

Al-Anbabi's report on Al-Banani's footnote on Al-Muhalli's explanation on the collection of mosques A topic of no judgment before Sharia

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Abstract

The issue of arbitration of the Sharia is one of the constants of the belief of the Sunnis, especially among them the Ash'aris, and the early fundamentalists paid great attention to it because of the deviant belief that occurred to it, which was issued by the Mu'tazila in the initial Qur'an after the honorable companions. Whoever wants to distort, then they have power by the grace of God Almighty, and one of the consequences of this issue is judgment before the law, and whether he who has reached the age of assignment before the law is taken to account, or is he not taken until God informs him of his law through the messengers? Before the messengers, they are held accountable for what they do, but most of the Sunnis are unanimous in not adapting to them; For the Almighty says, □ and we do not punish until we send a messenger □. Among the books that dealt with these ideas is the book Collecting the Mosques of Imam al-Subki, explaining it and stuffing it, and among them is the scholar Sheikh Muhammad Shams al-Din al-Anbabi, who I extracted from the flowers of his life a brief introduction to what he decided on in the matter.

Introduction

Praise be to God, the legislator of the law and the originator of the foundations, and perfect prayers and peace be upon our master Muhammad, the light of insights and minds, and upon his family and companions the lamps of guidance and access, and upon the followers and those who followed them in goodness until the day of sorrow and astonishment.

And yet.

God Almighty made the balance of judgment His upright law, and He sent messengers with glad tidings and warnings. So that the people would not have an argument after the messengers, and after the prophets he made

stars who guide the sari to his wisdom with their light, and flags like mirrors from whom they quote; So they guide those who are guided by what God has opened to them from the hidden knowledge, and from the sciences with which God has bestowed upon them the knowledge of the fundamentals of jurisprudence as a basis for the mujtahids among them and the proven imitators. He who clung to it was saved, and he who was sharp was disappointed.

And the first scholars of the fundamentals wrote down every stray with a supply of light and pens of gold, so he liberated those whom God Almighty used to serve the Sharia from those who preceded, who left behind the rest of those who followed, and the virtue of those

who work with knowledge, the Holy Messenger, may God's prayers and peace be upon him, explained that God Almighty spreads the wings of His angels to the seeker of knowledge; Virtue aroused my desire and kindled my sincerity with the intention to make me one of the successors to those who preceded them. to use me to achieve their fragrant effects; So he showed me the manuscript of one of his saints in the most prominent books on the principles of jurisprudence, among the most important and comprehensive of which is "Collecting the Mosques of Imam al-Subki." Because of his prestige and acceptance among the most correct minds. And among those whom God has written His bounty on is the honorable Sheikh and scholar, the well-known scholar of his era and time, Sheikh Muhammad Shams al-Din al-Anbabi al-Masri, may God have mercy on him, in Reports on the footnotes of the virtuous scholar and righteous saint, Sheikh al-Banani, may God have mercy on him, on the explanation of Imam Jalal al-Din al-Mahalli al-Masri, may God have mercy on him, on the collection of mosques.

In the investigation of Al-Anbabi's reports, I have chosen a part of the previous chapters to explain solutions to dilemmas; So I chose from the issue of " No judgment before the Sharia ", which waded through its depths and cleared its dust from addressing the Mu'tazila in its field, and the circle of investigation in this research revolved between the two phrases of Al-Banani, may God Almighty have mercy on him, from his saying: " And it is not said: If the related is a general universe, it must be omitted" to his saying: "The imperative contains the necessary, the whole contains its parts."

I made the research into two parts: the first part dealt with an overview of his life, and the

second part included the investigation, and I preceded the two parts with a summary, and appended them with a summary.

Sheikh's translation

Shams al-Din Muhammad al-Anbabi

its name:

Shams al-Din Muhammad ibn Muhammad ibn Husayn al-Anbabi, the Shafi'i jurist. His birth: He was born in Cairo, Egypt, in the fortieth year of the thirteenth century of the Prophet's migration, year: (1240 AH), corresponding to: 1824 AD.

His lineage: Sheikh Al-Anbabi is attributed to the town (Anababa) by opening and annexing Al-Hamza ; Because he lived in it for a period of his life, and it was his first study in it, and his father was one of the great merchants in it, so he inherited from him the love of trade, and he has an agency in textiles to this day known by his name, and it is located (Anabaa) on the western shore of the Nile River, and it is called today (Anbaia).

His upbringing and stages of education:

Sheikh Imam Shams al-Din al-Anbabi, may God have mercy on him, began his life by memorizing the Noble Qur'an and some texts, then he began his studies at al-Azhar al-Sharif in the year 1253 AH.

His elders:

Sheikh Al-Anbabi - may God have mercy on him - received his knowledge from several scholars, the most prominent of whom:

A- Mustafa bin Ramadan bin Abd al-Karim al-Masri al-Maliki, known as al-Bulaqi, was born in Bulaq, Cairo, and was issued for issuing fatwas and teaching in al-Azhar. He died in the year: 1293 AH.

2- Ibrahim bin Muhammad bin Ahmed Al-Bajouri: Sheikh of Al-Azhar Mosque, one of the Shafi'i jurists. I forgot him to Al-Bajour from the villages of Menoufia, Egypt, he was born and raised in it, and he was educated at Al-Azhar, and he held the office of Al-Azhar Sheikh until his death in the year: 1277 AH.

3- Ibrahim bin Ali bin Hassan Al-Sakka, one of the jurists of Egypt, his birth and death in Cairo, the conclusion of the Shafi'i jurists in the Levantine and Egyptian lands, he died in the year: 01298

4- Mustafa bin Muhammad al-Mublat al-Shafi'i, of Egyptian origin, one of those engaged in hadith, died: 4 138 AH.

His students: A group of prominent scholars of Al-Azhar Al-Sharif graduated from the hands of Imam Sheikh Shams Al-Din Al-Anbabi - may God have mercy on him - among them:

- 1- Imam Sheikh Hassouna Al-Nawawi,
- 2- Imam Sheikh Abd al-Rahman al-Qutb al-Nawawi.
- 3- Imam Sayed Ali al-Beblawi.
- 4- And Imam Abu Al-Fadl Al-Jizawi.

Each of them was appointed sheikh of Al-Azhar after him, and among them also Sheikh Hassan Al-Taweel, Sheikh Muhammad Abdul-Jawad Al-Qayati, his brother Sheikh Ahmed, Sheikh Abdullah Alish Al-Maliki, Sheikh Muhammad Bakhit Al-Muti'i, Sheikh Muhammad Ahmed Hussein Al-Bulaki, and Sheikh Abdul Rahman Qara'a.

- Anbabi, may God have mercy on him, was benevolent.

His assumption of the sheikhdom of Al-Azhar:

Sheikh al-Anbabi - may God have mercy on him - took over the sheikhdom of Al-Azhar twice:

The first: On Sunday of the sacred month of Muharram in the year 1299 AH, during the reign of (Muhammad Tawfiq I), the former Khedive of Egypt, and this sheikhdom lasted only nine months, then he submitted his resignation; Because of the famous Arab events.

the second was in a year; 1304 AH. If the sheikh continued to carry out the duties of the sheikh this time for nine years, until he fell ill, and submitted his resignation to the Khedive: (Abbas Helmy II).

His books: May God have mercy on him, he left a valuable scientific wealth in the various sciences and arts known in one of his era, and he hardly left one of the famous textbooks without commenting on it with an explanation, a footnote, or a report.

Among his most famous scientific works:

First: His works on the science of Arabic:

1- Al-Anbabi's report on Haashiyat Al-Sabban on Sharh Al-Ashmouni on Alfiya Ibn Malik.

2 - Al-Anbabi's report on the footnote of Abi Al-Naja on the explanation of Sheikh Khaled Ali Al-Ajrumiyah

3- Al-Anbabi's report on Al-Saad's explanation and footnotes

4- A small message in realizing the metaphor in their saying (Zayd Asad).

5 - A major message in realizing the metaphor in their saying (Zayd Asad)

6 - A footnote to abstraction, Mukhtasar al-Saad's explanation of rhetoric.

7 - A report on the footnote of Al-Bajouri on the board of peace for Al-Akhdari in logic.

8 - A report on Sabban's message in the science of rhetoric.

9 - A treatise on the principles of syntax.

10- A report on the footnotes of Samarkandi in rhetoric.

11- A letter stating the definition of the subject and the subject.

12- A report on Al-Sijai's footnote on Qatar Al-Nada.

13- A report on Al-Attar's footnote on Al-Azhar.

14- A report on Al-Sabban's footnote to Al-Assam.

15 A report on the footnotes of Ibn Aqil's explanation.

17- A seal on Ibn Hisham's book, Sharh Al-Shathur.

17- A report on the footnotes of Prince Ali Al-Malawi.

18- Al-Anbabi's report on Al-Banani's abstraction on Al-Sa'd's summary on the summary.

19- A message regarding the words of the Prophet (peace and blessings of Allaah be upon him): "There is no one among my companions except even one Whoever you want, you can take it, he is not Abu Darda'.

20- Al-Wafi with knowledge of rhymes.

21- The Ten Principles of Grammar.

22- A treatise on defining the ascribed to him or the ascribed to the gender.

Second: His works on Islamic jurisprudence and its principles:

1- The sound opinion regarding the validity of a woman's marriage without a guardian, with imitation.

2 - A treatise on usury.

3 - Al-Anbabi's report on Al-Banani's footnote on Al-Mahlani's explanation on the collection of mosques.

4- Hashiyat al-Anbabi on the explanation of al-Minhaj by al-Ramli.

5- A message on the payment of zakat to those who have reached maturity but have not reached their age.

6- A report on Al-Baramawi's footnote on Al - Ghazi's commentary on Abi Shuja'.

Third: His works in other sciences:

1- A message in the Almighty's saying: "And a sign for them is the night.

2- A message in a hadith (every important matter that does not begin with the name of God, the Most Gracious, the Most Merciful, is cut off).

3- A treatise on the introduction of al-Qastalani in the explanation of Sahih al-Bukhari.

4- A report on the footnotes of Jalalain.

5 - A treatise on the treatment of the plague.

6- Al-Anbabi's reports, presented by Irshad Al-Sari.

7- The benefits recorded on explaining the Basmala and Alhamdulillah.

8- Al-Imbaby's report on Al-Bajouri's footnote on the Senussi.

His death:

Sheikh Imam Shams al-Din al-Anbabi died on Saturday night of the twenty-first of Shawwal in the year (1313 AH) and he was seventy-four years old.

Issue: The absence of judgment before the law

His saying: It is not said: related if it was... etc. In what our Sheikh Al-Bajouri wrote, what is the text of it: "His saying {is present}. Al-Shihab Omaira objected to him, stating that the declaration of the news, despite being a general settlement (A/97/f) In the mixture that turns the speech into one speech, it is not appropriate. Ah. And he answered in the "verses": that he had to delete the exegetical "meaning", but it was deleted; Because of the severity of the mixing, that their saying: "the general relation should be deleted", portable As if he didn't need to mention it.

And here it was necessary to mention it; Because he is to be offended to be a matter of existence, so he benefits the existence of judgment (B/69/z) before the law, and that it is from the material of knowledge and its content, which does not benefit that; Because of the possibility that the ruling came with him, "Ah." And he said: And that it is from the subject of knowledge. It is not permissible to delete it except with its conjugation.

His saying: mention. That is: it is permissible to mention it, and to say: it is not omitted ; That is: it may be deleted; He is corrected after saying: (It is mentioned).

His saying: And the predicate (related) is omitted to the effect that the predicate is the adverb.

His saying: related to the deleted news made the addition graphic ; It is not appropriate for what happened to him first that the predicate is

the adverb , and the absence of that leads to the accusative , just as it is not hidden. And "the omitted" is an adjective of the genitive.

His saying: Mutallaq al-khabar is estimated recently (i.e.): What was first judged according to the previous view, that it is related to the news, which is the news in the face, but the context B "And the news is estimated.

His saying: What is the meaning of filming, etc.. it requires; That is the subject matter of the dispute, and his saying: (The existence of the ruling...etc.) may refer to it, but it is not correct, because that is the subject matter of the dispute.

And he said: It is answered...etc. The depiction is correct, and what was mentioned is the subject of dispute. He does not reject what is between two messengers. For the existence of judgment even with us At that time; Because there was assignment before. Speech is not now governed by reason. That is: his realization of judgment. By this you know that what our Sheikh Al-Bajouri mentioned here is not correct. For he said: "The first is to imagine the issue including the interspersed time, between the times of the messengers, which is the time of the period, and this is the subject of (a / 97 / v) the dispute, so contemplate".

His saying: He who is not reached by the call of a prophet... etc.. It is no secret that the speech was before all the messengers, so this speech is understood as it passed, as it was presented to us, so consider.

His saying: He was turning away from the call. That is: on the authority of (b / 70 / f) it is required from consideration, and if the call is not for him, then understand it.

His saying: He who died from the people of the period...etc. What is said, even if it is delusional, is otherwise.

His saying: The reward and punishment were not achieved. That is: it did not actually happen.

His saying: The person has not been caught up in his prayer yet. It is appropriate to delete that as it is not hidden.

His saying: Like permissibility ; That is, as related to permissiveness, which is the discourse related to the act of the one charged with permissiveness.

His saying: For a decisive request whether it is a request for action or omission.

His saying: The inference of the verse is only complete... etc.. Imam Al-Razi said in his interpretation: If the rational obligation is not proven, the legal obligation is not established at all, and the necessary is invalid, so is the binding (ah).

And if the rational obligation is proven, it is not valid to deny the ruling before the mission of one of the messengers, and proving it contradicts the apparent meaning of the verse on which the inference is made clear; So it was necessary to interpret it by taking the Messenger as an example of reason , and the imam explained The aforementioned is the concomitant that he mentioned in aspects, including: that if the Messenger came and claimed the message, the listener must listen to what he said, otherwise the prophecies must be rationalized, and then it is not permissible for that obligation to be in the Sharia; because if it was legislated by that messenger, it is not correct; because it is necessary for him to prove the thing himself; Because the sum of the words goes back to that the plaintiff says: My saying must be accepted [because my

saying must be accepted] , and if it was in someone else's law, then it is necessary, either the role or the sequence and then you will understand That it is obligatory in the verb. And he answered in "Al-Ayat" (b / 70 / z) by choosing (a / 98 / f) his saying: " But there is no indication in the verse to deny torture before the mission for every sin" () , that is: with regard to every sin, so it is permissible for the exiled to be Torture is specific, which is what the mind does not comprehend independently of its obligation, or by doing what it does not comprehend independently; for his sanctity.

His saying: with forgiveness , i.e.: a reward in the manner of repentance, otherwise they do not say that the punishment has been left behind.

His saying: that appreciating speech...etc. and generalizing about people is authorized to generalize in cases, so it is useful to deny torture before the mission for every sin.

His saying: And whoever claims...etc especially what his claim contained that this forgiveness is in exchange for repentance.

His saying: It is compound...etc. the consideration of the ride does not need it, as it is sufficient that the ruling is the old speech, on the condition of the two attachments, but rather that consideration is not correct; For the impossibility of superimposing the old and the accident. Yes, attachment is part of the concept.

His saying: a part of it The face is part of the concept, and it does not have to be part of it. Don't you see that blindness is the lack of sight? It has been said that sight is part of the concept and not part of blindness, as is well known. And the old and the accident is impossible to ride this. As for what our Sheikh

Al-Bajuri wrote, it reads: “Al-Kamal and those who agreed with him objected to the explanation ; That the Sunni belief: that the rule is old; Because what is understood from the words of the imams is that the psychological discourse that relates to the act of the obligated person when present is called the terms of assignment. This is the meaning of their saying, “ God’s related speech...etc. ” Considering the continuity of execution as a restriction included in the designation of the ruling is negated by its absence , contrary to what is indicated by the words of the Sunnis. (B / 71 / f) At that time, the negation in the words of the compiler is not in fact domineering over the ruling, but rather over its exemplary attachment; So there is a kind of indulgence in it , and its falsification in the “verses”: that what the commentator said (a / 98 / v) ; It is what was indicated by what the compiler said, as it passed: { And the ruling: God’s speech...etc. } ; It is an indication that he was considered in the concept of the ruling to be absolutely dependent, and his saying: Like any other here, and there is no ruling before the Shari’a, it is completely apparent in that the exiled before the Shari’a is the same ruling, nothing outside of it, and his impulse is otherwise. Distract him from the apparent without necessity; That is why the commentator used the apparent meaning of the text, so that what is more appropriate for his place in confirmation and exactness is that his statement of that is because it is proven from some of them. As there was no agreement or conclusive evidence to the contrary of what he said. Assuming that this is proven, this is idiomatic. It was well known that “there is no room for terminology, and everyone has the right to term whatever he wants, as stated above”.

Saying: the matching...etc i.e.: the one who asserts that the speaker is in conformity with

the reality, when he intends to make a statement proving its meaning, so Zayd Qa’im went out towards the false case, so what was in Al-Attar was pushed out).

His saying: He does not tell about the matter...etc. Ibn Qasim said: What the objector mentioned is because it is necessary in the predicate of pronouncing the command in the sense of the matter to be a sentence, it may stop in it and it needs to be transferred, because they only mentioned that in the pronoun in the sense of the matter, and it is not necessary It is from him that the rule of the apparent noun should be in the meaning of the matter as well ». rose Al-Attar that he is not Muslim because the grammarians only obligated that the predicate of the subject pronoun be a sentence; Because the matter is in the sense of the story, and it is only a sentence; Because the intended speech is to tell about a matter, so let the word of the matter be given priority to that ah.

And his saying: “It is intended to inform...etc. ” contradicts what he mentioned previously, that it is permissible to say: The false affair Zayd is standing, because “ Zayd is standing ” in that is not what was meant by it. Zayd was informed of the rise, so he missed them.

His saying: Truthful to him ; That is: correct carry it on him.

His saying, rather, the existence of the object is not in itself In it, the mawqouf is the existence of the ruling, not the existence of the affair, as it is (a / 99 / f) implied by his saying: (not himself), because his pronoun returns to the matter as it is implied by what was before. It would have been correct and the phrase of our Sheikh Al-Bajouri, when he said: “Rather, the matter...etc. The commentator interpreted the matter {the matter in the existence of the ruling }, and the scholar Al-Nasir objected to

him by saying that the matter is the story , and the hadith is identical to what is in the matter itself and it is the established case And on all It is not correct to report about him by saying the compiler: { mawqoof } As for the first, because he is not told about him except with a sentence that is true to him, it is necessary to estimate the start of the compiler's saying: "mawqoof" in order for the statement to be correct, by saying: he is mawqoof, with the pronoun referring to Existence, and as for the second, because the Mawqouf (b / 71 / Z) is the Existence, and as for the established case, it is the Waqf or the fact that it is a Mawqoof, so it is necessary to estimate "that" by returning the pronoun to the existence of the rule, and he answered in the "verses" that it is permissible to deduce the phrase compiler According to the words of the Kufans , that it is permissible to inform about the pronoun of the matter in the singular , and some investigators answered that it is permissible to explain the matter., and the "of" is graphic. So ponder.". And he said: It must be estimated that he... etc.

Al-Attar said: It is estimated that it includes deletion of the literal conjunction and some of its connections. Originally able in the authenticity of the news, he said: That the meaning be the matter of people and their situation in terms of proven The verdict against them is suspended. The circumstantial in it is similar to the circumstantial in their saying that the house is in itself its value is like this, that is: by observing itself "

say it May God Almighty have mercy on him: {as he said} that is: in "preventing impediments"

His saying: And the rulings are the law It is not hidden that the speech in the rule (a / 99 / z) which is: "the speech of God related to...

etc", and the rulings that are the law, the plural of rule in the sense of the full ratio. The problem is a departure from what is being discussed in relation to the ruling, just as it is a departure from what is being discussed in relation to the Sharia.

His saying: I will answer...etc. And the mission, which is the dispatch, is characterized by al-wurud, in the sense of proof and verification.

His saying: Containing the obligated... etc. Then the Allamah Al-Nasser objected; That the absence before it and the existence after it are outside the concept of stopping the ruling, so how is it correct that it includes both of them?

Summary of what I found

1. The Sunnis agree that there is no rule except for the law
2. The issue of governance before the law of the Mu'tazila doctrine.
3. The comprehension of the ruling according to the Sunnah is the Shari'a, so the mind does not comprehend the ruling, but rather it is comprehended by the Shari'a that includes the speech of God, so what is good in the Shari'a is good with reason, and what is not is not.
4. Judgment, according to the Mu'tazila, is understood by the mind, not by the law. Therefore, they rewarded it for those who preceded the mission of the messengers, so they are accountable to them, even if the invitation did not reach them
5. Judgment according to the Sunnah is comprehended by the law and the mind supports it. As for the Mu'tazilites, the ruling is comprehended by the mind and the Sharia supports it, so what was rationally good was

legally good, and what was rationally ugly was forbidden according to the law.

6. Despite the difference between the two teams of the Ash'ari and Mu'tazila Sunnis, they agree that the ruler is God, the Blessed and Most High, but the difference is in the perception of the ruling.

7. Imam Al-Nasser Al-Laqani stated in the phrase "And the Mu'tazila ruled the mind" that arbitration also requires the ruler, and Al-Banani answered the statement, but what is meant by arbitration is in terms of the mind's comprehension of the rule, not in terms of what is included in the word "Hikmat".

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