

**EXAMPLES OF THE CHOICES OF IMAM IBN AL-ATTAR AL-SHAFI' I IN THE RULINGS OF PRAYER FROM HIS BOOK AL-IDDAAH FI SHARH AL-UMDAH IN THE HADITHS OF RULINGS A COMPARATIVE JURISPRUDENTIAL STUDY**

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**Abstract**

Praise is to God, Lord of the Worlds, and prayers and peace be upon our master Muhammad and his family and companions, as for after:

Imam Ibn al-Attar al-Shafi'i, may God have mercy on him, is considered one of the great jurists of the Shafi'i school of thought, so I liked that the topic of my research be titled "Samples of the choices of Imam Ibn al-Attar al-Shafi'i in the rulings of prayer from his book Al-Iddah fi Sharh al-Umdah in the hadiths of rulings, a comparative jurisprudential study." The research is divided into an introduction And two topics and a conclusion, and I showed in the introduction the importance of the subject and the research plan, and as for the first topic, I mentioned the life of Imam Ibn al-Attar al-Shafi'i, may God Almighty have mercy on him, and divided it into seven demands. The most important findings.

**Keywords:** models, Ibn al-Attar al-Shafi'i, prayer.

**Introduction**

Praise be to God, Lord of the worlds, and in Him we rely and in Him we seek help, and prayers and peace be upon those who came as a mercy to the worlds, so God guided hearts through him, and revived souls through him, and upon his God and his good and faithful companions, and those who followed them with goodness until the Day of Judgment. God Almighty made it a comprehensive one that achieves the interests of the servants at all times and places, and gives a vision and judgment for the variables, so it was necessary for scholars to diligently in the light of the Book and the Sunnah of the Prophet, so distinguished scholars appeared who inherited the nation a great wealth of jurisprudence and jurisprudence, including the venerable Imam Ibn Al-Attar Al-Shafi'i, may God Almighty have mercy on him, which is considered a station for jurisprudence and knowledge until he became a reliable imam in the Shafi'i school of thought, that was his jurisprudence as the title of my research, which I named: "Samples of the choices of Imam Ibn al-Attar al-Shafi'i in the provisions of prayer from his book Al-Iddah in Sharh Al-Umdah in the hadiths of rulings, a comparative jurisprudential study".

The importance of the topic:

The research and the definition of the efforts of the former evacuation jurists who served the Sharia is of great importance in dusting off our enormous jurisprudential wealth. Comparison, through the opinions mentioned in this book, and for the benefit of scholars and students.

Reason for choosing the topic:

1. The life of Imam Ibn al-Attar al-Shafi'i, may God Almighty have mercy on him, his jurisprudence, and his scientific status have not been studied before.
2. Presentation of the jurisprudence of Imam Ibn al-Attar al-Shafi'i, may God Almighty have mercy on him, to reveal his characteristics and what distinguished him in the matter of fulfilling the right of a jurist of Islamic law.

Research Methodology:

The researcher must have a methodology to follow when delving into the research, in order for the picture to be complete after completing it. My methodology was as follows:

1. Mention the image of the issue, then the choice of Imam Ibn al-Attar al-Shafi'i, may God Almighty have mercy on him, and the opinions of the jurists who agree with him, then mention the saying that contradicts it and the opinions of the jurists who said it, and mention their evidence and the most correct opinion.
2. Presenting each issue and comparing it among the seven schools of jurisprudence.
3. Tracing and extrapolating from the approved jurisprudential sources in each school of thought, and the books of the scholars of jurisprudence considered ancient, while benefiting from modern books in some cases.
4. Scientifically rooting the research with legal evidence from the Book, Sunnah, consensus, analogy, and reason.
5. Attributing the verses to their surahs from the Holy Qur'an with numbering.
6. Extracting hadiths and narrations from the books of hadith by mentioning the book, chapter, part, page and number of the hadith.
7. Definition of terms and meanings of strange words in the margin.
8. A translation of not-so-famous figures from approved translation books.

Research Plan:

The nature of the research required that it consist of: an introduction, two chapters, and a list of sources and references as follows:

As for the introduction: I mentioned the importance of Islamic jurisprudence as it is related to all aspects of life, then I mentioned the reasons for choosing this topic and the approach that I followed in writing the research.

As for the first topic, it was about the life of Imam Ibn Al-Attar Al-Shafi'i, may God Almighty have mercy on him, and it contains six demands

The first requirement: his name, birth and upbringing.

The second requirement: the political and social situation in which Imam Ibn al-Attar al-Shafi'i lived, may God Almighty have mercy on him.

The third requirement: his scientific standing and the praise of scholars for him.

The fourth requirement: his sheikhs and students.

The fifth requirement: his death.

The sixth requirement: the book's attribution to its author and its scientific value.

As for the second topic, it was about examples of the choices of Imam Ibn Al-Attar Al-Shafi'i, may God

Almighty have mercy on him, in the provisions of prayer, and it contains four issues, namely:

The first issue: Cooling during the noon prayer.

The second issue: the ruling on cooling during Friday prayers.

The third issue: The last time for Maghrib prayer.

The fourth issue: the ruling on the prayer of the Maghrib supererogatory prayer.

### **Literature review**

The first topic: introducing the life of Imam Ibn al-Attar al-Shafi'i, may God Almighty have mercy on him

The first requirement: his name, birth and upbringing

Alaeddin Abu Al-Hassan Ali bin Ibrahim bin Dawood bin Suleiman, known as Ibn Al-Attar, in relation to the profession of his father, who practiced as a perfumer, and he was called Muwaffaq Al-Din, and he was called the abbreviated Nawawi and Al-Nawawi Al-Sagheer because he was one of the most famous companions of Al-Nawawi. As for his lineage, he is al-Dimashqi al-Shafi'i, so al-Dimashqi is relative to his hometown, the city of Damascus in which he was born, and as for al-Shafi'i, it is relative to his jurisprudence school and his companion, Imam Muhammad bin Idris al-Shafi'i. Imam Ibn al-Attar, may God have mercy on him, was born on the day of Eid al-Fitr in the year 654 AH in the city of Damascus. The books of biographies did not mention his upbringing except that his father practiced the profession of a perfumer, and for this reason he was called Ibn al - Attar.

The second requirement: the political and social situation in which Imam Ibn al-Attar al-Shafi'i lived, may God Almighty have mercy on him

Imam Ibn al-Attar, may God have mercy on him, lived in the period between the year 654 AH to the year 724 AH during the time of the Mamluk state, who had the greatest role in stopping the Mongols and eliminating the emirates of the Crusaders in the Levant. On the Abbasid Caliphate in the year 656 AH, then the Mongols headed towards the Levant and seized some of its cities after imposing a siege on it after the food ran out and its people perished because of the epidemic. Qutuz, social life in the era of Imam Ibn al-Attar, may God Almighty have mercy on him, was dominated by misery and deprivation, and an epidemic prevailed after the fall of Baghdad at the hands of Hulagu because of the large number of deaths, and this extended to the Levant, and many people died because of the change in the weather and the corruption of the wind, and the spread of high prices, epidemics, annihilation, and the spread of plague among people (2).

The third requirement: his scientific standing and the praise of scholars for him

Imam Ibn al-Attar, may God Almighty have mercy on him, is considered one of the best scholars who emerged in the eighth century, although he was not famous like other scholars of his time, such as Ibn Taymiyyah, Ibn al-Qayyim and al-Mazi. Among the most prominent of them is Imam al-Nawawi, may God Almighty have mercy on him, and he was his companion. He wrote his books until he was called Mukhtasar al-Nawawi. He studied the Arabic language under the guidance of the imam of the Arabic language, Jamal al-Din ibn Malik. Imam al-Dhahabi came out as a lexicon for him., He studied knowledge of Qusiyya in the mosque, and assumed the sheikhdom of Dar Al-Hadith Al-Nuriyyah (3) in the year 694 AH for a period of thirty years until God Almighty passed away.

The fourth requirement: his sheikhs and students

First: His Sheikhs: Imam Ibn al-Attar, may God Almighty have mercy on him, received knowledge from the elite of the great scholars of his time, which had an impact on his genius, and among the most prominent of

these scholars:

1. Ahmad bin Abd al-Daa'im bin Ni'mah al-Hanbali, Musnad al-Sham, its jurist and hadith scholar, who died in the year 668 AH (4).
2. Hasan bin Sadaqa Abu Abdullah Al-Azdi Al-Sicily, the righteous man, died in the year 669 AH (5).
3. Imad al-Din bin Muhammad bin Salem bin Sasri al-Taghlibi al-Dimashqi, died in the year 670 AH (6).
4. Ahmad bin Hibatullah Al-Sulami Al-Kahfi, died in 671 AH (7).
5. Ismail bin Ibrahim bin Abi Al-Yusr Al-Tanukhi Al-Dimashqi, the hadith writer, died in the year 672 AH (8).
6. Saif al-Din Yahya bin Abdul Rahman bin Najim al-Hanbali, died in 672 AH (9).
7. Jamal al-Din Muhammad bin Abdullah bin Malik al-Ta'i al-Jaba'i, the scholar, Hujjat al-Arab, the grammarian, the linguist, and the Shafi'i, from his writings: Facilitating Benefits in Grammar, Al-Kafiyah Al-Shafa'i and Al-Alfiyyah, he died in the year 672 AH (10).
8. Abd al-Aziz bin Abd al-Mun'im Abu Nasr, known as al-Kamal Ibn Abd al-Misnad al-Thiqa, died in the year 672 AH (11).

Secondly: his students: Imam Ibn al-Attar, may God have mercy on him, was busy seeking knowledge, acquiring it, teaching it, and teaching it to his students, so he graduated from his hands distinguished scholars and distinguished sheikhs, and among the most prominent of these scholars:

1. Yahya bin Muhammad bin Yahya Abu Zakariya Al-Kinani, the grammar imam, one of his most important books was a book on sentences in grammar, which he called Al-Mufid. He died in the year 725 AH (12).
2. Muhyiddin Abu Zakariya Yahya bin Uthman bin Ali bin Uthman al-Hathbani al-Dimashqi, nephew of Sheikh Ala al-Din Ibn al-Attar, died in 743 AH (13).
3. Abu Muhammad Alam al-Din al-Qasim bin Muhammad al-Barzani al-Dimashqi al-Shafi'i, the imam, the meticulous hafiz, al-Sadiq al-Hujjah, died in the year 739 AH (14).
4. Imam al-Hafiz Shams al-Din Muhammad ibn Ahmad ibn Uthman ibn Qaymaz, Abu Abdullah, known as al-Dhahabi, Sheikh al-Islam, was a memorizing imam, hadith historian, author of works, including the History of Islam and Lexicon of Sheikhs. A lexicon came out for him, he died in 746 AH (15).
5. The imam, the Hafiz, the Muhaddith, Abu Abdullah Shams al-Din Muhammad bin Ahmad bin al-Dhahabi al-Farqi al-Dimashqi, died in the year 748 AH (16).

The fifth requirement: his death

Imam Ibn al-Attar, may God have mercy on him, was afflicted with paralysis in the year 701 AH, and he was carried on a stretcher to schools and mosques, and he remained in this condition for more than twenty years, until he died at the beginning of the month of Dhu al-Hijjah in the year 724 AH).

The sixth requirement: the book's attribution to its author and its scientific value

There is no doubt that the book is for its author, Imam Ibn Al-Attar, may God Almighty have mercy on him, as he mentioned in the introduction to the book, "And I called it Al-Iddah fi Sharh Al-Umdah." Many people of knowledge quoted from the book and attributed it to Imam Ibn Al-Attar, may God Almighty have mercy on him, and from that: what was transmitted by Al-Hafiz Ibn The teleprompter in his book Al-Alam Bi-Fawa'id Umdat Al-Ahkam "where he was quoted a lot from him with attribution in places and without attribution in other places, the scientific value of the book appears through the popularity of the book and the large number

of people's interest in it, and its topic is an explanation of the hadiths of rulings in the basic degree with attention to the jurisprudential side, because hadith and jurisprudence Two sources are inseparable, and his book is considered one of the most important explanations of the mayor, in which he spoke about the hadiths of the mayor in an easy, clear phrase without complication, defect or omission, indicating in it the speech on the narrators of the hadiths by mentioning their news, and some of their virtues from the approved books.(18).

The second topic: examples of the choices of Imam Ibn al-Attar al-Shafi'i, may God Almighty have mercy on him, regarding the rules of prayer, which are four issues:

The first issue: Cooling during the noon prayer

The jurists unanimously agreed on the time of the noon prayer, but they differed regarding the cooling in the noon prayer in case of extreme heat, on two sayings:

The first saying: Cooling down in the noon prayer is a concession, and it is the chosen view of Imam Ibn al-Attar, may God have mercy on him, when he said: "The jurists among the companions of al-Shafi'i, may God Almighty have mercy on them, and others differed that cooling is a concession or a determination, meaning that it is a Sunnah, and there are two aspects to it for the companions of al-Shafi'i, may God have mercy on them, the most correct:: It is a determination with conditions, and the second: It is an order of permissibility."

This was narrated on the authority of our master Abu Bakr, Omar, Ali, Abdullah bin Masoud and Jaber, may God be pleased with them, and with it said our master Al-Layth bin Saad, may God Almighty have mercy on him, and to him the Shafi'is went in the Sahih on their authority and the Zaidis, may God Almighty have mercy on them (19).

The argument for them:

1. On the authority of our master Abdullah bin Masoud, may God be pleased with him, who said: "I asked the Prophet, may God's prayers and peace be upon him: Which deed is most beloved to God? He said: Prayer on time. I said: Then what? He said: Then honoring one's parents. I said: Then which? Then the jihad in the way of God" (20).

Evidence: The Prophet, may God's prayers and peace be upon him, answered each question according to what was in accordance with the purpose of the questioner, encouraging him in what he was discussing and guiding him to what is best (21).

2. On the authority of Khabab bin Al-Arat, may God be pleased with him, who said: "We complained to the Messenger of God, may God's prayers and peace be upon him, about the prayer in Ramadan, but he did not complain to us" (22).

Evidence: In the hadith, there is an indication that performing the noon prayer on time is absolutely better. He responds to him: The heat of Ramadan does not go away until the end of the noon time, so his saying "He did not complain about us", it is possible that he did not

They argue with us to complain, but we are commanded to cool down (24).

3. On the authority of Jabir bin Samra, may God be pleased with him, he said: "The Prophet, may God's prayers and peace be upon him, used to pray the noon prayer when the sun had set" (25).

Evidence: The hadith indicates that the Prophet, may God's prayers and peace be upon him, used to pray the noon prayer at the zenith of the sun (26).

He replied: The hadiths of hastening the noon are general or absolute, and the command to cool down is

specific, so it is given precedence over those who said to hasten (27).

The second saying: It is desirable to cool down during the noon prayer. This was narrated on the authority of our master Abdullah bin Omar, Abu Hurairah, and Abu Musa Al-Ash'ari, may God be pleased with them, and it was said by our master Ata and Ishaq, may God Almighty have mercy on them, and to him are the Hanafis, Malikis, Shafi'is, Hanbalis, Dhahiri and Imamites, may God Almighty have mercy on them (28).

The argument for them:

1. On the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, who said: "If the heat intensifies, then cool off with prayer, for the intense heat is from the exhalation of Hell" (29).

Evidence: The legislator gave permission to delay the noon prayer until the heat subsides, so he, may God's prayers and peace be upon him, asked the muezzin to delay the noon prayer, so he said, "If the heat intensifies, then delay the noon prayer until the heat cools down," i.e. until just before the end of the noon time (30).

2. On the authority of Abu Dharr Al-Ghafari, may God be pleased with him, who said: "We were with the Prophet, may God's prayers and peace be upon him, on a journey, and the muezzin wanted to call the call to prayer at noon, so the Prophet, may God's prayers and peace be upon him, said: Cool down, then he wanted to call the call to prayer, so he said to him: Cool down, until we saw a shadow Al-Talul, and the Prophet, may God's prayers and peace be upon him, said: "Intense heat is from the breath of Hell, so if the heat intensifies, then cool off with prayer" (31).

Evidence: The hadeeth indicates that the noon cooler is absolutely free, even when travelling, because the Prophet, may God's prayers and peace be upon him, commanded our master Bilal, may God be pleased with him, to cool the noon while they are traveling (32).

3. On the authority of Abu Saeed Al-Khudri, may God be pleased with him, who said: "The Messenger of God, may God's prayers and peace be upon him, said: Cool down at noon, for the intense heat is from the exhalation of Hell" (33).

Evidence: The hadeeth indicates that it is desirable to cool down during the noon prayer when the heat is intense, which is to delay the prayer until the time has cooled down and the intensity of the sun has broken (34).

4. On the authority of Anas bin Malik, may God be pleased with him, who said: "The Prophet, may God's prayers and peace be upon him, if it was very cold, he would start the prayer, and if it was very hot, he would cool the prayer, meaning Friday, and Yunus bin Bakeer said: Abu Khaldeh told us, so he said: By prayer, and he did not mention Friday." (35).

Evidence: The hadith indicates that it is desirable to cool down during prayer, so that the heat of the sun cools down and the intensity of its glare goes away (36).

The preponderant opinion: After presenting the sayings and their evidence, it becomes clear to me that its preponderance is clear to me, and God knows best. What the owners of the second opinion went to is that it is desirable to cool down in the noon prayer, because it is a desirable sunnah at the heat and to remove the cause of the extreme heat in our present time, whether in mosques or in homes, so there is no reality for it among Muslims today.

The second issue: the ruling on cooling during Friday prayers

The jurists unanimously agreed that the Friday prayer is obligatory (37), but they differed regarding the ruling

on cooling down during the Friday prayer, according to two sayings:

The first saying: It is not permissible to cool down during Friday prayers, and it is the chosen saying of Imam Ibn al-Attar, may God have mercy on him, when he said: “The companions of Imam al-Shafi’i, may God have mercy on him, differed in two ways: Their majority said: It is not prescribed, because early in it is Sunnah in it, and some of them said: He initiates”, and to him is the Hanafis and Malikis, and the correct ones according to the Shafi’is, Hanbalis, Dhahiriyyah, Zaydiyyah and Imamiyyah, may God Almighty have mercy on them (38).

The argument for them:

1. On the authority of Iyas bin Salama bin Al-Akwa’, on the authority of his father, he said: “We used to gather together with the Messenger of God, may God’s prayers and peace be upon him, when the sun passed its zenith, then we would go back and follow the shade” (39).

Evidence: In it there is evidence that the Prophet, may God’s prayers and peace be upon him, used to attend Friday prayers when the sun passed its zenith, and that they used to start the Friday prayer before the siesta, contrary to what was customary in the noon prayer in the heat, because they were napping and then praying (40).

2. On the authority of Jabir bin Abdullah, may God be pleased with him, he said: “The Messenger of God, may God’s prayers and peace be upon him, used to pray Friday, then we would go to our camels and rest them until the sun had passed” (41).

Evidence: The hadeeth indicates that they used to rest their camels by watering them, by toiling, and by going to graze after performing the Friday prayer, and that was when the sun had passed (42).

3. On the authority of Sahl bin Saad, may God be pleased with him, he said: “We did not take a nap or have lunch until after Friday.” Ibn Hajar added during the time of the Messenger of God, may God bless him and grant him peace (43).

Evidence: The hadeeth indicates that the Prophet, may God’s prayers and peace be upon him, and his companions, may God be pleased with them, used to come early in the Friday prayer and delay lunch and siesta on this day until the end of the prayer, because they were recommended to come early to it, so if they were preoccupied with something of that before it, they feared missing it or the early coming to it (44).

4. The principle of Friday prayer is to come early for it, and delaying the prayer leads to people being lazy about it (45).

The second saying: The desirability of cooling in Friday prayers, and to him the Hanafis went in saying to them and saying to the Shafi’is, may God Almighty have mercy on them (46).

The argument for them:

1. On the authority of Anas bin Malik, may God be pleased with him, who said: “When the cold got severe, the Prophet, may God’s prayers and peace be upon him, would start praying, and when it was hot, he would cool down with prayer.” (47).

Evidence: The Prophet, may God’s prayers and peace be upon him, prayed Friday after the shadow of the wall fell on the roads, for fear that pedestrians would be harmed by the sun’s rays when they headed to the mosque (48).

2. On the authority of Abu Saeed Al-Khudri, may God be pleased with him, who said: The Messenger of God, may God's prayers and peace be upon him, said: "Cool down at noon, for the intense heat is from the breath of Hell" (49).

The point of evidence: that the reason for the command to cool down is the intensity of the heat, because it is a time when hell is heated, and that prayer is the cause of mercy, so he did it as a presumption to expel the torment (50).

3. On the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God's prayers and peace be upon him, said: "If it is a hot day, then cool off with prayer, for the intense heat is from the breath of hell" (51).

Evidence: The hadeeth indicates that it is desirable to cool down during Friday prayers because of the intense heat, and that its time is like the time of noon, and it is prayed after the noon, and the cooling is only after the time has entered (52).

4. The analogy of the Friday prayer to the noon prayer is that it is performed at the time of noon, so it takes its place, just as the reason for the need for cooling in the noon prayer is the intense heat present in the Friday prayer (53).

Reply to him: Cooling down during Friday prayers may lead to the worshipers being affected by the intense heat when waiting for the imam, and because people gather for it at the beginning of its time, and they come early to it before its time, which is difficult for those present. Balabrad on Friday (54).

The preponderant opinion: After presenting the sayings and their evidence, it becomes clear to me that its preponderance is clear to me, and God knows best what the owners of the first opinion held, that it is not permissible to cool down during Friday prayers, when it was narrated on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God's prayers and peace be upon him, said: "Whoever takes a bath on Friday, he will wash the ritual impurity, then It is as if he sacrificed a camel, and whoever goes in the second hour, it is as if he sacrificed a cow, and whoever goes in the third hour, it is as if he sacrificed a horned ram, and whoever goes in the fourth hour, it is as if he sacrificed a chicken, and whoever goes in the fifth hour, it is as if he sacrificed an egg. (55), and from the Sunnah is to come early for the Friday prayer, and because delaying it is hardship and harm for the people.

The third issue: The last time for Maghrib prayer

The jurists unanimously agreed that the beginning of the sunset time is when the sun sets, but they differed regarding the last time, according to two sayings:

The first saying: The time of the Maghrib prayer extends to the twilight, and it is the chosen saying of Imam Ibn al-Attar, may God have mercy on him, when he said: "The time for it extends to the twilight, and he has the right to perform it during all of that time. And he does not sin by that." This was narrated on the authority of our master Abu Bakr, Ibn Abbas, and our lady Aisha, may God be pleased with them, and it was said by Ishaq, Abu Thawr, al-Thawri, and al-Hasan ibn Salih, may God Almighty have mercy on them. (56).

The argument for them:

1. On the authority of Abdullah bin Amr, may God be pleased with him, that the Messenger of God, may God's prayers and peace be upon him, said: "The time for Zuhr is when the sun has passed its zenith and the shadow of a man is equal to its length, so long as it is not time for the afternoon prayer, and the

time for the afternoon prayer is so long as the sun does not become yellow, and the time for the sunset prayer is as long as the twilight does not disappear, and the time for The evening prayer is until the middle half of the night, and the time for the morning prayer is from dawn as long as the sun has not risen, so if the sun has risen, abstain from prayer, for it rises between the horns of Satan” (57).

2. On the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God’s prayers and peace be upon him, said: “Prayer has a first and last, and that the beginning of the time for the noon prayer is when the sun has passed its zenith, and the last of its time is when the time for Asr begins, and that the beginning of the time for Asr is when its time begins, and that the last Its time is when the sun turns yellow, and the beginning of its time for sunset is when the sun sets, and its last time for sunset is when the horizon has set, and its first time for Isha is the last when the horizon has set, and its last time for dinner is when the middle of the night comes, and that the first time for dawn is when dawn breaks, and its last time is when the sun rises (58).

Evidence: The two hadiths indicate that the time for Maghrib prayer ends at the setting of the twilight, so whoever prays before the setting of the twilight, his prayer is permissible (59).

He replied: There is no evidence in the hadiths for delaying the Maghrib prayer beyond its time, as it is predicated on continuity. So whoever initiates the prayer and extends it until sunset, it is permissible for him to do so (60).

3. On the authority of Aisha, may God be pleased with her, “The Messenger of God, may God’s prayers and peace be upon him, recited Surat Al-A’raf during the Maghrib prayer, separating it into two rak’ahs” (61).

Evidence: The Prophet, may God’s prayers and peace be upon him, recited Surat Al-A’raf during the Maghrib prayer, which is one of the entire chapters, which indicates that the time for Maghrib prayer is extended (62).

He replies to him: The Prophet, may God bless him and grant him peace, read a few verses from Surat Al-Araf, because the surah was revealed separately, and the surah was not completed until after a while (63).

4. The Maghrib prayer is one of the prayers, and it has ample time like the rest of the prayers, and because it is combined with the Isha prayer, its time is connected to the ones that follow it, such as Dhuhr and Asr (64).

He replied: The Maghrib prayer differs from the rest of the prayers in terms of the number of rak’ahs, as it is Witr and the rest of the prayers are intercessors. As for it being connected to the dinner, it is not accepted because the combination of Maghrib and dinner is prescribed when there is necessity (65).

Maghrib prayer starts from sunset, and does not extend until the setting of the twilight.

The argument for them:

1. On the authority of Ibn Abbas, may God be pleased with them, he said: The Messenger of God, may God’s prayers and peace be upon him, said: “Gabriel, peace be upon him, led me at the House twice. The fasting person broke his fast, prayed Isha when the twilight disappeared, prayed Fajr when food and drink were forbidden to the fasting person, then the next day he prayed Zuhr when its shade was equal to it, Asr prayed me when its shade was twice its length, Maghrib prayed when the fasting person broke his fast, and Isha prayed until One-third of the night, and he led me in the dawn prayer, then he passed away, then turned to me and said: O Muhammad, this is the time of the prophets before you, and the time is between these two times” (67).

Evidence: Gabriel, peace be upon him, prayed Maghrib with the Prophet, may God bless him and grant him peace, at one time, and he prayed the rest of the prayers in two times, which indicates that the Maghrib prayer has one time unlike the rest of the prayers (68).

Reply to him: The hadith indicates the desirability of performing the Maghrib prayer on time, and the dislike of delaying it, except to the extent that sunset is cleared (69).

2. On the authority of Murthad bin Abdullah, may God be pleased with him, he said: "When Abu Ayyub came to us as a fighter and Uqbah bin Amer (70) on that day came to Egypt, he delayed sunset. I heard the Messenger of God, may God's prayers and peace be upon him, say: "My ummah will continue to be fine." Or he said: "On the instinct, as long as they do not delay sunset until the stars converge" (71).

Evidence: The denial of Abu Ayyub, may God be pleased with him, is an indication that it has only one time, and what is meant by that is hastening to pray at the beginning of its time (72).

He replied: The denial of Abu Ayyub, may God be pleased with him, is to be understood as the dislike of delaying the Maghrib prayer until the end of its time.

3. On the authority of Rafi bin Khadij, may God be pleased with him, who said: "We used to pray Maghrib with the Prophet, may God's prayers and peace be upon him, and one of us would leave and he would see the positions of his arrow" (74).

Evidence: The hadeeth indicates that there is no time for Maghrib prayer except for one time, and if it had two times, Muslims would act in it like the rest of the prayers (75).

Reply to him: The prayer of the Prophet, may God's prayers and peace be upon him, Maghrib at the beginning of its time implies that it is desirable, and many hadiths from the Prophet, may God's prayers and peace be upon him, confirmed that the time for prayer is until the setting of the twilight (76).

4. Since the Maghrib prayer is obligatory and does not fall short, then it is necessary to separate its time from the time after it, such as the morning prayer. When it was an odd number, it necessitated that it be an odd number in time, unlike the rest of the prayers (77).

The most correct opinion: After presenting the sayings and their evidence, it becomes clear to me that its preponderance is, and God knows best. What the owners of the first opinion held is that the last time for the Maghrib prayer extends to the twilight, when it was narrated on the authority of Ibn Omar, may God be pleased with them both, that the Prophet, may God's prayers and peace be upon him, said: "The time for Maghrib is as long as it does not set." *Al-Shafaq*" (78), and because adopting the second saying causes hardship and embarrassment for people, which is inconsistent with the principles of Islamic law that call for facilitation and removal of embarrassment.

The fourth issue: the ruling on the prayer of the Maghrib supererogatory prayer

The jurists unanimously agreed that the post-Nafila prayer is after the Maghrib prayer (79), but they differed in the ruling on the pre-Nafila prayer, according to two sayings:

The first saying: It is not desirable to perform the supererogatory prayer of Maghrib before Maghrib, and it is the chosen saying of Imam Ibn al-Attar, may God have mercy on him, when he said: "The two rak'ahs before Maghrib have two aspects according to the companions of al-Shafi'i, may God Almighty have mercy on him. For the Hanbalis, may God Almighty have mercy on them (80).

The argument for them:

1. On the authority of Abdullah bin Buraidah on the authority of his father, may God be pleased with them, that the Prophet, may God's prayers and peace be upon him, said: "Between every call to prayer, there is a prayer for whoever wants, except for Maghrib" (81).

Evidence: The hadeeth indicates that between the call to prayer and the iqamah there is a place for prayer for whoever wants, and there is no disagreement about that among the scholars except at the time of Maghrib, because praying the two rak'ahs may lead to delay in establishing the prayer (82).

2. Ibn Omar, may God be pleased with them both, was asked about the two rak'ahs before Maghrib, and he said: "I did not see anyone at the time of the Messenger of God, may God's prayers and peace be upon him, praying them.
3. On the authority of Hammad, may God be pleased with him, he said: "I asked Ibrahim about prayer before sunset, but he forbade me from it, and said: The Prophet, may God's prayers and peace be upon him, and Abu Bakr and Omar, may God be pleased with them, did not pray it, so if the sun sets, there is no prayer for a funeral or anything else before the sunset prayer" (84).

Evidence: The two hadiths indicate that there is no prayer between the Maghrib call to prayer and the Iqamah, because what is important is the establishment of the Maghrib prayer (85).

It is answered in three ways:

The first aspect: the hadith of Ibn Omar, may God be pleased with them, that he said: "I have not seen anyone praying them." It was narrated on the authority of Abu Shuaib or Shuaib, and we do not know who he is. It was narrated on the authority of Ibn Omar, may God be pleased with them, that their prayer is permissible (86).

The second aspect: the hadith of Buraydah, may God be pleased with him, in which Hayyan bin Ubaid said about him: He was confused (87).

And I answer: We do not know of anyone who narrated it on the authority of Abdullah bin Buraida, may God be pleased with him, except Hayyan bin Obaidullah, and he is famous and there is nothing wrong with him, and Ibn Abi Hatim said about him: Sadooq (88).

And it is answered: Hayyan's narration is anomalous, even if he was truthful, due to his contradiction with the preservation of the chain of transmission of the hadith and its text (89).

The third aspect: As for what was narrated that Abu Bakr, Omar and Othman, may God be pleased with them, did not pray it, then it is an interrupted hadith, and if it was proven, there would be no evidence of abrogation or dislike (90).

The second saying: The desirability of the supererogatory prayer of Maghrib prayer. This was narrated on the authority of our master Saad bin Abi Waqqas, Abd al-Rahman bin Awf, Abi bin Ka'b and Anas bin Malik, may God be pleased with them, and it was said by our master Ibn Abi Layla, al-Hasan al-Basri and Ishaq, may God Almighty have mercy on them, and to him the Shafi'is went in saying to them And he said to the Hanbalis, Dhahiriyyah, Zaydiyyah and Imamiyyah, may God Almighty have mercy on them (91).

The argument for them:

1. On the authority of Abdullah bin Mughaffil Al-Muzani, may God be pleased with him: "The Messenger of God, may God's prayers and peace be upon him, said: "Between every two calls to prayer, there is a prayer three times for whoever wants." (92).

Evidence: The Prophet, may God's prayers and peace be upon him, urged the supererogatory prayer between

the two calls to prayer, because supplication is not rejected between them, so when that time was one of the most honorable times, the reward for worship was more and better (93).

2. On the authority of Murthad bin Abdullah Al-Yazni, may God be pleased with him, he said: "I came to Uqbah bin Amer Al-Juhani, and I said: Do you not like Abu Tamim who kneels two units before the Maghrib prayer? What is stopping you now? He said: Work" (94).

Significance:

It is recommended to perform supererogatory prayers before the Maghrib prayer, and his prayers for the supererogatory prayers did not affect the delay in establishing the Maghrib prayer (95).

3. On the authority of Anas bin Malik, may God be pleased with him, who said: "The muezzin, when the call to prayer was called, some of the companions of the Prophet, may God's prayers and peace be upon him, would rise hastily until the Prophet, may God's prayers and peace be upon him, came out, and they were like that, praying the two rak'ahs before sunset, and there was nothing between the call to prayer and the iqama." (96).

The face of the evidence: It is desirable to initiate the prayer of the Maghrib prayer before it. If the perseverance continued to work with others, this would be an excuse to violate the realization of the beginning of its time (97).

4. On the authority of Anas bin Malik, may God be pleased with him, he said: "We used to pray at the time of the Prophet, may God's prayers and peace be upon him, two rak'ahs after sunset before the Maghrib prayer, so I said to him: Did the Messenger of God, may God's prayers and peace be upon him, pray them? He forbids us" (98).

Evidence: The appearance of the hadiths indicates that it is desirable to pray two rak'ahs, but it is after the sunset time begins and before the muezzin begins to establish the prayer (99).

Reply to him: the hadiths that said the two rak'ahs before the Maghrib prayer were abrogated, but that was at the beginning of Islam to know the exodus of the forbidden time, then after that they were commanded to hasten the Maghrib prayer (100).

And I answer: The claim of copying has no evidence for it, and that most of the companions, may God be pleased with them, used to pray it (101).

The preponderant opinion: After presenting the sayings and their evidence, it becomes clear to me that its preponderance is clear to me, and God knows best. What the owners of the second opinion say is that it is desirable to perform the supererogatory prayer of Maghrib beforehand, when it was narrated on the authority of Anas bin Malik, may God be pleased with him, that he said: "We were in Medina, and when the muezzin called for the Maghrib prayer, they hastened to the pillars, then they bowed two rak'ahs two rak'ahs, so that a stranger may enter the mosque and think that the prayer has been completed due to the large number of people praying them." (102).

## Conclusion

Praise be to God Almighty, with whose grace good deeds are accomplished, and prayers and peace be upon the one who was sent with clear signs, and supported by brilliant miracles.

1. Imam Ibn al-Attar al-Shafi'i, may God have mercy on him, was born in 654 AH and died in 724 AH.

2. Imam Ibn al-Attar al-Shafi'i, may God Almighty have mercy on him, had a great position among the scholars of his time, so they learned from his knowledge and quoted from his books, and praised him in their sayings as an expression of his grace and knowledge.
3. It is recommended to cool down during the noon prayer.
4. It is not permissible to cool down during Friday prayers.
5. The last time for Maghrib prayer extends to the twilight.
6. The desirability of the supererogatory prayer of Maghrib.

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