



Mathematics at Ali bin Abi Talib (peace be upon him)- part two (Religious denar)- Mathematical encryption language of Ali bin Abi Talib in solving problems Mathematical, Philosophical, and Historical study

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Abstract. After scientific research was completed by Muhammad al-Kufi looking into the subject of mathematics with Ali bin Abi Talib, peace be upon him, which was devoted to the topic of distributing 17 sentences to three people, one of them the half, the second the third, and the third nine, we decided, We decided, with the grace and success of God, to present a new study within the aspect of mathematics, history and Islamic philosophy, on an issue known historically as the Dinar Question. It is a question of inheritance. Ali bin Abi Talib, peace be upon him, gave a scientific opinion on this and he was very accurate in his opinion. As a woman came to Ali bin Abi Talib, and complained to him that her brother died and left 600 dinars, and she only got one dinar from his inheritance. He told her directly: Did your deceased brother leave a wife, two daughters, a mother, and twelve brothers and you? And she said yes. He said if





your share of the inheritance is correct, and it is only one dinar. Here, the strength of his knowledge and intuition is evident. As soon as he knew its share, he deduced the number of family members, not only that, but the relationship between them, their gender, and the share of each of them. Since this woman was expecting her share more than that, she asked for equity. The explanation for this is: - He left two daughters with two-thirds, which is 400 dinars. A mother left her a sixth, which is 100 dinars. He left a wife with the price, which is 75 dinars. He left 12 brothers and sisters, each brother had two dinars, and she only had one dinar. This is the distribution of inheritance according to Islamic law, according to the sects of other than the Imamate Shiites. If we combined these shares, they would total 600 dinars, which is the total amount. Details about this issue will be contained within the articles of this research and in details, where we will detail the thought of Ali bin Abi Talib and how he was dealing with intractable issues that have a mathematical and non-mathematical aspect. We will also put forth philosophical opinions related to this topic and what some philosophers have said about Ali bin Abi Talib, and whether there are complaints about his decisions and treatments of the urgent issues brought before him. The case of the dinar question under discussion, which leads to the same share of the questioning woman. The most important part of this research is to analyse the issue mathematically and to find out the truth of the thinking of Ali bin Abi Talib, who used to develop solutions to such an issue by forming a mathematical model in his mind through which he derives solutions that are always accurate and as if he uses vital mathematics to give answers to the issues presented on him. Here is the complete search according to the details.

Keywords: Ali bin Abi Talib, heir.

1. Introduction

Ali bin Abi Talib is the relative and son-in-law of the Prophet Muhammad bin Abdullah. This man has been singled out for several qualities, the most important of which is science in all disciplines, as well as courage, eloquence, strength, wisdom and intelligence. Where all the good noble qualities met, Muhammad praised him for several honorable hadiths and there were references to him in the Holy Quran. This man is considered a deep sea of science and we can not dive into it, but we will limit our research to the analysis





of one issue, the dinari case, where we will analyze this issue philosophically, intellectually, mathematically and we hope to deny the right of this giant man and provide something useful to researchers and students who are researching related topics. The imam's science will address here an important topic that is important in (Think of Ali bin Abi Talib in the field of mathematics:-) A philosophical view of the judgment of Ali bin Taleb in the dinari question (why he chose this particular case) in addition to a mathematical scientific analysis of the mathematics rule used by Imam Ali in dealing with this question. Imam A has a flag that we can say is not normal if measured to his time in which he is, if we look at the news that has been received on a wide range of scientific issues.

2. Definition of science

What we should know is that science is meant here as perception or absolute perception, which is the image of the thing in the mind as defined by the regions and the wise.¹ They said that science is the detection of things and access directly to them, the truth of science is light, revelation and emergence⁽²⁾, and they said that science is to inform human thought of facts so that they appear to him and reveal to him clearly and discriminately.³ Some of them said: "Science calls a language and is known for four things: (one) what is not likely to be the opposite as it is presented, (the second) is called and is intended merely for realization, whether it is a firm or a possibility, or a possibility, or equal or equal, (the third) that it is called and intended to be believed, whether it is absolute or hypothetical, (the fourth) is called and means the meaning of knowledge and is meant by science, and from it is said to Be a good one. (From what they knew from the truth) i.e. knowledge, i.e., knowledge, which is not new, which is the science of Allah and the new one, which is the science of the servants, and in that it is more certain and more general than science, because its competence is real.

3. Science Sections

The science that we have shown above is divided into two types of my presence and my access, the present science is the science in which he attends the eye of the known reality in the world and the world wins the personality of the known so that science and science are one thing, such as psychology itself and its mental and emotional situations, but the scientific obtaining science is the one in which he brings a picture of the knowledge, and the reality of what





is known in it is not the reality of science, such as our knowledge of external assets.

The presence science of science that is not errorable is not errorable.

This type of science is not interfered with by a particular force or machine, but the world is aware of the reality of what is really known and we know that the angel of existential science is stripping the existence of the object of material and material characteristics. In other words, the angel of existential science is the realistic presence of something at something, and this realistic presence is achieved only if there is a collective presence so that there are no spatial and temporal dimensions and intervals from the characteristics of article 9.

When meditating on the reality of divine science in almost every way, not mental accuracy, we find it, such as the present science, not the obtaining, at the same time that God walks away from the place and the place, it is surrounded by everything, and this briefing and divine presence for all creatures in the sense of present science, not the scientific obtaining (10).

4. Tools and means of science

We should also refer to another very important issue in examining the issue of science, which is that science has tools that in turn determine the type of knowledge and are usually called knowledge tools or methods of knowledge and these tools are: 1. Sense 2. Mind 3. Revelation Bottom line

Science can be obtained by man in two ways, as some have expressed, either through human gainful learning or from the lordly learning, which some call secular science, which occurs either directly from God or by (11)

The followers of this trend believe that the science carried by the infallible, whether the Prophet peace be upon him or imam peace be upon him, is from divine education and not from gainful science.

It is clear from the foregoing that the fact that the people of the house (peace be upon them) is a witness's attendance science and not from the age of the acquired science, and that this flag was inherited from the Prophet p. 13.

What is meant by the present or voluntary and structural science of the imam is what was gifted from the knowledge almighty, and he is full of inspiration, or clicking in the ears, or teaching from the Prophet Y, or other reasons, he is a talented science and this science is specialized in the imam without other sleeps, so nothing should be hidden from the imam, he should be a scientist even in purely partial subjects. And this is the mandate of attendance science (14)





Their proof of this is what the imams of the people of the house said in the many novels and hadiths, as in the novel about Imam Ali ibn Musa al-Rida (as mentioned by Al-Rishhari in the balance of wisdom quoting the café and the sailor from the imam's knowledge)," where he reportedly said: "If a slave is chosen by God almighty for the things of his servants, his chest explains to him, and his heart deposits the springs of wisdom, and science inspires him, he is not left with an answer and does not baffle him from right."

Sheikh Al-Muzaffar stated in the beliefs of the Imam on the issue of the imam's knowledge that the imam receives all the knowledge and divine judgments and information from the way of the Prophet or the Imam before him, and if something happens, he must know it through inspiration by the holy power that Allah almighty has deposited in him. If he goes to something and wants to teach him on his real face, he is not mistaken or suspected, and he does not need mental evidence, nor to receive teachers, although his knowledge can be increased and intensified.

From this point of view, we do not find any demand for evidence from the imam in what Wefty says, the Imam as he has progressed, believes that the imam's flag does not enter into opinion and diligence, so that the imam is held accountable for the source and document, but rather his knowledge is divine and inherited. Therefore, the possibility of error and oblivion will be completely denied.

Because the science here is divine and inherited, i.e. they have acquired it, it is not original first, especially, but it is second, and by the presentation, the imam's knowledge is subjective and the imam's knowledge is accidental and there is a difference between them, so that the imam does not share God in this capacity and this snook of science (19) .

5. Imam's Flag Boundaries

Because the news about the unseen refrain taught him to the imams and other prophets is what he did not by, in the sense of refraining from being a imam or a prophet who knows what he told himself, but if the news is by insinuation as it is with the prophets, or receiving as it is in the imams, the Messenger of God p. 20. From all of the above, it is clear that not whenever one glorifies him, and whenever man grows up, it is a departure from the middle limit, and an overthought, the overstatement is whether it is necessary to say and believe that they should be removed from the human law, make them bosses, or partners of the creator of the blessed creator in creation or livelihood, or what he has done to them from what God has served. No matter how much





we think of them from the capacity of science, or other precious qualities, we do not believe in them except that they are human beings who are educated on the years of other human beings, and as for believing that God gave them clear talents, noble recipes, does not reach their extent and does not know what they are, it is not excessive in anything, as it does not require their departure from humanity, or their participation in god almighty in one of his own qualities. No matter how much we think of them, we do not reach their high holy places, even if they do not know that we do not reach those high ranks that they know for themselves (21).

6. Conditions of imam's flag

The condition of knowledge in the imam means that the imam informed people of the clear conditions that were explicitly mentioned in the words of the ancient scholars and proved by the modern ones. There is no imam without a special knowledge of the imam in which he is distinguished from the rest of the people, and he is one of the snikhs of the divine secular science that is overflowing from God by the Prophet Y or by the purity of the soul enjoyed by the Imam.

The bottom line is that the results can be summed up in a number of issues, including:

1. The Imam has his own worldly knowledge that does not accept error.
2. The imam's flag is a present science that occurs without intermediary, because the imam has a connection with the kingdom and the essence of things, so there is no mistake from one outlet to his knowledge.
3. The scientific sources of the Imam consist of: the scientific inheritance of the Prophet P, the use of the Qur'an, the occult inspiration, the angelic inspiration, and the benefit of the newspapers and books in their possession.
4. Science has several sections: science of the past, science of the present and the future, and the best sources of science in the imam, the occult source that is done through inspiration.

Science is a condition of the Imamate because the leadership depends on the knowledge of the Islamic ruling and the depth of scientific knowledge that enables the conditions of the parish to be facilitated and decided, and science is not separated as a necessary condition from the imamate until the latter turned into a worldly caliphate based on the League and determined by the predominance (23)





Some of the mathematical issues that were presented to Me bin Abi Talib were addressed through the mathematics research at Ali bin Abi Talib for researcher Mohammed al-Kufi and we will not address them here and we will enter into the terms of the research directly.

7. Dinar question

A woman came to Ali bin Abi Talib, and complained to him that her brother died and left 600 dinars, and only one dinar from his inheritance. He said directly to her: Did he leave a wife, two daughters, a mother and twelve brothers and you? She said yes. He said if your share of the inheritance is correct and it is only one dinar. It was like he said. The strength of his knowledge and intuition is evident as soon as he learned of her share, he concluded that the number of family members, not only that, but the relationship between them, their gender and the share of each of them. This woman expected that her brother had wronged her, so she asked for fairness and took her right. So your brother's successor told her two daughters with two thirds four hundred (two thirds of the six hundred is four hundred). Behind her mother is one sixth, 100 (i.e. six hundred is 100), and behind a wife of her price, seventy-five (i.e. the price of six hundred is seventy-five). And give a father with twelve brothers for each brother two dinars and you have a dinar she said yes. Therefore, this issue is called Dinaria 38. So if we had collected these shares, it would have been a total of six hundred, which is the original amount.

8. A critical look at the novel and the incident

For the purpose of criticizing the novel historically, verbally and philosophically, we need several researches within these disciplines, which are outside our research specialty. However, although the narrative on the Dinari issue is historically scratched, we will look at it academically and free from tendencies and prejudices, since the answer of Imam Ali (as) does not match what is done in the imam's Shi'a jurisprudence, but it matches what is done in other Sunni sects. On this basis, we will begin our research and mathematical analysis of the dinar issue based on the reality of the text of what is stated in it without discussion, and leave it to the specialists in the doctrinal and historical aspect to express their opinion about the basis of the novel and its details and its full merits as this falls outside our competence.

What happened? How did he know the details of the heirs and the connection between them?





We're going to create a mathematical simulation of everything in this case.

We have calculated the number of cases of the form of heirs under which the liquid inherits only one dinar after identifying the heirs who are not obscured by the brothers of the deceased, as follows:-

- Wife or wives.
- Children.
- Girls.
- Mother.
- Father.
- Brothers.
- Sisters.
- Grandparents and grandmothers of the father climb up tree-
- Grandparents and grandmothers of the mother up in a tree form.

Using MATLAB, we found the results.

Ancestral sequence	the description	Number of major cases	The sum of all possible cases
1	Parents	36	10800
2	Grandparents	576	172800
3	Grandparents' parents	9216	2764800
4	Grandparents of grandparents	2359296	707788800
5	Parents of grandparents, grandparents	1.5462e+11	4.6386e+13
6	grandparents of grandparents, grandparents	6.6408e+20	1.9922e+23

Thus, rising figures, respectively

From the table above, we note the increase in the number of possible cases of the form of heirs to the possible deceased.

But we will only explain and clarify below to the level of grandparents (Level 2)

First, we put in front of us the potential heirs who are not blocked by the Brotherhood within the level (2) above and they are as follows

- Wife or wives.
- Children.
- Girls.
- Mother.
- Father.
- Brothers.





- Sisters.
- Grandfather of the father.
- Grandmother of the father.
- Grandfather of the mother.
- Grandmother of the mother.

We assume that the amount of inheritance is equal to (X)

As long as the liquid (the sister of the deceased) is inherited, it means that the deceased does not have male children.

The inheritance is distributed to the heirs as follows:

$$\begin{aligned} \text{Distribution of inheritance} &= k * \text{Share}_{(\text{wifes})} + k * \text{Share}_{(\text{Sons})} + k * \text{Share}_{(\text{Daughters})} \\ &+ k * \text{Share}_{(\text{Mother})} + k * \text{Share}_{(\text{Father})} + k * \text{Share}_{(\text{Brothers})} + k * \text{Share}_{(\text{Sisters})} \\ &+ k * \text{Share}_{(\text{Grandpa from the father})} + k * \text{Share}_{(\text{Grandmother from the father})} \\ &+ k * \text{Share}_{(\text{Grandpa from the Mother})} + k * \text{Share}_{(\text{Grandmother from the Mother})} \\ \dots \dots \dots k &= \begin{cases} 1 \dots \dots \dots \text{If the heir is present} \\ 0 \dots \dots \dots \text{If the heir is not present} \end{cases} \dots \dots \dots (1) \end{aligned}$$

We said that as long as the sister has inherited, Imam Amir of the believers has excluded the male sons because the brothers do not inherit if the deceased has male children.

So we rewrite equation (1) above after deleting the share of male children, i.e. after the value of k facilities is equal to zero:

$$\begin{aligned} \text{Distribution of inheritance} &= k * \text{Share}_{(\text{wifes})} + k * \text{Share}_{(\text{Daughters})} + k * \text{Share}_{(\text{Mother})} \\ &+ k * \text{Share}_{(\text{Father})} + k * \text{Share}_{(\text{Brothers})} + k * \text{Share}_{(\text{Sisters})} \\ &+ k * \text{Share}_{(\text{Grandpa from the father})} + k * \text{Share}_{(\text{Grandmother from the father})} \\ &+ k * \text{Share}_{(\text{Grandpa from the Mother})} + k * \text{Share}_{(\text{Grandmother from the Mother})} \\ \dots \dots \dots k &= \begin{cases} 1 \dots \dots \dots \text{If the heir is present} \\ 0 \dots \dots \dots \text{If the heir is not present} \end{cases} \dots \dots \dots (2) \end{aligned}$$

Now, when Imam Ali (as) learned that the sister's share was only one dinar, it became known to him that the shares of brothers and sisters were proper numbers of dinars.

We try to use a mathematical model that will help us determine who the remaining heirs (wife or wives, girls, mother, father, brothers, sisters) stay and how many and what their shares are, and this process is not easy and we pray to God that we can do so.

We go back to equation (2):

$$\begin{aligned} \text{Amount of inheritance} - (D_{(\text{Brothers})} + D_{(\text{Sisters})}) &= D_{(\text{wifes})} + D_{(\text{Daughters})} + D_{(\text{Mother})} \\ &+ D_{(\text{Father})} + D_{(\text{Grandpa from the father})} + D_{(\text{Grandmother from the father})} \\ &+ D_{(\text{Grandpa from the Mother})} + D_{(\text{Grandmother from the Mother})} \\ D_{(\text{Brothers})} + D_{(\text{Sisters})} &= \text{Amount of inheritance} - (D_{(\text{wifes})} + D_{(\text{Daughters})} + D_{(\text{Mother})} \\ &+ D_{(\text{Father})} + D_{(\text{Grandpa from the father})} + D_{(\text{Grandmother from the father})} \end{aligned}$$





$$+D_{(\text{Grandpa from the Mother})} + D_{(\text{Grandmother from the Mother})} \dots \dots \dots (3)$$

So we're looking for the fact that there are heirs (wives, girls, mothers, fathers) that make the right end of the last equation 3 a valid number.

We will design a table that examines and guides the presence of the heir and the inheritance stakes in each case and the amount of total inheritance.

The directory table is

Heir	Grandpa from the father	Grandmother from the father	Grandpa from the mother	Grandmother of the mother	The wives	Daughter	Mother	Father
k=	0/ The deceased has no Grandpa from the father. 1/ The deceased has Grandpa from the father	0/ The deceased has no Grandmother from the father. 1/ The deceased has Grandmother from the father	0/ The deceased has no Grandpa from the mother. 1/ The deceased has Grandpa from the mother	0/ The deceased has no Grandmother from the mother. 1/ The deceased has Grandmother from the mother	0/ The deceased has no wife. 1/ The deceased has one wife. 2/ The deceased has more than one wife.	0/ The deceased has no daughter. 1/ The deceased has one daughter. 2/ The deceased has more than one daughter.	0/ The deceased have no mother. 1/ The deceased have mother.	0/ The deceased have no Father. 1/ The deceased have Father.

After identifying potential heirs, we refer below to all major cases within the second level above, assuming that the deceased does not have male children. We refer to what comes as an explanation regarding the evidence in the table under the column of each heir, which was taken (0,1,1/1,1/2):

(0) Under all columns means it does not exist.

(1) Under the column (grandfather of father, grandmother of father, grandfather of mother, grandmother of mother, father, mother) means exists.

(1/1) Under the column (wives, girls) means assets number 1.

(1/2) Under the column (wives, girls) means assets number 2.

No.	Heir part 1								No.	Heir part 2							
	Grandpa from the father	Grandmother from father	Grandpa from the mother	grandmother of the mother	wives	Daughter	Mother	Father		Grandpa from	Grandmother from father	Grandpa from the mother	grandmother of the mother	wives	Daughter	Mother	Father
1	0	0	0	0	0	0	0	0	57	0	0	0	1	1/1	1/2	0	0
2	0	0	0	0	0	0	0	1	58	0	0	0	1	1/1	1/2	0	1
3	0	0	0	0	0	0	1	0	59	0	0	0	1	1/1	1/2	1	0
4	0	0	0	0	0	0	1	1	60	0	0	0	1	1/1	1/2	1	1
5	0	0	0	0	0	1/1	0	0	61	0	0	0	1	1/2	0	0	0
6	0	0	0	0	0	1/1	0	1	62	0	0	0	1	1/2	0	0	1
7	0	0	0	0	0	1/1	1	0	63	0	0	0	1	1/2	0	1	0
8	0	0	0	0	0	1/1	1	1	64	0	0	0	1	1/2	0	1	1
9	0	0	0	0	0	1/2	0	0	65	0	0	0	1	1/2	1/1	0	0





10	0	0	0	0	0	1/2	0	1	66	0	0	0	1	1/2	1/1	0	1
11	0	0	0	0	0	1/2	1	0	67	0	0	0	1	1/2	1/1	1	0
12	0	0	0	0	0	1/2	1	1	68	0	0	0	1	1/2	1/1	1	1
13	0	0	0	0	1/1	0	0	0	69	0	0	0	1	1/2	1/2	0	0
14	0	0	0	0	1/1	0	0	1	70	0	0	0	1	1/2	1/2	0	1
15	0	0	0	0	1/1	0	1	0	71	0	0	0	1	1/2	1/2	1	0
16	0	0	0	0	1/1	0	1	1	72	0	0	0	1	1/2	1/2	1	1
17	0	0	0	0	1/1	1/1	0	0	73	0	0	1	0	0	0	0	0
18	0	0	0	0	1/1	1/1	0	1	74	0	0	1	0	0	0	0	1
19	0	0	0	0	1/1	1/1	1	0	75	0	0	1	0	0	0	1	0
20	0	0	0	0	1/1	1/1	1	1	76	0	0	1	0	0	0	1	1
21	0	0	0	0	1/1	1/2	0	0	77	0	0	1	0	0	1/1	0	0
22	0	0	0	0	1/1	1/2	0	1	78	0	0	1	0	0	1/1	0	1
23	0	0	0	0	1/1	1/2	1	0	79	0	0	1	0	0	1/1	1	0
24	0	0	0	0	1/1	1/2	1	1	80	0	0	1	0	0	1/1	1	1
25	0	0	0	0	1/2	0	0	0	81	0	0	1	0	0	1/2	0	0
26	0	0	0	0	1/2	0	0	1	82	0	0	1	0	0	1/2	0	1
27	0	0	0	0	1/2	0	1	0	83	0	0	1	0	0	1/2	1	0
28	0	0	0	0	1/2	0	1	1	84	0	0	1	0	0	1/2	1	1
29	0	0	0	0	1/2	1/1	0	0	85	0	0	1	0	1/1	0	0	0
30	0	0	0	0	1/2	1/1	0	1	86	0	0	1	0	1/1	0	0	1
31	0	0	0	0	1/2	1/1	1	0	87	0	0	1	0	1/1	0	1	0
32	0	0	0	0	1/2	1/1	1	1	88	0	0	1	0	1/1	0	1	1
33	0	0	0	0	1/2	1/2	0	0	89	0	0	1	0	1/1	1/1	0	0
34	0	0	0	0	1/2	1/2	0	1	90	0	0	1	0	1/1	1/1	0	1
35	0	0	0	0	1/2	1/2	1	0	91	0	0	1	0	1/1	1/1	1	0
36	0	0	0	0	1/2	1/2	1	1	92	0	0	1	0	1/1	1/1	1	1
37	0	0	0	1	0	0	0	0	93	0	0	1	0	1/1	1/2	0	0
38	0	0	0	1	0	0	0	1	94	0	0	1	0	1/1	1/2	0	1
39	0	0	0	1	0	0	1	0	95	0	0	1	0	1/1	1/2	1	0
40	0	0	0	1	0	0	1	1	96	0	0	1	0	1/1	1/2	1	1
41	0	0	0	1	0	1/1	0	0	97	0	0	1	0	1/2	0	0	0
42	0	0	0	1	0	1/1	0	1	98	0	0	1	0	1/2	0	0	1
43	0	0	0	1	0	1/1	1	0	99	0	0	1	0	1/2	0	1	0
44	0	0	0	1	0	1/1	1	1	100	0	0	1	0	1/2	0	1	1
45	0	0	0	1	0	1/2	0	0	101	0	0	1	0	1/2	1/1	0	0
46	0	0	0	1	0	1/2	0	1	102	0	0	1	0	1/2	1/1	0	1
47	0	0	0	1	0	1/2	1	0	103	0	0	1	0	1/2	1/1	1	0
48	0	0	0	1	0	1/2	1	1	104	0	0	1	0	1/2	1/1	1	1
49	0	0	0	1	1/1	0	0	0	105	0	0	1	0	1/2	1/2	0	0
50	0	0	0	1	1/1	0	0	1	106	0	0	1	0	1/2	1/2	0	1
51	0	0	0	1	1/1	0	1	0	107	0	0	1	0	1/2	1/2	1	0
52	0	0	0	1	1/1	0	1	1	108	0	0	1	0	1/2	1/2	1	1
53	0	0	0	1	1/1	1/1	0	0	109	0	1	0	0	0	0	0	0
54	0	0	0	1	1/1	1/1	0	1	110	0	1	0	0	0	0	0	1
55	0	0	0	1	1/1	1/1	1	0	111	0	1	0	0	0	0	1	0
56	0	0	0	1	1/1	1/1	1	1	112	0	1	0	0	0	0	1	1
No.	Heir part 3								No.	Heir part 4							
	Grandpa from the father	Grandmother from father	Grandpa from the mother	grandmother of the mother	wives	Daughter	Mother	Father		Grandpa from the father	Grandmother from father	Grandpa from the mother	grandmother of the mother	wives	Daughter	Mother	Father





113	0	1	0	0	0	1/1	0	0	169	1	0	0	0	1/2	0	0	0
114	0	1	0	0	0	1/1	0	1	170	1	0	0	0	1/2	0	0	1
115	0	1	0	0	0	1/1	1	0	171	1	0	0	0	1/2	0	1	0
116	0	1	0	0	0	1/1	1	1	172	1	0	0	0	1/2	0	1	1
117	0	1	0	0	0	1/2	0	0	173	1	0	0	0	1/2	1/1	0	0
118	0	1	0	0	0	1/2	0	1	174	1	0	0	0	1/2	1/1	0	1
119	0	1	0	0	0	1/2	1	0	175	1	0	0	0	1/2	1/1	1	0
120	0	1	0	0	0	1/2	1	1	176	1	0	0	0	1/2	1/1	1	1
121	0	1	0	0	1/1	0	0	0	177	1	0	0	0	1/2	1/2	0	0
122	0	1	0	0	1/1	0	0	1	178	1	0	0	0	1/2	1/2	0	1
123	0	1	0	0	1/1	0	1	0	179	1	0	0	0	1/2	1/2	1	0
124	0	1	0	0	1/1	0	1	1	180	1	0	0	0	1/2	1/2	1	1
125	0	1	0	0	1/1	1/1	0	0	181	0	0	1	1	0	0	0	0
126	0	1	0	0	1/1	1/1	0	1	182	0	0	1	1	0	0	0	1
127	0	1	0	0	1/1	1/1	1	0	183	0	0	1	1	0	0	1	0
128	0	1	0	0	1/1	1/1	1	1	184	0	0	1	1	0	0	1	1
129	0	1	0	0	1/1	1/2	0	0	185	0	0	1	1	0	1/1	0	0
130	0	1	0	0	1/1	1/2	0	1	186	0	0	1	1	0	1/1	0	1
131	0	1	0	0	1/1	1/2	1	0	187	0	0	1	1	0	1/1	1	0
132	0	1	0	0	1/1	1/2	1	1	188	0	0	1	1	0	1/1	1	1
133	0	1	0	0	1/2	0	0	0	189	0	0	1	1	0	1/2	0	0
134	0	1	0	0	1/2	0	0	1	190	0	0	1	1	0	1/2	0	1
135	0	1	0	0	1/2	0	1	0	191	0	0	1	1	0	1/2	1	0
136	0	1	0	0	1/2	0	1	1	192	0	0	1	1	0	1/2	1	1
137	0	1	0	0	1/2	1/1	0	0	193	0	0	1	1	1/1	0	0	0
138	0	1	0	0	1/2	1/1	0	1	194	0	0	1	1	1/1	0	0	1
139	0	1	0	0	1/2	1/1	1	0	195	0	0	1	1	1/1	0	1	0
140	0	1	0	0	1/2	1/1	1	1	196	0	0	1	1	1/1	0	1	1
141	0	1	0	0	1/2	1/2	0	0	197	0	0	1	1	1/1	1/1	0	0
142	0	1	0	0	1/2	1/2	0	1	198	0	0	1	1	1/1	1/1	0	1
143	0	1	0	0	1/2	1/2	1	0	199	0	0	1	1	1/1	1/1	1	0
144	0	1	0	0	1/2	1/2	1	1	200	0	0	1	1	1/1	1/1	1	1
145	1	0	0	0	0	0	0	0	201	0	0	1	1	1/1	1/2	0	0
146	1	0	0	0	0	0	0	1	202	0	0	1	1	1/1	1/2	0	1
147	1	0	0	0	0	0	1	0	203	0	0	1	1	1/1	1/2	1	0
148	1	0	0	0	0	0	1	1	204	0	0	1	1	1/1	1/2	1	1
149	1	0	0	0	0	1/1	0	0	205	0	0	1	1	1/2	0	0	0
150	1	0	0	0	0	1/1	0	1	206	0	0	1	1	1/2	0	0	1
151	1	0	0	0	0	1/1	1	0	207	0	0	1	1	1/2	0	1	0
152	1	0	0	0	0	1/1	1	1	208	0	0	1	1	1/2	0	1	1
153	1	0	0	0	0	1/2	0	0	209	0	0	1	1	1/2	1/1	0	0
154	1	0	0	0	0	1/2	0	1	210	0	0	1	1	1/2	1/1	0	1
155	1	0	0	0	0	1/2	1	0	211	0	0	1	1	1/2	1/1	1	0
156	1	0	0	0	0	1/2	1	1	212	0	0	1	1	1/2	1/1	1	1
157	1	0	0	0	1/1	0	0	0	213	0	0	1	1	1/2	1/2	0	0
158	1	0	0	0	1/1	0	0	1	214	0	0	1	1	1/2	1/2	0	1
159	1	0	0	0	1/1	0	1	0	215	0	0	1	1	1/2	1/2	1	0
160	1	0	0	0	1/1	0	1	1	216	0	0	1	1	1/2	1/2	1	1
161	1	0	0	0	1/1	1/1	0	0	217	0	1	0	1	0	0	0	0
162	1	0	0	0	1/1	1/1	0	1	218	0	1	0	1	0	0	0	1
163	1	0	0	0	1/1	1/1	1	0	219	0	1	0	1	0	0	1	0
164	1	0	0	0	1/1	1/1	1	1	220	0	1	0	1	0	0	1	1
165	1	0	0	0	1/1	1/2	0	0	221	0	1	0	1	0	1/1	0	0
166	1	0	0	0	1/1	1/2	0	1	222	0	1	0	1	0	1/1	0	1





167	1	0	0	0	1/1	1/2	1	0	223	0	1	0	1	0	1/1	1	0
168	1	0	0	0	1/1	1/2	1	1	224	0	1	0	1	0	1/1	1	1
No.	Heir part 5								No.	Heir part 6							
	Grandpa from the father	Grandmother from father	Grandpa from the mother	grandmother of the mother	wives	Daughter	Mother	Father		Grandpa from the father	Grandmother from father	Grandpa from the mother	grandmother of the mother	wives	Daughter	Mother	Father
225	0	1	0	1	0	1/2	0	0	281	1	0	0	1	1/2	1/1	0	0
226	0	1	0	1	0	1/2	0	1	282	1	0	0	1	1/2	1/1	0	1
227	0	1	0	1	0	1/2	1	0	283	1	0	0	1	1/2	1/1	1	0
228	0	1	0	1	0	1/2	1	1	284	1	0	0	1	1/2	1/1	1	1
229	0	1	0	1	1/1	0	0	0	285	1	0	0	1	1/2	1/2	0	0
230	0	1	0	1	1/1	0	0	1	286	1	0	0	1	1/2	1/2	0	1
231	0	1	0	1	1/1	0	1	0	287	1	0	0	1	1/2	1/2	1	0
232	0	1	0	1	1/1	0	1	1	288	1	0	0	1	1/2	1/2	1	1
233	0	1	0	1	1/1	1/1	0	0	289	0	1	1	1	0	0	0	0
234	0	1	0	1	1/1	1/1	0	1	290	0	1	1	1	0	0	0	1
235	0	1	0	1	1/1	1/1	1	0	291	0	1	1	1	0	0	1	0
236	0	1	0	1	1/1	1/1	1	1	292	0	1	1	1	0	0	1	1
237	0	1	0	1	1/1	1/2	0	0	293	0	1	1	1	0	1/1	0	0
238	0	1	0	1	1/1	1/2	0	1	294	0	1	1	1	0	1/1	0	1
239	0	1	0	1	1/1	1/2	1	0	295	0	1	1	1	0	1/1	1	0
240	0	1	0	1	1/1	1/2	1	1	296	0	1	1	1	0	1/1	1	1
241	0	1	0	1	1/2	0	0	0	297	0	1	1	1	0	1/2	0	0
242	0	1	0	1	1/2	0	0	1	298	0	1	1	1	0	1/2	0	1
243	0	1	0	1	1/2	0	1	0	299	0	1	1	1	0	1/2	1	0
244	0	1	0	1	1/2	0	1	1	300	0	1	1	1	0	1/2	1	1
245	0	1	0	1	1/2	1/1	0	0	301	0	1	1	1	1/1	0	0	0
246	0	1	0	1	1/2	1/1	0	1	302	0	1	1	1	1/1	0	0	1
247	0	1	0	1	1/2	1/1	1	0	303	0	1	1	1	1/1	0	1	0
248	0	1	0	1	1/2	1/1	1	1	304	0	1	1	1	1/1	0	1	1
249	0	1	0	1	1/2	1/2	0	0	305	0	1	1	1	1/1	1/1	0	0
250	0	1	0	1	1/2	1/2	0	1	306	0	1	1	1	1/1	1/1	0	1
251	0	1	0	1	1/2	1/2	1	0	307	0	1	1	1	1/1	1/1	1	0
252	0	1	0	1	1/2	1/2	1	1	308	0	1	1	1	1/1	1/1	1	1
253	1	0	0	1	0	0	0	0	309	0	1	1	1	1/1	1/2	0	0
254	1	0	0	1	0	0	0	1	310	0	1	1	1	1/1	1/2	0	1
255	1	0	0	1	0	0	1	0	311	0	1	1	1	1/1	1/2	1	0
256	1	0	0	1	0	0	1	1	312	0	1	1	1	1/1	1/2	1	1
257	1	0	0	1	0	1/1	0	0	313	0	1	1	1	1/2	0	0	0
258	1	0	0	1	0	1/1	0	1	314	0	1	1	1	1/2	0	0	1
259	1	0	0	1	0	1/1	1	0	315	0	1	1	1	1/2	0	1	0
260	1	0	0	1	0	1/1	1	1	316	0	1	1	1	1/2	0	1	1
261	1	0	0	1	0	1/2	0	0	317	0	1	1	1	1/2	1/1	0	0
262	1	0	0	1	0	1/2	0	1	318	0	1	1	1	1/2	1/1	0	1
263	1	0	0	1	0	1/2	1	0	319	0	1	1	1	1/2	1/1	1	0
264	1	0	0	1	0	1/2	1	1	320	0	1	1	1	1/2	1/1	1	1
265	1	0	0	1	1/1	0	0	0	321	0	1	1	1	1/2	1/2	0	0
266	1	0	0	1	1/1	0	0	1	322	0	1	1	1	1/2	1/2	0	1
267	1	0	0	1	1/1	0	1	0	323	0	1	1	1	1/2	1/2	1	0
268	1	0	0	1	1/1	0	1	1	324	0	1	1	1	1/2	1/2	1	1
269	1	0	0	1	1/1	1/1	0	0	325	1	0	1	1	0	0	0	0





270	1	0	0	1	1/1	1/1	0	1	326	1	0	1	1	0	0	0	1
271	1	0	0	1	1/1	1/1	1	0	327	1	0	1	1	0	0	1	0
272	1	0	0	1	1/1	1/1	1	1	328	1	0	1	1	0	0	1	1
273	1	0	0	1	1/1	1/2	0	0	329	1	0	1	1	0	1/1	0	0
274	1	0	0	1	1/1	1/2	0	1	330	1	0	1	1	0	1/1	0	1
275	1	0	0	1	1/1	1/2	1	0	331	1	0	1	1	0	1/1	1	0
276	1	0	0	1	1/1	1/2	1	1	332	1	0	1	1	0	1/1	1	1
277	1	0	0	1	1/2	0	0	0	333	1	0	1	1	0	1/2	0	0
278	1	0	0	1	1/2	0	0	1	334	1	0	1	1	0	1/2	0	1
279	1	0	0	1	1/2	0	1	0	335	1	0	1	1	0	1/2	1	0
280	1	0	0	1	1/2	0	1	1	336	1	0	1	1	0	1/2	1	1
No.	Heir part 7								No.	Heir part 8							
	Grandpa from the father	Grandmother from father	Grandpa from the mother	grandmother of the mother	wives	Daughter	Mother	Father		Grandpa from the father	Grandmother from father	Grandpa from the mother	grandmother of the mother	wives	Daughter	Mother	Father
337	1	0	1	1	1/1	0	0	0	393	0	1	1	0	1/2	1/2	0	0
338	1	0	1	1	1/1	0	0	1	394	0	1	1	0	1/2	1/2	0	1
339	1	0	1	1	1/1	0	1	0	395	0	1	1	0	1/2	1/2	1	0
340	1	0	1	1	1/1	0	1	1	396	0	1	1	0	1/2	1/2	1	1
341	1	0	1	1	1/1	1/1	0	0	397	1	1	0	0	0	0	0	0
342	1	0	1	1	1/1	1/1	0	1	398	1	1	0	0	0	0	0	1
343	1	0	1	1	1/1	1/1	1	0	399	1	1	0	0	0	0	1	0
344	1	0	1	1	1/1	1/1	1	1	400	1	1	0	0	0	0	1	1
345	1	0	1	1	1/1	1/2	0	0	401	1	1	0	0	0	1/1	0	0
346	1	0	1	1	1/1	1/2	0	1	402	1	1	0	0	0	1/1	0	1
347	1	0	1	1	1/1	1/2	1	0	403	1	1	0	0	0	1/1	1	0
348	1	0	1	1	1/1	1/2	1	1	404	1	1	0	0	0	1/1	1	1
349	1	0	1	1	1/2	0	0	0	405	1	1	0	0	0	1/2	0	0
350	1	0	1	1	1/2	0	0	1	406	1	1	0	0	0	1/2	0	1
351	1	0	1	1	1/2	0	1	0	407	1	1	0	0	0	1/2	1	0
352	1	0	1	1	1/2	0	1	1	408	1	1	0	0	0	1/2	1	1
353	1	0	1	1	1/2	1/1	0	0	409	1	1	0	0	1/1	0	0	0
354	1	0	1	1	1/2	1/1	0	1	410	1	1	0	0	1/1	0	0	1
355	1	0	1	1	1/2	1/1	1	0	411	1	1	0	0	1/1	0	1	0
356	1	0	1	1	1/2	1/1	1	1	412	1	1	0	0	1/1	0	1	1
357	1	0	1	1	1/2	1/2	0	0	413	1	1	0	0	1/1	1/1	0	0
358	1	0	1	1	1/2	1/2	0	1	414	1	1	0	0	1/1	1/1	0	1
359	1	0	1	1	1/2	1/2	1	0	415	1	1	0	0	1/1	1/1	1	0
360	1	0	1	1	1/2	1/2	1	1	416	1	1	0	0	1/1	1/1	1	1
361	0	1	1	0	0	0	0	0	417	1	1	0	0	1/1	1/2	0	0
362	0	1	1	0	0	0	0	1	418	1	1	0	0	1/1	1/2	0	1
363	0	1	1	0	0	0	1	0	419	1	1	0	0	1/1	1/2	1	0
364	0	1	1	0	0	0	1	1	420	1	1	0	0	1/1	1/2	1	1
365	0	1	1	0	0	1/1	0	0	421	1	1	0	0	1/2	0	0	0
366	0	1	1	0	0	1/1	0	1	422	1	1	0	0	1/2	0	0	1
367	0	1	1	0	0	1/1	1	0	423	1	1	0	0	1/2	0	1	0
368	0	1	1	0	0	1/1	1	1	424	1	1	0	0	1/2	0	1	1
369	0	1	1	0	0	1/2	0	0	425	1	1	0	0	1/2	1/1	0	0
370	0	1	1	0	0	1/2	0	1	426	1	1	0	0	1/2	1/1	0	1
371	0	1	1	0	0	1/2	1	0	427	1	1	0	0	1/2	1/1	1	0
372	0	1	1	0	0	1/2	1	1	428	1	1	0	0	1/2	1/1	1	1





373	0	1	1	0	1/1	0	0	0	429	1	1	0	0	1/2	1/2	0	0
374	0	1	1	0	1/1	0	0	1	430	1	1	0	0	1/2	1/2	0	1
375	0	1	1	0	1/1	0	1	0	431	1	1	0	0	1/2	1/2	1	0
376	0	1	1	0	1/1	0	1	1	432	1	1	0	0	1/2	1/2	1	1
377	0	1	1	0	1/1	1/1	0	0	433	1	0	1	0	0	0	0	0
378	0	1	1	0	1/1	1/1	0	1	434	1	0	1	0	0	0	0	1
379	0	1	1	0	1/1	1/1	1	0	435	1	0	1	0	0	0	1	0
380	0	1	1	0	1/1	1/1	1	1	436	1	0	1	0	0	0	1	1
381	0	1	1	0	1/1	1/2	0	0	437	1	0	1	0	0	1/1	0	0
382	0	1	1	0	1/1	1/2	0	1	438	1	0	1	0	0	1/1	0	1
383	0	1	1	0	1/1	1/2	1	0	439	1	0	1	0	0	1/1	1	0
384	0	1	1	0	1/1	1/2	1	1	440	1	0	1	0	0	1/1	1	1
385	0	1	1	0	1/2	0	0	0	441	1	0	1	0	0	1/2	0	0
386	0	1	1	0	1/2	0	0	1	442	1	0	1	0	0	1/2	0	1
387	0	1	1	0	1/2	0	1	0	443	1	0	1	0	0	1/2	1	0
388	0	1	1	0	1/2	0	1	1	444	1	0	1	0	0	1/2	1	1
389	0	1	1	0	1/2	1/1	0	0	445	1	0	1	0	1/1	0	0	0
390	0	1	1	0	1/2	1/1	0	1	446	1	0	1	0	1/1	0	0	1
391	0	1	1	0	1/2	1/1	1	0	447	1	0	1	0	1/1	0	1	0
392	0	1	1	0	1/2	1/1	1	1	448	1	0	1	0	1/1	0	1	1
العدد الثالث - كانون	Heir part 9								No.	Heir part 10							
	Grandpa from the father	Grandmother from father	Grandpa from the mother	grandmother of the mother	wives	Daughter	Mother	Father		Grandpa from the father	Grandmother from father	Grandpa from the mother	grandmother of the mother	wives	Daughter	Mother	Father
449	1	0	1	0	1/1	1/1	0	0	505	1	1	1	1	0	0	0	0
450	1	0	1	0	1/1	1/1	0	1	506	1	1	1	1	0	0	0	1
451	1	0	1	0	1/1	1/1	1	0	507	1	1	1	1	0	0	1	0
452	1	0	1	0	1/1	1/1	1	1	508	1	1	1	1	0	0	1	1
453	1	0	1	0	1/1	1/2	0	0	509	1	1	1	1	0	1/1	0	0
454	1	0	1	0	1/1	1/2	0	1	510	1	1	1	1	0	1/1	0	1
455	1	0	1	0	1/1	1/2	1	0	511	1	1	1	1	0	1/1	1	0
456	1	0	1	0	1/1	1/2	1	1	512	1	1	1	1	0	1/1	1	1
457	1	0	1	0	1/2	0	0	0	513	1	1	1	1	0	1/2	0	0
458	1	0	1	0	1/2	0	0	1	514	1	1	1	1	0	1/2	0	1
459	1	0	1	0	1/2	0	1	0	515	1	1	1	1	0	1/2	1	0
460	1	0	1	0	1/2	0	1	1	516	1	1	1	1	0	1/2	1	1
461	1	0	1	0	1/2	1/1	0	0	517	1	1	1	1	1/1	0	0	0
462	1	0	1	0	1/2	1/1	0	1	518	1	1	1	1	1/1	0	0	1
463	1	0	1	0	1/2	1/1	1	0	519	1	1	1	1	1/1	0	1	0
464	1	0	1	0	1/2	1/1	1	1	520	1	1	1	1	1/1	0	1	1
465	1	0	1	0	1/2	1/2	0	0	521	1	1	1	1	1/1	1/1	0	0
466	1	0	1	0	1/2	1/2	0	1	522	1	1	1	1	1/1	1/1	0	1
467	1	0	1	0	1/2	1/2	1	0	523	1	1	1	1	1/1	1/1	1	0
468	1	0	1	0	1/2	1/2	1	1	524	1	1	1	1	1/1	1/1	1	1
469	1	1	0	1	0	0	0	0	525	1	1	1	1	1/1	1/2	0	0
470	1	1	0	1	0	0	0	1	526	1	1	1	1	1/1	1/2	0	1
471	1	1	0	1	0	0	1	0	527	1	1	1	1	1/1	1/2	1	0
472	1	1	0	1	0	0	1	1	528	1	1	1	1	1/1	1/2	1	1
473	1	1	0	1	0	1/1	0	0	529	1	1	1	1	1/2	0	0	0
474	1	1	0	1	0	1/1	0	1	530	1	1	1	1	1/2	0	0	1
475	1	1	0	1	0	1/1	1	0	531	1	1	1	1	1/2	0	1	0





December – كانون الأول	476	1	1	0	1	0	1/1	1	1	532	1	1	1	1	1/2	0	1	1
	477	1	1	0	1	0	1/2	0	0	533	1	1	1	1	1/2	1/1	0	0
	478	1	1	0	1	0	1/2	0	1	534	1	1	1	1	1/2	1/1	0	1
	479	1	1	0	1	0	1/2	1	0	535	1	1	1	1	1/2	1/1	1	0
	480	1	1	0	1	0	1/2	1	1	536	1	1	1	1	1/2	1/1	1	1
	481	1	1	0	1	1/1	0	0	0	537	1	1	1	1	1/2	1/2	0	0
	482	1	1	0	1	1/1	0	0	1	538	1	1	1	1	1/2	1/2	0	1
	483	1	1	0	1	1/1	0	1	0	539	1	1	1	1	1/2	1/2	1	0
	484	1	1	0	1	1/1	0	1	1	540	1	1	1	1	1/2	1/2	1	1
	485	1	1	0	1	1/1	1/1	0	0	541	1	1	1	0	0	0	0	0
	486	1	1	0	1	1/1	1/1	0	1	542	1	1	1	0	0	0	0	1
	487	1	1	0	1	1/1	1/1	1	0	543	1	1	1	0	0	0	1	0
	488	1	1	0	1	1/1	1/1	1	1	544	1	1	1	0	0	0	1	1
	489	1	1	0	1	1/1	1/2	0	0	545	1	1	1	0	0	1/1	0	0
	490	1	1	0	1	1/1	1/2	0	1	546	1	1	1	0	0	1/1	0	1
	491	1	1	0	1	1/1	1/2	1	0	547	1	1	1	0	0	1/1	1	0
	492	1	1	0	1	1/1	1/2	1	1	548	1	1	1	0	0	1/1	1	1
	493	1	1	0	1	1/2	0	0	0	549	1	1	1	0	0	1/2	0	0
	494	1	1	0	1	1/2	0	0	1	550	1	1	1	0	0	1/2	0	1
	495	1	1	0	1	1/2	0	1	0	551	1	1	1	0	0	1/2	1	0
496	1	1	0	1	1/2	0	1	1	552	1	1	1	0	0	1/2	1	1	
497	1	1	0	1	1/2	1/1	0	0	553	1	1	1	0	1/1	0	0	0	
498	1	1	0	1	1/2	1/1	0	1	554	1	1	1	0	1/1	0	0	1	
499	1	1	0	1	1/2	1/1	1	0	555	1	1	1	0	1/1	0	1	0	
500	1	1	0	1	1/2	1/1	1	1	556	1	1	1	0	1/1	0	1	1	
501	1	1	0	1	1/2	1/2	0	0	557	1	1	1	0	1/1	1/1	0	0	
502	1	1	0	1	1/2	1/2	0	1	558	1	1	1	0	1/1	1/1	0	1	
503	1	1	0	1	1/2	1/2	1	0	559	1	1	1	0	1/1	1/1	1	0	
504	1	1	0	1	1/2	1/2	1	1	560	1	1	1	0	1/1	1/1	1	1	
January – كانون الثاني	Heir part 11									No.	Heir part 12							
	Grandpa from the father	Grandmother from father	Grandpa from the mother	grandmother of the mother	wives	Daughter	Mother	Father	Grandpa from the father		Grandmother from father	Grandpa from the mother	grandmother of the mother	wives	Daughter	Mother	Father	
	561	1	1	1	0	1/1	1/2	0	0	569	1	1	1	0	1/2	1/1	0	0
	562	1	1	1	0	1/1	1/2	0	1	570	1	1	1	0	1/2	1/1	0	1
	563	1	1	1	0	1/1	1/2	1	0	571	1	1	1	0	1/2	1/1	1	0
	564	1	1	1	0	1/1	1/2	1	1	572	1	1	1	0	1/2	1/1	1	1
	565	1	1	1	0	1/2	0	0	0	573	1	1	1	0	1/2	1/2	0	0
	566	1	1	1	0	1/2	0	0	1	574	1	1	1	0	1/2	1/2	0	1
	567	1	1	1	0	1/2	0	1	0	575	1	1	1	0	1/2	1/2	1	0
	568	1	1	1	0	1/2	0	1	1	576	1	1	1	0	1/2	1/2	1	1

We note from the table above that the number of major cases is 576 and in fact it is branching out into (172,800) sub-cases after we built this work on the fact that the deceased does not have male children.

We will examine the misleading cases in yellow from the table considering that the deceased has no ancestors and the number of 36 cases which in fact branch out to (10800) sub-cases to show us and the holy reader the great





complexity in these cases to build on this picture how complex it is if we study the whole table.

The study will focus on the main cases (36) cases only and leave the research in the sub-cases and just refer to them .

We will discuss here the cases in which the brothers inherit from the misleading cases in yellow above in accordance with the doctrine of Imam Jaafar al-Sadiq (as) by referring to the sequence of the situation:

Case No. (1) of the table/ Because there is no eyebrow from the first layer, the inheritance is transferred to the second layer, and they are brothers, and the inheritance is divided equally if everyone is male or all female, and if some are male and some are female, the inheritance is divided into males, such as the luck of the females.

The case (13) of the table/ the wife has a quarter and the brothers inherit.

The case (25) of the table/spouses has a quarter and the rest for the brothers.

These are the only cases in which the brothers inherit according to the Shiite imamate doctrine.

First/ Case (1): The deceased has no heir other than his brothers (because there is no eyebrow from the first layer, the inheritance is transferred to the second layer, and they are brothers, so the inheritance is divided equally if everyone is male or all female, and if some are male and some are females, the inheritance is divided into males like the luck of females.(/

Second/ Case (13): The deceased has only one wife other than the brothers (the wife has a quarter and the brothers inherit.(/

Third/case (25): The deceased has only two spouses other than brothers (the two spouses have a quarter and the rest are brothers)

For the first case:--

And cases where the liquid has only one dinar are 300 cases that we represent as follows:

We will represent the number of males and females with the husband of his first hometown salary representing the number of males and his second hometown represents the number of females.

300 cas

$\{(0,600), (1,598), (2,596), (3,594) \dots (299,2)\}$

For case 13:--

And the cases in which the liquid has only one dinar are 225, as follows:

The wife has a quarter and is equal to 150 dinars.





The brothers and sisters have 450 dinars left to take the possibilities that will be:

We will represent the number of males and females with the husband of his first hometown salary representing the number of males and his second hometown represents the number of females.

225 cas

$\{(0,450), (1,448), (2,446), (3,444) \dots \dots (224,2)\}$

For case 25:--

And the cases in which the liquid has only one dinar are 225, as follows:

The two spouses have a quarter and are equal to 150 dinars.

The brothers and sisters have 450 dinars left to take the possibilities that will be:

We will represent the number of males and females with the husband of his first hometown salary representing the number of males and his second hometown represents the number of females.

225 cas

$\{(0,450), (1,448), (2,446), (3,444) \dots \dots (224,2)\}$

Thus, if we take into account the possibility that the deceased has three or four wives, in each case the wives have a quarter and three quarters are distributed to brothers and sisters, where the number of cases in which the liquid has only one dinar is 225 at a time.

Therefore, we conclude that the number of cases in which the liquid has only one dinar is (1200) cases, (this is on the assumption that the deceased have no living ancestors inheriting).

This was a mathematical analysis of the dinaric question in accordance with the shiite doctrine of the front, not according to imam Ali (as) who gave a legacy to the brothers and sisters with the presence of the two girls.

After studying the issue philosophically, historically, mathematically and mathematically, as well as criticizing the novel objectively, away from emotions, tendencies and sectarianism, we come up with the following conclusions.

9. Conclusions

- 1- The deceased does not have male children.
- 2- On the basis of the presence of first-class ancestors, there are 576 major cases of the form and type of heirs.





- 3- The cases in paragraph (2) above are branched out into (172800) sub-cases after we have built our work on the fact that the deceased does not have male children.
- 4- Assuming that there are no ancestors of the deceased in the first degree, the number of major cases is 36.
- 5- Cases in paragraph (4) above branch out into (10,800) sub-cases.
- 6- According to the Jaafari doctrine, and on the assumption that the deceased have no living ancestors to inherit after his death, there are (1,200) possible cases of the type and nature of the heirs in which the liquid has only one dinar.
- 7- According to the Doctrine of the People of the Sunnah, and on the assumption that the deceased have no living ancestors to inherit after his death, the number of possible cases of the type and nature of the heirs in which the liquid has only one dinar is equal to (1,200 times the number of girls, no matter how many girls) and this will be a very large number.
- 8- Therefore, by taking into account the Imamate Shiites and the Sunnis, the number of cases in which the share of the liquid is only one dinar is:

$$1200 + 1200 * n = 1200 * (n + 1)$$
 Where n is the number of girls left by the deceased.
- 9- The language of encryption that used by Imam Ali (as) in dealing with the mathematical issues presented to him is a very fuphic language that modern science has not received despite all scientific development, and this indicates that Imam Ali has a special knowledge that is unique to us from the rest of human beings and has been derived from the Prophet of Islam Muhammad (God bless him and his family and grant them peace).

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