

**Matters Jurisprudence that rose In which two sides when Shafia in
The jurisprudential issues in which two aspects of the Shafi'is were
mentioned in the book Al-Bayan by Al-Omrani Related to the
follower's inattention
A comparative study**

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Abstract

Praise be to God, we praise Him, we seek His help, we seek His forgiveness, and we seek refuge in God from the evils of ourselves and from the evils of our deeds. He whom God guides will not be misguided, and he who misleads will not be guided.

The methodology of Imam Al-Omrani - may God Almighty have mercy on him - varies when mentioning issues, as he attributes the aspects to the one who said them in some issues, and in some of them he abstracts from the one who said them. Liberation and no evidence, as well as Imam Al-Omrani - may God Almighty have mercy on him - traces the subtle sub-issues, and mentioned the aspects in them and their rational evidence in most of them, and does not expand the discussion, controversy and responses among the scholars.

Introduction

Praise be to God, Lord of the Worlds, and the best of prayers and peace be upon our master Muhammad and his family and companions and those who follow him in goodness until the Day of Judgment.

Understanding the Islamic religion is one of the most important things that a Muslim must have. The wisdom of creation lies in the worship of God Almighty. Saying it Almighty: {And what I was created jinn and man unless to worship } and worship is only by knowledge in Islamic jurisprudence and its evidence.

Importance of the topic

The subject of (the jurisprudential issues in which two or two aspects were mentioned by the Shafi'is in the book of the statement of Imam Al-Omrani - may God have mercy on him -) from the door of qunut to the character of the imams (comparative study) has a wide importance in the Shafi'i jurisprudence, and that it introduces us to the sub-jurisprudential issues that came in the book of the statement of the imam Al-Omrani explains to us the other jurisprudential schools that agree with and oppose these aspects.

Reasons for choosing the topic

1- This topic was approved by the Scientific Committee of the College of Islamic Sciences / Department of Sharia for postgraduate students, and he chose from it the issues in which two or two aspects were mentioned in the book (The Statement by Al-Omrani).

2- To make the study of these issues purely for the sake of God Almighty and a service to the Islamic religion and the students of knowledge.

Difficulties:

Among the difficulties that I encountered is that these issues that were mentioned are minor and very accurate, as well as studying them in a comparative study on the eight schools of thought, which took me great work and effort, but God Almighty, with His mercy and grace, pleased me to overcome them.

Previous studies:

No one has ever dealt with writing on the subject of the two faces of the Shafi'i gentlemen in the book of Al-Bayan Imam Al-Omrani (d. 558 AH), may God Almighty have mercy on him, from the door of qunut to the character of the imams - a comparative jurisprudential study - but there are those from the previous batch in our college who touched on the study of issues in which three were mentioned I mention them.

1- Jurisprudential issues in which three aspects were mentioned by the Shafi'is in the book Al-Bayan by Al-Omrani (d. 558 AH) from the Book of Criminalities to the end of the book and their impact on the fatwa of contemporaries - a comparative study - by the student: Wafaa Muhammad Ali Daghsh, and supervised by: A. Dr.. Ali Hussein Abbas Al-Issawi.

2- The jurisprudential issues that have three aspects according to the Shafi'is in the book Al-Bayan by Al-Amrani (d. 558 AH) from the Book of Funerals to the end of the Book of Hajj and their impact on the fatwas of contemporaries - a comparative study - by the student: Samara Atallah Turki Abdullah and supervised by: A. M.D: Amjad Observer Dawood.

Research Methodology:

1- The issues that were mentioned in two aspects of Imam Al-Omrani - may God Almighty have mercy on him - were collected from his book Al-Bayan.

2 I put a title for each of the issues.

3- You defined the terms, the meanings of strange words, and the names of villages and cities in the margin.

4- I studied these issues in a comparative study between the schools of jurisprudence.

5 I mentioned the most correct saying at the end of each issue.

6- The sources are mentioned at the end of the research.

The research plan required that I divide it into an introduction, two sections and a conclusion:

The first topic: a brief translation of Imam Al-Omrani's personal and scientific life, and it contains two requirements:

The first requirement:

Imam Al-Omrani's personal life.

1) His birth:

she spoke Sources historical that Imam Omrani - have mercy God - born in village manufactured walk The year 489 AH , and this is the date agree on him Historians Except

what mention it Babani in gift knowers from that date Generator Imam Urban The year 487 AH , And correct the first; to occlusion historians on it.

2) His name And his nickname And his title:

he Imam Brand jurisprudence Yahya son my dad The good Salem son the happiest son slave God son Mohammed son Musa son Omran son Rabia son He frowned son Zuhair son prevail son slave God son Ack son Adnan.

And disagree Historians in his nickname, It was said: he is Papi The good, And it was said: he is Papi ELHussein, And it was said: he is Papi Zakaria, And the most famous he the first.

and title Imam Omrani - have mercy God - with titles several, Including: urban, and Yemeni, Walsiri, And a sun Islamic Law, And beauty Islam, And a sheikh Shafia in Yemen, And his Statement, And the most famous the first And the last.

3) His ratio:

multiplied expressions historians in Pedigree Imam Yahya son my dad The good Al-Amrani - may God have mercy on him God -, And a statement that on syntax the following:

1. There from attribute it to Omran son Rabia , and he intended They say: urban , and this is The most famous when Scientists And historians.

2. There from attribute it to walk or manufactured walk, and he intended They say: Al-Siri.

3. There from attribute it to grandmother intended son Adnan , and he intended by their saying Adnani.

4. There from attribute it to Yemen, is meant by their saying Yemeni.

And this the difference in Pedigree Imam Omrani - have mercy God - not from dispute antithesis but rather from dispute diversity, and he He increases command statement And that rate to position his birth no contradict His percentage to Omran son Rabia, And so on in the rest.

4) his death.

he moved Imam Omrani - have mercy God - to The phlegm absenteeism on evils that I practiced it Countries brown Mahdi , And died In which last a night Wednesday after sunrise Daybreak sixth ten spring the other The year 558 AH Lined a martyr, after that arrested his tongue 2 nights And a day dispute Scrat death, And it was with that if came time the prayer Asked about her by reference, So if It was said for him by time pray, then He was no still Indicates cheers, Known that from him up his rosary and driven to that difference life, And buried there Near from his land, And his grave known a favour.

The second requirement

Imam Al-Omrani's scientific life

Receive Imam Omrani - have mercy God - science since softness his nails, And it was from reconcile God Come here for him that Starch in family care on credit And science And take over interest adult, And he has distinguished his life Scientific Seriously And diligence and persistence and patience And the skin in to request Science and learn it, And help him on that the environment Scientific in his area at that time, And its closeness from region Soldier that Prepare center Scientifically harbor mechanism students the sciences from Different spots Yemen.

And can Eat life Imam Omrani - have mercy God - in his request Science from during matters following:

1) the sciences that Her lesson:

did not limited Imam Omrani - have mercy God - on study And learn science Without last, but rather Expand from fields the sciences arts, And from That the sciences and arts what Come :

- The Qur'an And his knowledge: he has progress the talk on that almost With what richer on repeat it.

- talking And his knowledge: where he heard the talk on group from Scholars the talk in Yemen, and them Brand Salem ashraqi, And he heard from updated Preserver on Al-Hamdani correct Bukhari And Sunan my dad David.

- Jurisprudence And its origins: has seem study Jurisprudence on his hand maternal aunt my dad conquests, where Lesson on his hand Enough The clamshell, And he took on Salem Al-Ashraqi annotations Al-Mazni, and about slave God Zabrani polite And glitter And the Savior for Shirazi, And he took on Musa The hard one alert for Shirazi.

- Creed and taught Speech: where Lesson on hand Muslim Hard book letters the seven in reply on Mu'tazilites for the maggots.

- the language Grammar: has He took - mercy God - Science the language on His sheikh Brand slave God Al-Hamdani where Taking about him strange the talk for my dad obaida, And brief book Eye for the fearful, And enough syntax for my dad Jafar yolk

2) his travels Scientific:

to the imam Yahya son my dad The good Omrani - have mercy God - trips Scientific a

lot, Navigate through it between regions different from Land Yemen request for science different, And from That Trips Scientific that contributed in configure it Thought And scientific what come ():

- his trip to Brand Musa son on hard, And he has Taking about him alert for my dad Isaac Shirazi.

- his trip to Brand age son bish, And he has Taking about him Enough syntax for my dad Jafar class.

- his trip to soldier, And that after that he heard Coming Brand Advance to soldier, And about him Receive Jurisprudence science, And learn Debate And her arts.

- his trip to sigh , And in it Taking on Brand Muslim The hard one book letters the seven in reply on Mu'tazilites.

- his trip to The shone year 517 AH, And in it Receive Sciences the talk on hand updated Brand Salem ashraqi, And from that omnibus Great for teeth for Tirmidhi, and explanations Al-Muzni.

The second topic: jurisprudential issues related to the imam's forgetfulness, and it has four demands:

The first requirement: the imam standing up from sitting before the imam.

The second requirement: the forgetfulness of the follower while he is following the imam.

The third requirement: the inattention of the follower in what he spent.

The fourth requirement: the ruling of the one who sings alone and forgetfully after the imam's prayer.

The First Requirement

Get up follower from The sitting before Imam.

I agree jurists have mercy on them God Come here on that tracking Imam in apparent actions the prayer obligatory on all congregation, and that no Permissible violating it from not Excuse.

unless that jurists have mercy on them God Come here They disagreed in what if straighten up , the follower before Imam And he came back Imam before that erect Do He should on follower that Due to The sitting And he continues Imam or no He needs it Follow it in his return that And on it that Remains upright until get up imam? on Two sayings:

say The first:

that it if straighten up follower before Imam And he came back Imam before that erect He should on him that Due And he continues imam, and he the face the first for Shafia , And with it He said tap And the Hanbalis And the owner And a novel on Zaidi, and a novel on Ibadism , have mercy on them God Almighty.

And they inferred With what comes:

First: who the year

1 _ on Anas satisfied God about him, He said: Pray coffee beans messenger God, peace be upon him Same day so why spent the prayer Accept We with his face, He said: “ Oh! the people, that I your imam, no You precede me by bowing no with prostration no by doing no by leaving I am see you In front of me And from behind me ».

Face Significance:

Del the talk that it Peace be upon him command them by following it in actions the

prayer all of which With what in that Follow-up in The performance, and he pan did not excludes Immediately from conditions, and enters in it case from straighten up before Imam And he came back Imam to tashahhud he needs it Return Follow-up; Because he Firstly oppose by doing before imam, secondly Because he officer Continue And the completion.

2 about Anas son What is with you satisfied God about him that messenger Peace be upon him He said: “ It is make the imam to be orphaned with it So grow up So grow up If kneel So kneel If prostrated So prostrate and that pray upright They separated standing up ».

Face Significance:

Del the talk on that command in the talk sincere in tracking imam, And accordingly general, Means in order to orphaned with it, No differ on him in something from The things, no in Actions no in sayings no in intentions this the original, " Imma " require inventory And the completion in all something from Intention And the body from endowment and others, But this Commons ad hoc by some the pictures as a prayer complete behind the passenger and others, and not from That the pictures case Our issue.

3 about my dad kitten satisfied God about him on the Prophet Peace be upon him He said: “ As for feared one of you or no feared one of you if to lift his head before the imam that Makes God his head head donkey » or “ make. ” God his picture picture donkey ».

Face Significance:

Del the talk on that it Peace be upon him outraged in infringement follower imam, warned from Lifts his head before Imam that

feared that flip over God his picture picture donkey, And here erection before Imam and stay upright And the imam sitting Obscene in infringement Imam from head kiss him

Second: who Reasonable

1. that this also realized Imam in tashahhud the last sitting He needs it sitting with Imam following concurrence, and that He was Leave duty Himself No prescribed in The performance and kneeling.

2. that follower straighten up upright wrongly, No It counts with an erection, Let him return to follow definitely for mistake, as that it if He was Permissible that deliberate And he gets erect previously to the imam, Persistence on sustain body The performance Kiss mistake Obscene.

3. Because to leave erection and follow up Imam optimize out on disagreement in matter.

say The second:

that it if straighten up follower from The sitting before Imam And he came back Imam before that erect the follower Remains upright upright no Due and he the face the second for the Shafi'is , and with it He said Virtual, frontal, and novel other on Zaidi, and a novel other on Ibadites , have mercy on them God Almighty.

And they inferred from Reasonable:

1. that follower when He was may be ripen upright Lost happened in duty, and he The performance, And witness the first year; No Leave imposition, and returns to year.

2. Because erect before his imam meet on him Fardan: an assumption Himself, and follow up his imam, film shear to leave superimposed To follow his imam.

3 because _ _ preceded Imam Brinken One no invalidate the prayer, no dispute that it if got up intentionally did not void his prayer, And why shear for him Return to consent Imam as if to lift his head before Imam intentionally And he came back to prostration with Science I stopped his prayer. ”

4. Because erect before his imam if did not benefit so erection unless Exit on disagreement, would have been that enough.

discussion Evidence:

It is contained on what gold mechanism friends say the first from evidence that infer with it their guide the second from Reasonable that " if He was occurrence like what We mentioned it on Face wrong prove Return, for a meal that It is said: the imam or solo if got up wrongly, And why witness tashahhud the first, it Back after flagrante delicto by doing, the his erection He was on to rule the mistake, Fdel on that reliance in picture disagreement mentioned in this branch on Follow-up and run off on positive Role models And the oud to The pathos and emulation, and this is but Checks if He was coincides Imam In what left him and advance it. ”

It is contained on their guide Guide the third from Reasonable that there from becomes to that it justify for him Return; altruistically out on disagreement.

It is contained on what gold mechanism friends say the second from evidence that infer with it their guide the first from Reasonable that " follow it first from superimposed, as if catch it in kneeling Last sitting It is necessary sitting with him following, and that He was Leave duty himself. ”

It is contained on their guide the second from Reasonable that he weak , Perhaps his weakness Come from being no guide on

presentation sun the two hypotheses on the other if peace happen Disagree the two hypotheses, And because duty Follow-up stipulated on him, imposed erection to do no oppose it here; because follower Will come with it with Imam case Follow-up no No way.

It is contained on their guide the fourth from Reasonable that for offenders say unlike it, any say by reference To follow the imam; altruistically out on disagreement.

Weighting:

after an offer sayings jurists have mercy on them God Come here And their evidence show for me that say the first he say preponderant and he that it if straighten up follower before Imam And he came back Imam before that erect He should on him that Due And he continues imam, because lift before Imam Muharram And the punishment tight, And because erection before Imam wrong and stay on him greatest offence from to lift Head before Imam So it was The first in This is amazing matter that continue Imam no contradict it, and work with conversations in obligatory Follow-up goodness from Diligence The saying that no Due To follow Imam in year; because this say not complex on him, while Follow-up complex on It is obligatory, by God Come here I know.

The second requirement

oversight follower case his example ahead.

if preceded Imam the follower with a bow, So why He was in last tashahhud he heard follower voice, So he thought that Imam may be peace, so he got up, So he passed what missed, So why deflate follower from eliminate Pan that his imam peace After he sat he, did not counts for him That kneeling that spent; Because he came with it in not position,

and obliges that get up And he comes with it, no Prostration on him for omissions Because he He was in to rule prayers Imam when omissions.

unless that jurists have mercy on them God Come here They disagreed if peace Imam And the mother existing So does He should on him that goes on in The performance and resumes reading, or He should that Back to The sitting then get up? on Two sayings:

say The first:

no He should on follower sitting, no Permissible for him, And it goes on in The performance, If He was may be read Al-Fatiha Indeed that resume reading, and he the face the first to the Shafi'is , and with it He said Hanafis, Malikis And a novel on Zaidis, have mercy on them God Almighty.

And they inferred With what comes:

First: who the year

on Anas son What is with you satisfied God about him He said: It was protection son mountain satisfied God about him leads his people, So he entered forbidden and he Wants that watering palm tree, So he entered The mosque; to pray with folk, so why opinion Excuse me Length, get married in his prayer And he caught up palm tree water it, so why spent protection the prayer, It was said him: that forbidden Enter The mosque, so why saw you I got long get married in his prayer And he caught up palm tree water it, He said: It is hypocrite, Hurry up on the prayer from Okay quench palm tree? He said: So he came forbidden to the Prophet Peace be upon him, and Muadh Has, He said: Oh Prophet God, that I I wanted that I water palm trees for me, So I entered The mosque to pray with folk, so why Length, I got married in my prayer And I

caught up We leave water it, So he claimed that I Hypocrite, I accept the Prophet Peace be upon him on protection He said: “ Aftan. ” You? infatuation You? no go on with them Read Praise name Lord the above, and the sun Over it and towards them ».

Face Significance:

Del the talk on that it Peace be upon him did not tell him that his prayer void to leave him imam, And why command it re the prayer, Fdel on passport prayers from to cut credit after Access in it excuse And he completed for himself, And on it Paradox Imam on road The error first no Back to The sitting if peace Imam from his prayer.

Second: who Reasonable

1 _ because follower but He was on him Return To follow Imam And he has gone, No right that Due follower to his prayer in to rule Imam after Exit about it.

2 _ that the duty on follower after that peace Imam he The performance, And he has became upright, No leaves him and come back to sit down.

3 _ because very what missed he rise to The performance, and he in a sample not intentionally but rather the purpose The performance Himself Like any other from Pillars, And he has go too far now in it, So it was as if meaning that when beginning Get up.

4 - that this say By analogy on from drop session Central inattentive film Mentioned until straighten upright, it no Due to it.

5 _ because resurrection happened after emptiness Imam from the prayer, But it is offensive in to leave wait peace imam, it time resurrection to eliminate He is after Exit Imam from the prayer.

say The second:

He should on follower sitting, And he prostrates for omission to increase it in the prayer after delivery imam, and he the face the second for the Shafi'is , And a novel other on Zaidi , have mercy on them God Almighty.

And they inferred With what comes:

First: who Year:

on my dad kitten satisfied God about him, on The Prophet, peace be upon him that it He said: “ It is make the imam to be orphaned with it, no you disagree on him ».

Face Significance:

Del the talk on that follower may be disagree Imam here, he needs it Return to put it before infringement, no He works He thinks And his fault In what contravene imam, no counts so, And from He was this adverb Indeed Return to situation Follow-up then rise.

Second: who Reasonable

1 _ Because he got up in not his place, So he resurrected not authorized in it; when in left him from Violation excess on Violation ahead of time, film counts for him with it, as if came By kneeling.

2 _ that this building on that follower no Permissible for him loneliness rest the prayer and cut Role models, and do The gotter here He was before Hello imam, so let him Return to put it the first, And he excuses easy.

3 that measurement require Return sit down, drew that it as resume read it from The first one So is it He needs it that Due to sitting; to come By renaissance.

4 that this also He falls prostration He reminds her and he existing in the second, And he returns to her, and he in his return to her He

increases in his prayer, and he decadence from case The performance to sitting, so what adverb here.

discussion Evidence:

It is contained on what gold mechanism friends say the first from evidence that infer with it on that accident Anas satisfied God about him that inference with it weak; Because he not in the talk that it He parted And built on his prayer, but rather in a novel the correct that it peace and cut the prayer from its origin, then resume it, and not in this no guide on to cut credit resume the prayer, but rather on passport to cut the prayer and revoke it excuse.

It is contained on what gold mechanism friends say the second from evidence that infer with it their guide the second from Reasonable that for the offender say unlike it, and he that follower for him credit after Access in it; excuse And done for himself , And he has progress their reasoning by talking on that.

It is contained on their guide the third from Reasonable that this measurement with difference And that " that Renaissance may be Fat position, no appreciate that Due to her unless up decadence from case The performance to sitting, and not that from the prayer, and reading did not loft position, He is he appeals it from not that He increases in his prayer something ".

It is contained on their guide the fourth from Reasonable that this measurement with difference And that that " prostration corner from pillars the prayer no Fragment about her Prostration omissions, Vogue Return to her what did not turn around contract kneeling, And the renaissance fragmentation about her They prostrated omissions as a session central, film Due to her up what not from prayer. ”

Weighting:

after an offer Sayings jurists have mercy on them God Come here And their evidence show for me that say the first he say preponderant and he no He should on follower sitting, no Permissible for him, And it goes on in The performance, If He was may be read Al-Fatiha Indeed that resume reading because his evidence more powerful, supports that as came in accident Anas son What is with you satisfied God about him in the man that to cut emulate And get married in his prayer, and he accident Right, and that that it if jazz for him that Cuts emulate intentionally And done his prayer, the passport completion prayers from to cut emulate mistake first, And wrong exempt about him the law, as He said the Prophet Peace be upon him: “ Indeed God overstepped on when The error And forgetting gesticulate They were hated upon him » , is added to that that Return to The sitting after delivery Imam more a job in the prayer, No right to treat mistake getting up and do case emulate, by legislation more a job in the prayer by reference intentionally to The sitting after delivery. I swear Come here I know.

The third requirement

oversight follower So what judges _

I agree Jurists - have mercy on them God Almighty - that Prostration omissions no He should twice in prayers one, and that follower He needs it to rule oversight Imam Even if did not Realize Oversight.

unless that jurists have mercy on them God Come here They disagreed In what if did not prostrate Imam for omission, or did not prostrate precedent with his imam, or prostrate And he prostrated with him precedent And we said: He must that Repeat Prostration omissions in last his prayer; then Suha In what

judges, So how much prostrate in last his prayer? Do prostrate prostrate one - ie two prostrations -, or prostrate prostrate - ie Four prostrations on Two sayings:

say The first:

that it if did not prostrate Imam for omission, or prostrate And he prostrated with him precedent And we said: He must that Repeat Prostration omissions in last his prayer, or did not prostrate precedent with his imam; then Suha In what judges He needs it that prostrate Four prostrations, any Two prostrations: one of them from Side imam, and the other from his side and he the congregation, and he the face the first for the Shafi'is And with it He said Awzai _ And a novel on front And a novel on Zaidi , have mercy on them God Almighty.

And they inferred With what comes:

First: who the year

on two dresses satisfied God about him He said: He said messenger God Peace be upon him:" To each oversight two prostrations ».

Face Significance:

Del the talk in all oversight, And the word: " oversight " nobody, Which benefit general, Fdel on that required to prostrate omissions if multiplied He should for every oversight two prostrations, And he has multiplicity here.

Second: who Reasonable

1 _ Because they are inattention two different, one of them from Side Imam and the other from his direction.

2 _ that Prostration omissions may be need it inadvertently his imam, And his place last the prayer, Vogue that He needs it did in his place, gesticulate did behind his imam but He was on

Face Follow up for him In what no counts for him as if catch it prostrating _

3 _ By analogy on Jubran Pilgrimage; it if repeat confusion Unite algebra, Flo clothes And it's good multiply, And the same here Lost He was for every oversight a reason Complete in obligatory The two prostrations.

4- Because they _ inattention two different film overlap, as borders if She was from sex One overlapped, If She was from unisex did not interfere. "

say The second:

that it if did not prostrate Imam for omission, or prostrate And he prostrated with him precedent And we said: He must that Repeat Prostration omissions in last his prayer, or did not prostrate precedent with his imam; then Suha In what judges enough for him two prostrations, and he say Al-Mazni , And he the face the second And approved for the Shafi'is , and with it He said tap And the owner And the Hanbalis And a novel other on front, and narration other on Zaidi, and say Ibadi , have mercy on them God Almighty.

And they inferred from Reasonable:

1 _ because My prostration omissions You force all oversight He fell in prayer , And " but Command by delaying it to last the prayer; Because he deputize on all oversight Located In which, Even if an act Aqib omissions I don't need to bring it back to fall oversight another ".

2 - " because Prostration omissions but need it by following his imam, So if prostrate with him He fell about him his rule. "

3- Because the one who is praying behind the imam if repeat prostration He was may be Algebra tashahhud by four prostrations, And

that not permissible; because Jubran omissions
Two prostrations no change ".

discussion Evidence:

It is contained on what gold mechanism friends say the first from evidence that infer with it accident that Pronunciation omissions in accident two dresses satisfied God about him name sex, Benefit Commons for every sigh, Fidel the talk that all from Suha in his prayer Bye oversight He was prescribed for him two prostrations, Appreciation: each prayers In which oversight Two prostrations.

It is contained on their first clue from Reasonable that he mistake; Because he if to talk Forgetting and leave tashahhud the first enough for him two prostrations, and that disagree the reason, as well here.

It is contained on Their fourth clue from Reasonable that he not correct; Because _ if He was their difference It is forbidden from their overlap Vogue that He is their heterogeneity It is forbidden from their overlapping, and he that He is one of them to increase, and the other to decrease, And in their consensus on overlap omissions with covariance guide on its overlapping with difference. "

Weighting:

after an offer Sayings jurists have mercy on them God Come here And their evidence show for me that say the second he say most likely, and he that it if did not prostrate Imam for omission, or prostrate And he prostrated with him precedent And we said: He must that Repeat Prostration omissions in last his prayer, or did not prostrate precedent with his imam; then Suha In what judges enough for him Two prostrations And that for his approval consensus outspoken in that Prostration

omissions no He should twice in prayers one, And as came in accident my dad kitten satisfied God About him: " That messenger God Peace be upon him run along from two... to Saying:... my class two two others, then peace, then grow up, So he prostrated like His prostration or longer, then raise », And its significance Strong in multiplicity omissions in prayers one, and with that Lost prostrate Peace be upon him she has two prostrations And why Yazd, by God Come here I know.

matter eighth Twenty

to rule solo And the sedentary after prayers Imam.

I agree Jurists - have mercy on them God Almighty - on that from Suha behind Imam No Prostration on him, as that Imam no prostrate from Okay oversight the congregation.

unless that jurists have mercy on them God Come here They disagreed in that worshiper if pray rak'ah solo disassemble it In which, then I forbid Before, join solo with a bow his prayer on prayers imam, And we said: Right. Decipher it imam, the Done prayers follower before that Done prayers Imam He was follower By cucumber between that sit down and waits Imam to that Complete his prayer And he prostrates for omission with him, And between that Intends to his departure, the cores leaving him prostrate for the forgetful, And to say By passport that Intends to tracking Imam after that I forbid By prayer, is it prostrate Four prostrations or prostrate two prostrations Just? on Two sayings:

say The first:

that solo if pray rak'ah And easy In which, then combine his prayer with a prayer Before, Decipher it imam, the Done prayers follower

before that Done prayers imam, And he intended solo Paradox Imam prostrate for omission prostrate, That is: four prostrations, and he the face the first for the Shafi'is , and he a novel on Hanbali _ have mercy on them God Almighty.

First: who the year

on two dresses satisfied God about him He said: He said messenger God Peace be upon him: ' ' To each oversight two prostrations ».

Face indication

Del the talk on that it general in all oversight, and enters in it from pray solo then cores Access in group, the He was Suha in his prayer then after his entry Suha imam, Lost multiplicity required to prostrate omissions, Vogue on him that prostrate Four Prostrations.

Second: who Reasonable

1. Because they are inattention two different, one of them from Side follower before his entry in community, and the other from Side Imam after entrance follower in community, any that omissions happened in case loneliness And now role model.
2. To contrast the individual follow up, So he went out about him omissions from two sexes
3. Because omissions but It is necessary For a reason And accordingly So if multiplicity that Required must multiplicity prostration.
4. That measurement endorse it; And that that the border if She was from sex One overlapped, If She was from unisex did not overlap, So is it here.
5. Because Imam no He endures oversight follower The gotter before his entry in congregation.

say The second:

that it if pray solo rak'ah And easy In which, then combine his prayer with a prayer Before, And we said: It is true that, Decipher it imam, the Done prayers follower before that Done prayers imam, And he intended solo Paradox Imam it prostrate for omission prostrate one, That is: prostrate two prostrations Just, and he the face the second for the Shafi'is , And he chose the forward nuclear , And a novel other on Hanbali _ have mercy on them God Almighty.

And they inferred from Reasonable:

1. Because Prostration omissions no repeated repeatedly omissions, and he say General jurists, And to say other than him in it anomaly.
2. Because omissions Oblige what Kiss from omissions whether He was before his entry in the prayer or after him, bug delay it to last the prayer for meaning Algebra what its progress from glitch.
3. that measurement supports him, as that it if he joined In a group And easy Imam And why prostrate or got up And he prostrated Imam after delivery And why prostrate with him, then Suha in eliminate enough for him on that Entire prostrate one So is it here.

Weighting:

after an offer sayings jurists have mercy on them God Come here show for me that say the second he say Most likely, it is that it if pray solo rak'ah And easy In which, then combine his prayer with a prayer Before, And we said: It is true that, Decipher it imam, the Done prayers follower before that Done prayers imam, And he intended solo Paradox Imam it prostrate for omission prostrate one, That is: prostrate two prostrations Just, then that it did

not transmit on the Prophet Peace be upon him no on companions satisfied God about them that they They prostrated Four prostrations in prayers one, with that repeat omissions from matters that abound It will happen, by God Come here I know.

Conclusion:

Praise be to God, with whose grace good deeds are accomplished, and by whose grace goodness and blessings descend, and by whose success and blessing the goals and objectives are achieved...

After God facilitated this research for me with His grace and generosity, I reached - God willing - to several results

one of the importants:

1 that doctrine Imam Shafi'i from more doctrines widespread And accepted I have peoples islamic, And from most of them rooted authorship, And that for clarity rules and origins doctrine that put it Imam Shafi'i in book the message And others.

5. that Imam Yahya son my dad The good Urban from Senior Scholars Shafia And to him Ref And the fatwa And the doctrine in Yemen in his age, He was Scientist jurisprudence and creed And grammar And talk and others from the sciences, unless that his fame more She was jurisprudence and creed.

3 The Shafi'is, may God have mercy on them, differed in that worshiper if pray rak'ah solo disassemble it In which, then I forbid Before, join solo with a bow his prayer on prayers imam, And we said: Right. Decipher it imam, the Done prayers follower before that Done prayers Imam He was follower By cucumber between that sit down and waits Imam to that Complete his prayer And he prostrates for

omission with him, And between that Intends to his departure, So if he intended leaving him prostrate for the forgetful, So does prostrate Four prostrations or prostrate two prostrations Only, and the most correct of them was the second saying that two prostrations are sufficient for him.

4 The Shafi'is, may God Almighty have mercy on them, differed peace Imam And the mother existing So does He should on him that goes on in The performance and resumes reading, or He should that Back to The sitting then He does, and it was the most correct of them to say the first and he no He should on follower sitting, no Permissible for him, And it goes on in The performance, If He was may be read Al-Fatiha Indeed that resume reading.

And our last prayer is that praise be to God, Lord of the worlds, and prayers and peace be upon our beloved Muhammad and upon his God and his companions.

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