

## **Rule: (Actions are by intentions) Rule: (Actions are by intentions) And its applications according to Ibn Raslan Al-Shafi'i (844 AH) in his book "Explanation of Sunan Abi Dawud"**

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### **Abstract**

"Actions are by intentions" is an important ethical principle in Islam, and it means that the value and correctness of an action depends mainly on the intention that motivates a person to do this action. And please God. Based on this principle, a Muslim must have a righteous and good intention in all the actions that he performs. For example, if someone performs a charitable act such as charity or charity for others, then he must have a sincere and noble intention to communicate with God and help others without any A personal purpose or greed, so if the intention is good, then the action will be accepted and loved by God.

It is worth noting that the principle of "actions are based on intentions" is not confined to Islam only, but is a concept found in many other religions and philosophies around the world. This rule stresses the importance of intention and inner motives of actions in determining their value and effectiveness.

So my choice fell on Rule: Actions are but by intentions and its applications According to Ibn Raslan Al-Shafi'i in his book "Explanation of Sunan Abu Dawud " to dive into its meanings.

### **Introduction**

Praise be to God, Lord of the worlds, and the best prayers and peace be upon our master, his family and all his companions.

The rule "Actions are but by intentions " is an important ethical principle in Islam, and it means that the value and rightness of an action depends mainly on the intention that motivates a person to do this action. Good and pleasing to God. Based on this principle, a Muslim must have a righteous and good intention in all the actions that he performs. For example, if someone performs a charitable act such as charity or charity for others, then he must have a sincere and noble intention to communicate with God and help others without any A

personal purpose or greed, so if the intention is good, then the action will be accepted and loved by God.

It is worth noting that the principle of "actions are based on intentions" is not confined to Islam only, but is a concept found in many other religions and philosophies around the world. This rule stresses the importance of intention and inner motives of actions in determining their value and effectiveness.

So my choice fell on Rule: Actions are but by intentions and its applications At Ibn Raslan Al-Shafi'i in his book Explanation of Sunan Abu Dawud), and I relied in this research on the analytical approach of the rule, starting with mentioning its words and explaining its

total meaning, with a statement of its vocabulary linguistically and idiomatically, with mentioning the evidence for its rooting, and then I mentioned its jurisprudential applications.

#### Search Plan:

I divided my research into two chapters, and the conclusion of the first chapter dealt with the life of Ibn Raslan Al-Shafi'i, and the second chapter dealt with the principle that actions are based on intentions and their applications, and a conclusion summarizing the most important results.

In conclusion, I say that this research is the effort of Al-Muqal, so whatever was right in it, God is the grace and gratitude. And Praise be to Allah, the Lord of the Worlds.

#### The first topic:

##### The life of Ibn Raslan al-Shafi'i

First: His name, lineage, lineage, and nickname:

He is the learned imam, the scholar Shihab al-Din Abu al-Abbas Ahmad bin Husayn bin Ali bin Arslan al-Maqdisi al-Ramli al-Shafi'i Sufi, and he is known as Ibn Raslan.

Second: His birth, scientific upbringing, and travels:

The imam was born in the year (773 AH), and it was said in the year (775 AH), in Ramla, Palestine, and he grew up there.

Al-Sakhawy said: You did not know that he had any patience in the path of his parents and maternal uncle. He memorized the Qur'an for about ten years... His father was a trader with a shop, and he used to order him to go to it, so he would go to the private school to engage in knowledge, and his father forbade him, so he did not pay attention to his prohibition, rather

it was necessary to work, and he was in his principle working with grammar, language, evidence and systems.

Third: His most famous sheikhs:

- 1- Al-Hafiz Ibn Hajar Al-Asq, no ni.
- 2- Al-Shams Al-Qalqashandi.
- 3- Abu Hurairah Ibn Al-Dhahabi.
- 4- Abdullah Ibn Al-Bistami.

Fourth: His most famous students:

- 1- Ibn Abi Azaiba.
- 2- Al-Kamal bin Abi Sharif.
- 3- Abu Al-Asbat Al-Amiri.

Fifth: his belief:

As for Sufism, Al-Sakhawi said: In Ibn Raslan's translation: He took Sufism from them and learned dhikr from them... Ibn Abi Uthayba said: His father traveled with him to Jerusalem from Ramla, so Sheikh Muhammad Al-Qarmi dressed him in a rag... Likewise, he wore it from Al-Shihab Ibn Al-Nasih and Abi Bakr Al-Mawsili.. Then Al-Sakhawi said:... until it became Referred to as asceticism in those aspects, and he intended to visit from all horizons, and his students and disciples multiplied.. Ibn Abi Azaiba said:.. His revelations and supplications were answered..

Sixth: Scholars praise him:

Al-Sakhawy said: And he is in asceticism, piety, austerity, following the Sunnah, and the validity of the creed is a word of consensus so that I do not know at his time who would compare him in that, and his mention spread and witnessed his goodness by everyone who saw him.. His virtues are many and his ranks are famous. After Al-Husni was not more ascetic than him.

Seventh: His books:

1- Explanation of Sunan Abu Dawud.

2- The elite butter; It is a system for the body of butter in the Shafi'i jurisprudence, and it is one of the most important systems in the Shafi'i jurisprudence.

4- He has an explanation on Al-Bukhari, in which he reached the end of Hajj.

5- Explanation of collecting mosques in a volume.

Eighth: His death:

He died, may God have mercy on him, in the year eight hundred and forty-four.

The second topic:

The rule: (Actions are with intentions) and its applications according to Ibn Raslan Al-Shafi'i (844 AH) in his book "Explanation of Sunan Abi Dawood":

Rule phrases:

The rule: (Actions with intentions) with this wording was mentioned by Ibn Raslan Al-Shafi'i in his book Explanation of Sunan Abi Dawud in two places , and with the same wording he mentioned it by the Imam of the Two Holy Mosques Al-Juwayni , And let it be known that this rule is originally a text of an honorable prophetic hadith about which Ibn Hajar Al-Asqalani said: (It is not in the news of the Prophet - ﷺ - Something more comprehensive, richer, and more useful than this hadith ()), and it is what Al-Bukhari narrated with his chain of transmission on the authority of Waqqas Al-Laithi saying: I heard Omar Ibn Al-Khattab - ﷺ - that he said: On the pulpit he said: I heard the Messenger of God - ﷺ - say: (I do not act with intentions).

This rule was mentioned in several other forms mentioned by the scholars in their books, I mention for example the formula: (Amors are by their purposes), and with this wording it became famous on the tongues of the owners of similarities and parallels , and with this word it was mentioned in the Journal of Judicial Rulings Article (2) , and he mentioned it Al-Ayni Al-Hanafi in the form: (Action with intention) , and Alish Al-Maliki mentioned it in the form: (Actions are with their intentions) , and Al-Mardawi mentioned it in the form: (Management of matters in rulings according to their purposes).

The rule: (Actions with intentions) is considered one of the important rules that relate to those charged with their aims and their impact on arranging the legal rulings on their actions. Clarification of the rulings related to it, by stating its overall meaning and the evidence for its rooting, and then the applied study of it, with mentioning the jurisprudential branches from which it branched out, and this will be done through the following demands:

The first requirement: the truth of the rule: (actions by intentions) and its purpose, and it has two branches:

The first section: Defining the vocabulary of the rule: (Actions with intentions)

First: the definition of business in language and terminology.

Business definition in language.

1. Ibn Manzoor defined it: (work: profession and action, and the plural is actions. He did an action, and someone else did it and used it, and the man employed it: he acted by himself).

2. And Al-Raghib Al-Isfahani defined it: (Action: Every action that is of animals with

intention, so it is more specific than action, because action may be attributed to animals from which action occurs unintentionally, and it may be attributed to inanimate objects, and action is rarely attributed to that, and action was not used in animals except in Their saying: Cows are workers, and work is used for good and bad deeds).

Definition of business idiomatically.

1- Ibn Raslan Al-Shafi'i defined actions by saying: (It is the movement of the body in whole or in part, and it may have been called the movement of the soul, and the first in understanding is its specificity to the limbs) , and thus it becomes clear: that the action of the heart is specific to "actions with intentions"; it does not need an intention, and for example: Some of the purification, such as removing impurity and the like, does not require an intention, unlike fasting; It needs the intention, and Ibn Raslan Al-Shafi'i explained the difference between them, saying: (The difference is that fasting is a kind of interests, so it must be present in the mind so that the interest of the soul may be achieved through the hardship of hunger that causes hunger. Charity, and as for other than that, it is from the type of warding off corruption, and it exists even if it does not cross the mind).

2- Ibn Daqeeq Al-Eid defines business: It is what: It encompasses all the actions of the limbs) , then he clarified that by saying: (What is related to the limbs and the hearts, it may be called action, but the precedent to understanding: the specification of action with the actions of the limbs, even if what is related to the hearts is an action of the hearts as well) (), and this is confirmed by Al-Kirmani saying:(What is meant by work is the work of the limbs towards prayer and zakat).

Second: Defining intentions in language And by convention.

Definition of intention in language.

Its essential definition: from:(I intended intention and nucleus, i.e. I resolved. And you like it... It is said: He intended it by his intentions, that is, he responded to his need and fulfilled it for him. And she says: May God bless you, i.e. accompany you on your travels and protect you... And your intention: your friend whose intention is your intention. And I have an intention in the sons of so-and-so, any need. The intention also and intentions: the way the traveler intends, whether near or far.).

Definition of intention in the term:

1- It was defined by Ibn Raslan Al-Shafi'i, quoting from Al-Mawardi: (It is the intention of a thing associated with its action, and if one neglects it, it is determination).

2- Wali Allah Al-Dahlawi defined it as: Intention is intent and determination, and what is meant here is the absent cause that man imagines and motivates him to work, such as seeking a reward from God or seeking God's pleasure)".

3- Al-Ghazali said: (Know that intention and will The intent is expressions that have one meaning, which is a state and a characteristic of the heart... The intention is a middle quality, which is the will, the emanation of the soul by virtue of the desire, and the inclination to what is in accordance with the purpose, either immediately or in the outcome).

Intent in the term has two meanings, a general meaning and a specific meaning:

A. The general meaning of the intention: It is what Al-Suyuti said, quoting from Al-Baydawi: (The intention is the emission of the

heart towards what it deems appropriate, such as bringing benefit or warding off harm, now or eventually).

B. The special meaning of the intention: Al-Taftazani said: (The intention of obedience and drawing near to God Almighty is in creating the act) , or: (With the will directed towards the act in order to seek the pleasure of God Almighty, and comply with his ruling ).

4- Some of them see that the intention in the terminology: (synonymous with sincerity, since between them there is an absolute generality and specificity, so the intention is absolutely more general than sincerity, so it includes the intention of showing off, polytheism, sincerity, and other than that. that sincerity is more important than intention; Because its meaning is the sincerity of the intention from the impurities of polytheism and hypocrisy, and singling out God with intent and will).

5- Al-Qurafi defines it as: A person intends in his heart what he wants by doing, so it is from the matter of determination and wills, not from the matter of sciences and beliefs. , That is why Al - Nafrawi Al - Maliki said: (Intention is the determination to achieve the intended meaning associated with its action.

6- Ibn al-Najjar defined it: Intention: (Determination to do something increases in worship: to draw closer to God Almighty).

From the foregoing, it became clear to me: that the idiomatic definition does not deviate from its linguistic meaning, and that is why Ibn Raslan Al-Shafi'i said: (Intention, intent, will, and determination have a meaning) meaning: with one meaning.

Section Two: The overall meaning of the rule: (Actions are based on intentions)

The guardian of God Al-Dahlawi said: (And the meaning is that deeds have no effect in refining the soul and correcting its crookedness, unless it is emanating from the perception of purpose, which is due to refinement rather than habit and approval of people or showing off and reputation).

That is why al-Ghazali said: (The foundation of actions is with intentions, as action is lacking in intention in order to become good through it, and intention in and of itself is good even if action is not possible with an obstacle).

And with its total meaning: Ibn Daqqeq Al-Eid said: (And what is meant by deeds: legitimate deeds, and it means: deeds are not counted without the intention, such as ablution, washing and tayammum, as well as prayer, zakat, fasting, pilgrimage, i'tikaf and other acts of worship. It needs an intention, and a group went to the validity of ablution and washing without intention).

The rule: (Actions by intentions) must appreciate omitted words, and this is why Ibn Raslan al-Shafi'i said: (Know that in speech omissions, because it was only in the limitation, so it negates the ruling for what is not mentioned, and if actions occur without intention, they are not proven, nor It is necessary to assess what is correct in the speech in accordance with its intended meaning, and such as this is called by the fundamentalists the indication of limitation ).

The jurists differed in the appropriate estimate in the rule: (Actions are by intentions): The Shafi'i is estimated: "The validity of actions is only" or "The consideration of deeds" is based on intention (), and the Hanafi ruling: The perfection of deeds is only by intentions or the rule of deeds or their reward is attached to it , and among them: Whoever makes the

predestination "acceptance," meaning: the acceptance of actions is based on intentions, and Ibn Raslan Al-Shafi'i preferred: what the Shafi'is estimated by their saying: but the validity of deeds. The negation of validity is closer to the negation of the truth than the negation of perfection, because validity is more necessary for the truth than perfection.

Ibn Daqeeq al-Eid said: (The interpretation of it is more appropriate, because what was necessary for the thing was closer to its conception when the word was uttered, so the interpretation of it was more appropriate).

And the rule: (Actions with intentions), which has its origin in an honorable prophetic hadith, is one of the rules on which the orbit of Islam revolves, as it is one of the major general jurisprudential rules agreed upon among the jurists.

In this regard, I would like to mention some matters related to the rule: (Actions are based on intentions), which are:

1- Ibn Raslan Al-Shafi'i said: (Actions require intent and sincerity, because sincerity is the place of the heart and it is the place of God Almighty's consideration).

2- He also said: (The intention is divided into the intention of worship, which is sincerity of action for God Almighty, and the intention of discernment) ,

3- He also said: (We are required to act outwardly and in what the tongue utters, and as for the heart, there is no way to know what is in it, rather God takes care of the secrets) , and this will be detailed in the applied study of the rule.

The second requirement:

Evidence on which the rule (actions with intentions) is based

have many evidences that cannot be counted all, indicating the soundness, health and greatness of this well-known rule in the books of jurisprudence. In the book of God Almighty, and what he finds of words for the word (intention) are few, and by referring to the verses in which it is mentioned (intention) and its derivatives in the Holy Qur'an, we realize that the Qur'an did not use these words in the meaning that we are looking for here, except that the Holy Qur'an expresses Intention and intention are sometimes by will, and sometimes by sincerity, and sometimes by the word (seeking) , and I will suffice with mentioning some evidence from the Book and the Sunnah, as follows:

The first section: Evidence from the Holy Quran:

Among the Qur'anic texts that speak of intention and intent are:

1- In the word (will), the Most High says: {Some of you desire this world, and some of you desire the Hereafter} And the Almighty says: {And be patient with those who call on their Lord morning and evening Yes, they want his face}.

Significance:

Al-Tabari said: (Ibn Abbas said: "When God defeated the polytheists on the day of Uhud, the archers said: They overtook the people and the Prophet of God. - □- Do not precede you to the spoils, lest it be for them without you, and some of them said: We will not feast until the Prophet gives us permission - □- So it was revealed: {There are some of you who want this world and some of you who want the Hereafter}." Ibn Masoud said: (I did not see anyone among the companions of the Messenger of God - □- He wants the world, so that on the day of Uhud was revealed about us:

{There are some of you who want the world and some of you who want the Hereafter}.

2- In the wording (sincerity), in the Almighty's saying: {And they were commanded only to worship God, being faithful to Him in religion}.

Significance:

Al-Qurtubi said: (And this indicates that the intention is obligatory in acts of worship, since sincerity is an act of the heart, and it is what is intended by the face of God Almighty and nothing else).

Al-Suyuti said: (It is evidenced by it for the necessity of intention in acts of worship, because sincerity does not exist without it) ; That is why Al-Razi said: (Sincerity is a pure intention, and when the pure intention is considered, then the origin of the intention is considered) , and Al-Tastari mentioned in his interpretation, saying: (All knowledge is in the movements until it becomes to sincerity, and when it reaches sincerity it becomes tranquility, so whoever has his knowledge Certainty and his act of sincerity, God took away three things from him: anxiety, ignorance and action, and gave him patience instead of anxiety, knowledge instead of ignorance, and knowledge abandonment of choice, and this is only for the righteous ()).

The second branch: Evidence from the Sunnah:

This rule is a word given in assemblies of words, and it became clear to us when documenting the rule: (Actions with intentions) that the word rule is in agreement with the wording of the authentic hadith narrated by our master Omar Ibn Al-Khattab - □-, and he is the pillar in the rooting of this rule, and it indicated The Sunnah of the Prophet on the importance of intention or

purposes, which is a measure of actions and judgment on them, and I will mention some here Hadiths that support the validity of the rule, including:

1- On the authority of Alqamah bin Waqqas Al-Laythi, he says: I heard Umar bin Al-Khattab - - on the pulpit he said: I heard the Messenger of God - □- say: □((It is only the blind Not with intentions, but for every person what he intended, so whoever emigrated for worldly gains, or for a woman to marry, then he forsook It's lost To what he emigrated for)).

Significance:

Al-Khattabi said: (Actions are but by intentions, and the specifics of actions were not mentioned by him, because they occur physically and consciously without intention. Rather, it means that the validity of the rulings of deeds in the matter of religion only takes place with intention, and that intentions are the separator between what is valid of them and what is not correct) (), and Ibn Battal said On the authority of al - Tabari: In his saying - □-: (Actions are completed by intentions, in it there is jurisprudence to correct the statement of those who said: Every worker is an act, for it is between the worker and his Lord on what he directed to him with his intention and intention with his heart, not what appears to the eyes of those who see him) (.), So what happens from the taxpayer in terms of words or deeds, or their completion and the order of reward for them, is only according to what the taxpayer intends.

2- What was narrated by Abu Hurairah - may God be pleased with him - who said: The Messenger of God - may God's prayers and peace be upon him - said: ((People are sent according to their intentions)).

### Significance:

Al-Manawi said: (It means that the nations that are being tortured and with them those who are not from them will all meet their deadlines, then they will be resurrected for their deeds, so the obedient will be rewarded for his deeds, and the disobedient will be subject to his will).

The third requirement: applied study of the rule (actions with intentions).

Sheikh Ahmad Al-Zarqa said: This rule takes place in many jurisprudential chapters, such as: exchanges, financial ownership, and release, and it takes place in agencies, obtaining permissible things, guarantees and trusts, and penalties (), and also enters the chapter of acts of worship, because: (the provisions of acts of worship vary according to the objectives and their ranks change) ( This rule is deeply rooted in all the chapters of jurisprudence, and that is why Ibn al-Subki said: (And the rule of intention is long-tailed. Wide-ranging) , so I cannot encompass all its applications here, and what is not fully realized does not leave most of it, so I will confine myself to mentioning some applied examples Which was mentioned by Ibn Raslan Al-Shafi'i in his book Explanation of Sunan Abi Dawud, in a manner that highlights and clarifies this rule, as follows:

### Among its applications:

1- Question: (Explanation of what the intention was legislated for): Ibn Raslan Al-Shafi'i mentioned that the intention is legislated for two purposes: (for the purpose of distinguishing worship from habit, and the second for the purpose of distinguishing the ranks of worship such as the appointment and the obligatory in fasting and prayer. And the intention of discernment is like the one who

takes possession of the debtor of the same kind as his religion, for it is possible that ownership is a gift, an obligation, a deposit, a permissibility, and the like (), and among the applications: distinguishing worship from habit, the saying of al-Taftazani: (The speech in the fact that ablution is a key to prayer, and as for it being an act of worship, it lacks the intention There is no dispute, as it distinguishes worship from habit. Therefore, the intention and order should be obligatory in ablution on the intention of nearness, meaning that there is no nearness without them (), and Al-Ezz Ibn Abd al-Salam mentioned many applications that the purpose of intentions is to distinguish worship from habits, including Ghusl, for it is hesitating between what he does as an act of worship to God, such as washing for minors, and others he does for the purposes of worship such as cooling off, cleaning, and bathing, including: paying money hesitating between doing as a gift, a gift, or a deposit, and between doing God's act as zakat, alms, and expiations, including: abstaining from things that break the fast Sometimes he does it for the purpose of abstaining from things that break the fast, at other times he does it to bring him closer to the Lord of the earthly and the heavens, including: Attending mosques may be for prayers or rest, including: Hajj, when his actions were hesitating between acts of worship and customs, the intention must be made in order to distinguish between acts of worship and customs, and this is the case in all of the applications he mentioned.

And among the applications of distinguishing the ranks of worship from one another: Al-Husni Al-Shafi'i said: (Prayer, it is divided into obligatory and supererogatory, and supererogatory is divided into regular and non-paid, and the obligatory is divided into vowed and others, and non-votive is divided



into noon, afternoon, sunset, dinner and morning, and into performance and spend, so it is obligatory. The intention is to distinguish these ranks, so the mere intention of nearness is not sufficient at all, nor is it absolutely sufficient for the salary, rather it is necessary to specify the salary in addition to the prayer that was prescribed to follow it).

2- One of its applications is the saying of Ibn Raslan Al-Shafi'i: (If it stands out due to rain, then its organs are washed away, and he intends to perform ablution, then it is sufficient) , and this is what Al-Shafi'i mentioned, saying: (If he sits under a pouring water or a leak of rain, or rain intends to purify him, then the water comes on all the members of the ablution so that it does not. Something of it will remain.

3- (If one who is in a state of impurity says: In the name of God, or Alhamdulillah, and the like, if he intended the Qur'an by it, it is forbidden for him, and if he intended by it remembrance or did not mean something, it is not forbidden) , Al-Juwayni said: (This is definite with it, because the intention is observed in these chapters). , However, Al-Qadi Husayn said: (And it is correct to say: It is desirable for him according to what is desirable for the muhaddith, because it is permissible for the one who is in a state of junub to say Bismillah, not with the intention of reading the Qur'an).

4- Ibn Raslan Al-Shafi'i said when explaining the meaning of Rabia's saying that the interpretation of the hadith of the Prophet - ﷺ -: ((There is no ablution for one who does not mention the name of God over it): He is the one who performs ablution or ghusl and does not intend an ablution for prayer, nor a ghusl for impurity)) ,. (Perhaps the reason why they carried the hadith on the intention, even

though the name is apparent in the pronunciation, is that the hadith, when it was apparent in denying the validity, as previously mentioned, is that ablution is purity, and purity does not need to be named as in purification from impurity, and that ablution is worship, and worship does not require name in it like other acts of worship. And that the principle is that it is not obligatory, so that is why they turned away from its apparent meaning, which is naming it to the intention in which it was mentioned - ﷺ -: "Actions are only by intention" , so he denied that an action was without intention; And because ablution is a purification from impurity, and it is not valid without an intention, such as tayammum, or an act of worship that lacks an intention, such as prayer) , and this is why al-Shafi'i said: (It is not sufficient to purify oneself from washing, ablution, or tayammum except with the intention, and he argued against those who permitted ablution without intention. , by saying-- ﷺ\_ "Actions are by intentions." It is not permissible to perform tayammum without intention, and they are both pure, so how do they separate ?

5- And among its applications: (The issue of following the supposed example of a supererogatory person): Ibn Raslan Al-Shafi'i said: When explaining what Jabir bin Abdullah said - ﷺ\_ Mu'adh used to pray with the Prophet. ﷺ Then he returns and leads his people in prayer)): Our companions - i.e. the Shafi'is have inferred this hadith on Abu Hanifa , on the validity of following the supposition, with the supererogatory, based on the fact that Mu'adh intended the obligatory first and the supererogatory second) , so it is voluntary for him and for them. And that is why Al-Omrani says: (It is permissible for the one who is supposed to follow the obligatory prayers, such as: to pray Isha behind the one who is praying Tarawih, and if the imam says

the salaam, the follower stands up and completes his prayer, and it is permissible for the obligatory person to complete the obligatory prayer, such as one who intends four voluntary rak'ahs behind the one who is praying the night prayer, and it is permissible for the obligatory To follow what is obligatory in another prayer, such as one who prays the noon prayer behind the one who prays the afternoon prayer (), Al-Shirazi said: (And because the imitation takes place with outward actions, and that is possible with the difference of intention) (), and because (every person who prays prays for himself and has what he intended of his prayer and deeds with intentions), and we have been commanded to follow the imam in what appears From his actions to us, as for the intention, it is hidden from us, and it is impossible for us to be commanded to follow him in what is hidden from us of his actions (), Al-Khatib Al-Sherbiny said that (with the validity of that, it is Sunnah to leave him out of the disagreement, but his place is in other than the repeated prayer, but in it he is Sunnah as an act of Mu'adh)).

6- Among its applications: (The issue of the follower leaving the imam in prayer), Ibn Raslan Al-Shafi'i said: (It is permissible for the follower to intend to leave and complete his prayer on his own, and in the matter there are three aspects, the most correct of which according to our companions is that it is permissible to leave with an excuse or without an excuse, and the excuse is what is waived for him from the beginning of the congregation, as well as lengthening recitation or fear of something spoiling his prayer).

And they inferred: what was narrated on the authority of Amr, on the authority of Jaber, who said: ((Muadh used to pray with the Prophet, may God's prayers and peace be

upon him, then he would come and lead his people in prayer, so he prayed for me). He had dinner with the Prophet, may God bless him and grant him peace, then he came to his people and led them, opening with Surat al-Baqarah, and a man turned away and greeted him. Then he prayed alone And he left, and they said to him: Did you hypocrite? O so-and-so, he said: No)) , Al-Nawawi said: (This inference is weak because it is not in the hadith that he separated from him and built on his prayer, rather in the first narration that he greeted and interrupted the prayer from its origin, then resumed it, and there is no evidence in it for the issue The aforementioned only indicates the permissibility of interrupting the prayer and invalidating it due to an excuse, and God knows best) , and Ibn Raslan Al-Shafi'i responded to Al-Nawawi, saying: (I said: It is strange from him, because the narration of Muslim does not contain that he interrupted the prayer in its origin, nor that he resumed it, but rather he pronounced it, so a man deviated and then greeted He prayed alone, and this man could have turned it into a supererogatory prayer and delivered from his prayers and it became voluntary for him, then he repeated the evening prayer in full alone, like someone who entered the mosque and prayed two or three rak'ahs intending to do noon, then the muezzin came and established the prayer and the imam led them in prayer, so he turned voluntary prayer, and he said the salutations of his prayer and made it voluntary, then entered with the imam and completed his prayer. God knows best ).

7- Among its applications: the issue of (lengthening the short pillar in prayer): Ibn Raslan quoted on the authority of Al-Shafi'i as saying: (And if he prolonged standing in the remembrance of God, supplicating or inattentively, and he did not intend to qunoot

with it, I would hate it for him and not repeat it) , and they quoted as evidence: what was narrated on the authority of Anas, he said: (("I do not wish to lead you in prayer as I saw the Messenger of God, may God's prayers and peace be upon him, lead us in prayer." He said: So Anas was making something for I see you doing it, when he raised his head from bowing, he would stand upright, so that the one who said would say he had forgotten, and when he raised his head who prostration stayed, until the one who said said he had forgotten)) , The point of evidence from the hadith: What Ibn Raslan al-Shafi'i said: (In it there is evidence of the permissibility of lengthening the short pillar, and al-Nawawi chose it, as it is the most likely disagreement in the doctrine,... Then al-Nawawi said: The answer to this hadith is difficult and the strongest is that it is permissible to lengthen the mention) ,(It is astonishing for those of the Shafi'is who corrected this invalidation of the prayer by lengthening the equilibrium and sitting between the two prostrations and directing them to that, because if the continuity is prolonged, the continuity ceases.

8- Among its applications: What Ibn Raslan said in his explanation of the hadith: Ibn Abbas, - □- on the authority of the Prophet - □- he said: (("The menstruating woman and the postpartum woman, when the time comes, they should wash themselves and enter ihram, and perform all the rituals except for circumambulation of the House") () , (the Prophet used - □- Judgment is in the sense of performance, following the Book of God , and the jurists deduced from this: that if the prayer is a performance and he intends to make it up and it happens in time due to clouds and the like - that is, he is ignorant of the time due to clouds and the like, then it becomes more correct. disagreement" . \_

9- One of its applications is the question: (Who prayed with the people when he did not want to except to teach them?) Ibn Raslan Al-Shafi'i said in the exhibition of his explanation of the hadith of Anas bin Malik - □-: That his grandmother Malika called the Messenger of God - □- for food that I made, and he ate from it, then he said: (("Stand up so that I may pray for you")): (The meaning: I do not pray to teach you and convey to you what my Lord has commanded me, and there is no partnering in worship, so it is taken from it that the worshiper does not harm him, that he be with the intention of his prayer Intending to teach is another act of worship (), as evidenced by what al-Bukhari narrated on the authority of Abu Qilabah, he said: Malik ibn al-Huwairith came to us and prayed with us in this mosque of ours, and he said: ((I pray with you and I do not want to pray)) , Ibn Hajar al-Asqalani said in Explanation of the point of evidence from this hadith, saying: (He did not mean to deny the closeness, rather he wanted to explain the reason that motivates him to pray at other than the time of a specific prayer in congregation, as if he said that the motive for this act is not the presence of a specific prayer from performing or repeating or other than that, but rather the motive for it He meant teaching, as if it was necessary for him at that time, because he was one of those who were addressed by saying, "Pray as you have seen me praying." And he saw that education is actually clearer than saying, so there is evidence of the permissibility of such and that it is not from the door of association in worship) , and for this Ibn Raslan Al-Shafi'i said: (This is an indication that it is permissible for a person, but rather it is desirable for him to pray, perform ablution, or orphan, and so on, so that others may know Whoever does not do well, and intends only a considerable intention, and does not harm his

intention to teach others, then he achieves his intention or not.

As for the ruling on this prayer, al-Kirmani al-Shafi'i clarified it, saying: (If I say, what is the ruling on this prayer, as it was not intended to worship God Almighty? I said that it is permissible in terms of what it is, but it is obedience in terms of its purpose to teach the Sharia).

10- Among its applications: (Poetry , is not poetry except with intent, but if balanced words are spoken unintentionally, then it is not poetry, and accordingly it bears what came from the Prophet - ﷺ - From that) , such as his saying - ﷺ - I am the Prophet, no lie, I am Ibn Abd Al-Muttalib. And if it is balanced ( ) , rather it is just a precursor of agreement Without affectation, workmanship, or intent , and because the Prophet - ﷺ - did not say poetry because of His Almighty saying: {And we did not teach him poetry} , Al-Qastalani said: (That what is forbidden to him - may God bless him and grant him peace - is to compose poetry, not to sing it).

11- Ibn Raslan Al-Shafi'i said: (The debtor is the one who does not intend to pay off the debt and is determined to deny it, so he is disobedient to his Lord and unjust to himself) , and actions are with intentions.

12- Ibn Raslan Al-Shafi'i said: Whoever said: (If you make me such-and-such and commit myself to such-and-such and so on, the wording of which requires obligation The vow is valid even if he did not add it to God Almighty, and he madhhab - i.e. the Shafi'i school of thought -; Because the acts of worship are intended by God, even if he did not mention it.

13- Ibn Raslan Al-Shafi'i mentioned when explaining a hadith: "Umar ﷺ made it

obligatory for him to observe I'tikaf during the pre - Islamic period for a night or a day at the Kaaba, so he asked the Prophet -ﷺ He said: "Itikaaf and fast") , saying: (And there was disagreement about the answer to this hadith) , Ibn Al-Arabi Al-Maliki said: (We said: When Umar - ﷺ - made his vow in the Jahiliyyah and became Muslim, he wanted to expiate that with his example in Islam. When he intended it and asked the Prophet - may God's prayers and peace be upon him - about it, he informed him that it was binding on him, and every act of worship or deed that the slave does alone from others is binding on him by mere temporary and permanent intention, such as vows in acts of worship, and divorce in rulings, even if he did not utter it) ( ), and Ibn Arslan Al- Shafi'i responded to Ibn Al-Arabi Al-Maliki said: (And in this view, Omar - ﷺ - only mentioned his mere telling in the state of ignorance, and there is nothing in it that indicates an intention in Islam. It is not obligatory except by saying, and Ibn Daqeeq Al-Eid first stated that he was ordered to perform I'tikaaf on a day similar to what he vowed, so as not to disturb the worship he intended to do, so he called it that he is vowed because he resembles the vowed).

14- Ibn Raslan Al-Shafi'i said: (The human being If he is isolated from people, he intends by it that he is hurting them with his hand and tongue, and that he is withdrawing from them so that they may be safe from his evil, not so that he himself will be safe from the evils of people, because he has a bad opinion of them.

15- Among its applications: What Ibn Raslan Al-Shafi'i said: " Whoever goes to bed intending to get up and pray at night, then his eyes overcome him and he sleeps until morning, what he intended will be recorded for him ".

16- Issue: (Specifying an oath by intention): Ibn Raslan al-Shafi'i said: (It is permissible to specify an oath by intention, so if he swears that he does not have money and he intends one type of it, he does not break his oath with another type of money, or he does not eat dates, he does not break his oath by eating the bread that is baked) , and for this reason he said Al-Zarkashi: (If it was said to him: Speak to Zayd, or all this food, and he said: By God, I did not eat or speak, then he knows that his intention is to single out the oath in these places).

17- Question: (Resolve to commit a sin if it becomes established in the heart): Ibn Raslan said: (Resolve to commit a sin if it becomes established in the heart, then it is a sin written on it) In the heart, it was a sin that was written on it, unlike the mind that does not settle in the heart () , and Badr Al-Din Al-Ayni answered this question: (There is no doubt that the determination to disobey and all other actions of the heart such as envy and the love of spreading immorality will be held accountable for it. N if he settles himself on it, which In the hadeeth, it is: that which he did not settle upon himself, rather he commanded that with his thought without stability, and this is called a concern, and he differentiates between

Anxiety, and determination () , and that is why Judge Ayyad said: (And according to the doctrine of the investigators among the jurists and theologians, the anxiety is if the soul overtakes it badly, and as for what is not reconciled He relieves the soul of its worries and thoughts, for He is the one who forgives him, and this is the truth) , He also said: (The worry that is not written in the thoughts that the soul does not settle on, and is not accompanied by a contract, intention or determination) , and actions are with intentions, and among the applications related

to this issue is what Al-Kirmani Al-Shafi'i said: (If I said if he insisted on Determining to disobey will be punished for it, not for it. They even said that if he intended to leave a prayer after twenty years and decided on it, he would have disobeyed immediately. I said that it is not called whispering or self - talk.

18- Question: (Fath on the imam in prayer) Ibn Raslan al-Shafi'i said: (If the imam forgets, he says: Glory be to God, and his prayer is not invalidated if he intends to mention and remind the imam, and likewise, it does not invalidate if he shudders at the imam in the recitation, then recites the verse and intends to recite and open the imam, whether he has finished. In his reading to that verse or established its reading (), and it is necessary to open it to him from the reading even with the opening, otherwise the prayer of Al-Fatih is invalidated if he intended to open only according to the reliable according to the Shafi'is, and if he did not intend to read, his prayers are invalidated on the one who is approved if he was knowledgeable, otherwise it is not It is invalidated, because it is often hidden from the common people.

## Conclusion

Praise be to God, with whose grace good deeds are accomplished, and prayers and peace be upon the best of the Messengers and upon his good and pure family and companions.

1- The jurisprudential rules because of the great benefits they contain for the nation and because they clarify and explain what is obscure and what is obscured.

2- Imam Ibn Raslan al-Shafi'i was distinguished by being a scholar of jurisprudence and hadiths, and he has many books, the most famous of which is

(Explanation of Sunan Abi Dawood by Ibn Raslan al-Shafi'i).

3- Ibn Raslan al-Shafi'i studied at the hands of great uncles, the most famous of whom was al-Hafiz Ibn Hajar al-Asqalani.

4- Imam Ibn Raslan al-Shafi'i is considered one of the scholars of jurisprudential rules. In his explanation, he mentioned a large number of jurisprudential rules.

5- Ibn Raslan Al-Shafi'i mentioned the rule: (Actions are but by intentions) in his book Explanation of Sunan Abi Dawood, because of the many benefits it contains.

6- The rule of actions with intentions is one of the five major general rules, and it is included in all chapters of jurisprudence, including transactions and acts of worship.

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