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Funerals in the book Al-Bayan by Al-Omrani (558 AH) and the three aspects of jurisprudence issues according to the Shafi'is

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***Abstract*---**This research includes a comparative study of the issues related to the funeral book mentioned by Sheikh Al-Amrani in his book Al-Bayan in Imam El-Shafei doctrine, which was renowned as Saheb Al Bayan; he outlined the jurisprudence aspects related to funeral issues by mentioning the owner of that opinion. During this research, a brief overview of the life of Imam Al-Omrani - may Allah have mercy on him - was shown, followed by funeral issues, mainly since funeral matters are concerned with the shrouding of the dead when the heirs differ and the minimum number of worshipers by which the obligation to pray on the deceased is dropped. Therefore, it requires a deep study based on the Holy Qur'an and the honorable Sunnah, then mentioning the opinions of the jurists - may Allah have mercy on them - and their evidence to reach the correct saying in the funeral book. After that, the research was divided into an introduction, two chapters, and a conclusion.

***Keywords*---**Jurisprudence issues, the three aspects, Al-Bayan Book, Al-Omrani, Funeral Book.

Introduction

Praise be to Allah alone, and prayers and peace be upon the one after whom there is no prophet and all his family and companions. This jurisprudential research covered the issues with three aspects according to the Shafi'is in Al-Bayan by Al-Omrani (d. 558 AH), the Book of Funerals - a comparative study. Islamic Sharia has been interested in explaining the shroud of a Muslim and the required amount in shrouding, besides presenting the minimum number of worshipers by which the obligation to pray on the dead is waived. Most of the issues codified in

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this research are new ones that need to be studied in depth, therefore, require deep research in the funeral book based on the Holy Quran and the honorable Sunnah. Also, scholars' opinions are mentioned, and the evidence led to reaching the correct saying concerning the Book of Funerals. Finally, I ask Allah Almighty to keep us from error and forgetfulness, may my research is purely for the sake of the honorable face, and my work is beneficial for Muslims.

Reasons for choosing the topic
One of the reasons for choosing this topic is that I wanted to contribute to the service of this topic by writing about issues that have three aspects in the Shafi'i funeral book in Al-Bayan by Al-Omrani, as no one addressed this topic.

Difficulties:
It was not easy to write about the subject of funerals, as I faced difficulties that Allah facilitated for me by His grace.

Research Methodology:

1. I was mentioning the sayings of the owners of the aspects and noting who says them. Then I indicated that this saying is the first aspect of the Shafi'is, the second aspect of the Shafi'is, and the third aspect of the Shafi'is. Then I mentioned the comparison between the seven schools of jurisprudence and their sayings according to the chronological precedent of the schools: Hanafi, Maliki, Hanbali, Zahiriyya, Zaydi, then Imami, when attributing the sayings to their owners.
2. At the end of each issue, I mention the weighting, indicating the reasons for preferring that saying.
3. Definition terms and meanings of strange words, names of villages and cities, and the most important names mentioned in the research.
4. Mention the verses, surahs, and their numbering, and the hadiths contained in the letter from the hadith books.

Research plan
The nature of the research necessitated dividing it into an introduction, two chapters, and a conclusion:
Chapter one: Imam Al-Omrani's personal and scientific life contains two requirements.
Chapter two: the issues have three aspects in the funeral book, and it has two requirements.
Conclusion: I ask that He guide and repay us and make this work for His Noble Face.
In conclusion, I mentioned the most important results that it reached.

Chapter one:

Imam Al-Omrani's personal and scientific life

In this chapter, we address the biography of Imam Al-Omrani, discuss his birth, name, lineage, and death, and then we turn to the second requirement of his scientific life. It has two requirements:

The first requirement
Imam Al-Omrani's personal life

First: his birth
Imam Al-Omrani was born in a village in Yemen called Sir[1] (489 AH)[2]. There is no disagreement about his birth date except that Sheikh Ismail al-Baghdadi,[3] may Allah have mercy on him - mentioned that al-Amrani was born in 487 AH. Perhaps it was an illusion, distortion, or correction by the scribes, and it was not a pretext. Because the scholars - may Allah Almighty have mercy on them - unanimously agreed on the date of his birth in the year (489 AH)[4].

Second: His name:
He is the eminent Imam "Yahya bin Abi Al-Khair bin Salem bin Saeed bin Abdullah bin Muhammad bin Musa bin Imran Al-Omran Al-Yamani, the great Sheikh Abu Al-Hussain."[5]

Third: his family
Some attribute Imam Al-Omrani to Imran bin Rabi'ah[6], and Yaqoot Al-Hamawi attributed him to Sir, so he said Al-Siri then Al-Omrani[7], and others attributed it to his grandfather, Ma'ad bin Adnan, and they said Al-Adnani.[8] In the history of the Yemenis, Ibn Samra al-Jaadi[9] gave his lineage to Adam - peace be upon him.[10]

Fourth: His death:

The author of Al-Bayan died in (855 AH) in Rabi' Al-Akhir before Sunday dawn on the twenty-sixth (69) years old. He did not miss an obligatory prayer even in his death illness, he kept arguing for two nights and a day, and he was asking about every prayer time and praying it by gesturing, as he died of a stomach ailment in the area of Dhi al-Saffal[11], his grave is a famous shrine.[12]

The second requirement
Imam Al-Omrani's scientific life
First: Imam Yahya bin Abi Al-Khair's method of teaching

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[1] Sir: It is a country located to the east of al-Jund in Yemen, from which the urban jurist descended, see: Mu'jam al-Buldan by al-Hamwi: (3/296).
[2] See: Tahdhib al-Asmaa by al-Nawawi: (2/278).
[3] Ismael al-Baghdadi: He is Ismail bin Muhammad Amin bin Mir Salim al-Babani, then al-Baghdadi, the scholar of books and their authors, of Baghdadi origin, birth and residence, and one of his most famous works is: The hadiat alearifin, and passed away in the year (1399 AH), see: Al-Alam Al-Zarkali (1/326). , Authors' Dictionary of Omar Reda: (2/289).
[4] See: hadiat alearifin by al-Baghdadi: (2/520).
[5] Tabaqat al-Shafi'i al-Subki: (7/ 336).
[6] See: Soldier's Conduct: (1/294).
[7] See: Al-Hamwi Dictionary of Countries: (3/296).
[8] See: Mirror Al-Jinan by Al-Yafi'i: (3/243).
[9] Ibn Samra al-Ja'di: Abu al-Khattab, Umar Ibn Ali Ibn Samra Ibn al-Haytham al-Ja'di, a Yemeni historian born in the village of Anamer in Yemen in the year 547 AH. The jurists of Yemen, the term passed after a year (586 AH), see: Al-Suluk Al-Jindi: (1/466), Al-Alam Al-Zarkali: (5/55).
[10] Tabaqat al-Shafi'i al-Subki: (7/ 336).
[11] Dhul-Saffal: It is one of the villages of Yemen, on a stage by the soldiers at the foot of the Turbid Mountain and on a half stage of Sahafina. Some scholars have attributed to it. See: Mu'jam Al-Buldan by Al-Hamawi: (3/224).
[12] See: Tahdhib al-Asmaa by al-Nawawi: (2/278), Tabaqat al-Shafi'i al-Subki: (7/ 337-338).

Imam Al-Omrani - may Allah have mercy on him - has his way of teaching, which differs from other scholars, as he - may Allah have mercy on him - was one of the best scholars in teaching and learning. There is evidence of his acumen and devotion to science and education in his approach to teaching, as he took into account the individual differences of his students, and he differentiated between them in terms of knowledge, understanding, and perception. Whoever has average knowledge, the Imam does not burden him except to correct what he asked about, refute a mistake, or correct. As for students with the knowledge, the Imam will explain to them in detail the precautions, measurements, benefits, and aspects and explain the reasons as stipulated in the Qur'an or the Sunnah. In every issue, he - may Allah Almighty have mercy on him - alerted the students to the differences of Imam Malik and Abu Hanifa al-Nu'man - may Allah Almighty have mercy on them - in particular, and he might mention other scholars and sheikhs in some issues. Also, if there is something difficult for the students to understand in the phrase of the book, he replaces it with easy, understandable and smooth phrases and he repeats them to the students so that they can be conceived and understood by the student and entrenched in his mind, when the student finished reading the lesson, he commanded him - may Allah Almighty have mercy on him - to look at the book and repeat the lesson back to him in order to encourage him, as he used to do that to motivate the student to follow him and memorize what he had learned from him. Because many students want to imitate their teachers, sheikhs and scholars.[13]

Second: His works:
First: Al'ahdath Fi Alfurue's book[14]
Second: Al-Bayan Book

Al Bayan's book is one of the most important works of the Shafi'i school of thought, Imam Yahya - may Allah Almighty have mercy on him - was famous for it. They used to call him the author of Al-Bayan[15]. He began his classification in (528 AH) and finished it in (533 AH).[16]
Third: Explanation of means for Al-Ghazali in the branches[17]
Fourth: gharayib alwasit[18]

Chapter two

Issues in which there are three aspects in the Book of Funerals
Imam Al-Omrani - may Allah have mercy on him - mentioned in his book "Al-Bayan" several aspects of the jurisprudential issues that he dealt with in his book, and in this topic, we address the problems that have three aspects in the funeral book. It has two requirements:

[13] See: Al-Suluk Al-Sulhaji: (1/296), Tabaqat Al-Shafi'i Al-Subki: (7/337).
[14] hadiat alearifin by al-Babani: (2/520).
[15] See: Tahdhib al-Asmaa by al-Nawawi: (2/278), Hadiyat al-Arifeen by al-Babani: (2/520).
[16] See: al-Suluk al-Sulhi: (1/298), Tabaqat al-Shafi'i al-Subki: (7/337).
[17] hadiat alearifin by al-Babani (2/521).
[18] Same reference: (2/521).

The first requirement
The amount of shrouds[19] for the dead when the heirs differ

The issue
Shrouding a Muslim is an obligation of sufficiency. We mention the least in which the obligation of shrouding is waived, then we mention after it the most complete and best[20], but the disagreement that occurred among the fuqaha' - may Allah have mercy on them – regarding the required amount of shroud and the desirable amount, and any statement that is presented when the heirs differ on three sayings:
First saying: From the sayings of the heirs, the one who called for three garments, and Abu Ishaq al-Marwazi - may Allah have mercy on him - said, and it is the first view of the Shafi'is[21], and the majority of scholars from the Hanafis[22], Malikis[23], Hanbalis[24] and narration by Al-Zahiriyah[25], a narration according to the Imamiyyah[26], and a narration according to the Zaydis.[27]

Their argument:

First: From the Sunnah

Hisham bin Urwa narrated, on the authority of his father, on the authority of the mother of the believers, Aisha - may Allah be pleased with her - "she said: The Prophet, may Allah bless him and grant him peace, was shrouded in three white garments[28], with no shirt or turban in it."[29]
Evidence: The Mother of the Believers, Mrs. Aisha - may Allah be pleased with her - mentioned that the shroud of the Prophet Muhammad, may Allah bless him and grant him peace, was made of three garments, and it is the original in the shroud of a man, and it is self-evident that Allah Almighty does not choose for His Noble Prophet except the best of cases.[30]

Second: the reasonable
1. The three garments are the shroud that is followed.[31]
2. The design of the shroud for the Muslim is three garments, which are inserted into it.[32]

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[19] Shroud: Clothes in which the dead is wrapped, and the plural is shrouds, Fiqh Dictionary of Dr. Saadi: (323).
[20] nihayat almatlab by Al-Juwayni: (3/19), Al-Majmoo' for Al-Nawawi: (5/188).
[21] Al-Bayan Al-Omrani: (3/42), End Al-Matlab by Al-Juwayni: (3/19), Bahr Al-Madhab by Al-Ruyani: (2/556).
[22] aljawharat alnayra by Abu Bakr: (1/105).
[23] See: Al-Ma'onah by Abu Muhammad Al-Thalabi: (344).
[24] See: Al Kafi by Ibn Qudamah: (1/ 360).
[25] See: Al-Muhalla Athar by Ibn Hazm: (3/339).
[26] See: Al-Mabsout Al-Tusi: (1/217).
[27] See: Al-Bahr Al-Zakhkhar by Al-San'ani: (4/327).
[28] Suhool: It is a garment that does not twist two strands. Al-Sahoal is a tribe from Yemen, and he is Al-Sahoul bin Sawadah Ibn Amr, and this tribe carries white cotton clothes called Al-Sahoulia. See: Mu'jam Al-Buldan by Al-Hamawi: (3/195).
[29] Sahih al-Bukhari, Book of Funerals, chapter of the shroud without a turban, (2/ 77), hadith number (1273), Sahih Muslim, chapter in the shroud of the dead (2/649), hadith number (941), and the wording is by al-Bukhari.
[30] See: Al-Muwatta' by Youssef Al-Qurtubi: (22/140).
[31] See: Al-Bayan Al-Omrani: (3/42).
[32] See: Al-Muhalla Athar by Ibn Hazm: (3/339).

3. Shrouding the dead with three garments is just like the living being left with three garments, a shirt, a handkerchief, and pants, this is also taken into account in shrouds after death.[33]
4. The three garments are what a person wears most during his life so that they will be the same after his death.[34]

The second saying: some called for one garment, which is the second aspect of the Shafi'is[35], Dhahiriya[36], Imamiyyah[37], and a narration according to the Zaydiyyah.[38]

Their argument:

First: From the Sunnah
Abd al-Rahman ibn Ka`b ibn Malik narrated on the authority of Jaber ibn Abdullah, may Allah be pleased with them: that the Messenger of Allah, may Allah bless him and grant him peace, would bring together the two men of Uhud's martyrs in one garment, then say: "Which of them is the most reciting of the Qur'an?" If one of them memorized the Quran, he would put him in the grave and say: "I am a witness to these."[39]
Significance: On the day of the battle of Uhud, the Prophet Muhammad, PBUH, shrouded some of the martyrs of the battle with Al-Nimrah [40], which is like a single garment.[41]

Second: the reasonable
One garment covers the body and its parts, and the intended cover-up is achieved.[42]
The third saying is preferable: the shroud should cover the private parts, and this is the third aspect of the Shafi'is[43], and a narration according to the Imamiyyah.[44]

Their argument: First: From the Sunnah:
Abu Muawiyah told us, Al-Amash narrated, on the authority of Shaqiq, on the authority of Khabab bin Al-Arat, who said: We migrated with the Messenger of Allah, peace, and blessings of Allah be upon him, for the sake of Allah, some who passed and did not get his reward, among them Musab bin Umair, he was killed on the day of Uhud, and there was nothing for him to shroud in except Al-Nimrah [45], if we put it on his head, his feet would come out, and if we put it on his feet, his head would come out, so the Messenger of Allah, may Allah's prayers and

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[33] See: Bahr Al Madhhab by Al Royani (2/556).
[34] See: Guidance by Burhan Al-Din (1/89).
[35] Al-Bayan Al-Omrani: (3/42), End Al-Matlab by Al-Juwayni: (3/19), Bahr Al-Madhab by Al-Ruyani: (2/556).
[36] See: Al-Muhalla Athar by Ibn Hazm: (3/340).
[37] See: Laws of Islam by Jaafar Al-Hudhali: (1 / 55).
[38] See: Al-Bahr Al-Zakhkhar by Al-San'ani (4/327).
[39] Sahih Al-Bukhari, Book of Funerals, Chapter: Whoever precedes the grave, (2/ 92), Hadith No. (1347).
[40] Al-Nimrah: It is also called Al-Burdah, and it is a loincloth made of wool with white and black stripes, worn by the Bedouin. See: Al-Tahdeeth by Ibn Al-Mulqen: (29/ 468)
[41] Al-Shafi by Ibn Al-Atheer: (2/393).
[42] See: Al-Bayan by Al-Omrani: (3/42), Bahr Al-Madhab by Al-Ruyani: (2/557).
[43] Al-Bayan Al-Omrani: (3/43), Al-Tahdheeb by Al-Baghawi: (2/ 420).
[44] See: Al-Mabsout Al-Tusi: (1/217).
[45] Al-Nimrah: It has already been defined.

peace be upon him, said: “Put it on what is next to his head, and place it on his feet Al-Idhkhir”[46]--[47]

Significance: it is for someone that did not find except one garment that does not cover the rest of the body. Thus, he should be shrouded with what covers his private parts, and the shroud should be completed from the available Al-Idhkhir.[48]

Second: the reasonable
Covering the private parts of the dead is obligatory, and the shroud does not require a fixed amount. The amount that covers the private parts is considered sufficient for the shroud.[49]

Objection
What was narrated by the author of Al-Taqreeb[50], may Allah have mercy on him, “One complete garment reflects the care of the right of Allah Almighty, and it is not permissible to limit the shroud to what covers the private parts, and if it appears from the dead something, it is not acceptable unless we do not find a fitter, so we are forced to suffice with that shroud. Accordingly, it bears what was narrated “that Musab bin Umair, when he was martyred in Uhud battle and had a Namira[51] if his head was covered, his feet would appear, so the Messenger of Allah may Allah’s prayers and peace be upon him, ordered that he be shrouded in it and put on his feet something of the dhikr[52] , this is because there was nothing to cover it perfectly at that time.[53]

Preferences

After looking at the sayings of the jurists - may Allah Almighty have mercy on them - the evidence and studying them, it turns out that the correct opinion is the three garments for the shroud, and they are the owners of the first saying. However, if there is a need to shroud in one garment, it is permissible, and the reason for the preference is because the best shroud for a Muslim is three garments, as it is the shroud that is followed. If the deceased had a disease, as in the Corona pandemic, preventive medicine is used to put the injured inside a protective bag dedicated to impermeable to the fluids that come out of the body of the injured deceased. This bag is like a single shroud. In the Uhud battle, some of the martyrs were shrouded in one Nimra, which is like a single garment, and Allah Almighty knows what is right.

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[46] Al-Adhkher: Weed with good wind, strange hadith by Ibrahim Al-Harbi: (2/535).
[47] Sahih al-Bukhari, Book of Funerals, Chapter: If he does not find a shroud except what hid his head (2/77), Hadith No. (1276), Sahih Muslim, Book of Funerals, Chapter in the Shroud of the Dead (2/649), Hadith No. (940).
[48] See: Al-Kawthar Al-Jari Al-Kurani: (3/303).
[49] See: Al-Bayan Al-Omrani: (3/42), Al-Ma’unah by Abu Muhammad Al-Thalabi: (344).
[50] Al-Taqreeb: Abu Al-Hasan, Imam Al-Qasim Ibn Abi Bakr Muhammad bin Ali Al-Qaffal Al-Shashi, author of the book Al-Taqreeb, he was Jalil Al-Qadr, great in affair, excelled in the life of his father, I did not find the date of his death, see: Tahdheeb Al-Asma` by Al-Nawawi: (2/ 278) Tabaqat al-Shafi’i al-Subki: (3/472).
[51] was previously defined.
[52] was previously defined.
[53] Nihayat Almatlab by Al-Juwayni: (3/20).

The second requirement

The minimum number of worshipers by which the obligatory prayer on the dead is waived

The issue

The jurists unanimously agreed that it is not permissible to bury the dead before praying over him, so whoever performs it, the obligation for all Muslims is forfeited[54], but the dispute that occurred between the jurists - may Allah have mercy on them - regarding the minimum number of worshipers for whom the obligation to pray on the dead is forfeited, is based on three opinions:

The first saying: The minimum forfeiting the obligation to pray over the dead is three people, and if three people pray for the dead, the sin is waived for all Muslims. It is the most correct, according to Sheikh Abu Hamid and Sheikh Al-Mahamali - may Allah have mercy on them - and it is the first aspect of the Shafi'is[55], and a narration according to the Hanbalis.[56]

Their argument is from the Sunnah
Muhammad ibn al -Fadl narrated, on the authority of Salim al -Afsa, on the authority of Ataa, on the authority of Ibn Omar, he said: The Messenger of Allah said, may Allah's prayers and peace be upon him: "Pray for the one who said: There is no god but Allah, and pray behind the one who said: There is no god but Allah"[57]

Significance: It is a speech about praying for the deceased in the group prayer, and the least number is three people.[58]

The second saying: The minimum number for which the obligation to pray on the dead dropped is one person, so if one person prays for the dead person, the sin is waived for all Muslims. It was narrated by Judge Abu al-Tayyib, Ibn al-Sabbagh, and Judge Hussein - may Allah have mercy on them - and it is the second opinion of the Shafi'is[59], Hanafis[60], Malikis[61], and the correct according to the Hanbalis[62], Zahiriyya[63], and the Imami.[64]

Their argument: It is reasonable:

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[54] See: Al-Ijma` by Ibn Al-Mundhir: (44), Al-Iqna` by Ibn Al-Qattan: (1/187-188).
[55] See: Al-Bayan by Al-Omrani: (3/50), Fath Al-Aziz by Al-Rafe'i: (5/189), Al-Majmoo' by Al-Nawawi: (5/212).
[56] Al-Furoo' by Ibn Muflih: (3/326), Al-Insaaf by Al-Mardawi: (6/136).
[57] Sunan al-Daraqutni: The Book of the Two Eids, chapter on the description of whom it is permissible to pray with and pray for him, (2/402), Hadith No. (1761), Al-Tabarani's Great Lexicon: (12/447), Hadith No. (13622 AH), and the hadith is weak in its narration, Ibn al-Jawzi added it to Muhammad ibn al-Fadl. An-Nasa'i said: It is abandoned. Ahmad said: His hadeeth is similar to the hadith of the people of lies. Ibn Mu'in said: He was a liar, see: Investigation of Disagreement Issues by Ibn al-Jawzi: (1/479).
[58] See: Al-Bayan by Al-Omrani: (3/50).
[59] See: Al-Bayan by Al-Omrani: (3/50), Fath Al-Aziz by Al-Rafe'i: (5/189), Al-Majmoo' by Al-Nawawi: (5/212).
[60] See: Tuhfat al-Fuqaha by al-Samarkandi: (1/252-253), al-Muhit al-Burhani by Ibn Maza: (2/177).
[61] See: Al-Thakhira by Al-Qarafi: (2/458), Talents of the Galilee Al-Hattab: (2/209-240).
[62] See: Al-Furoo' by Ibn Muflih: (3/326), Al-Insaaf by Al-Mardawi: (6/135).
[63] See: Al-Muhalla Athar by Ibn Hazm: (3/336-337).
[64] See: Al-Mabsout by Sheikh Al-Tusi: (1/226).

1. Praying over the dead is an obligation of sufficiency, as it is sufficient for one person, just as the one who washes, shrouds, and then buries the dead.[65]
2. It is not a group prayer, as the number is not a condition, like all other prayers.[66]

The third saying: the minimum forfeiting the obligation to pray over the dead is four people, and if four people pray for the dead, the sin is waived for all Muslims. This was confirmed by Sheikh Abu Ali Al-Tabari, and Al-Qadi Hussein - may Allah have mercy on them, Khorasanis[67], and it is the third aspect of the Shafi'is.[68]

Their argument is reasonable:

1. The number of those carrying the dead is four, and the carriers between the two pillars are four, so the funeral prayer is waived for the rest by four people.[69]
2. Four people must be praying on the dead, compared to four people carrying the dead.[70]

Objection

What was narrated by the Imam of the Two Holy Mosques - may Allah Almighty have mercy on him - this saying has been weakened and said, "The best thing for carrying a funeral is to carry the funeral between the two pillars, and that is done with three, and if we say that the funeral is carried by four, it is not obligatory. It is correct to suffice with one person because he prayed for the dead."[71]

Preference

After looking at the sayings of the jurists, the evidence, and the consideration, perhaps the correct opinion is that the least for which the imposition of prayer on the deceased falls is one person, and they are the owners of the second opinion. The preference is because the prayer for the dead is an obligation of sufficiency. It is sufficient for one person, just like the one who washes, shrouds, and buries the dead. As in the Corona pandemic, whoever died of this disease, preventive medicine does not allow the family of the deceased to take him for fear of infection. Therefore, they shroud him according to the precautionary instructions, then they move to his burial, and they pray over him, and the obligation to pray over the dead is dropped by one person, even if the one who buried him prayed only, and Allah Almighty knows what is right.

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[65] See: Al-Furoo' by Ibn Muflih: (3/326).

[66] See: Al-Bayan by Al-Omrani: (3/50), Fath Al-Aziz by Al-Rafei: (5/189).

[67] The Khorasanis: They are also called the Marwaza, and they are the largest sect after the Iraqis. They are interested in spreading the jurisprudence of Imam Al-Shafi'i. Their origin is from Marw and Ma and Alaha, and the proportion of the name Khorasani has nothing to do with birth and race, but comes in terms of the place of study, elders, receiving, and discipleship, where their performance was better in behavior, research, branching, and arrangement, see: Nihat Al-Muttalib for Al-Juwayni: (132-134-136), the gilded contract of Siraj al-Din: (216).

[68] See: Al-Bayan by Al-Omrani (3/51), Fath Al-Aziz by Al-Rafei: (5/188), Al-Majmoo' by Al-Nawawi: (5/212).

[69] See: Al-Majmoo' by Al-Nawawi: (5/212).

[70] See: Fath Al-Aziz by Al-Rafei: (5/187).

[71] Al-Majmuj Lalnawi: (5/ 213).

Conclusion

With Allah 's blessing, I have reached several results, including:

1. The Shafi'i school was distinguished by the codification of the origins of the doctrine, as it was the first to be interested in codifying the science of the principles of jurisprudence, which resulted in a tremendous jurisprudential wealth in the doctrine, as well as the large number of mujtahids who dispersed in parts of the earth, where they had a significant influence in the diversity and differences of jurisprudential faces in the same issue.
2. The Shafi'i madhhab is flexible and believes in the experience of opinion and ijtihad, so we found scholars of the madhhab in one issue with several faces and views without denial.
3. The aspects: They are the opinions of the Mujtahids of the companions of Al-Shafi'i who are affiliated with his school. They come out and deduce from its foundations and strive in some of them even if they do not take it from its origin.
4. The term (aspect) according to the Shafi'is is considered, with its release, three restrictions: the first restriction: is that it be on a matter in which there is no text or that Imam al-Shafi'i was silent about it, and the second restriction: that the judgment is issued by a mujtahid, the restricted absolute mujtahid (the owners of the aspects), the third restriction: that the judgment is based on known sources, which are the texts and rules of the imam of the sect.
5. The Shafi'is differed in what was presented from the sayings of the jurists regarding the amount of the shroud for the dead when the heirs argued, and they were on three opinions. The most correct of them was the second opinion, which said that three garments should be shrouded in them, but if there is a need and necessity to shroud in one garment, it is permissible, and as a result, this saying agrees with those of the contemporaries who issued fatwas with it.
6. The Shafi'is differed regarding the minimum number of worshipers by which the obligation to pray on the dead was waived, and they were based on three opinions. The correct is the second opinion, which said that one person forfeits the obligatory prayer on the deceased, and as a result, this saying agrees with the fatwa of the contemporaries.

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