

the life of the imam (ali bin ismael bin ali bin attiya abu al-hasan al-senhachi al-bulkani al-abiyari) al-maliki (557-616 h.); the owner of the book 'the investigation and interpretation of the proof explanation'.

Turkish Online Journal of Qualitative Inquiry (TOJQI)  
Volume 12, Issue 9, August 2021: 4465-4470

## **The Life of the Imam (Ali bin Ismael bin Ali bin Attiya Abu Al-Hasan Al-Senhachi Al-Bulkani Al-Abiyari) Al-Maliki (557-616 H.); the Owner of the Book 'The Investigation and Interpretation of the Proof Explanation'.**

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### **1. His Name, Ancestry, Surname, and Fame**

He is Ali bin Ismael bin Ali bin Al-Abiyari. Some say that he is Ali bin Ismael bin Ali bin Hatem bin Atiya. The grandfather Hasan bin Atiya is mentioned by Sahib Al-Dibaji in: Ali bin Ismael bin Ali bin Hussein bin Atiya, it may be Hasan, but it may be an illusion or wrong copy. So, his name is Ali bin Ismael bin Ali bin Hasan bin Atiya (Atiya is the elderly grandfather).

#### **1.1. His Ancestry and Surname**

The Imam Al-Abiyari has ancestry and many surnames. Some mentioned the area where he was born, and tribe to which he comes from the Abiyar. It is one of the Egyptian villages. Al-Hamiri says: (it is a village in Egypt where Abu Al-Hasan Ali bin Ismael Al-Senhaji: the proof interpreter). Accordingly, Al-Abiyari belongs to Egypt which lies alongside the Nile beach.

Some of the ancestors presented are Al-Shilkati which is the name of his clan as Bani Shilkat or Milkan bin Kart which is back to Morocco in Al-Musila Hamra descended from Algeria. Al-Sanhaj is a barbaric tribe which are mostly spread in Morocco.

The ancestry of the Imam Al-Abiyari goes back to Al-Maliki. This refers to the doctrine to which he follows; it is the doctrine of the Imam Malik bin Anas who is the Imam of Dar Al-Hijra. This doctrine was spread in Morocco as well as Egypt. So, it is called the Masriya.

#### **1.2. His Nickname and Fame**

His nickname is Abu Al-Hasan in which he is famous, and all the references translated it. He is well-known and defined with Abi Mansour Al-Abiyari. He has another fame and some call his surname which is Shamsuddin Al-Abiyari.

### **2. His Birth, Bringing up, and Biography**

He was born in the village of Abiyar, but there is a difference in the year of his birth as approximately (557-559 H.) The first historians mentioned (559 H.) as the year of his birth. Even they diverged those who translated the first year. So, all of them agree that (557 H.) is the year of his birth according to our references. The owner of the book (Encyclopedia of the authors) mentions that it is either elusion or wrong copying, and the same for the book (Encyclopedia of originators).

**His Bringing up and Family:** Sheikh Al-Abiyari was born in the village of Abiyar, and then he moved to Al-Exendaria where he brought up and gained knowledge. He has a family but nothing is mentioned about it just that for bin Hijr Al-Asqani who says (His two boys are Hasan and Abdullah). This represents that Al-Sheikh Al-Abiyari is married and has children. There is no more references about his family. The city of Al-Exendaria is considered as scientific one to which many scientists and students learn. He left his village to them and learnt from its sheikhs.

### **3. His Ideology and Doctrine**

The doctrine of the Imam Al-Abiyari is Al-Maliki, and his ideology is Al-Ashiriya. He is skillfully good at heuristics. When he deals with an issue, he adds and corrects what he sees possible in order to be satisfied.

1-Ideology of Al-Shiriya is spread in Egypt, Al-Sham countries, island of Euphrates, and Yemen during the entrance of the Ayubiyun at that time.

Saladdin Al-Ayubi (may Allah mercify him) belongs to Al-Shafiya doctrine and Al-Ashiriya ideology. When the Ayubiyun ruled Al-Khanasir, they agitated their followers to follow the ideology of Al-Ashiriya (when they ruled Egypt, they wanted people to follow such ideology and they committed it).

One may mention that the sultan Saladdin Al-Ayubi (may Allah mercify him) set a reason that ideology of Al-Ashiriya should be taught at schools. So, it is spread in the divans of Egypt, Al-Hujaz, and Yemen. Accordingly, this denotes that those divans follow it.

2-In Morocco, the doctrine of Muhammed bin Tumart is also spread which is close to Al-Ashiriya ideology, and who is influenced in the Imam Al-Ghazali. Those two reasons are the basic in spreading Al-Ashiriya ideology in Islam in the 5<sup>th</sup> and 6<sup>th</sup> centuries. The ideology of the Islamic world is that of Sultans Al-Ayubin which came to Egypt, and the unified ones came to Morocco and Andulus. So, Al-Abiyari adopted Al-Ashiriya ideology because follows Al-Maliki doctrine. He was born and lived in Egypt.

3-When Sultan Saladdin Yusouf bin Ayub ruled Sultanate Egypt and Sadruddin Abdulmalik Dirbus Al-Hathbani Al-Marni Al-Shafi presided the judgement, they were keen to recite the abstract of Al-Ashiriya ideology in the mosques of Egypt during all nights. One of their opinion is applying the doctrine of Abi Hasan Al-Ashari in jurisprudence which pushed people to abandon those who disagree. He demands the callers to declare the time of extolling through minarets during the night by mentioning the ideology which is so-called the usher. This was applied in all mosques of Egypt in each night till now. This asserts the truth of the ideology of Al-Abiyar which is Al-Maliki doctrine,

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and Ashari ideology as well as he lived and grew up in Al-Exandaria. Both the unified ideology in Morocco, and that of Al-Ayubin in Egypt believe in Al-Ayubin as an ideology in jurisprudence.

#### **4. His Death**

Most of those who translated to Sheikh Al-Abiyari mentioned that he died in 6<sup>th</sup> Ramadan 616 H. Others mentioned that he died in 618 H. We guess the year of his death which is mentioned by Al-Munthri and who met him in Exandaria where he died in 616 H.

#### **5. His Scientific Life**

Scientists are considered as illuminated ones who follow the Prophets and Messengers with their biographies and knowledge because they are their heirs. There is no nation without scientists at any generation. It is right for any generation to acquaint them so as not to forget them because they are the ones who recorded the Prophets' biography and their companions (may Allah be pleased with them).

#### **6. His Sheikhs**

According to references, Al-Abiyari learnt in Al-Exandaria when he came to it from Abiyar. He apprenticed from the scholars, modernizers, linguists, and jurists. He became prominent figure in jurisprudence and origins until he became the head of Al-Maliki doctrine in Exandaria and Egypt. There are many sheikhs who taught him, such as:

1-Abu Tahir bin Awf: He is Ismael bin Makki bin Ismael bin Isa bin Awf bin Jacob bin Mohammed bin Isa bin Abdulmalik bin Hameed bin Abdurrahman bin Awf. His ancestry goes back to the companion Abdurrahman bin Awf (May Allah be pleased with him).

2-Abu Talib bin Muslim: He is Khalifa bin Muslim bin Raja Abu Talib Al-Tanoukhi Abu Talib Al-Askindirani. He is known as Ahmed Al-Khami. As translated in the biography of the nobles, he is Ahmed bin Muslim bin Raja Al-Lakhmi. He is the Imam of the purists and he is also named Khalifa and mostly Ahmed. He is one of the scientists of Exandaria who is taught by Abi Bakr Al-Tartushi, Abi Abdullah bin Al-Khattab, and Abdulmu'ti bin Musafir. He is mentioned by Yusuf bin Abdulaziz bin Ali bin Nadir Al-Lakhmi about Ahmed bin Muslim bin Raja Al-Tanoukhi.

3-Abu Al-Qasim Makhloof: Abu Al-Qasim Makhloof bin Ali bin Abdulhaq. Bin Ferhoun disagrees that he is Abu Al-Qasim Makhloof bin Abdullah bin Abdulhaq. This is disagreement for Al-Munthari and Al-Thahabi that his father is Abdullah not Ali, but they all agreed his fame as Ibn Jarah.

His nickname is Abu Al-Qasim and his surname is Al-Temimi from Al-Exandaria. He became skilfull in the doctrine of the Imam Malik. His Sheikhs are Abu Al-Hajjaj Yusuf bin Abdulaziz Al-Lakhmi, Mohammed bin Abi Saeed Al-Andulusi, Sanadbin Yaman, Al-Merzi, and etc.

4-Abu Abdullah Mohammed Al-Kartanti Mohammed bin Abi Bakr Mohammed bin Al-Hasan bin Ali Al-Raji Al-Kenti Al-Qirwan Al-Maliki. He was born in 507 H. in the village of Krinkit which is one of the villages of Qirwan in Morocco. His nickname is Abu Abdullah.

5-Abdurrahman bin Salama: Abdurrahman bin Abi Al-Khair Salama bin Yusuf bin Ali bin Abdualeem. He is the judge Abu Al-Qasim Sharafuddin Al-Qadai' Al-Balawi. He is the judge of Al-Exandaria and Al-Maliki.

His Birth: He was born in Al-Exandaria in 520 H.. He is the judge Abdurrahman bin Salama. He is jurisprudent and modernizer. He belongs to the doctrine of the Imam Abi Abdullah Malik bin Anas in Al-Exandaria. He was taught by the jurisprudent Abi Talib Saleh bin Ismael bin Sanad known as bin Sit Mu'afa. He talked about Abi Ubaid Na'matallah bin Zujadatallah bin Khalafullah Al-Ghefari, and Abi Al-Ridha Al-Hussein bin Ali Tibgati. The judge Abdurrahman is professional in jurisprudence. He became a head of judgment in Thaqar Al-Exandaria for a period of time. He also became a teacher in Al-Fadiliya school in Cairo. He was keen in learning science. One of his apprentice is Al-Sheikh Abu Al-Hasan Al-Abiyari.

The judge Abi Al-Qasim Abdurrahman bin Salama was died in 203 H.. Through his translation to Abi Al-Hasan Al-Abiyari, it seems that they all are highly scientists. It is thought that this number is not little in relation to the knowledge of Al-Abiyari. It is mentioned that he has been taught by Abi Tahir bin Awf. He was the best one of his class in jurisprudence of the Imam Malik. In addition to the judge Abdurrahman bin Salama who was his vice in Al-Maliki judgement).

### **7. His Asking for Knowledge, His Scientific Position, and the opinions of scientists about him**

Sheikh Al-Abiyari gained knowledge in Al-Exandaria. He is professional in jurisprudence of Al-Maliki, Hadith, and origins until he becomes the head of Al-Maliki scientists in Al-Exandaria and all the nation of Egypt. As for his scientific position, Mohammed Abdullah bin Ali has talked about him in some jurisprudential issues when he says (our sheikh Shamsuddin the Imam of the of Sal-Malikiya in Egypt is Abu Al-Hasan Al-Abiyari). Bin Al-Qasim's saying is mostly taken to explain that it is late for the doctrine of our sheikh (may Allah be pleased with him). He is also taught at the dealer Zeki school, and depended on him to teach Hadith. This made many students to come for learning. He became a vice for his sheikh the judge Abdurrahman bin Salama in Thaqar Al-Exandaria. Many scientists have been taught by him for years. They are:

1-Abdulkarim bin Atta Al-Escandari: He is from bani Jutham. His nickname is Abu taught by Abi Al-Hasan Al-Abiyari who was a companion to bin Al-Hajib. He has many categories such as the explanation of respect and the abbreviation of respect; the abbreviation of the selected. His books include much information and benefits, and foreign sayings. Even some said that he did not complete the explanation of respect in seven references.

2-Bin Al-Hajib: He is Uthman bin Amr bin Ali Bakr bin Yunus Al-Douni Al-Masri Abu Amr who is known as bin Hajib whose surname is Jamaluddin. He is from Duwain, and born in Asana in Egypt. He belongs to the Maliki doctrine as purist grammarian reader. He learnt from many sheikhs such as Abu Al-Hasan Al-Abiyari in jurisprudence, Hiba Al-Buwaisani, and Hammad Al-Jarashi. He was born in 570 H. or at the beginning of the year 571 H.

3-Abdullah bin Ali Al-Ansari: He is Abdullah bin Ali bin Mohammed bin Ibrahim Al-Ansari Al-Awsi. His nickname is Abu Mohammed, and he is Andulusi from Astija. His fame is bin Shari or bin Al-Ahari. He was born in 575 or 576 H. and some said that he was born in 565 H.

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4-Ali bin Abi Nasir Fatih: He is Ali bin Abi Nasir Fatih and some said that he is Nasir Fathullah bin Abdullah Abu Hasan AlYemeni from Bujayah. His father is a Muslim Romanian. He was wit. He came to Andulus from Morocco before 590 H., and then to Maliqa and Ashbilyah.

5-Al-Hasan bin Ali bin Ismael bin Al-Abiyari: He is the jurisprudent Abu Ali the law witness who has much knowledge in origins. He is taught by his father Abi Al-Hasan Al-Abiyari and he mentioned his categories. He heard Hadith from Abdullah Hamza bin Muqi Al-Ansari.

6-Abdurrahman bin Najir Fi' Al-Faidhi: Abdurrahman bin Najir bin Fi' Al-Faidhi Al-Maqdasi Al-Ansari. His nickname is Abu Al-Qasim called by the right man. He is one of the best literary wrights in Egypt. He taught bin Bari the Arabic language, Abi Al-Hasan Al-Abiyari. He recites about them and about Abi Al-Qasim Al-Buwaisiri. He was born in Egypt in 537 H. and died in Bilbis. There is no more information in reference books just those who were taught by Al-Abiyari and moved to him to Al-Exandaria. They are:

a-Saif Al- Amadi: He is Ali bin Abi Ali bin Salim Al-Taghalubi. He is purist known as Sifuddin Al-Amad whose nickname is Abi Al-Hasan. He was born in 551 H. in Amad. He studied the readings when he was a child. Even he is taught by many scientists. He died in 631 H., and buried in Qasium mountain.

b-Al-Munthari: He is Abdullah bin Salama bin Sa'ad bin Saeed Al-Hafidh the Imam Zaki Alddin Abu Mohammed Al-Munthari, Al-Shami, Al-Masri. He was born in 581 H. in Egypt. He is apprenticed by many sheikhs in Egypt. His death is mentioned in Damscus, Haran, Al-Riha and Al-Exandaria.

He studied in Cairo and became the sheikh of Darul Hadith. There is no preserver better than him in his time. He traveled to Al-Exandaria and heard about the group of ancestors. He met Al-Abiyari. So, he said (I met him Abu Al-Hasan Al-Abiyari in an island in Egypt, he introduced and did not agree to hear him). He mentioned some good characters about Al-Abiyari by saying: he is one of the best associated ones. He is willing to do virtues, and even he has characteristics. There is some signals indicate that both Saif ASI-Amadi and Al-Muthari gained some benefits from the purists Abi Al-Hasan Al-Abiyari. This efforts refer to some of his sheikhs and students that are collected and mentioned in this study.

According to his scientific position, and the information mentioned by scientists, it is noticed that he has a great position when students travel to where he lives in order to gain his knowledge. Some of them became sheikhs of Andulus, Morocco, Brjayah, and etc. His scientific position does not appear particularly in the science of Origins when some scientists appraised him and made him be better than the Imam Fakhru Al-Razi. In one of his works which is like in its publication to the book of the survival for the Imam Al-Ghazali. It is well revised and better than the book of survival.

## **8. His Works**

Abi Al-Hasan Al-Abiyari has good scientific characters which made him be as studied and modernizer. He also wrote not only in one scientific domain, but in jurisprudence, origins, and other sciences.

1-The ship of survive-behavior science: This book is investigated by Farouq Hamada, and published by the new Dar Al-Awqaf (Beirut-1987).

2-Investigation and interpretation in the explanation of the proof –science of jurisprudence and origins. This book is copied as a study and investigation by Dr. Ali bin Abdurrahman Bassam Al-Jaza'ri. It is copied by the ministry of Awqaf and Islamic Affairs (Qatar-2013). It consists of several parts.

3-Introduction in the explanation of proof-in the science of speaking. It is speaking introduction about Al-Ashariya ideology in which he believes in.

4-Explanation of respectability in inscription abbreviation jurisprudence.

5-Comment to the Tunisians. This is good complement which denotes a strength in jurisprudence and its origins.

6-A complement of the book of sighting and collection of bin to bin Yunus Al-Tunusi. Our scientist Al-Abiyari has knowledge in the essence of Quran, Hadith, jurisprudence and its origins, and the science of speaking. Even he has other several books. They may not arrive to us or lost as many of the Islamic heritage that has been lost according to the ignorance and bigotry. This is the significant study of counting his works.

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