

Issues that have two sides in the statement book for the urban in the book of purity

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Abstract

Praise be to God, who created things, ordained them according to appreciation, and created man, so he made him perfect in portraying him and made his tongue free, so he submitted to God Almighty in praise, praise, and takbeer. May peace and blessings be upon our master Muhammad, the master of the prophets and messengers.

Introduction

Praise be to God, who created things, ordained them according to appreciation, and created man, so he made him perfect in portraying him and made his tongue free, so he submitted to God Almighty in praise, praise, and takbeer. May peace and blessings be upon our master Muhammad, the master of the prophets and messengers.

As for after

van science Jurisprudence from Okay the sciences Because he Show what duty God on him from rituals And worship until they win in The world And the afterlife This research talks about some of the issues that have two sides in the book of the statement of Imam Al-Amrani, may God Almighty have mercy on him, in the book of Purity, and it is one of the most important books for the Shafi'is.,

The importance of the topic and the reason for choosing it:

The reason for choosing the subject of my thesis (jurisprudential issues in which two

aspects were mentioned by the Shafi'is in the book of Al-Bayan from how to perform istijmaar until the age of menstruation is a comparative study) because of the importance of this subject, and it indicates the abundance of jurisprudence and the breadth of Sharia with jurisprudential issues that have more than one face and among the reasons that She invited me to write on this topic that the jurisprudence of purity is of great importance because it is closely related to acts of worship, and to provide the Islamic Library with a new author that will benefit the mujtahid and the students of knowledge with it.

The first chapter, the first topic

The emission of semen from one of my penises is a problematic hermaphrodite

The jurists agreed that if the hermaphrodite urinates from the two organs, then the ruling is the ruling that preceded them in urination,

The first saying: Ghusl must be performed by the emission of semen from one of the hermaphrodites, which is the first aspect according to the Shafi'is and the Hanafi school

of thought, the Malikis. the Hanbalis and the Imami narration and the Zaidi narration.

Their argument from the Sunnah: On the authority of Ali Ibn Abi Talib, he said: I was a sick man, so I used to take a bath in the winter until my back cracked. That is for the Prophet - may God bless him and grant him peace - and he said to me: "Do not do it! If you see madhiy, wash your penis and perform ablution as you did." to pray So when the water has gushed out, take a bath".

Evidence: Ghushl is obligatory, according to the clear hadith of the Prophet, may God bless him and grant him peace.

Their argument for measurement:

First: Because he came out of the original vagina with certainty.

Second: Because it came out of the glans and kissed the interrogators.

Third: What counts is the semen, not the blood. Ah, as if; Because semen is not suspected of anything else.

Fourth: He is not free from being a man, so ghushl is required.

Fifth: Because the emission of semen from a man from a woman or menstruation from a man is impossible, so it was evidence of the masculinity of the hermaphrodite.

The second saying: He does not have to do ghushl, and it is the second view according to the Shaafa'is. The Zaidis are in the second view.

Their argument from analogy:

Firstly: To possibly be redundant with the opening of the original.

secondly: It is permissible for him to be a male and the semen has come out of an extra member other than the male.

Al-Tarjeeh: After presenting the doctrines of the jurists and their evidence, it becomes clear to us that the most correct view is the first view, and it is the obligation of ghushl with the emission of semen from one of the forebears of the hermaphrodite.

Menstruation from a man is impossible, so it was evidence of masculinity and hermaphrodite.

The second topic

Reciting the Qur'an for someone whose mouth is impure with blood

The jurists agreed that touching and carrying the Qur'an is not permissible for the muhaddith because he is not in a state of purity.

The first saying: It is forbidden for someone whose mouth and tongue to become impure with blood or regurgitation to recite the Qur'an, which is the first aspect according to the Shafi'is. Malikis and Hanbalis.

Their argument is from the book: {And filth, so abandon}.

The face of the indication: Al- Rajaz, meaning: the dirty and the abomination: a noun for every dirty person, then used in ugly verbs. It is said: A man of abomination, and men of abominations.

Their argument for measurement:

First: It is like water mixed with impurity,

secondly: He touched the Qur'an with his unclean hand,

Third: the possibility of avoiding it,

The second saying: It is not forbidden for someone whose mouth and tongue to become impure with the blood of reading the Qur'an, which is the second aspect according to the Shafi'is. Hanafis and Imamis.

Their argument for measurement: It is not forbidden as the recitation of the hadeeth.

Their argument from analogy: This is because it is not a quorum, but if it is obscene, then the rule of purification applies to it.

Weighting: After presenting the doctrines of the jurists, may God Almighty have mercy on them, and their evidence, it becomes clear to us that the most correct opinion is the second opinion, and that is due to the strength of the evidence, and it is that the blood of the teeth, if it becomes a permanent disease, then it becomes excused and is not forbidden, as is the recitation of the hadeeth, and God knows best,

The third topic

If a woman gives birth and does not see blood, she must do ghusl

The jurists, may God Almighty have mercy on them, differed in the obligation of ghusl for a woman if she gave birth and did not see blood according to two opinions.

The first saying: If a woman gives birth and does not see blood She must do ghusl, and it is the first aspect according to the Shafi'is. and the saying of Abu Hanifa and Zafar is the most correct in the doctrine of Imam Malik. and the first aspect according to the Hanbalis. and the saying of Ali bin Al-Khalil from the Zaydiyyah.

Their argument from the analogy:

First: Because the emission of semen from her necessitates ghusl, and the child is from semen.

Second: She must do ghusl, because the child is from me and is contracted.

Third: It is that semen came out of her frozen and knotted, which is the boy, and if the semen came out of her as a liquid, she would have to do ghusl, as well as if it was frozen like him.

Fourth: The fact that the child has ever gone out does not cease to have little blood, so she must do ghusl for that.

Fifth: Because the exit of the child is not devoid of an apparent little blood, so it is necessary to take precaution in obligating ghusl.

Sixth: Because the breath that comes out is nifaas.

Seventh: Because childbirth is not devoid of a little blood.

Eighth: Because the child is created from her water and the water of the husband, so his exit is like their exit, so that is why he must perform ghusl.

Ninth: Because the child is created from her water and the water of the man, so the least of her conditions is that she is in a state of ritual impurity when the child emerges, so she must do ghusl even if she does not see blood.

Tenth: Because ghusl for postpartum women was not for the exit of the child, rather it was for the sake of purification from menstruation, even if you intended to do ghusl for the exit of the child. A child without menstruation is not sufficient for her purification.

The second saying: She does not have to do ghusl, and it is the second view according to

the Shafi'is and according to Abu Yusuf from the Hanafis and al-Lakhmi from the Malikis and the second saying according to the Hanbalis and the Imami school of thought and The saying of Abi Al-Abbas from the Zaydiyyah.

Their argument from the Sunnah: On the authority of Abd al-Rahman ibn Awf, he said: The Messenger of God, may God's prayers and peace be upon him, said (If a woman is purified before sunset, she should pray).

The point of evidence: I mean, if a woman becomes purified at the time of the Asr prayer, then she should start with the noon prayer and pray it, then reach the afternoon prayer, and if she becomes purified at the time of the afterlife prayer, then she should begin and pray the Maghrib and the evening prayer.

Al-Bayhaqi took it out.

Their argument for measurement:

First: Because the name semen does not apply to it,

Secondly: because it is not called semen, and if a woman enters the semen and then it comes out, she does not have to do ghusl.

Third: Because she did not see blood, and its existence is related to seeing blood.

Fourth: There is no ghusl over it because there is no blood.

Fifth: Because it is related to the postpartum period and is not found

Sixth: Rather, the Shari'a stated that it is obligatory for postpartum bleeding, and these are not postpartum bleeding, nor in its meaning.

Seventh: Because the reason for ghusl is breathing with blood, and here there is no

blood, so there is no reason to make it obligatory.

Eighth: because nifaas is blood, and it was not found

Ninth: No For postpartum bleeding, the exit of which necessitates the obligation of ghusl, and this was not found among those who did not come out.

Al-Tarjeeh: After presenting the doctrines of the jurists and their evidence, it becomes clear to us that the most correct saying is hawa, and God knows best, is the first saying, and it is hawa. If a woman gives birth and does not see blood, she must perform ghusl,, Malik said that ghusl does not come except with good, because ghusl for postpartum bleeding was not for the sake of the child's exit, rather it was for the sake of purification. It is the most correct and God knows the strength of the evidence.

At the end of this research journey, I would like to mention the most important findings of the results:

1: In the matter of the issue of the emission of semen from one of the problematic hermaphrodites, the preponderant opinion among the Shafi'is is the first saying, and it is the obligation of ghusl with the emission of semen from one of the problematic hermaphrodites, because the emission of semen from a man from a woman or menstruation from a man is impossible, so it was evidence of hermaphrodite masculinity.

2: Regarding the issue of reading the Qur'an to someone who has blood impurity in his mouth, the most correct opinion among the Shafi'is is the second view, which is that the blood of the teeth, if it becomes a permanent ailment, becomes pardoned, and it is not forbidden, as is the recitation of hadeeth.

3: In the matter of a ruling, if a woman gives birth and does not see blood in the obligation of ghusl, the most correct view according to the Shaafa'is is the first saying, and it is that if a woman gives birth and does not see blood, it is obligatory for her to ghusl, because the child is created from her water and the man's water.,

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