in Islamic jurisprudence.

Second: the importance of research

The research gains its importance from the subject it deals with, and from the greatness of the great scholar and his position, and the greatness of the book that he is in the process of studying.

The research was divided into two sections:

The first topic: an overview of the life of Sheikh Al-Omrani

The second topic: issues that have two sides in the chapter on the characteristics of imams

The first topic: an overview of the life of Sheikh Al-Omrani

First: His name and lineage

His name: Yahya bin Abi Al-Khair bin Salem bin Asaad bin Abdullah bin Muhammad bin Musa bin Imran Al-Amrani (1).

And his name was said: Yahya bin Abi Al-Khair Salem bin Asaad bin Yahya Al-Amrani bin Imran (2).

And it was said: Yahya bin Abi Al-Khair bin Salim bin Saeed bin Abdullah bin Muhammad bin Musa bin Imran Al-Amrani (3).

And it was said: Yahya bin Abi Al-Khair bin Salem bin Asaad bin Yahya (4).

Through these sayings, it becomes clear that the agreement is in the validity of his name, and they differed in the name of his father and his first and second grandfather, which is a close difference, except for naming his second grandfather, Yahya, according to Al-Nawawi and Ibn Qadi Shahba, and the closest to the correctness is his disciple Ibn Samra, Al-Jaadi because of his closeness to him and because he wrote about the imam Al-Umrani relied on Ibn Samra.

His lineage: There are those who attribute Imam Al-Omrani to Imran bin Rabia (5), and Yaqut Al-Hamwi attributed him to Sir, and he said Al-Siri, then Al-Omrani (6), and others attributed him to his grandfather, Ma'ad Bin Adnan, and they said Al-Adnani (7), and Ibn Samura Al-Jaadi (8) legislated in The history of the Yemenis is attributed to Adam - peace be upon him - (9).

Second: his birth and upbringing

His birth: Imam Yahya - may God have mercy on him - was born in Musana Sir (10) in Yemen in the year four hundred and eighty-nine AH.

His upbringing: The imam grew up in a scholarly atmosphere where his family was a scholarly family, and since his inception he was passionate about seeking knowledge and understanding in religion, and this is evidenced by the fact that he learned and memorized the Noble Qur'an by heart and read the book Al-Muhadhdhab and Al-Tanbih by Al-Shirazi (11), and some of the obligations while he was still in his studies. He was thirteen years old (12), and his knowledge was not limited to jurisprudence, rather he was - may God have mercy on him - familiar with many other sciences, and this is indicated by what Imam Al-Subki (13) - may God Almighty have mercy on him - mentioned in his major classes in the right of Imam Yahya, where he said He was an ascetic and pious imam, a scholar, a good man, a well-known name, well-known for jurisprudence, principles, speech and grammar. He was the most knowledgeable of the people of the earth in the writings of Abu Ishaq al-Shirazi in jurisprudence, principles and disagreement. He used to decide for the student to separate from the polite, then he returned it to the student by memorization, then he alerted him

to the disagreement of Malik and Abu Hanifa in particular.

Third: His title and nickname

Imam Yahya bin Abi Al-Khair - may God have mercy on him - has multiple titles, and the multiplicity of titles is an indication of his high status and rank, including:

A- The title of Al-Imrani: This attribution is based on two things:

First: relative to the people of a large and old house with the presidency located in Al-Sarkhas (16).

Second: relative to Al-Umraniya, a village located in Mosul (17).

B - The title of the owner of the statement: it is a reference to his book the statement; Which is considered one of the most important books in Islamic jurisprudence, and because of its prestige and height, it is more specific to it than all of its other books. Because it represents the jurisprudence of Imam al-Amrani, he collected - may God have mercy on him - in it most of his other jurisprudential works (18).

C- The title of Shaykh al-Shafi'i in Yemen: This title has been confirmed to belong to Al-Amrani - may God have mercy on him - in many books of translations. In most cases, we do not find a source that mentioned the translation of Al-Amrani except when he was given this title. This is due to the effort made by the imam in spreading the Shafi'i school of thought in Yemen, and the large number of his students in the country (19).

D - A nickname in Al-Yemeni: This is relative to his homeland, Yemen (20).

C- The nickname Al-Siri: relative to the town in which he was born and raised, which is the

town of Sir, which is located in Yemen, east of Al-Jand (21).

H - The title of the sun of Sharia and the beauty of Islam: Imam Al-Omrani deservedly deserved this title. Because of the effort he made in the service of Islam, where he worked to spread knowledge in Yemen, and worked on the classification of several works in various fields of science, which people benefited from in his time and even after his death, as well as for his tremendous efforts in responding to the Qadariyyah and others with debates and authorship (22).

Fourth: his death

Imam Al-Omrani - may God have mercy on him - passed away in Dhul-Sufal (23) as a martyr before dawn on the night of Sunday twenty-sixth of Rabi' al-Akhar in the year fifty-eight and five hundred after the Hijrah, and he was sixty-nine years old, and his demise was two nights and a day between them.

And he did not leave a prayer during his illness, asking about the time of each prayer by gesturing because he held his tongue, and he used to rejoice a lot from him by pointing to the rosary (24).

The second topic: issues that have two sides in the chapter on the characteristics of imams

## Chapter II

Issues that have two sides in

The chapter on the description of the imams to the latecomers on Friday

The first topic: issues that have two sides in the chapter on the characteristics of imams

The first requirement: praying behind immoral and innovators, and there is one issue in it

Case: Praying behind an immoral person if he is appointed to lead the people in prayers other than Friday prayers and holidays

issue picture:

The immoral person may be appointed to lead the people in prayer against their will, so that they cannot remove him, nor enable them to do so, and the immoral person may be appointed as an imam of the Muslims in prayer when he was just and acceptable in his religion and his leadership, then he becomes immoral after being appointed as the imam.

In both cases, the jurists differed regarding the validity of praying behind an immoral person if he is appointed to lead the people in prayers other than the gatherings and holidays, according to two opinions:

The first saying: It is permissible to lead the immoral prayer and it is valid to pray behind him even though it is makrooh. This is the first view of the Shafi'is:

It is the saying of the majority of scholars. Al-Hassan, Qatadah, and Atta' (25) said it. It is the view of the majority of the Hanafis (26), and it was adopted by the later Malikites (27), the Dhahiri school of thought (28) and the Imami school of thought (29).

Their argument:

1- From the book

The Almighty said: **كَمْ قَوْمٍ قَالَ لَهُمْ فَدَفَعْنَا لَهُمْ صَمًّا**  
**كَمْ قَوْمٍ قَالَ لَهُمْ فَدَفَعْنَا لَهُمْ صَمًّا** has a glory (30)

The point of evidence: that the generality of the verse indicates helping the one who calls to righteousness and piety, and part of the righteousness is prayer, and permitting the imam of the sinner to help him in righteousness (31).

2- Of the year:

There are many hadiths used as evidence by those who are authorized to lead the imam of the immoral, including:

(a) On the authority of Abu Dharr, may God be pleased with him, he said: The Messenger of God, may God's prayers and peace be upon him, said to me: "How would you be if you had rulers over you?"

Do they delay the prayer beyond its time, or delay the prayer beyond its time?" He said: What do you order me to do?

The point of evidence: that these princes are immoral; Because they delayed the prayer beyond its time, and despite this, the Prophet, may God's prayers and peace be upon him, permitted prayer behind them.

What is meant by delaying it beyond its time in the hadeeth is not delaying it beyond its chosen time, as Imam al-Nawawi, may God have mercy on him, went to - when he says in the explanation of the hadith: "What is meant by delaying it beyond its time: i.e.: the chosen time, not for all of its time, because what was narrated from the earlier and later princes is that it is delayed." from its chosen time, and none of them delayed it for all its time, so it is obligatory to carry this news on what is the reality" (34)

(b) On the authority of Ibn Omar, on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "Pray for those who say: There is no god but God, may God bless them and grant them peace, and pray behind those who say: There is no god but God" (35).

The hadith clearly indicates the legitimacy of praying behind everyone who pronounces the

shahada, and the immoral person is inevitably included in this.

(c) On the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God, may God's prayers and peace be upon him, said: "The obligatory prayer is obligatory behind every Muslim, whether righteous or immoral, even if he commits major sins" (36).

The hadiths indicate the generality of the command to pray in congregation, without differentiating between whether the imam is just or immoral.

3- Consensus: Imam Ibn Hazm conveyed the consensus of the Companions and the Followers on the permissibility of praying behind the immoral, and Dawood, and others; to the permissibility of praying behind the immoral Friday and others, and this we say, and the opposite of this saying is an innovated innovation" (37)

The second saying: It is impermissible to lead the immoral, which is the second face of Shafia

It is the Hanbali school of thought (38), and it is apparent from the school of Malik, and some of the Maliki school favored it (39), and it is a weak saying according to the Shaafa'is (40), and it was said by Al-Zuhri (41).

Their argument is as follows:

1- From the Qur'an:

They cited two places in the Book of God:

a- The Most High said: ﴿قَدْ فُضِّحَ﴾ (42).

The way of inference: that God - the Almighty - restricted the acceptance of work to piety, and that is what is useful as a tool

Limitation (but), and the immoral is not of the righteous, so his Imamate is not valid, and it is not accepted (43).

b- The Almighty's saying: "Under the sun, over the moon, over the moon" (44)

The point of evidence: that God - the Most High - preferred justice to the immoral in the verse, even if justice was fulfilled

With an immoral person, he has violated the preference prescribed in verse (45).

Their reasoning is answered by this verse:

There is no indication or indication in this verse that it is not permissible to lead the immoral person, and the invalidity of praying behind him. With the evidence of His - Glory be to Him - informing them that they will not be taken out of the Fire, as the Most High said:

﴿قَدْ فُضِّحَ﴾ from hellfire

2- of the year:

They quoted three hadiths as evidence, namely:

A - On the authority of Abu Sahla al-Sa'ib bin Khallad: "A man led a group of people and spit in the direction of the qiblah while the Messenger of God, may God's prayers and peace be upon him, was looking, and the Messenger of God, may God's prayers and peace be upon him, said when he finished: "He does not pray for you." After that, he wanted to pray for them, but they prevented him, and told him what the Messenger of God, may God's prayers and peace be upon him, said. That is for the Messenger of God, may God bless him and grant him peace, and he said: "Yes." And I thought that he said: "You have harmed God and His Messenger" (47).

Evidence: The Prophet, may God's prayers and peace be upon him, forbade those who spit in the qiblah to lead people in prayer. Because he did what

He is immoral, which indicates that it is not permissible to pray behind an immoral person (48).

He responds to this reasoning:

It is directed to say that it is not permissible for us to choose the imams from the beginning unless they are side by side

for immorality. Likewise, acting on this hadeeth implies that we can remove the immoral imam with no offspring

The harm of his removal is greater than the harm of his remaining, and that was within our power and under our authority, as he was not removed

Whoever spits in the direction of the qiblah, except for the owner of the powerful authority at that time, peace be upon him (49)

B- On the authority of Jabir, may God be pleased with him, he said: I heard the Prophet, may God's prayers be upon him, say on his pulpit: "O people, repent to God before you die... Verily, an ungodly person does not believe in a believer unless he subdues him with an authority whose sword and whip he fears" (50).

Inference: The Prophet, peace and blessings of Allah be upon him, forbade the believer to lead the prayer with an immoral person, who is the immoral one.

This is based on the fact that praying behind an immoral person is not valid (51).

And it is answered: It is a weak hadeeth, which cannot be used as an argument (52).

C- On the authority of Ibn Omar - may God be pleased with them - he said: The Messenger of God, may God's prayers and peace be upon him, said: "Make your leaders your choice, for they are your delegation between you and your Lord" (53).

The point of evidence: that the delegation means the intercessor, and the intercessor must be acceptable to the applicant

He has it, and the immoral is not (54).

And it is answered: It is a weak hadith, and the argument does not support it (55).

3- From the measurement:

Those who prevent praying behind an immoral person cite two evidences from analogy:

1- Analyzing the immoral against women: women do not lead male worshipers in congregations.

The immoral person is worse off than her by accepting her testimony without him (56).

This reasoning is answered in two ways (57):

The first: It is an invalid analogy. The text of the permissibility of praying behind the immoral as presented.

The second: The comparison is not valid here; Because the deficiency is due to the immoral person himself, and there may be others

Women are better than some righteous men, and despite this, it is not valid to lead them

It is not the lack of the rank of the immoral for the woman, this deficiency is not effective here.

4- It is reasonable:

They cited three plausible evidences:

1- They said: The immoral person does not believe in the conditions of prayer, so he who does not believe in a grain of money

How is it correct to believe in a pound of debt (58)

Neither signs nor preponderance guarantee that he will not neglect any of the conditions of prayer (59).

And he responds to this inference: That leaving some of the conditions and pillars of prayer is rare in Islam

Immoral, and rare has no rule.

And if that happened, then the prayer of the follower who prayed behind the immoral person is valid. For the saying of the Prophet ﷺ:

“If they are right, it is for you and for them, and if they are wrong, then for you and for them.” (60)

2- That the immoral person can remove his immorality by repentance, and as long as he is in his immorality, it is not permissible for him to

leading people in prayer (61)

It is answered: It is based on the impermissibility of leading the immoral person, and a statement of its permissibility has been presented (62).

Weighting:

After presenting the opinions of the two teams and their evidence in praying behind the immoral person who cannot be removed, it becomes clear that the most correct in this matter is the permissibility of leading the immoral person and praying behind him, although it is disliked.

for the following reasons:

The authentic hadiths clearly indicate the command to pray behind unjust and immoral imams, and those who delay the prayer until its time is over, and this delay is immorality, and despite that the command came to pray behind them.

2- The factual consensus of the Companions and followers that it is permissible to pray behind unjust imams

And debauchery, and sufficient evidence of weighting.

3- The Companions, may God's prayers and peace be upon him, understood the jurisprudence of the imamate to be established behind the righteous and the immoral who took over it.

The second requirement: praying in a house near the mosque, and there is one issue in it

The issue: the rows are connected behind the imam

Image of the issue: The jurists differed regarding straightening the rows into two sayings:

The first saying: It is Sunnah to straighten the rows in prayer, and this is in agreement with the schools of jurisprudence: Hanafi (63), Maliki (64), Hanbali (65) and Imami (66) and it is the first aspect of the Shafi'i school.

And their argument:

Evidence from the year:

1- On the authority of Anas bin Malik, may God be pleased with him, who said: The Messenger of God, may God's prayers and peace be upon him, said: “Straighten your ranks and close together, for I see you behind my back.” (67)

2- He also said: The Messenger of God, may God's prayers and peace be upon him, said: "Close your rows, close them together, and stand around the necks" (68)

Significance:

The establishment of rows is a Sunnah to which one is delegated, so the establishment of prayer may fall on the Sunnah, as it falls on the obligatory (69).

The second saying: It is obligatory to straighten the rows, which is the saying of Al-Zahiriyyah (70), Ibn Hajar (71), Al-Ayni (72), and Al-Sana'ani (73). It is the second face of Shafia

And their argument:

1- On the authority of Anas bin Malik, may God be pleased with him, the Messenger of God, may God's prayers and peace be upon him, said: "Straighten your ranks and close together, for I see you behind my back" (74).

2- He also said: The Messenger of God, may God's prayers and peace be upon him, said: "Straighten your rows, for straightening the rows is part of establishing the prayer" (75).

3- On the authority of Al-Nu'man bin Bashir, he said: "The Messenger of God, may God's prayers and peace be upon him, used to straighten our rows as if he were straightening a lighter with it, until he saw that we had reasoned about him, then he went out one day and got up until he was about to say the takbeer, then he saw a man showing his chest from the row, and he said: Servants of God You will straighten your ranks, or Allah will dissent between your faces." (76)

Evidence from the hadiths:

That the matter is in these hadiths and the feast contained in them; indicates obligation (77)

The most correct opinion: After presenting the sayings of the jurists and their evidence, it becomes clear that the second opinion is the most correct opinion, which says that the distance between the rows must be equalized, and God Almighty knows best.

The third requirement: the prayer of the follower outside the mosque and in one matter

The issue: Whoever is between the imam and the imam is the wall of the mosque

Image of the issue: The fuqaha' differed on this issue and there are two opinions:

The first saying: It is not forbidden; Because the wall of the mosque does not prevent the validity of the prayers of those inside the mosque, so it did not prevent the validity of the prayers of those outside it, and this is the first aspect of the Shafi'is.

It is the Maliki school of thought, where Imam Malik said: "Even if a floor is confined to it, and a people prays in it with the imam's prayer on a non-Jum'ah prayer, then their prayers are complete, if those floors have windows and peepholes through which they can see what the people or the imam are doing, so they bow with his bowing, and prostrate with his prostration, then that is permissible." Likewise, if they do not have windows or booths, they see what the people and the imam are doing, except that they hear the imam, so they bow with his bowing, and they prostrate with his prostration." (78)

And a narration according to the Hanbalis (79).

The second saying: it is forbidden; Because this wall was built to separate it from others, so it was prevented, like a wall other than the mosque, and it is the second face of the Shafi'is



And it was said by the Hanafis, where Ibn Abidin said from the Hanafis: "It has been liberated by what has been decided that the difference of the place prevents the validity of following, even without suspicion, and that when there is doubt, it is not valid to follow, even if the place is united, then I saw my mercy and decided likewise, so I took advantage of that." And the Shafi'is, where Ibn Qudamah mentioned It is correct to follow the example, even if the distance between them is great, and buildings such as a well, a roof, and a minaret pass through its doors... And know that nailing the doors takes them out of the meeting, and if its doors do not penetrate into it or the penetration is not as usual, then the mosque is not considered a single mosque. And if he disagreed with that, the Balqini would harm the window, and if he stood behind him on the wall of the mosque, he would be harmed." (80) And a narration according to the Hanbalis and according to the Hanbalis has two narrations on the authority of Imam Ahmad. Ibn Hamid said: There are two versions in it: one of them: It is not valid to follow him, the judge chose it, because Aisha said to women who were praying in her room: "Do not pray with the prayer of the imam, if they are below him in a veil," and because he cannot follow in most cases (81) .

The correct opinion:

After presenting the statements of the jurists, it became clear to me that the most correct opinion is the second saying that it is forbidden because this wall was built to separate it from others, so it was forbidden, like a wall other than the mosque, based on their evidence of the hadith of our lady Aisha, may God be pleased with her.

## Conclusion

Praise be to God who gave us insight into this religion and made it easy for us without power or strength, so the sun of our religion shone brightly among the suns of the messengers, and the prayers and peace of my Lord be upon His honorable Messenger and his family and companions, and peace be upon him abundantly until the Day of Judgment...

After God facilitated this research for me with His grace and generosity, I reached - God willing - to several results, the most important of which are:

- The Shafi'i school was distinguished by its imam codifying the fundamentals of the doctrine, as he was the first to care about codifying the science of the fundamentals of jurisprudence, which resulted in a great wealth of jurisprudence in the doctrine, as well as the large number of mujtahids who emerged from the womb of the doctrine and dispersed in the parts of the earth, where they had a great influence in the diversity and different aspects of jurisprudence in the matter the one.

- The Shafi'is differed in praying behind the immoral and the innovators on two sayings, and the most correct of them was the permissibility of leading the immoral person and praying behind him with hatred.

- The Shafi'is differed regarding the issue of connecting the rows behind the imam, and the most correct view was that the distance between the rows should be equal, and God Almighty knows best.

The Shafi'is differed as to who was between the follower and the imam, the wall of the mosque, and the most correct of them was with a prohibition, because this wall was built to separate it from others, so it was prevented, like a wall other than the mosque, by

reasoning with the hadith of our lady Aisha, may God be pleased with her.

### Search margins

(1) Layers of Yemeni Jurists - Authored by Omar bin Ali bin Samra Al-Jaadi - Investigated by Fouad Sayed - Dar Al-Qalam - Beirut, Lebanon (Dr. T) (Dr. I), p. 147.

(2) Refinement of Names and Languages - Authored by Imam Abi Zakaria Al-Nawawi - Dar Al-Kutub Al-Ilmiya - Beirut, Lebanon, 2/278.

(3) Tabaqat al-Shafi'i al-Kubra, Taj al-Din Abd al-Wahhab bin Taqi al-Din al-Subki (deceased: 771 AH), investigator: Dr. Mahmoud Mohammed Al-Tanahi d. Abd al-Fattah Muhammad al-Helou, Hajar for printing, publishing and distribution, second edition, 1413 AH, 7 AD 336.

(4) Tabaqat al-Shafi'iyyah - authored by Abu Bakr Ahmad bin Muhammad bin Qadi Shahba, who commented on it. Al-Hafiz Abd Al-Alim Khan - Library of Knowledge - Makkah Al-Mukarramah - First Edition - Majlis Al-Maarif Al-Maarif Press - India 1/327.

(5) See: Al-Suluk for the Soldier (1/ 294).

(6) See: Tabaqat al-Yaman Jurists by al-Jaadi (174), Mu'jam al-Buldan by al-Hamwi (3/296)

(7) See: Mirat al-Janan by al-Yafi'i (3/243).

(8) Ibn Samra Al-Jaadi: Abu Al-Khattab, Omar bin Ali Ibn Samura Ibn Al-Haytham Al-Jaadi, the Yemeni historian, born in the village of Anamr in Yemen in the year (547 AH), took over the judiciary in several places, and learned from Ali Ibn Ahmad Al-Yahqari and Zaid Al-Zabrani, among his most famous books: Tabaqat al-Yaman jurists, the term passed after a year (586 AH), see: Al-Suluk by

Al-Jadi (1/466), Al-Alam by Al-Zarkali (5/55).

(9) Tabaqat al-Shafi'i al-Kubra al-Subki (7/336).

(10) A town in the works of Ibb, south of Sana'a. See Mu'jam al-Buldan, Al-Hamwi, Yaqut bin Abdullah Al-Roumi (d. 626 AH / 1229 AD), 2nd Edition, Dar Sader, Beirut, 1995. p. 219.

(11) Al-Shirazi: Abu Ishaq, Ibrahim bin Ali bin Yusuf Jamal al-Din al-Shirazi, born in the year (393 AH) and it was said the year is (396), and it was said (395), in Fayrouzabad (a town in Persia) and he grew up in Baghdad, the system was built for him and he studied there, and he passed away In Baghdad in Jumada al-Akhira year (476 AH), and among his most famous books: al-Muhadhdhab fi fiqh, al-Nukat fi al-Khalaf, see: Wafayat al-Ayan by Ibn Khalkan (1/29), al-Alam by al-Zarkali (1/51), Lexicon of authors by Omar Rida (1/68 ).

(12) See: Tabaqat al-Shafi'i al-Kubra al-Subki (7/336).

(13) Al-Sobki: Abu Nasr, Imam Abd al-Wahhab Ibn Ali Ibn Abd al-Kafi Ibn Tammam al-Sobki, Taj al-Din al-Ansari, one of the great Shafi'i jurists, born in Egypt in Cairo, and he was very opinionated, strong in research, and argued against the opponent in establishing the doctrine, and one of his most famous works : Collecting the mosques, and the layers of the Great Shafia, see: Gold Fragments by Abu Al-Falah (1/ 66), Al-Alam by Al-Zarkali (4/ 184).

(14) Tabaqat al-Shafi'i al-Kubra al-Subki (7/336).

(15) Tabaqat al-Shafi'i al-Kubra al-Subki (7/337).

(16) See: Al-Ansab by Al-Samani (9/ 368).

- (17) See: Al-Ansab by Al-Samani (9/ 369).
- (18) See: Refinement of names and languages by al-Nawawi (2/ 278).
- (19) See: Tabaqat al-Shafi'i al-Kubra al-Subki (7/336).
- (20) Tabaqat al-Shafi'i al-Kubra al-Subki (7/337).
- (21) See: Al-Hamwi's Dictionary of Countries (3/ 296).
- (22) See: Layers of Jurists of Yemen by Al-Jaadi (176).
- (23) A city south of Ibb, at a distance of 43 km, at the southern slope of Jabal Al-Taakr, Lexicon of Yemeni Cities and Tribes, Ibrahim Ahmed Al-Maqhafi, p. 207.
- (24) Tabaqat al-Yaman Jurists by Ibn Samra al-Jaadi, pp. 176-182
- (25) Al-Muhalla bi-Athar, by Ibn Hazm: 4/214
- (26) Al-Mabsout, by Al-Sarkhasi: 1/400, Bada'i' Al-Sana'i', by Al-Kasani: 1/388, Radd Al-Muhtar, by Ibn Abidin: (1/559)
- (27) Mawahib Al-Jalil, for Al-Hattab: 2/95, Al-Fawakih Al-Dawani, for Al-Nafrawy: 1/239,
- (28) Chapter on boredom, Ibn Hazm: 4/176
- (29) Al-Mabsout by Al-Tusi: 1/217
- (30) Surah Al-Maidah verse number 2
- (31) Al-Muhalli, by Ibn Hazm: (4/176)
- (32) Narrated by Muslim in his Sahih, The Book of Mosques and Places of Prayer, Chapter: It is disliked to delay prayer beyond its chosen time, and what the follower should do if the imam delays it, Hadith No. (648) 1/448.
- (33) Al-Mughni by Ibn Qudamah (3/21); Al-Hawi by Al-Mawardi (2/353).
- (34) Explanation of Muslim by al-Nawawi: (5/283)
- (35) Narrated by Al-Daraqutni in his Sunan, The Book of the Two Eids, Chapter: The description of the one with whom it is permissible to pray and pray for him, Hadith No. (1761) 2/401, and Ibn Hajar included it in Talkhis Al-Habeer in Takhreej Ahadith Al-Rafi'i 1/75
- (36) Narrated by Abu Dawud in his Sunan in the Book of Prayer, Chapter: Leading the Righteous and the Immoral (Hadith No. 549) 1/162. An-Nawawi classed it as weak; Khulasat al-Ahkam fi Mihat al-Sunan wa Qawaid al-Islam (2/695).
- (37) Al-Mufassal fi Al-Milal by Ibn Hazm: (4/176)
- (38) Kashshaaf al-Qina' by al-Bahooti (1/475), and al-Insaf by al-Mardawi (2/254)
- (39) Hashiyat al-Dasouki: (1/525).
- (40) Al-Damiati mentioned it in his footnote on Aid for the Two Students: (2/79-80)
- (41) Sahih Al-Bukhari (1/264).
- (42) Surah Al-Maida, verse 27
- (43) Al-Dasouki's footnote: (1/525).
- (44) Surat Al-Sajdah verse 18
- (45) The creator of Ibn Mufleh 2/65; Claims of Oli al-Nuha by al-Suyuti al-Ruhaybani: (1/652)
- (46) Surat Al-Sajdah verse 20
- (47) Imam Ahmad included it in Al-Musnad: 3/232; and Abu Dawud in Al-Sunan 1/130, Book of Prayer, Chapter on the Dislike of Spitting in the Mosque, Hadith No. (481); And

Ibn Hibban 4/516 The Book of Prayer, Chapter of Mosques, mentioning harming God - may He be glorified and exalted - by someone who spits in the direction of the mosque, No. (1636); Al-Shawkani said in Nayl Al-Awtar: 3/164: Al-Mundhiri and Abu Dawud were silent about it, as if he was referring to its quality. And Sheikh Abd al-Qadir al-Arna'oot said in Jami' al-Usool: 11/196: Its chain of transmission is good, and it is an authentic hadith with its evidence. It was classed as hasan by Shaykh Shuaib al-Arna'ut in Mawared al-Tha'man: 1/164

(48) Scouts of the Mask, by Al-Bahooti, (1/475)

(49) Al-Mubdi` by Ibn Muflih (2/65)

(50) Reported by Ibn Majah 1/343, Book of Establishing Prayer, Chapter on the Obligation of Friday, Hadith No. (1081); And Al-Bayhaqi in Al-Sunan Al-Kubra 3/171, The Book of Friday, Chapter: If the call to prayer is called on Friday, then strive to remember God and its chain of transmission is weak.

(51) Claims of Oli Al-Nuha by Al-Suyuti Al-Rahibani: (1/652)

(52) Al-Mughni by Ibn Qudamah: (3/19).

(53) Al-Daraqutni included it in his Sunan, Book of Funerals, in the chapter on easing the recitation for a need 2/88, and Al-Bayhaqi included it in Al-Sunan Al-Kubra, in the Book of Prayer, in the chapter: Make your imams your choice, and what came in the leadership of an illegitimate child 3/90

(54) theYarah, by Al-Qarafi (2/242); Haashiyat al-Dasouki, (1/520)

(55) The hadith is weak, many of the imams of hadith considered it weak. Al-Bayhaqi said: Its chain of transmission is weak. Al-Sunan Al-Kubra (3/90)

See more details in these books:

singer commentary: 2/88; Nayl al-Awtar: (3/163), Nasb al-Raya by al-Zailai (2/17), and Kashf al-Khafa' (2/859).

(56) Al-Dhakhira by Al-Qarafi: (2/239).

(57) Claims of Oli Al-Nuha by Al-Suyuti Al-Rahibani: (1/652)

(58) Ahkam Al-Qur'an by Ibn Al-Arabi: (4/147).

(59) Al-Mughni, by Ibn Qudamah: (1/23).

(60) Narrated by Muslim in his Sahih, Book of Mosques and Places of Prayer, in the chapter on the dislike of delaying prayer

Its chosen time, and what the follower does if the imam delays it, No. (1503)(1/449).

(61) Explanation of Al-Zarkashi on Mukhtasar Al-Khuraki: (2/90)

(62) Al-Mughni, by Ibn Qudamah: (3/21)

(63) Explaining the Facts by Al-Zailai (1/136)

(64) Al-Fawakit Al-Dawani, by Al-Nafrawy, (1/527)

(65) Scouting the Mask, by Al-Bahooti, (1/328)

(66) Al-Mabsoot by Al-Tusi (1/217).

(67) Al-Bukhari, Sahih Al-Bukhari, The Book of Adhan, Chapter: Attaching shoulder to shoulder and foot to foot in the row, (1/146) No. (725)

(68) Sunan Abu Dawud, Branching the Chapters of the Rows, Chapter Straightening the Rows, (1/179) with No. (667). Shuaib Al-Arnaout said about him a good hadith.

(69) Explanation of Sahih Al-Bukhari, by Ibn Battal (2/347)

(70) Al-Muhalli, by Ibn Hazm: (2/375)

(71) Fath Al-Bari, Ibn Hajar (2/207)

(72) Umdat Al-Qari, Al-Ainy (2/255)

(73) Subul As-Salam, by Al-Sanaani, (2/29)

(74) Al-Bukhari, Sahih Al-Bukhari, The Book of Adhan, Chapter: Attaching shoulder to shoulder and foot to foot in the row, (1/146) No. (725)

(75) Al-Bukhari, Sahih Al-Bukhari, The Book of the Call to Prayer, the chapter on establishing the row from the completion of the prayer (1/145) No. (723)

(76) Al-Bukhari, Sahih Al-Bukhari, The Book of the Call to Prayer, Chapter: Straightening the Rows at the Iqamah and after it (1/145) No. (717)

(77) Neel Al-Awtar, by Al-Shawkani (2/223)

(78) Mukhtasar Khalil: (1/41)

(79) Al-Mudawana, by Ibn Malik, (1/175).

(80) Al-Mughni, by Ibn Qudamah: (1/495)

(81) Al-Mughni, by Ibn Qudamah: (3/45).