



**Ibrahim bin Yaqoub al-Jawzani's historical sayings in performing prayer for those who deliberately left it.**

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The opinions of Ibrahim bin Yaqoub al-Jawzani are considered among the important opinions in those who leave the ties and their legal rulings. According to two proverbs, fuqha' has a different ruling on praying for people who leave deliberately and realize that it is mandatory: The first sentence: There is no judgment on deliberately giving up prayer, this is what Imam al-Juzjani said. In his narration, Malik said that Abdul Rahman, Shafie's owner Ash Ali, Abu Bakr Hamidi, Abu Mohammed Babahari, Ibn Bata, Ibn Tamil and Ibn al-Qayyim al-Zahiri, but he should do a lot of unnecessary things and good deeds. Second opinion: He must make up. Hanafis, Malikis, Shafi'is, Hanbalis, Zaydis and Imamis said:

Introduction.

The scholars of this nation who enlightened humanity on the path of guidance and removed from its shoulders the clutches of ignorance and slavery in its early era, of them was a collector of more than one science from the legal and human sciences. . Among these notables is Imam al-Jawzani, who is known to have been a hadith and a scholar of al-Jarh and al-Ta'deel, but he is also a jurist. This is almost a characteristic of most jurists, for we rarely find a jurist in their time who has nothing in the hadith and its sciences, and the evidence for this is that the four eminent imams used to narrate and narrate on their behalf. Where it is mentioned about him that four thousand imams of hadith have been written about him. Yahya bin Nasr said: "I entered upon him in a house full of scribes and I said what is this. And he, may ALLAH have mercy on him, has a chain of narrators in the hadith that is authentic, looking at the compound of the additions and the source of the benefits, by Al-Hafiz Nour Al-Din Ali Ibn Abi Bakr Al-Haythami. As for his hadiths, they are considered rare because of his jurisprudential views. The path of those who quoted it and cited it, as well as the majority of his students, were famous in the field of hadith, and among them was a jurist such as al-Tabari, may ALLAH Almighty have mercy on him, not much was transmitted from him, and all this led to the scarcity of what was reported from him in the field of jurisprudence.

After seeking ALLAH help and reliance on Him and with the help of my family and some friends, my research came, which I do not claim to have reached the desired degree of perfection. Rather, it did not inevitably reach it. It is enough for me that I exerted my utmost effort and energy in defying all the difficulties that I experienced. .

The first topic :

The fuqaha' differed regarding the ruling on making up the prayer for one who deliberately left it and is aware that it is obligatory, according to two sayings:

The first saying: There is no judgment for the person who deliberately left the prayer, which is the saying of Imam al-Juzjani. <sup>1</sup> And with it Malik said in a narration, Abd al-Rahman, al-Ash'ari, Sahib al-Shafi'i, Abu Bakr al-Hamidi, Abu Muhammad al-Barbahari, Ibn Battah, Ibn Taymiyyah, and Ibn al-Qayyim al-Zahiri <sup>2</sup> . Rather, he should do a lot of supererogatory deeds and do good deeds.

The second saying: He must make up for it, and according to it the Hanafi, Maliki, Shafi'i, Hanbali, Zaydi, and Imamate schools <sup>3</sup> .

Evidence and discussion

They are about the evidence of the owners of the first saying: They used the saying of the Most High in the words of the gentleman, so woe to the worshippers. <sup>4</sup>

Those who neglect their prayers <sup>5</sup> [Al-Ma'un: 4-7]? Their prayers are negligent, and are they the ones who delay the prayer beyond its legally prescribed time?).

After them there are successors who neglect prayer and pursue desires, so they will meet, so they will be left behind, and they will take as evidence the words of the Most High

( فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْفُوفُونَ عَنَّا ) (59) مريم؛

The significance of the two verses: Ibn Hazm said: (If the one who performs the prayer would have been aware of it after its time had ended, he would not have had woe and would not have met with nullity just as there is no woe or change for the one who ends it until the end of its time, which is aware of it). And they used as evidence what was narrated by Ibn Umar, may ALLAH be pleased with them both: "The Messenger of ALLAH (peace be upon him) said that he who misses the afternoon prayer is as if it is the witr of his family and money". They quoted what Yazid narrated as evidence The Prophet (ﷺ) He said, Whoever left the afternoon prayer only thwarted his work(

Between whether it is at its time or after, the obligation to perform the prayer has been related to the first discourse and includes the intentional as it included the forgetful and the sleeping, even if it is specified by a text. They used as evidence what Anas Ibn Malik narrated .

Whoever forgets a prayer, let him pray it when he remembers it. There is no expiation for it except that

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Evidence: It is obligatory to eliminate the intentional one as well. The one who forgets, which is in a lighter condition than him, is obligatory for him, so it is obligatory on the intentional one. The hadith in it is a warning of the lesser, and the one who forgets over the highest, and he is the intentional one. He has no expiation except by performing the prayer, even if the sin remains in his right unlike the forgetful person.<sup>6</sup> And they quoted him as saying,<sup>7</sup> (Repay ALLAH that belongs to him, for ALLAH is more deserving of fulfillment And by saying: "ALLAH' debt is more deserving of judgment."<sup>8</sup>

Significance: The religion of ALLAH is a gender name added to knowledge, so it is general in every religion, and this generality includes everything that was a right of ALLAH and prayer, as we mentioned earlier, is obligatory for the intentional and others in the first discourse.<sup>9</sup>

They also inferred that prayer is composed of two parts. The first part is the actions of the prayer and the second part is the time specified for it. If one of the two parts is not possible, the other must be performed. To the rule (commanding the boat is an order of its parts)), and if it does not reach it on time, it must perform its actions that cannot be performed in contrast to the time that is impossible to realize by its exit

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Weighting: After presenting and comparing the evidence, it becomes clear that prayer is required for those who leave it

A mayor and he knows that it is obligatory and does not deny it, for prayer is a religion that has been proven to be owed to ALLAH and this debt is not waived except by decree.

Know . Evidence for the owners of the second saying: They used the saying of the Most High (وأقيموا الصلاة) . The signifier: the

The command to establish prayer is a matter that requires obligatory, and the command to perform the prayer mentioned in the verse does not differentiate whether it is on its time or after it. And they used as evidence what Anas Ibn Malik narrated (Whoever forgets a prayer, let him pray if he mentions it, there is no penance for it except that). And he is intentional, so there is no expiation for him except by performing the prayer, even if the sin remains against him, unlike the people. And they quoted as evidence by his saying (No) (spend ALLAH who is his, for ALLAH is more deserving of repayment), and by his saying, "ALLAH' debt is more deserving of justice."<sup>11</sup>

Significance: The religion of ALLAH is a gender name added to knowledge, so it is general in every religion, and this generality includes everything that was a right of ALLAH and prayer, as we mentioned earlier, is obligatory for the intentional and others in the first discourse.<sup>12</sup> They also inferred that prayer is composed of two parts. The first part is the actions of the prayer and the second part is the time specified for it .The rule (the command to ship is an order for its parts)), and if he does not reach it on time, he must perform its actions that cannot be performed in contrast to the time that is impossible to realize by its exit (?).

Preference: After presenting and comparing the evidence, it becomes clear that the prayer is obligatory for the one who deliberately left it, and he knows that it is obligatory and does not deny it. .

Conclusion :

The era of Imam Jozjani was the era of a scientific resurgence, the Islamic nation did not witness an era like it until he called it the golden age. In that era, an innumerable number of scholars emerged in all fields of legal sciences and humanities, and they reached an amount of knowledge. We hardly find anyone from this nation who reached their level and left us treasures The scientific revolution is a tremendous revolution, and it is one of our most important sources and references to which we refer in matters of our religion and our world. Their superiority is due to four things. The first: their sincerity and sincerity to ALLAH, their high ambitions, and their determination to seek knowledge, and for us, Imam al-Juzjani is the best evidence. Their superiority is due to four things. The first: their sincerity, their devotion to ALLAH, their lofty concern, and their greatness in seeking knowledge, and for us Imam al-Jawzjani is the best evidence. The third: the political situation of the Islamic state from the time of the Prophet to the end of the second Abbasid era, which witnessed stages of stability and security for long periods, which spread security throughout the state and facilitated the movement of scholars and students of knowledge. Fourth: Caliphs and statesmen support scholars and encourage them to research and translate in all kinds of sciences, build schools and libraries, and release them to freedom of thought.

In this scientific climate and political stability, Imam al-Jawzani, may ALLAH have mercy on him, emerged. He combined more than one knowledge, and this is evident in the diversity of sciences in which he excelled in terms of jurisprudence, origins and hadith, and scholars took from him and their reliance on his jurisprudential sayings and narrations in hadith, his injury and modification in the science of men, and their transmission and inference in the most famous books Which they left us in jurisprudence, hadith and its sciences.

Reference.

١ - See Fath Al-Bar Ibn Rajab, 3/189..

٢ - Al-Desouki's footnote looks at the great explanation of Sheikh Al-Dardeer, the scholar Shams Al-Din Sheikh Muhammad bin Ahmed bin Arafa Al-Desouki Al-Maliki (d. 1230 AH), printed in the House of Revival of Arabic Books Issa Al-Babi Al-Halabi and his associates 2/40; Tafsir al-Tabari 11/178; Fath al-Bari by Ibn Rajab 3/198; local 2/230; Prayer, the ruling on abandoning it, and the context of the Prophet's prayer) from when he grows up until he finishes it, by Abu Abdullah Muhammad bin Abi Bakr Ayoub Al-Zari (d.

٣ - Seen clear sea 19414; Desouki's footnote, 2/40; Al-Majjua 3/98; Fath al-Bari by Ibn Rajab 3/198; Tractor Torrent 1/179; Al-Jami` Al-Shari` by the jurist Yahya bin Saeed Al-Hilli Al-Hadhali (died 690 AH) T - A group of the virtuous ones.

٤ - Surah Maryam.

٥ - The legitimate mosque of the jurist Yahya bin Saeed Al-Hilli Al-Hudhali (d. 690 AH) d - a group of virtuous people. -, 102/1

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٦ - - Bahr al-Muhit fi Usul al-Fiqh, by Muhammad ibn Yusuf, famous for Ibn Hayyan al-Andalusi (died 4-7 AH), Sheikh Adel Ahmad `Bahr al-Muhit fi Usul al-Fiqh, by Muhammad bin Yusuf, famous for Ibn Hayyan al-Andalusi (d. 4 7 AH), Sheikh Adel Ahmed, Sheikh Ali Maoush, d. Zakaria Abdel Hamid, d. Ahmed Al-Najouli Al-Jamal, (1st Edition), Dar Al-Kutub Al-Ilmia, 2/134 | (2) Looking at the ocean in the principles of jurisprudence 2/134 | (2) Consider the ocean in the principles of jurisprudence, 94, 90; Local 239/2.

٧ - Lights of the Statement fi Clarifying the Qur'an with the Qur'an, by Muhammad bin Muhammad bin Al-Mukhtar Al-Jikni Al-Shanqeeti, Office of Research and Studies, Dar Al-Fikr - 1415 AH - 1990 AD, 463/3.

٨ = Lights of the Statement fi Clarifying the Qur'an with the Qur'an, by Muhammad bin Muhammad bin Al-Mukhtar Al-Jikni Al-Shanqeeti, Office of Research and Studies, Dar Al-Fikr - 1415 AH - 1990 AD, 463/3.

٩ - Sahih Muslim, chapter on making up fasts on behalf of the dead, Hadith No. 1936, 6/6 (1) See Al-Sail Al-Jarar 1/179; Statement lights 464/3.

١٠ - See the explanation of Al-Nawawi on Muslim (4) Sahih Al-Bukhari, chapter of a similarity with a known origin with a clear origin, God has explained his ruling for the questioner to understand, Hadith No. 1771.

١١ - On the great explanation of Sheikh Al-Dardeer, the scholar Shams Al-Din Sheikh Muhammad bin Ahmed bin Arafa Al-Desouqi Al-Maliki (d. 1230 AH), printed in the House of Revival of Arabic Books Issa Al-Babi Al-Halabi and his associates 2/40

<sup>1</sup> -See Fath Al-Bar Ibn Rajab, 3/189..

<sup>2</sup> -Al-Desouki's footnote looks at the great explanation of Sheikh Al-Dardeer, the scholar Shams Al-Din Sheikh Muhammad bin Ahmed bin Arafa Al-Desouki Al-Maliki (d. 1230 AH), printed in the House of Revival of Arabic Books Issa Al-Babi Al-Halabi and his associates 2/40; Tafsir al-Tabari 11/178; Fath al-Bari by Ibn Rajab 3/198; local 2/230; Prayer, the ruling on abandoning it, and the context of the Prophet's prayer) from when he grows up until he finishes it, by Abu Abdullah Muhammad bin Abi Bakr Ayoub Al-Zari (d.

<sup>3</sup> - Seen clear sea 19414; Desouki's footnote, 2/40; Al-Majjua 3/98; Fath al-Bari by Ibn Rajab 3/198; Tractor Torrent 1/179; Al-Jami` Al-Shari` by the jurist Yahya bin Saeed Al-Hilli Al-Hadhali (died 690 AH) T - A group of the virtuous ones.

<sup>4</sup> - Surah Maryam.

<sup>5</sup> -The legitimate mosque of the jurist Yahya bin Saeed Al-Hilli Al-Hudhali (d. 690 AH) d - a group of virtuous people. -, 102/1

<sup>6</sup> Tafsir al-Tabari 11/178; Fath al-Bari by Ibn Rajab 3/198; local 2/230; Prayer, the ruling on abandoning it, and the context of the Prophet's prayer (%) from when he grows up until he finishes it, by Abu Abdullah Muhammad bin Abi Bakr Ayoub Al-Zari (d. 701 AH), written by Bassam Abdel Wahhab Al-Jalabi, Dar Ibn Hazm, (1st ed. 1416 AH 1996 AD),

<sup>7</sup> - - Bahr al-Muhit fi Usul al-Fiqh, by Muhammad ibn Yusuf, famous for Ibn Hayyan al-Andalusi (died 4-7 AH), Sheikh Adel Ahmad · Bahr al-Muhit fi Usul al-Fiqh, by Muhammad bin Yusuf, famous for Ibn Hayyan al-Andalusi (d. 4 7 AH), Sheikh Adel Ahmed, Sheikh Ali Maoush, d. Zakaria Abdel Hamid, d. Ahmed Al-Najouli Al-Jamal, (1st Edition), Dar Al-Kutub Al-Ilmia, 2/134 | (2) Looking at the ocean in the principles of jurisprudence 2/134 | (2) Consider the ocean in the principles of jurisprudence, 94, 90; Local 239/2.

<sup>8</sup> -Lights of the Statement fi Clarifying the Qur'an with the Qur'an, by Muhammad bin Muhammad bin Al-Mukhtar Al-Jikni Al-Shanqeeti, Office of Research and Studies, Dar Al-Fikr - 1415 AH - 1990 AD, 463/3.

<sup>9</sup> = Lights of the Statement fi Clarifying the Qur'an with the Qur'an, by Muhammad bin Muhammad bin Al-Mukhtar Al-Jikni Al-Shanqeeti, Office of Research and Studies, Dar Al-Fikr - 1415 AH - 1990 AD, 463/3.

<sup>10</sup> - Sahih Muslim, chapter on making up fasts on behalf of the dead, Hadith No. 1936, 6/6 (1) See Al-Sail Al-Jarar 1/179; Statement lights 464/3.

<sup>11</sup> - See the explanation of Al-Nawawi on Muslim (4) Sahih Al-Bukhari, chapter of a similarity with a known origin with a clear origin, God has explained his ruling for the questioner to understand, Hadith No. 1771.

<sup>12</sup> - On the great explanation of Sheikh Al-Dardeer, the scholar Shams Al-Din Sheikh Muhammad bin Ahmed bin Arafa Al-Desouqi Al-Maliki (d. 1230 AH), printed in the House of Revival of Arabic Books Issa Al-Babi Al-Halabi and his associates 2/40