What was mentioned on three aspects according to the Shafi’is from the book Al-Bayan Al-Omrani (T.: 558 AH) regarding the structure of ablution, ablution and tayammum of the apostate and its impact on contemporary fatwas.

A comparative study.

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Abstract
Al-Bayan Al-Omrani (may God have mercy on him) is one of the important books in the Shafi’i school of thought, and Al-Omrani was one of the leading Shafi’i scholars in Yemen. The Shafi’i’s (may God have mercy on them) face these issues.

Keyword: (Intent to be purified, a specific prayer, the ablution of the apostate, the apostate’s tayammum).

DOI Number: 10.14704/nq.2022.20.10.NQ55035

INTRODUCTION
We praise You, O God, who taught people rules in their religion and in their worldly laws. And made the nation of the last of the Messengers, the most honorable of all nations, a home and a station. And I still inspire whomever you want and inspire whomever of them you want in every century to use the purified Sunan on her face as inspiration. And I forbade them from disuniting in religion, and I made clear to them the path of certainty, so that by Your grace they became righteous and dignified.

But after:
The knowledge of jurisprudence in religion is one of the best goals, and God Almighty has made clear to His faithful servants what He has imposed upon them of the laws and rulings, so that they can win this world and the Hereafter, and we find it a pillar on the day of crowding.

The importance of the topic and the reasons for choosing it:
your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.)

Significance: God Almighty commanded to perform ablution for every one who is standing in prayer, and in the verse a ruling is for every one who is in a state of impurity, and one who is abstaining, and because the event has signs of its rise, including: everything that came out of the two paths, blood, and others (7).

Second: The year:
What Ahmad narrated in his Musnad, on the authority of Ibn Abi Saeed Al-Khudri, on the authority of his father, he said: We were imprisoned on the day of the trench from praying, until it was after sunset at night, until we were satisfied, and that is the saying of God Almighty: {And God sufficed the believers in fighting, and God was mighty, mighty.} Al-Ahzab: 25] He said: “The Messenger of God, may God’s prayers and peace be upon him, called Bilal, and he established the noon prayer, and he prayed it, and prayed it well, as he used to pray it at its time, then he commanded him and he established the afternoon prayer, and he prayed it and prayed it well, as he used to pray it at its time, then he commanded him and he established Maghrib, They separated it as well (8).

For the requirements of scientific research, I divided my research after this introduction into two demands, as follows:
The first requirement is an issue: (the ruling if he intends to perform ablution for a particular prayer and does not perform another prayer).
The second requirement is an issue: (the ruling on the purity of a person who performs ablution or tayammum, and then apostasy from Islam).

thanks God first and last

The first requirement
Issue: (The ruling if he intends to perform ablution for a particular prayer and does not perform another prayer)
“The people of knowledge are unanimously agreed that the one who purifies himself for prayer may pray whatever prayers he wants in his purity, unless something happens that invalidates his purity” (1), but they differed as to the one who intended to perform ablution for a specific prayer and not pray another one. The prayer specified by the taxpayer, and Imam Al-Omra (may God have mercy on him) mentioned a person who intended to perform ablution for a specific prayer and does not pray another one, and it has three aspects according to Shafi’is (2):
The first aspect: Its hadith is raised in the right of all prayers, and in the verse a ruling is for every one who is in a state of impurity, and one who is abstaining, and because the event has signs of its rise, including: everything that came out of the two paths, blood, and others (7).

Second: The year:
What Ahmad narrated in his Musnad, on the authority of Ibn Abi Saeed Al-Khudri, on the authority of his father, he said: We were imprisoned on the day of the trench from praying, until it was after sunset at night, until we were satisfied, and that is the saying of God Almighty: {And God sufficed the believers in fighting, and God was mighty, mighty.} Al-Ahzab: 25] He said: “The Messenger of God, may God’s prayers and peace be upon him, called Bilal, and he established the noon prayer, and he prayed it, and prayed it well, as he used to pray it at its time, then he commanded him and he established the afternoon prayer, and he prayed it and prayed it well, as he used to pray it at its time, then he commanded him and he established Maghrib, They separated it as well (8).
The impact of the issue on contemporary fatwas:
The committee issued a fatwa on the Islam Web site, about the question for the fatwa numbered (11561): “If I perform ablution for a specific prayer, for example: the afternoon prayer, and I pray it, and then the time for Maghrib prayer begins and I am performing ablution, is it permissible for me to pray with the same ablution, or do I have to perform ablution again, especially? And because I did not intend that this ablution be for the Maghrib prayer?
The committee replied: Praise be to God, and prayers and peace be upon the Messenger of God and his family and companions. As for what follows: If someone performs a proper ablution by which he intends to remove the impurity, or to allow what the event prevented, or to comply with the command of God Almighty: by ablution, he prays with his ablution whatever he wants from the obligatory and supererogatory actions. He intended it or did not intend it, because the event is one thing, so if it is removed from something that is required of it, such as prayer, or touching the Qur'an, it is removed from all.”(17) And what the contemporary jurists have said is what agrees with the first aspect.

The second requirement
Issue: (The ruling on the purity of a person who performs ablution or tayammum, then apostasy from Islam)
The jurists (may God have mercy on them) differed regarding his purity, if he apostates, does it invalidate, or does his purity remain? It has three aspects according to Shafi’is (18):
The first aspect: It invalidates the tayammum, and it does not invalidate the ablution, which is the correct view

Significance: The hadith indicates that the Prophet ﷺ prayed with one ablution more than one prayer (9).

Third: the mind:
They said: Because when he intended to pray a specific prayer, his event rose in the right of everyone, and his intention not to pray another has no ruling, so it becomes as if he intended to interrupt the prayer after completing it, because the events overlap and if some of them rise, all of them rise, because the rule of the obligatory prayer is one (11).
The second aspect: His ablution was not valid, according to which Abu Ali al-Tabari, who is one of the views of the Shafi’is, and Abu Bakr (11) from the Hanbalis (12), (may God Almighty have mercy on them). Their argument:
They said: Because he did not intend a valid intention, so his hadith did not rise, and because he did not intend it is more like if he did not intend anything (13).
The third aspect: His hadith is raised for the prayer that he specified and not others, and with it Ibn Sirij said (14) and it is one of the aspects of the Shafi’is, and with it the Zaydiyyah said (15), (may God Almighty have mercy on them).
Their argument:
They said: Considering his intention because he intended the obligatory prayer, this intention is comprehensive for every obligatory prayer, and he did not specify it for the other prayers (16).

Weighting:
After presenting the sayings of the fuqaha’ (may God Almighty have mercy on them) and their evidence, it became clear to me that the most correct view is what the people of the first view held, that his hadith is elevated in the right of all prayers, and that is because of the strength of what they used as evidence, and God Almighty knows best.
the ghusl needs an intention to remove the impurity, and the intention is worship, and this worship is not valid from the infidel (30).

Third, the mind:
They said: Because apostasy is greater than youth, and because the apostate is equal to the unbeliever in ruling, he must do ghusl, towards intercourse, or ejaculation without intercourse (31).

The third aspect: They do not invalidate (ablution and tayammum), which is one of the aspects according to the Shafi’is, and according to it the Hanafis, the Dhahiriya, the Imamiyyah, and the Mazari (32) of the Malikis, (33) (may God have mercy on them).

Their argument:
First, the book:
قال تعالى: { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الْصَّلَاةِ فَاغْسِلُوا أَيْدِيَكُمْ إِلَى الْمَسَاءِلَةَ فَقِىَامْسَحُى اِبْسُهُوَوَخُرُّكُمْ إِلَى الْكَعْبَيْنِ إِنْكُنْتُمْ جُنُبًٍ فَاطَّهَّسُو وَإِنْكُنْتُمْ مَسْىَأَوْلِيَّةً فَخُضُّوْسَوْ عَنْهُ وَأَلْقِيَا مَثِيَافُكُمْ عَلَى النَّارِ (4:3).}

Significance: The noble verse indicated that ablution can only be done through impurity (35).

Second: The Sunnah: What al-Tabarani narrated in his dictionary, on the authority of Asim ibn Abi al-Nujud, on the authority of Zir ibn Hobeish, on the authority of Safwan ibn Assal al-Muradi, who said: ((We used to travel with the Messenger of God ﷺ, so we do not take our shoes off if we wear them on ablution for three days, except from janaabah). but from defecation, urine, or sleep)) (36).

Significance: In the hadith, there is a compromise between defecating, urinating, and sleeping, with an analogy to what they have agreed upon in that according to the Shafi’is, (19) (may God have mercy on them).

Their argument: They said: It does not invalidate his ablution, and as for tayammum, it is invalidated because it is a weak purification, which is invalidated by seeing a mirage, and because tayammum does not remove the hadeeth, so his command is weak, so it is invalidated by apostasy, and the ablution removes the hadith, so it is not invalidated by apostasy.

On the eligibility of permissibility (20).

The second aspect: They invalidate (ablution and tayammum), which is one of the aspects according to the Shafi’is, and according to it the Hanbalis said, and it is well-known according to the Malikis(21), (may God have mercy on them).

Their argument:
First: The Book: The Almighty said: {If you give a partner, your work will be worthless} (22).

Significance: Because worship is not valid except with monotheism, and polytheism frustrates work (23).

Second: The year:
1- What Imam Ahmad narrated in his Musnad, on the authority of Abu Hurairah (may God be pleased with him), that Thumama bin Athal or Athala embraced Islam, so the Messenger of God ﷺ said: ((Take him to a wall) 25 Bani So-and-so, so they ordered him to take a bath (26).

2- What Imam Ahmad narrated in his Musnad, on the authority of Khalifa bin Husayn (27), on the authority of his grandfather Qais bin Asim (28) (may God be pleased with him): ((He embraced Islam, so the Prophet ﷺ ordered him to wash with water and seder)) (29).

The point of view: that if a non-believer has a wet dream, he is junub, and he must perform ghusl, and if he takes a bath while he is still a disbeliever, the ghusl that he performed is not valid, because
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Agreed upon (42). What the contemporary jurists went to is what agrees with the second aspect.

**Conclusion**

1- On the issue of a person who intends to perform ablution for a specific prayer, is that sufficient for him for all the prayers, or does he have to repeat each prayer? The most correct is that it is sufficient for him, and this is what the contemporaries also went to.

2- On the issue: (The ruling on the purity of a person who performs ablution or tayammum, then apostasy from Islam), the most correct view is the invalidity of ablution and tayammum, which is what the contemporaries also held.

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4- Branching in the jurisprudence of Imam Malik by Ibn Al-Jallab, Obaidullah bin Al-Hussein bin Al-Hassan Abu Al-Qasim bin Al-Jallab Al-Maliki (T.: 378 AH), investigation: Syed Kasroui Hassan, Dar Al-Kutub Al-Ilmia, Beirut - Lebanon, 1, predominance of sleep and its being an event that necessitates ablution, so it necessitates that all of these nullify ablution (37).

Third: Reason: They said: “Because what is permissible with an excuse invalidates its demise. the demise of the event” (38).

**Weighting:**

After presenting the sayings of the fuqaha’ (may God Almighty have mercy on them) and their evidence, it became clear to me that the most correct view is what the people of the second view held, who say that ablution and tayammum are invalid, because of the strength of what they used as evidence, and the Almighty said: As this noble verse indicates that their deeds have become unprofitable, and every deed they did is not counted (40), and similarly what was narrated on the authority of Ibn Abbas: ((The event is two events: the occurrence of the vulva, and the occurrence of the tongue, and the most severe of them is the occurrence of the tongue)(41 ). God only knows.

The impact of the issue on contemporary fatwas:

Contemporaries have given fatwas that apostasy is doing something that differs from Islam in speech, belief, or doubt. And the evidence is His saying, the Most High: {If you associate a partner, then your work will be worthless, and you will be among the losers). And according to Ibn Abbas - may God be pleased with them both -: The event is two events: the tongue occurred, and the vagina occurred, and the tongue occurred is more severe, and both of them are ablution. And it is included in the generality of his saying ﷺ : “God does not accept the prayer of any of you if he breaks it until he performs ablution.”

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(10) See: The Ornament of Scholars in Knowing the Doctrines of Jurisprudents by Al-Shashi 1/132, Al-Bayan Al-Omrani 1/106, Al-Kafi fi Fiqh of Imam Ahmad T-Others by Ibn Qudamah 1/24, Ma’arrij Al-AMal by Nour Al-Din Al-Salmi 1/277.

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(22) Az-Zumar from verse 65.
(23) See: Tafsir Al-Zamakhshari = Al-Kashf about the hidden truths of the revelations, 4/141.
(24) Thumama bin Athal, the companion, may God be pleased with him. He is Thamama bin Athal with the addition of the hamza and the dilution of the triangular thaa’, and it is an expense without dispute, Ibn al-Nu’man bin Maslamah bin Ubad bin Tha’labah bin Yarbo’ bin Tha’labah bin Al-Du’al bin Hanifa bin Lajim al-Hanafi al-Yamami, the master of the people of al-Yamama, who was captured by the Messenger of God. He, may God’s prayers and peace be upon him, then released him, and he embraced Islam and became a good Muslim, and he did not apostate with those of the people of al-Yamamah, nor did he ever leave obedience, may God be pleased with him.
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ISSN 1303-5150 www.neuroquantology.com

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(30) See: The Keys in Explaining the Lamps 1/456.

(31) See: Al-Bayan by Al-Omrani 1/199, Rawdat Al-Talibin and Omdat Al-Muftin by Al-Nawawi 1/47, Kashf Al-Qinaa on the Board of Contentment by Al-Bahooti 1/145.

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(35) See: Fiqh Questions and Answers by Al-Salmani 1/

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(37) See: Al-Istidhkar by Al-Qurtubi, 1/151.

(38) Al-Muhtar’s response to Al-Durr Al-Mukhtar by Ibn Abidin 1/256.

(39) Al-Furqan: 23.

(40) See: Tafsir Al-Zamakhshari = Al-Kashf about the hidden truths of the revelation, 3/274.

(41) Al-Imam fi Ma’rifat Al-Hakam Hadiths by Ibn Al-Daqiq, 2/335.