

The issues that are mentioned in two aspects of the Shafi’is in the book “Al-Bayan” by Al-Omrani in the chapter “Facing the Qibla”

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Abstract

Praise be to God, Lord of the worlds, and prayers and peace be upon the master of the messengers who was sent as mercy to the worlds, and upon his family and companions altogether.

As for after

Since prayer is one of the foundations of worship, and it is one of the pillars of this religion, God Almighty has prescribed to pray to his pure house and to face the qiblah. With some issues of facing the qiblah, a comparative jurisprudential study, it started with an introduction and then dealt with the issues by presenting the sayings of the jurists in them, with mentioning and discussing their evidence, and clarifying the most correct opinion.

Introduction

Praise be to God, Lord of the worlds, who sent his clear book on the envoy as a mercy to the worlds, our master Muhammad, the best of blessings and peace be upon him

As for after

It is from God’s bounty and generosity upon the Muhammadan nation that He singled it out to the exclusion of others with several advantages, and among the most prominent of these characteristics is that God made its religion valid for every time and place and its law valid and in the interest of every human being. He has honest men, and among the most famous of these men who gave the precious and precious to the service of religion are the imams of the four schools of thought, who served the Islamic religion and their jurisprudence reached the east and west of the earth, and from that the

doctrine of Imam Shafi’i, I tended to collect the two-sided issues of the Shafi’i masters in their doctrine in the book of the statement In the doctrine of Imam Shafi’i and compared it with the rest of the doctrines and showed the most correct opinion of them.

Search Plan:

The first topic: contains two requirements, the first topic: the personal life of Imam Al-Omrani, and the second topic: the Imam’s scientific status

The second topic: It contains three demands: The first requirement: facing the qiblah between The corner clause, the second requirement: receiving a part of the Kaaba, the third requirement: receiving a stick embedded in the Kaaba.

Conclusion and most important results

In conclusion, this work is the effort of the lesser of a beginner student of knowledge, I present it in the hands of my honorable teachers, to guide me on what I made a mistake, and there is no perfection except for the Book of God Almighty, and may God's prayers and peace be upon our Prophet Muhammad and his family and companions

The first topic:

The first requirement: Imam Al-Omrani's personal life

First: his birth:

Sheikh Al-Omrani was born in a village located in Yemen called (Masna'at Sir) from the country of Yemen SNN (489 AH) ,

Second: His name:

He is Imam Yahya bin Abi Al-Khair bin Salem bin Saeed bin Abdullah bin Muhammad bin Musa bin Imran bin Rabia bin Abbas bin Zuhair Al-Amrani Al-Yamani Al-Shafi'i.

Third: His surname and nickname:

Those who translated Imam Al-Omrani - may God have mercy on him - the author of the book Al-Bayan in the Shafi'i school of thought, that he was given a nickname and was called by several nicknames and nicknames, and this indicates his fame and scientific status among the scholars of that time, including:

A- Abu Al-Hussein. Abu Al-Khair. A Abu Zakaria.

some titles

He was called al-Imrani: in reference to his supreme grandfather, Imran , and he was called the Sun of Sharia and the Beauty of Islam , and he was called the Sahib al-Bayan.

Fourth: His elders:

Imam Al-Omrani - may God have mercy on him - studied knowledge about the scholars of his time, as he took jurisprudence from the greatest scholars who played a key role in spreading knowledge throughout the globe and building Yemen intellectually and politically and creating an understanding and educated generation, at the hands of distinguished scholars who are known for their knowledge, piety and piety. Among them are various sciences, such as jurisprudence, principles, religious duties, grammar, hadith, and other sciences at the hands of many scholars, including:

1- Zaid bin Abdullah bin Jaafar bin Ibrahim Al-Yafai: He was virtuous in jurisprudence, duties, and arithmetic. He learned from the people of Yemen, and people traveled to him in search of knowledge, (T: 514 AH, and it was said 515 AH).

2- Imam Zaid bin Al-Hassan bin Muhammad bin Al-Hassan bin Ahmed bin Maimoon bin Abdullah bin Abdul Hamid bin Abi Ayoub Al-Fayshi: He is called the Shaykh of the Shafi'is in the countries of Yemen. He was born in Shawwal of the year (458 AH). He collected a lot of knowledge. Imam Yahya, may God have mercy on him, taught him at his hand. He passed away in Rajab (T: 528 AH), may God have mercy on him.

3- His maternal uncle Abul Fotouh Othman bin Asaad bin Abdullah bin Muhammad bin Musa bin Imran Al-Omrani: He was born in the year (494 AH), and he passed away in the year (577 AH).

4- Omar bin Ismail bin Ali bin Ismail bin Yusuf bin Alqamah Al-Jami' and then Al-Khawlani: the virtuous jurist, the pious ascetic,

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and he passed away in his village in the year (551 AH).

5- Salem bin Abdullah Bin Muhammad bin Salem, he was known to his family as Salem Al-Asghar, he was born in the month of Ramadan in the year (451 AH), and he passed away in the year (532 AH) in Dhu Ashraf.

The jurist Abdullah bin Omair Al-Areqi: Famous for his piety and religion, he was educated by Al-Yafa'i, and when he went on pilgrimage, he caught up with Al-Bundniji and learned from him.

The second requirement:

First: His scientific standing and scholars' praise for him:

Al-Omrani assumed a high position among the scholars of his time, as he had a great prestige in Yemen, and it suffices to indicate his high position that the Shafi'is in Yemen depend on him and his students and books.

As Ibn Samra Al-Jaadi said: (And he applied the earth with the companions, so I do not know in the majority of the dispute a jurist, judicious, debating, diligent, except from his companions or the companions of his companions).

He also praised him greatly, saying: that he is the one who "disseminated jurisprudence in countries, and his knowledge exceeded the sea with Sudan, and his books traveled the riders, in Yemen and the Levant, and he also said that he is the jurist, the imam, the beauty of Islam, and the sun of Sharia."

And his sheikh said: Zaid bin Al-Hassan (pbuh), Yahya bin Abi Al-Khair is a jurist who is fit to issue fatwas, and he commanded some His companions studied it.

Second: His death:

The death of Imam Al-Omrani, may God Almighty have mercy on him, was in the village of Dhu Al-Sufal The Prophet, may God's prayers and peace be upon him, said: "The martyrs are five: the one who was stabbed, the one who was buried, the one who drowned, the owner of the demolition, and the martyr for the sake of God." And that was after I arrested his tongue for two nights and a day, and when the time for prayer came, he asked about that by gesturing, and if he was told about the time he had prayed, then he was still gesturing with a tahlil, knowing that from him by raising his rosary and moving it.)

The first requirement

Qibla reception In prayer between the condition and the pillar

Qibla linguistically: "taken from the opposite and the alignment of any direction Shi".

Idiomatically: the qiblah: is the Ka'bah and everything that one faces from the mosque and the direction towards which the worshiper faces. And it was said: It is what is prayed towards it from the seventh earth to the sky, which is parallel to the Kaaba or its direction.

There is no disagreement among the jurists on the necessity of facing the qiblah, but they differed as to whether it is a condition or a pillar of prayer? It has two sayings:

Al-Omrani mentioned in the book Al-Bayan: "Is facing the qiblah a pillar of prayer, or a condition in it? There are two aspects to it, and it seems that it is a condition."

first saying: a condition, and it is the first view of the Shafi'is and the well-known, and it is the saying of Al-Qadi Hussain, and it is the view of the Hanafis, Malikis, Hanbalis (), Dhahiri (), Imamis, Zaidis and Ibadites.

Their argument:

1- The Almighty said: □ Turn your face towards the Sacred Mosque, and wherever you are, turn your faces towards it □

Significance:

The noble verse indicates that facing the qiblah is a condition in the obligatory prayer, because God Almighty commanded it and repeated the command with it, and the address here is to the nation. Reception is a condition for the validity of the prayer.

2- On the authority of Abu Hurairah - may God be pleased with him - he said - may God's prayers and peace be upon him - to the one who prayed badly: " If you stand up for prayer, perform ablution thoroughly , then face the qiblah, then say takbeer " ().

3- Abu Umamah - may God be pleased with him - narrated that the Prophet, may God's prayers and peace be upon him, "facing the Kaaba and praying two rak'ahs. And he said: ((This kiss, this kiss))).

Significance:

The two hadiths indicate that facing the qiblah is one of the conditions for prayer, so he commanded him to perform ablution And the reception together, and ablution is a unanimous condition for the validity of the prayer ; The same applies to facing the ablution, and the specific direction of the qiblah in the second hadeeth is that if you want to pray, this is the qiblah.

4- On the authority of Anas - may God be pleased with him - he said: The Messenger of God, may God's prayers and peace be upon him, said: (Whoever prays our prayer, faces our qiblah, and eats our sacrifice, then that Muslim has the covenant of God and the

covenant of His Messenger, so do not disgrace God in his covenant) ().

Significance:

The hadith indicates that one of the conditions for prayer is facing the qiblah. For he did not mention other conditions of prayer, such as purity and others, so the prayer is not valid without it unanimously ; Because the Prophet, may God's prayers and peace be upon him, connected the prayer with facing it, and he said: "Whoever prays our prayer and faces our qiblah." This indicates that facing the qiblah is a condition for its validity, and that prayer without it is not correct.

5- Because facing the qiblah for prayer is an additional condition whose meaning is incomprehensible, with evidence that it is not obligatory to face towards what is the head of worship, which is faith, as well as in general acts of worship such as zakat, fasting and pilgrimage.

6- Because it does not waive the state of choice, rather it is attached to it, as in all prayers.

7- such as purification and a curtain, then it was proven that if he covered some of the private parts, and revealed some of them, the effect of revealing on the covering and prevented the validity of the prayer. He received some of them, and some of them turned back, the effect of what he turned back on what he received, and prevented the validity of the prayer.

8- Because if the sick person prayed by gesturing to a direction other than the direction of the qiblah, on purpose, it is not acceptable. So he became associated with it, because facing the qiblah is one of the conditions of prayer.

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9- Like the purification of the body during prayer, and a spot on a garment is not valid without purification and facing the qiblah from it.

10- because he does not lack intention; Because the intention does not affect it, so the intention is not required in it.

11- Because if the obligation was to face the eye, the prayer of the people in the long line would not be valid on a straight line, because it is not possible for everyone in the long line to face the qiblah, despite their agreement on the validity of the prayer of all.

The second saying: Facing the qiblah is a cornerstone , and it is the second aspect of the Shafi'is.

Their argument:

Being that it is not obligatory for him to precede her, and he lacks an intention such as standing and reciting, unlike purification and a curtain.

The point of agreement and disagreement:

The jurists agreed that facing the qiblah is one of the duties of prayer and that it is one of the conditions agreed upon, like purity. Likewise, whoever is in the presence of the house is obliged to go to the Kaaba. The license is not taken for the resident

The most correct saying:

After presenting the sayings and their evidence and discussing them, it became clear to me that the most correct saying in this matter is the first saying: Facing the qiblah is a condition. Concerning the nature of prayer until it is considered a pillar, as well as the evidence for the first saying is stronger.

God Almighty knows.

The second requirement

Receiving part of the Kaaba

The prayer is not valid except on the condition of facing the qiblah, but the jurists differed as to who faced part of the qiblah Kaaba Is it fragmented? Or is it necessary to receive the qiblah with all the body of the jurists? There are two sayings about it:

Al-Omrani mentioned in the book Al-Bayan: " If he faces the qiblah with some of his face... then there are two sides in it. "

First saying: insignificant _ It is the first view of the Shafi'is and the well-known among them, the Malikis and the Hanbalis, and it is the saying of Ibn Aqeel , the Zaidis and the Imami Shiites.

Their argument:

1- about tender He said: I heard Ibn Abbas, he said: When the Prophet, may God's prayers and peace be upon him, entered the house, he supplicated in all its parts, and did not pray until he came out of it.

Significance:

The honorable hadith indicates that he must touch it with all his body, and his reception of the house from the face of the Kaaba without its pillars and its three sides, and that praying to it from all its sides is rewarding, so if some of his body departs or some of a long row that extends near it is invalidated, whether from the other parts of the mosque This indicates that there is no qiblah for those who see the Kaaba except its eyes.

2- Because he did not face its eye, but rather its side, if he did not face it with his whole body. There is no longer a future for her.

3- Because what matters is facing the qiblah on the face, and here he is not facing the

house with his whole body; And because kissing him is not certain of him in this case.

4- of not receiving it, but receiving it With some of his body, he is under the ruling of a worshiper in her belly, and according to them, prayer inside the Kaaba is not valid because he is looking back at some of its parts.

The second saying: in part, It is the second aspect of the Shafi'is and the Hanafis And the Hanbalis, and it was said by Imam Ahmad , and it was said by the Ibadites.

Their argument:

1- For the Almighty said: {So turn your face towards the Sacred Mosque }.

Significance:

The honorable verse indicated that the condition of permissibility is to receive a part of the Kaaba even if he does not touch it with his whole body by saying (your face is half), i.e. towards it, and this is proof of receiving the direction of the House because it is not possible to receive the eye from a distance, and if it were not for that, no one's prayer would be valid until he knows that he is standing in Receiving the eye of the Kaaba, and this is false, and it is embarrassing in religion, and entrusting it is unbearable, so it is impossible in law and reason, so it is obligatory for us to receive its eye when viewing it, and to receive its direction at its distance, as a legal worship and kindness to God, and that is because the part means the side, so whoever turns his face to the side that the Kaaba is located In it, he did what he was ordered to do, whether he was facing the Kaaba or not, so he had to leave the covenant.

2- On the authority of Saeed bin Jubair - The Prophet, may God's prayers and peace be upon him, said, ((Between the east and the west is a qiblah))).

Significance:

The honorable hadith indicates that all between the East and the West are a qiblah of orientation with absolute reception. Ibn Omar, may God be pleased with him, said: " If you make the Maghrib on your right and the East on your left, then what is between them is a qiblah. If it does not come out between them, then all of them are wide.

3- it is called future, for he is heading to her; And because the reception of all is impossible and in it is embarrassment and hardship, so it became as if someone prayed on the edge of it ; Because every side of the Kaaba is a qiblah, and because it stands at the edge of the Kaaba corner.

4- Because in the hadeeth of Ibn Omar, if there was fear and more severe than that, they should pray standing on their feet or on their knees, facing the qiblah and not facing it, since there is no restriction in its direction.

5- Based on the two sayings in Al-Taif, " If the stone receives part of one's body, it is part."

6- And the Ibadites inferred the saying of Abu Saeed - may God have mercy on him - that it was said: " The area between the place of Suhail's place to the place of the daughters of a coffin is a qiblah for the people of the East, and what is between the place of the daughters of a coffin is a qiblah for the people of the West, and what is between the place of the daughters of a casket to its beginning is a qiblah for the people of lowliness, and what Between Suhail 's departure to its setting is a qiblah for the people of Al- Aliyah. "

The most correct saying:

After presenting the sayings and their evidence, what I see as the most correct is the

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second saying: It is permissible to receive part of the Kaaba; Because what is between the east and the west is a qiblah, as well as the strength of the evidence for the second opinion, but in this issue there is a detail about who was in the Kaaba or the city, and I will list it in the subsequent issues.

God only knows

The third requirement

Receiving a stick embedded in the Kaaba

the implanted In linguistics: what was taken from stitches, stitches, stitches, And the tooth stick, the feather stick, and the like, which is sticking the stick into the ground.

In other words: it is all A stick or a stick embedded in the surface of the Kaaba.

In the foregoing, we have shown facing the qiblah, and here we show that if a stick is inserted into the Kaaba, is it permissible to face it or not, according to the jurists? There is a difference of opinion between two sayings:

Al-Omrani mentioned in the book Al-Bayan, "If there is a stick embedded in it, then there are two aspects to it: One: it is acceptable to receive it The second: It is not correct.

The first saying: It is correct, and it is the first view of the Shafi'is and the saying of the Hanafis and the Malikis and the Hanbalis and the Imami Shiites.

Their argument:

1- Because the pegs are from the house, and for this reason the pegs are included in the sale of the house.

1- Because it is considered a future, even if there is nothing planted in front of it, it receives it, because the consideration is in the direction and not the stitches, because the

building is not considered if it is removed, and God forbid, but the spot.

2- Because he prays to a part of the house, as evidenced by the fact that if the Kaaba collapses, God forbid, it is sufficient for him to receive the altar.

3- Because whoever builds a building may plant planks at the end of the building, and this is considered as part of it

4- Because the one that is fixed with stitches may be considered a part of the building, because it is considered a defining thing in the Kaaba, so it became part of the whole building because it is fixed with mud.

5- And the Hanbalis inferred the saying of Abdullah bin Al-Zubayr - may God be pleased with him - when he demolished the Kaaba in order to rebuild it, Abdullah bin Abbas - may God be pleased with them both - ordered him to install wood and put a curtain over it so that people could receive it. This indicates that the Companions used to think that it is necessary for the worshiper to receive a person from the Kaaba, or to replace it if it is not there.

The second saying: It is not valid, and it is the second view of the Shafi'is, and it is the well-known, and it was said by the Malikis.

Their argument:

1- Because it is not connected to the house, nor is it attributed to him. Do you not see that if he sold a house in which there was a piece of wood planted that was not included in the sale, his prayer to him would not be valid (a).

2- As if he put something or a stone in his hands and received it.

3- "Because the absolute stitches do not necessitate that the inserted be from the building, and the pegs are usually stitched

because of the interests they contain, so they may be considered from the building for that ”.

4- The part of the building is not called a house or a Kaaba, and farther than that is the part of the air that is bare from the building and embedded, because it is the subject of the embeds not built in reality and is not considered one of the parts of the building.

The most correct saying:

After presenting the sayings of the jurists and their evidence, what becomes clear to me is that the most correct view is the first view: that it is permissible to pray in front of an implanted stick, because the implant is considered part of the house and is included in the sale of the house. Likewise, the evidence for the first view is stronger.

God only knows.

Conclusion

Praise be to God who has guided us to this, and we would not have been guided had it not been for God’s guidance. My Lord’s prayers and peace be upon the most honorable creation of God, the Seal of the Prophets, our master, our beloved, and our intercessor, Muhammad, upon him be the best prayers and peace be upon him, and those who follow him in goodness until the Day of Judgment.

After God facilitated this research for me with His generosity, grace, and grace, I came to several conclusions.

The most important of them:

- The Imam Shafi’i school of thought accepts opinion and ijtehad, so the scholars of the school of thought have several opinions on the same issue
- The Shafi’i school was distinguished by codifying the principles of the school before it,

as it was the first to be interested in codifying the science of fundamentals of jurisprudence, which resulted in a great wealth of jurisprudence in the school, as well as the large number of mujtahids who emerged from the womb of the school and dispersed in the parts of the earth, where they had a great influence in the diversity and different aspects of jurisprudence in one issue.

- The People of Faces are distinguished by a lofty scientific status among the Shafi’i scholars, as they combined religion, science, and honorable manners. When I translated each of them, I found myself between mountains of knowledge and knowledge, following in the footsteps of their Imam, Shafi’i.

May God's blessings and peace be upon our Prophet Muhammad and his family and companions.

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