

**The approach of Sheikh Ma al-Aynin - may God Almighty The
approach of Sheikh Ma al-Aynin - may God Almighty have mercy
on him - in the evidence agreed upon in his accompanying book on
the approval**

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Abstract

The tolerant Sharia, when it laid down the provisions and legislation, came with them and commanded to follow them, put them in order to achieve the highest goals and the most correct goals, and that the purpose of that is to place people on the first correct paths, and to walk the individual to what leads him to the gardens of bliss. By following these legislations and realizing their purposes, the individual reaps wages His striving, patience, and striving for himself, by refraining from desires and others, rewards him by winning the pleasure of God, Blessed and Exalted be He, and every seeker must have a teacher, and the teacher in this brief research is an imam who extracted rulings from the legislation and wrote them down for followers. May God Almighty have mercy on him_ and conveyed what was based on rulings in accordance with the Book of God and the Sunnah of His Messenger and the consensus of the Companions and what reason requires. corresponding.

Introduction

In the name of God, the most gracious, the most merciful

Praise be to God, Lord of the Worlds, and prayers and peace be upon the best of messengers, Muhammad Al-Hadi Al-Amin and upon his family and companions altogether:

But after:

God Almighty has endowed the Islamic nation with scholars. A blessed gathering of scholars was prepared for the Muslims to make it easier for the people to avoid falling into the unlawful, among them was Sheikh Ma al-Aynayn - may God Almighty have mercy on him - as he mastered the rational and

transmitted sciences, studied with the great sheikhs, and was taught by many of his students, who acquired knowledge. And benefited from it , so the title of my blessed research came to the methodology of Sheikh Maa Al-Ainin _ may God Almighty have mercy on him_ in the agreed-upon evidence in his accompanying book on the approval.

Research problem:

It was not easy for me to write on a subject of methodology in the agreed upon evidence and in a book of fundamentals, as I encountered some difficulties that God Almighty made it easy for me to overcome with His grace and great generosity.

Reasons for choosing the topic:

Standing on the approach of Sheikh Maa Al-Ainin - may God Almighty have mercy on him - in his adoption of the evidence agreed upon in his accompanying book on the approval.

Importance of the topic:

The importance of the topic stems from the importance of the scholar, knowledge and status among scholars.

Search Plan:

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

Abstract: It contains a summary of the blessed research.

Introduction: I explained the importance of the research, the reasons for its selection, the problematic of the research, and reviewed the plan.

The first requirement: his approach in the book.

The second requirement: his approach in the Sunnah.

The third requirement: his approach to consensus.

The fourth requirement: his approach to measurement.

And our last prayer is that praise be to God, Lord of the worlds, and prayers and peace be upon the best of the prophets and messengers, and upon his family and companions, and peace be upon those who called with his call until the Day of Judgment.

The first requirement
method in the book

1. The issue of linking the intent with the cause:

Sheikh Ma al-Aynayn - may God Almighty have mercy on him - inferred the issue of linking intent with reason in the words of the Most High: (So disperse in the land and seek of God's bounty). r So that the ship may sail in it by His command, and that you may seek of His bounty, and that you may be grateful. ” “ Seeking here is doing something, because if you do not want out of necessity, the obligation is lifted here when the person charged is compelled. To the merit of the intent, to the cause, which is the acquisition and the course of the course Gratitude without denial I feel that intent is true.

Hence, it is worth pointing out that the formulas of the command, which the fundamentalists counted, reached twenty-six formulas. We mention five of them:

1- Obligation , as the Almighty says: (And establish prayer And pay the zakat (, because the Almighty's saying: (Establish) and (and pay) are two things that indicate that it is obligatory.

2- Permission, as God Almighty says: “ And when you are free, hunt. ”

3- Guidance, as the Almighty says: “ And bear witness when you pledge allegiance. ”

4- Disciplining, as he, may God's prayers and peace be upon him, said: (Eat of what follows you).

5- Threats, such as the Almighty's saying: (Do whatever you want) , and Al-Asnawi called it – may God Almighty have mercy on him – (intimidation).

Hence, it is clear that there is a discrepancy in the mention of the uses of the imperative, some of them connected it to seven meanings,

such as Imam al-Sarkhasi, and some of them counted it as fifteen meanings, some of which are different from what al-Talmisani came with, such as Imam al-Ghazali, and some of them connected it to twenty-six meanings, such as Imam al-Subki, and some of them Less than that, such as Imam Al-Bazdawi Al-Bukhari, and Al-Baydawi.

The reason for this discrepancy is due to the fact that some of them merged some formulas into others, and considered them to be one type. Some of them did not integrate it as it made it independent.

2. Widgets issue:

Sheikh Ma al-Aynayn - may God Almighty have mercy on him - quoted as evidence in the matter of necessities the Almighty's saying: "And when you are free, hunt" In other words, if I complete Ihram from Hajj, I will go hunting. which is not what is meant here; But if you are in need of hunting, then hunt, as Sheikh Maa al-Aynayn - may God Almighty have mercy on him - explained that needs are current in acts of worship, customs, transactions, and crimes. any texts.

Here the command came out, which is his saying: (So they hunted); Where he brought it to permissiveness; The fact that it came after the prohibition, and the coming of the matter is thus to be permissible, and it is transmitted from Imam Al-Shafi'i - may God have mercy on him -, and most of the jurists, and theologians, and that the reality of this mentioned issue is divided into six sayings, the first of which is what we mentioned, and the second: that the matter came to affirmation as if it was proven And this was mentioned from the beginning, and this is quoted from Judge Abi al-Tayyib al-Tabari, and the third saying: that the command here came to ward off slander, and that is when the prohibition

that preceded was a symptom of a reason and a reason, so the formula (do) was attached to its disappearance, and it came in the fourth saying, which is the saying of the Imam of the Two Holy Mosques: He said: Stopping from obligation and permissibility, and it came in the fifth saying, which is the saying of Al-Qadi Hussain: He said that the matter is for desirability.

And the sixth saying: It is what was chosen by the Hanbali investigators, such as Sheikh Taqi al-Din and attributed to al-Mazni: They said: The command lifts the previous prohibition, and restores the action to its previous state before the prohibition, and they inferred: with what came in the Almighty's saying: (So when the prayer is finished, disperse in the land) Well, it is here to allow.

3. The issue of prohibiting a number of sales and usury:

Sheikh Ma al-Aynayn - may God Almighty have mercy on him - reasoned on the issue of prohibiting a number of transactions and usury when he said: {And do not eat up your wealth among yourselves unjustly}, where the sheikh mentioned: "Every legal evidence is of two types: one of them is conjectural and the other is definitive. Considerable and non-conclusive, it must be verified, and it has two parts: a section that contradicts the definitive origin and a section that does not contradict or agree, so he said that the first does not need an explanation, and as for the second, i.

The fundamentalists, may God Almighty have mercy on them, mentioned that the prohibition formula (do not do it) has several meanings, mentioned by Imam Al-Zarkashi - may God Almighty have mercy on him - in his book, and he connected it to fourteen meanings, including: explaining the consequence, prohibition, politeness, Dislike, contempt for

the forbidden, warning, despair...etc., The fundamentalists agreed that the wording of prohibition in all the meanings mentioned is not true, but rather in some of them, and it is: Either there is no makrooh only, or it is forbidden. only, or shared Between prohibition and hatred.

The second requirement

His method in the purified prophetic Sunnah

them the insane, the young and the fainted, and he promised her from those who have no judgment in the Sharia and cited as a witness in the honorable hadith. until he wakes up, and on behalf of the young until he grows up, and on behalf of the insane until he becomes sane or recovers. ”

Here, the minor, the unconscious, or the insane does not enter into the assignment of someone who has no intention, that is, he has no intention, and this is in the text of the noble hadith above.

It is worth noting that the hadith mentioned by Sheikh Ma al-Aynin - may God Almighty have mercy on him - came according to Imam al-Shatibi. This issue was dealt with by the scholars of Usul, under the heading of those who are not included in the letter of assignment, as they made the boy, the sleeper and the insane not included in the assignment with the evidence of the hadith mentioned above, the scholars of Usul They made among the conditions of obligation the mind, then puberty, then the conditions that follow it from understanding the speech (the assignment), so the mind is guarded by it from the sleeper, the insane, the inanimate objects and the beasts, and puberty is guarded by it from the boy, then the presence of the mind is guarded by forgetfulness, and the choice is guarded by it from the hated, and Islam is guarded by it

from The infidel, and the reach of the call to those who are in the desert and did not reach Islam.

2_ The issue of correcting what was forbidden:

Sheikh Ma al-Aynin - may God Almighty have mercy on him - inferred the issue of correcting what was forbidden, when he said: “ And in the hadith: (Any woman who marries without the permission of her guardian, then her marriage is invalid, invalid), then he said: (If he consummates the marriage with her , then she is entitled to the dowry according to what he permitted of her chastity).” So this came to correct what was forbidden from him.

Sheikh Ma al-Aynayn, may God Almighty have mercy on him, inferred the Hadith of Al-Ahad narrated on the authority of Mrs. Aisha, may God be pleased with her, and took what the Malikis took, deducing that there is no objection to the narrator’s contradiction to his narration and his work, “and this is all in view of what leads to the order of judgment by nullification and nullification from its conduciveness to a parallel corruption Corruption of the prohibition or more ” , and that is because the report of ahad requires the majority of conjecture, so it must be acted upon unless evidence is established that it is not true.

It is worth noting that the jurists differed regarding the conditions for working with the Ahad report, despite the fact that they agreed that when its authenticity is proven and the meaning of it appears, it must be acted upon, if it does not contradict the Qur’an.

3_ The question of the subject of requesting clarification from the scholar:

Sheikh Maa al-Aynayn - may God have mercy on him - inferred the question of the subject of

requesting clarification from the scholar, when he said: “And in the hadith of the morning in a state of ritual impurity, he said: “ I am in the morning in a state of ritual impurity and I want to fast.” And in the hadith of Abu Bakr bin Abd al-Rahman from what Aisha, may God be pleased with him, said: (O Abd al-Rahman! Do you want what the Messenger of God (may God bless him and grant him peace) used to do? Abd al-Rahman said: No, by God. today).

And he inferred that the sayings of the scholar and imitation of them are necessary, and that actions are stronger in terms of sympathy and clarification, and that imitation in them and considering them in themselves for the one who is in the position of imitation is definitely necessary. He must inspect his words and deeds, and there is no difference between whether they are obligatory, recommended, permissible, disliked, or forbidden. He has two considerations regarding these words and actions: the first: in terms of being one of those charged; And here the five rulings are detailed in his right, and the second: on the one hand, that his words, his deeds, and his conditions have become a statement and a statement of what God Almighty has commanded and legislated, and here the considerations are the subject of the request for the statement to act on it, to move away from misguidance, and to return to the path of the straight path that He has commanded.

The third requirement

His reasoning is unanimous.

In his accompanying book, Sheikh Ma al-Aynin, may God have mercy on him, inferred the third legislative source, which is the consensus, and to clarify his method of deduction by consensus, we must know by consensus first:

Definition of unanimity linguistically and idiomatically:

1_ Consensus in language:

It is determination, agreement, preparation, and judgment, so it is said: Gather the people if they are determined and agreed.

2_ Consensus in terms: Ijmaa has been defined by different definitions, and that difference arises from the scholars' disagreement over the conditions of unanimity. I chose three of them:

A _ Imam Al-Ghazali, may God have mercy on him, defined it as: “ The agreement of his mother, Muhammad, may God's prayers and peace be upon him, especially on one of the religious matters. ”

B _ Imam Al-Amidi , may God have mercy on him, defined it as: “ Agreement of a group of the people of the solution and the contract from the ummah of the Prophet Muhammad, may God's prayers and peace be upon him, in an era of ages, on the ruling of an incident from the facts. ”

C_ Imam al-Zarkashi , may God have mercy on him, defined it: “ The agreement of the mujtahids of the ummah of Muhammad, may God's prayers and peace be upon him, after his death, in an incident, on one of the matters in an era of the hurricane. ”

His unanimous method of reasoning is as follows:

1. The issue of affidavits and proof:

Sheikh Ma al-Aynin, may God have mercy on him, inferred in the matter of subsidies and affirmation, when he said: “ The Lawgiver did not intend to assign hardships to subjugation in it or in his affairs, and he inferred that by things, including his reasoning by unanimity,

and the third: the consensus that it does not exist in the assignment, and it indicates that it does not exist.” The Lawgiver intended it, and if it was a reality, contradiction and disagreement would have occurred in the Sharia, and that is negated from it, because if the Sharia was placed on the intention of subsidies and hardship, and it was proven that it was placed on the intention of kindness and facilitation, then combining them would be a contradiction and a difference, and it is free from that).

2. The issue of Sharia discourse in general:

Sheikh Ma al-Aynin, may God Almighty have mercy on him, inferred the issue of the discourse of the Shari’a as a whole and in general, when he said: “ The Shari’a according to those who are in charge is a general one, meaning that it is not specific to the discourse by one of its ordering rulings, some to the exclusion of others.” The scholars who preceded this from the companions and the followers and those after them, and for that they made the actions of the Messenger of God , may God’s prayers and peace be upon him, an argument for everyone in their likes, and the determination of the validity of the consensus does not need more clarity).

3. The question of the mujtahid and the general:

Sheikh Ma al-Aynayn, may God Almighty have mercy on him, reasoned in the matter of the mujtahid and the layman, when he said: “The two mujtahids in relation to the layman are like the two guides in relation to the mujtahid. unanimously).

Upon my extrapolation of the accompanying book on the concordance of Sheikh Maa al-Aynin - may God Almighty have mercy on him - I found that he indicated that he limited

his transmission from looking at them (the Book and the Sunnah) from analogy and consensus; In terms of tariffs.

The fourth requirement

Argument by measure

Measurement in the language: He measures something, he measures it by measure and measure, and he measures it, and he measures it if he is capable of it, and it is said: I measured between two things if I was able to between them.

And idiomatically: It is the carrying of a known on a known, due to its equality in the cause of its ruling with the pregnant woman.

His argument by analogy:

1. The issue of whether the legal evidence is partial or wholly:

Sheikh Maa Al-Ainin reasoned in the matter of whether the legal evidence is partial or complete, when he said: “ He said in the original: Every legal evidence can be taken in whole or in part, whether it is in whole or in part, except for what is specified by the evidence, such as the Almighty’s saying: (Exclusively for you to the exclusion of the believers). The evidence for that is that the document is either complete or partial , and if it is complete , then it is required. And if it is partial , then it is according to the catastrophe, not according to the legislation in the original, and that is with its evidence and he mentioned analogy from it, so he said: And from it _ the legitimate origin of analogy; Since it has no meaning except to make the specific form the general formula, and this is a meaning agreed upon , and if the evidence was not taken completely in general, it would not be justified).

2. The issue of taking the least or the worst:

Sheikh Ma al-Aynayn reasoned in the issue of adopting the lighter or the more severe, when he said: “ He means by knowledge whether it is obligatory to take the lesser of the two sayings or the heavier of them , and he inferred for those who said the lesser of His saying: (God wants ease for you) , and His saying: (And He has not placed upon you in religion any Criticality) , and his saying, peace be upon him: (There is neither harm nor reciprocation) , and all of that contradicts the law of heavy hardship, and from the point of view of analogy, God is rich and generous, and the servant is needy and poor, and if the conflict occurred between the two sides, the load on the side of the rich is more appropriate).

Al-Zarkashi - may God Almighty have mercy on him - transmitted the agreement on the obligation to act by analogy, since it is an argument by consensus in worldly matters, and it must also be acted upon rationally, as Al-Qaffal mentioned.

Conclusion

Praise be to God for the completion of this research. All praise is due to Him and thanks be to Him alone.

1_ Sheikh Maa Al-Ainin - may God have mercy on him - followed the method known to scholars in deduction.

2_ He did not deviate from what Imam Al-Shatibi reasoned - may God have mercy on him -.

3_ Among his methodology is the adoption of the Holy Qur'an, the purified Prophet's Sunnah, consensus, and analogy.

4_ The issues inferred by Sheikh Ma al-Aynayn - may God have mercy on him - are

all based on the Book, the Sunnah, consensus, and analogy.

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