

The jurisprudential issues in which two sides were mentioned by the Shafi'is in the book Al-Bayan by Al-Omrani T (558) AH Water and the pure things mixed with it (comparative study)

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Abstract

God Almighty, out of His wisdom and mercy on the Muhammadan nation, revealed the Noble Qur'an as a constitution for it, and revealed in it countless rulings and stories. Seas of knowledge, they separated the rulings that came in the Holy Qur'an, divided the issues, and wrote books in all arts, including Imam Al-Omrani - may God Almighty have mercy on him - in his book Al-Bayan in the jurisprudence of Imam Al-Shafi'i - may God have mercy on him - and this research came to include many issues in absolute water and its conclusions, as the jurists unanimously agreed. However, ablution with tree water and rose water is not permissible, and it is also not permissible to purify oneself except with pure water. Likewise, the jurists have unanimously agreed that water mixed with saffron or other pure things, which often flows from it, when one of its descriptions is changed; it is pure.

INTRODUCTION

Praise be to God, Lord of the worlds, Creator of everything who has provided me with countless blessings, and prayers and peace be upon the Seal of the Prophets, our master, our intercessor, and our beloved Muhammad, may God's prayers and peace be upon him, his family, and his companions.

But after:

God Almighty, after His blessing upon this nation, completing it and preserving it by the Noble Qur'an and sending it to the Prophet Muhammad, may God's prayers and peace be upon him, and his preservation of the miracle, which is the Noble Qur'an, and his jihad to support Islam, sent those who strive for knowledge and religion and lifted embarrassment. God Almighty_ His sayings

were among the important sayings, and it is the duty of the seeker of knowledge to research these sayings and produce their fruit.

Reasons for choosing the topic:

1_ The status of Imam al-'Umrani in the Shafi'i school of thought.

2_ Studying issues related to water and knowing the sayings of the jurists in it.

Importance of the topic:

1_ The importance of the topic stems from the importance of the scholar himself, his position, and the importance of his sayings in the Shafi'i school of thought.

2_ The book of Al-Bayan by Al-Amrani is of great importance, as the Imam put the two- and three-sided sayings of the Shafi'is in it.

Search Plan:

The research plan was divided into a summary, an introduction, three demands, and a conclusion

Abstract: It contains a summary of the research.

Introduction: It contains a statement of importance, reasons and plan.

The first requirement: the issue of unrefined water mixed with pure water whose smell has ceased

The second requirement: the issue of tree leaves and moss if it is knocked and thrown into the water

The third requirement: the issue of water mixed with a little camphor

Conclusion: the results.

The first requirement

The question of pure water mixed with pure smell ceased

The jurists unanimously agreed that ablution with tree water and rose water is not permissible. Likewise, it is not permissible to purify oneself except with absolute water, which is called water () , but they differed regarding absolute water. On two sayings:

The first saying: Purification is not valid with it, and it is the first view according to the Shaafa'is It was narrated by Abu Ali al-Tabari (may God Almighty have mercy on them).

They inferred the following:

- It is reasonable:

1- Because he completed ablution with water and liquid, so it is like if he washed some of his organs with water, and some with liquid.

2- Because it must be isolated from it with a taste, so it is the lesson for the majority.

The second saying: Purity is correct with it. It is the second view of the Shafi'is , and the companions said it, and to that the Hanafis , the Malikis , and the Hanbalis went , Dhahiriyyah , and Imamiyyah. (May God Almighty have mercy on them)

They reasoned as follows:

First: From the book:

1- The Almighty said: (And He sends down water to you from the sky to purify you with it and to take away from you the filth of Satan)

2- The Almighty said: (And We send down pure water from the sky).

The point of evidence for the two verses: Everything that descends from the sky, or comes out of the sea, or melts from snow, or hail, then it is purification, and it is a name for the water that purifies with it, and it is only permissible for it to be pure in itself, purifying for others, and this mixture did not change the characteristic of water.

Second: From the year:

1- On the authority of Al-Mughira bin Abi Burdah that he heard Abu Huraira say: A man asked the Messenger of God, may God's prayers and peace be upon him, and he said: O Messenger of God, I see you. By the sea, and we carry a little water with us, and if we perform ablution with it when we are thirsty, should we perform ablution with sea water ? He said: The Messenger of God, may God's prayers and peace be upon him, said: "Its water is purification, and its dead meat is permissible. "

Significance: The apparent meaning of the noble hadith indicates the permissibility of

purification with sea water, whether fresh or salty, or what is in a well, hail, or rain that descends from the sky or snow, heated or unheated.

2- 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: "He who is not purified by sea water, let him not purify him." God bless him".

Significance: The hadeeth indicates that water remains on the origin of its creation, so it is permissible to perform ablution with it, as with fresh water.

3- On the authority of Asma' bint Abi Bakr Al-Siddiq that she said: A woman asked the Messenger of God, may God's prayers and peace be upon him, and she said: O Messenger of God What should you do if one of us gets blood from menstruation on her dress? The Messenger of God, may God's prayers and peace be upon him, said: "If blood from menstruation gets on one of you's clothes, she should pinch it and then sprinkle it with water. Then to pray in it".

Significance: The noble hadith indicates the permissibility of purification with all water of any quality, from the origin of creation, from heat and cold, to sweetness and salinity, that descended from the sky, or a spring from the earth, so ablution is permitted with it, such as sweet.

3- On the authority of Anas bin Malik who said: A Bedouin came to urinate in the mosque sect, and the people rebuked him, "The Prophet, may God's prayers and peace be upon him, forbade them. When he spent his urine, the Prophet, may God's prayers and peace be upon him, ordered water to be poured out of his sins".

Evidence: The hadeeth indicates that if water dominates the mixture and nothing of it appears in it and does not change the characteristics of this water, then it has purified it, and this admixture does not harm it if it prevails over it, whether it is a little or a lot.

Reasonable:

- Because the fluid was absorbed into the water, so it became as if it was put into water that sufficed it, so the one who mixed with the water was one of the pure women and did not change the description of this water until the water was attributed to him, so ablution was permitted with it.

opinion:

After presenting the sayings of the jurists on this issue and their evidence, it became clear to me that the most correct one and the one I tend towards is what the owners of the second opinion went to, who went to the permissibility of purification with water that was mixed with a pure one whose smell ceased, and that is because water remains on the origin of its creation, and God Almighty knows best.

The second requirement

Issue Leaf and moss if knocked and put in the water

The jurists are unanimously agreed that water mixed with saffron or other pure things, which usually flows out of it, when one of its descriptions is changed; It is pure , but the dispute arose as to if moss or tree leaves were taken, pounded and thrown into the water, then one of its characteristics was changed. Say:

The first saying: Purification is valid with it, and it is the first view according to the Shafi'is

, and to it Abu Hamid and Abu Ali went, and it was said by the Hanafis , the Dhahiriyyah , and the Imamiyyah. (May God Almighty have mercy on them)

They inferred the following:

First from the book:

The Almighty said: (And if you find no water, then perform ablution with pure earth).

Significance:

There is no difference between the variable in the origin of creation and others, nor what is difficult to avoid, nor what is not difficult to avoid, so long as it is called water and parts of other than it do not overpower it, it is pure. between preventable and unpreventable change.

Second: from the year

1- On the authority of Al-Mughirah ibn Abi Burdah, a man from Banu Abd al-Dar, that he heard Abu Hurayrah, may God be pleased with him, say: Raj asked The Messenger of God, may God bless him and grant him peace, said: We are sailing on the sea and we have a little water with us. If we ablution with it when we are thirsty, should we perform ablution with sea water? The Messenger of God, may God's prayers and peace be upon him, said: "Its water is purification, and its dead meat is permissible."

Significance:

This water is judged to be pure in itself and purifies others, whether it is salty or fresh. Salty water is considered suitable for ablution and washing.

2- On the authority of Umm Atiyyah al-Ansariyyah, may God be pleased with her, she said: The Messenger of God, may God's prayers and peace be upon him, came to us

when his daughter died. He said: "Wash it three or five times, or more than that, if you see fit, with water and lotus leaves, and make it sufficient for the Hereafter." behind - or something camphor - so if you are done, then tell me."

3- On the authority of Qais bin Asim, that he converted to Islam, "so the Prophet, may God's prayers and peace be upon him, ordered him to wash himself with water and lotus leaves"

The evidence for these two hadiths: The Prophet (peace and blessings of God be upon him) commanded washing with water and lotus leaves, and washing with it cannot be imagined except by one of two things, either by mixing it with water, or by placing it on the body and pouring water on it, and whatever it is, then mixing and changing is necessary, and if it took away the purification, he would not have commanded washing with it.

4- On the authority of Umm Hani', may God be pleased with her: "The Messenger of God, may God's prayers and peace be upon him, took a bath with Maimoonah from a single vessel in a story. There are traces of dough on it."

Significance: The trace of the dough is the flour kneaded with water, as its effect on that bowl did not change the water much, so purification was permitted with it..

Reasonable:

It is as if it was changed by the moss that grew in it because it agrees with water in purification, so it is as if salt water was poured on fresh water, and it changed with it.

The second saying: Purification is not valid with it, and it is the second view of the Shafi'is narrated by Al-Baghawi, and it was

said by the Malikis and the Hanbalis. (May God Almighty have mercy on them)

They reasoned as follows:

First: From the Book: The Most High said: {And there is no ritual impurity except for wayfarers, until you wash yourself}

Significance:

The noble verse indicates that purification takes place with absolute water and not with other fluids.

Secondly, it is reasonable:

Because it has been removed from its origin by human craft, in contrast to what is grown in it, and because it is not covered by the name absolute water. Water is indispensable, so it is not permissible to perform ablution with it, like the water of meat and the water of legumes.

The correct opinion:

after an offer Sayings Jurists and their evidence) have mercy on them God Come here) show me that most correct And the one who tends to him is what gold mechanism friends The first saying , because the Prophet Muhammad, may God's prayers and peace be upon him, when Asim Ibn Qais embraced Islam, ordered him to wash himself with water and lotus leaves, even if it was impure, the Prophet would not have ordered him to do so. I swear Come here I know.

The third requirement

The issue of water mixed with a little camphor

There is no disagreement among the jurists that ablution with unrefined water is permissible , but the disagreement occurred in the water in which a little camphor fell, and it is something that does not mix with all parts of

the water, but rather mixes with a little of it, so the wind of the water changes with it. The jurists differed in that to two sayings:

The first saying: Purification is permissible with water mixed with a little camphor , which is the first view of the Shafi'is It was narrated by Al-Muzani, and the majority of Iraqis confirmed it, and it was said by the Hanafis , the Hanbalis and the Dhahiris (May God Almighty have mercy on them).

They reasoned as follows:

First: from the book

The Most High said:

The point of inference:

The word water is indecent in the context of negation, so it includes all water, whether it is absolute or restricted, and used or not used, so impure water came out unanimously, and everything else remained as purification. Purity according to the apparent meaning of the Book of God is with all water except what is prohibited from it by a book, Sunnah, or consensus, and the water from which consensus prohibits purification is water that is overpowered by impurity in color, taste, or smell.

Second: From the year:

1- On the authority of Ibn Abi Saeed Al-Khudri, on the authority of his father, he said: I came to the Prophet, may God's prayers and peace be upon him, while he was performing ablution from the well of Bada' I said: O Messenger of God, he performs ablution with it, and he throws into it whatever is thrown from the stench. He said: "Water is not made impure by anything. ")

Significance: The hadeeth indicates that water does not become impure as long as it is called

absolute water, even if one of its descriptions changes, as long as the added water is pure and easy.

2- On the authority of Umm Atiya Al-Ansariyyah, may God be pleased with her, she said: The Messenger of God, may God's prayers and peace be upon him, came to us when his daughter died and said Wash them three or five times, or more than that, if you see fit, with water and lotus leaves, and put camphor or something in the Hereafter. of camphor, and when you have finished, then tell me, and when we have finished, we will So he gave us his waistcoat, and he said, "We should let her know it. " It means his lower garment.

The point of inference: The water, if Sidr is added to it, must change, and if this change is something pure that purifies the dead, then the purification of the living is like the purification of the dead.

Thirdly, it is reasonable:

Because its change from neighboring, it is that it is soft, but it is small so that it does not appear in the diameters of the water due to its scarcity, but rather it is consumed in the place where it falls, and if the smell of all changes, it is known that it has changed by adjacent.

The second saying: It is not permissible, and it is the second view of the Shafi'is , and to it went Al-Mawardi, and it was said by the Malikis , and a second narration by the Hanbalis. (May God Almighty have mercy on them)

They reasoned as follows:

Reasonable:

1- Like if saffron mixed with it, then it was changed with it, then it is pure and suitable for drinking, not for purification.

2- He removed the name of water from mixing with what is not a purifier, and water is independent of it, so purification is not valid with it.

The preferred opinion:

after an offer Sayings Jurists and their evidence) have mercy on them God Almighty (, show for me most correct he what gold mechanism Those who say the first , Those who believe in the permissibility of purification with water in which a little camphor has been mixed, due to the strength of the evidence they used as evidence, and because God Almighty when He said: And you did not find water, because he did not select water for water, rather he released it without limitation, and God Almighty knows best.

Conclusion

Praise be to God, Lord of the worlds , good and blessed praise, and prayers and peace be upon our master Muhammad, may God bless him and grant him peace, and his family and companions, and those who follow him in goodness until the Day of Judgment..

But after:

At the end of the research journey, I reached the following results:

1_ The Holy Quran is the first constitution in Islamic law.

2_ Imam Al-Omrani is one of the great imams in the Imam Al-Shafi'i school of thought.

3_ Unrefined water and what is mixed with it. The jurists have unanimously agreed that ablution with tree water and rose water is not permissible, and it is also not permissible to purify oneself except with unrefined water.

4_ The jurists are unanimously agreed that the water that has been mixed with saffron or other pure things, which often flows from it, when one of its descriptions is changed; it is pure.

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