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**Fundamental Extraction of Issues Related to the Certainty (Matter)
from the Jurisprudence of the Companion Huthaifa Bin Al-Yaman
(May Allah be Pleased With Him)**

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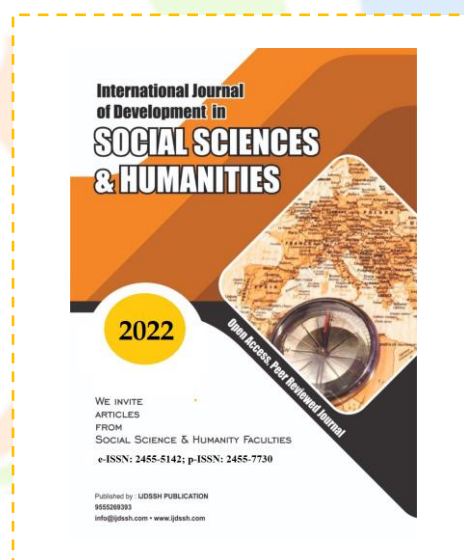
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ABSTRACT

The fundamentalist extraction is important because it combines in its name between the branches and the principles, that is, between jurisprudence and the principles of jurisprudence, and it is not hidden from anyone that these two sciences have a great status, and the high degree among the other legitimate sciences, so how can science be a link between them, rather how with knowledge the desired and correct benefit from the principles of jurisprudence can only be achieved through it. Only through it can true jurisprudence be achieved. That is because the art of fundamentalist exegesis is by which the jurist is able to use the fundamental principles in the correct manner, and then derive practical legal rulings from their detailed evidence in the correct manner. As these rulings are valid, and it is one of the sciences that are in great need in this era in which specialization in the study of Sharia sciences prevailed; that is because the students specialized in the study of jurisprudence and its foundations turned to studying jurisprudence separately, and to studying the principles separately, and maintaining the science of jurisprudence on what these students inherited from their scholars without rooting it. It was necessary to study this art in order to make the correct link between these two sciences. Extraction is a practical application of the science of assets, and it develops the faculty of diligence in the student.

Keywords: *Fundamentalist extraction, Jurisprudence, the branches and the principles.*

INTRODUCTION

Allah Almighty supported His Messenger (may Allah bless him and grant him peace) with men who believed in Allah and His Messenger, so they were his loyal soldiers to protect this religion. Those men left behind a glorious jurisprudential legacy, and they had great credit for what this huge wealth contained in terms of good opinions and sound jurisprudence. Among those men, the great companion, the owner of the secret of the Messenger of Allah (may Allah bless him and grant him peace) among the hypocrites, Huthaifa bin al-Yaman (may Allah be pleased with him and be pleased with him). This study dealt with some of his fragrant biographies, then I defined fundamentalist extraction linguistically and idiomatically. He also shed light on the matter, which is one

of the special words, so we defined it linguistically and idiomatically, and clarified the formulas of the matter. In addition, applied models of fundamentalist extraction were studied, as we applied extraction to jurisprudential issues of Huthaifa bin Al-Yaman (may Allah be pleased with him), in which the matter was approved.

In this paper, I relied on the life of the great companion, the owner of the secret of the Messenger of Allah (may Allah bless him and grant him peace) Huthaifa ibn al-Yaman (may Allah be pleased with them). Where his biography was studied, as well as the identification of the fundamentalist extraction language and terminology, and he shed light on the general and knew him linguistically and idiomatically, and studied applied models of the fundamentalist

extraction, as he applied the graduation on jurisprudential issues of Huthaifa bin Al-Yaman (may Allah be pleased with him), in which the general terms contained in the His sayings (may Allah be pleased with him). Here, the research will be divided into several sections, as shown below:

FIRST TOPIC: HUTHAIFA BIN AL-YAMAN (MAY ALLAH BE PLEASED WITH HIM) AND HIS SOCIAL LIFE.

His name, surname, and family

The Name: Huthaifa bin Al-Yaman bin Jaber bin Amr bin Rabia bin Al-Yaman bin Jarwa bin Al-Harith bin Mazen bin Qati`ah bin Abs bin Bagheed bin Rayth bin Ghatafan bin Saad bin Qais bin Alan bin Mudar bin Nazab is Maad bin Adnan¹.

Lineage: Al-Qatai'i, Al-Absi, Al-Kufi, Al-Ashhali, an ally of Bani Abdul-Ashhal from the Ansar².

His nickname: Abu Abdullah, and it was said: Abu Sariyah³.

His title: The title of our master Huthaifa bin Al-Yaman (may Allah be pleased with him) with Al-Yaman, which is the nickname of his father Husayl bin Jaber (may Allah be pleased with him). His people called him by faith⁴.

His family: His mother was Al-Rubab bint Kaab bin Uday bin Kaab bin Abd Al-Ashhal. Rabab accepted Islam and pledged allegiance to the Messenger (may Allah bless him and grant him peace) and prayed for her forgiveness⁵.

His brothers and sisters: Saad, Safwan, Medlej, and Abdel Aziz.⁶

Its Science

Our master Huthaifa (may Allah be pleased with him) was known for his knowledge, jurisprudence, and long-term adherence to the Messenger (may Allah bless him and grant him peace) and that he was the owner

¹ The Great Layers of Muhammad bin Saad Abi Abdullah Al-Basri (d. 230 AH), Dar Sader Beirut, (7/317), and the Tabaqat by Ibn Khayyat, by Khalifa bin Khayat Abi Omar Al-Laithi Al-Asfri (d. 240 AH), achieved by Dr. Akram Zia Al-Omari, 2nd floor, Dar Taiba - Riyadh, (1402 AH - 1982 AD), (1/48).

² Al-Ansab, by Abi Saad Abdul Karim Al-Samani (d. 562 AH), presented and commented by Abdullah Omar Al-Baroudi, 1st floor, Center for Cultural Services and Research, Dar Al-Jinan, Beirut - Lebanon, (1408 AH - 1988), (4/140, 5/109, 1/172). Al-Kashef, by Muhammad bin Ahmed Abi Abdullah Al-Dhahabi (died 748 AH), investigated by Muhammad Awamah, 1, Dar Al-Qibla for Islamic Culture, Alo Foundation - Jeddah, (1413 AH-1992 AD), (1/315).

³ Al-Ansab by Al-Samaani (1/219), The Great History of Muhammad bin Ismail bin Ibrahim by Abi Abdullah Al-Bukhari (d. 256 AH), achieved by Hashem Al-Nadawi, (I, Dar Al-Fikr), (3/95), and knowledge of trustworthy ones by Ahmed bin Abdullah bin Saleh by Abi Al-Hassan Al-Ajli (261 AH), achieved by Abd al-Alim Abd al-Azim al-Bastawi, 1st Edition, (Al-Dar Library - Madinah), (1405 AH-1985 AD), (1/289).

⁴ See: The Lion of the Forest in the Knowledge of the Companions, by Ali bin Muhammad Al-Jazari Ibn Al-Atheer, Volume 1, (I, Dar Ibn Hazm), (1433 AH-2012 AD), (1/468), and Al-Sira Al-Halabi, (2/529).

⁵ See: Refinement of Perfection in the Names of Men by Youssef bin Abdul Rahman bin Yusuf, Abi Al-Hajjaj, Jamal Al-Din Ibn Al-Zaki Abi Muhammad Al-Quda'i Al-Kalbi Al-Mazi (d. 742 AH), achieved by: Dr. Bashir Awwad Maarouf, (I, Foundation of the Message - Beirut), i. 1, (1400 AH - 1980 AD), (5/496), and Ibn Saad's The Great Classes, (7/713).

⁶ See: Lion of the Forest by Ibn Al-Atheer (7/106).

of the secret of the Messenger (may Allah bless him and grant him peace). He lived among the Companions for a long time, so the people needed his knowledge and jurisprudence, as besides his knowledge he was humility, piety, and accuracy, so he did not issue fatwas except with what he knew and did not increase or decrease in the hadith of the Messenger (may Allah bless him and grant him peace). He does not respond to what did not happen, and he does not speak about what the hadith was not commanded to do. He (may Allah be pleased with him) said: The Messenger of Allah (may Allah's prayers and peace be upon him) told me what will happen until the Hour is established, and there is nothing of it except that I have asked him about it, except that I did not ask him what the people of Medina will leave Medina⁷. On the authority of al-Amash, on the authority of his brother, on the authority of Huthaifa, he said: The Messenger of Allah (may Allah bless him and grant him peace) rose to a position among us. He did not leave anything that would be in his position until the Hour of Resurrection but he spoke of it. Those who memorized it preserved it, and those who forgot it forgot. These may companion knew it and that there would be something from it. I forgot him, so show him and remember him as a man remembers the

face of a man when he is absent from him, then if he sees him he recognizes him⁸.

His death

Huthaifa ibn al-Yaman (may Allah be pleased with him) died in Mada'in on the night of Wednesday of the sacred month of Muharram. But historians differ on the day of his death. It was said that he died on the twenty-first, twenty-second, twenty-eighth, or twenty-ninth year of the thirty-sixth year of the migration of the Messenger of Allah (may Allah bless him and grant him peace).

Historians have mentioned that he died forty nights after the killing of Othman bin Affan (may Allah be pleased with him). Uthman (may Allah be pleased with him) was killed on Friday in the month of Dhu al-Hijjah, but they differed on the day of his death in the month of Dhu al-Hijjah, so it was said: he was killed in the middle of the days of Tashreeq, that is, on the twelfth day.

It was said that he was killed on the eighteenth day of the month of Dhul-Hijjah.

Based on this difference on the day of Uthman's death (may Allah be pleased with him), they differed on the day of Hudhayfah's death (may Allah be pleased with him)⁹.

⁷ Al-Tabaqat by Ibn Saad, (8/245).

⁸ Sahih Muslim: No. (2891): (4/2217).

⁹ Sahih Muslim: No. (2891): (4/2217).

SECOND TOPIC: DEFINITION OF FUNDAMENTALIST EXTRACTION

Defining fundamentalist extraction as its individually and severally

Definition of fundamental extraction linguistically and idiomatically

Extraction linguistically: on the weight of “activation”, which is a source for the verb “out”, the character "Kh", the character "R", and the character "C" are two origins, and it may be possible to combine them. The first is the Enforcement of something. The second: is the difference between the two colors¹⁰. The first meaning is appropriate here; Because in the sense of exit, which is against entry, extraction is what is said most often in sciences and industries¹¹. Because what is meant by extraction here: is the enforcement of the fundamentalist rule from the branches of jurisprudence.

The extraction idiomatically: it is the statement of the exit of a thing, and the highlighting of something from another thing, or its subsection from it, citing it¹². Highlighting: it is the exhibition, and the

thing: what is right to be known and told about, and it includes the senses and the morals.

Branching: is to make one thing subtract from another, including: extracting problems from an origin, this definition applies to extracting fundamental and jurisprudential rules from valid texts, and among the jurisprudential issues reported on the authority of the diligent imams, this definition also applies to deducing the branches and jurisprudential issues from the legal evidence and the principles of jurisprudence and jurisprudential¹³.

Defining assets in terms of language and convention

The fundamentalist extraction is a compound of an adjective and a descriptive, and the descriptive is the exaggeration, and we know its meaning linguistically and idiomatically, and it remains to define the adjective, which is the fundamentalist.

The fundamental is related to the principles of jurisprudence, and it is composed of two singular parts, one of which is the principles of jurisprudence, and the second is jurisprudential. So this word has two

¹⁰ Al-Mustadrak by Muhammad bin Abdullah Abu Abdullah Al-Hakim Al-Nisaburi (d. 405 A.H.), achieved by Mustafa Abdel Qader Atta, publisher Dar Al-Kutub Al-Ilmiyya - Beirut, (1411 A.H. - 1990 A.D.), The Book of Knowledge, (3/380), and Asad Al-Ghaba (1/469, 2/ 593).

¹¹ A Dictionary of Language Measures, by Abu Al-Hussein Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi (died: 395 AH), investigated by: Abd al-Salam Muhammad Harun, (I, Dar al-Fikr), (1399 AH - 1979 AD), (2/175).

¹² Vocabulary in the strange Qur'an, authored by: Abu Al-Qasim Al-Hussein bin Muhammad Al-Isfahani, investigated by: Muhammad Sayyid Kilani, (I, Dar Al-Maarifa - Lebanon), (p. 145).

¹³ See: Analytical study for the graduation of branches on the fundamentals of the fundamentalists and the jurists, a study presented to obtain a doctorate degree in the principles of jurisprudence, Umm Al-Qura University in Makkah Al-Mukarramah. Prepared by the student: Jibril bin Al-Mahdi bin Ali Mega. Supervised by: a. Dr.. Shaaban Muhammad Ismail. (1/63).

considerations, one of them: is considering the addition, and it needs to define the genitive, which is the origins, and the genitive, which is jurisprudence, and the other: is considering the scientific.

As for the first consideration, jurisprudence in the language is plural as an origin.

The origin in the language: the hamza, the S (sād), and the L (lam), three origins that are far from each other. One of them is the basis of the thing. The second: is life. And the third: What happened during the day after the evening¹⁴.

The first meaning is the appropriate one here, and it is what the fundamentalists express by saying: What else is built upon¹⁵. As for the origin of the terminology: it is applied to several things¹⁶, one of which is: the form on which it is measured, such as wheat by which rice is measured in the prohibition of usury. The second: Preponderance, as they say: The principle in speech is truth. That is: the most correct for the listener is the truth, not the metaphor. The third: is the evidence, as they say: The origin of this issue is from the Book (Al-Quran) and the Sunnah, that is: its evidence is from the Book (Al-Quran) and

the Sunnah, and from it is the principles of jurisprudence, i.e.: its evidence. Fourth: The continuing rule, as they say: Permissibility of dead meat for the compelled, contrary to the principle, which is the prohibition.

The most appropriate here is the meaning of the evidence; Because it fits the linguistic meaning of the original, the evidence is based on the ruling, and the evidence is general and comprehensive for all the evidence agreed upon, the evidence that differs in it, and the rules of fundamentalism¹⁷.

As for jurisprudence language: it is the knowledge of something and the understanding of it. He prevailed over the knowledge of religion; For his supremacy, honor, and virtue over all other types of knowledge, just as the star prevailed over the Pleiades¹⁸.

In terminology: it is the knowledge of practical legal rulings, which is gained from detailed evidence¹⁹.

¹⁷ See: Explanation of the revision of the chapters, by Abu Al-Abbas Shihab Al-Din Ahmed bin Idris bin Abdul Rahman Al-Maliki, known as Al-Qarafi (T. (p. 15). And Al-Bahr Al-Mohit fi Usul Al-Fiqh by Al-Zarkashi, which is Badr Al-Din Muhammad bin Bahader bin Abdullah Al-Shafi'i (d. 745 - 794 AH), edited by: Sheikh Abdul Qadir Abdullah Al-Ani. And review it: Dr. Omar Suleiman Al-Ashqar, Ministry of Awqaf and Islamic Affairs in Kuwait, i/2 1413 AH - 1992 AD. (1/16).

¹⁸ See: Al-Muhadhab (1/13).

¹⁹ See: Al-Hakam and the Greatest Ocean, by Abu Al-Hasan Ali bin Ismail bin Sayeda Al-Mursi (T.: 458 AH), investigation: Abdul Hamid Hindawi, (I, Dar Al-Kutub Al-Ilmiyya - Beirut,) (1st ed., 1421 AH - 2000 AD, (4/128).), and Lisan al-Arab, by Muhammad bin Makram bin Manzur

¹⁴ See: the same source.

¹⁵ Dictionary of Language Standards (1/109).

¹⁶ See: The polite in the science of comparative jurisprudence - Editing of its issues and studying them in a theoretical and applied study, by Abdul Karim bin Ali bin Muhammad Al-Namlah, Al-Rushd Library - Riyadh, (1st ed., 1420 AH - 1999 AD). (1/11).

Definition of fundamental jurisprudence as a title and a science based on specific knowledge:

The second consideration is considering it a title and science over a specific knowledge, it is knowing the evidence of jurisprudence in general, how to benefit from it, and the state of the beneficiary²⁰.

The second requirement: Defining fundamentalist extraction as a title on a particular science.

The first subsection: Defining the fundamentalist extraction as a title on a particular science:

The science of extracting assets from the branches was defined as: the science that reveals the origins and rules of the imams, through their jurisprudential branches and their explanations of the rulings²¹.

al-Afriqi, al-Masri (630-711 AH), (I, Dar Sader - Beirut), ed / first. (13/522).

²⁰ It is the definition of many fundamentalists, such as Ibn al-Hajib, al-Qarafi, al-Baydawi, al-Tawfi, al-Subki, and al-Shawkani, with slight differences in expressions. See: Mi'raj Al-Minhaj, by Imam Shams Al-Din Muhammad bin Yusuf Al-Jazari, (T.: 711 AH), verified and presented to him by: Dr. Shaaban Muhammad Ismail, Al-Hussein Islamic Press - Cairo, (1st floor), 1413 AH - 1993 AD, (1/39). And an explanation of the summary of the kindergarten, by Najm Al-Din Abi Al-Rabee' Suleiman bin Abdul Qawi bin Abdul Karim bin Saeed Al-Tofi, (d.: 716 AH), investigation: Dr. Abdullah bin Abdul Mohsen Al-Turki, Al-Resala Foundation, (1st floor), 1407 AH - 1987 AD, (1/133).

²¹ The definition of Al-Baydawi in Al-Minhaj, Al-Subki said in his explanation of it, looking: Al-Ibhaj in Sharh Al-Minhaj, by Sheikh Al-Islam Taqi Al-Din Ali bin Abdul Kafi Al-Subki, (d.: 756 AH), and his son: Taj Al-Din Abdul-Wahhab bin Ali Al-Subki, (T.: 771 AH).), put his footnotes and commented on it: Mahmoud Amin al-Sayed, Dar al-Kutub al-Ilmiyya, (1st floor), 2004 AD - 1424 AH, (1/19).

THIRD TOPICS: THE CERTAINTY (MATTER):

It is consisting of three demands,

The first requirement: certainty (matter) definition

Language certainty (matter): The matter in the language came to shine, including the request, the situation, and the matter, the consultation, the mandate, the sign, and the force.

But what concerns us from the meanings of the command here is what came with the meaning of request only, it is said: He commanded him with such-and-such, that is: he was asked to do something, and he gathered commands, it is said that he carried out the commands, for this meaning is what is meant by the command²², and from it is the Almighty's saying: "And enjoin prayer upon your family" ²³

Idiomatically certainty (matter): Scholars have defined it with several definitions, all of which converge when the verb is requested, but their disagreement is whether this request is on the side of arrogance and elevation or not²⁴.

Conventionally, it is: the saying that requires obedience to the commanded by the action of the commanded, and this is the definition of

²² See: Al-Misbah Al-Munir by Al-Fayoumi: 28.

²³ Surah Taha verse 132 .

²⁴ See: Al-Bahr Al-Muheet, by Al-Zarkashi: 2/80, Rawdat Al-Nazir, by Ibn Qudamah Al-Maqdisi: 147, Irshad Al-Fuhul by Al-Shawkani: 1/290.

Judge Abu Bakr Al-Baqillani and Al-Ghazali²⁵.

Al-Jurjani defines it as: the saying of someone without it, do²⁶.

It was also known: It is the invocation of the verb by saying in a way of arrogance, and this definition is well-known among the fundamentalists of the Hanbalis²⁷.

The second requirement: Meanings of the matter form

Fundamentalists mentioned many meanings of the matter form, which is not true in all, but is true in some metaphors except for it, and what is meant by the matter form (do) or what takes its place, and they differed in its number, so some of them connected it to more than thirty meanings²⁸, and some of them connected it to twenty-six meanings²⁹, and some of them have eighteen meanings³⁰ and some of them have sixteen meanings³¹, and Al-Amdī conveyed their agreement on fifteen meanings³².

Al-Ghazali believes that some of these meanings contain some kind of an overlap,

so discipline is included in scarring, and warning is close to threatening, and that there is no difference between guidance and mourning, except that mourning is for the reward of the Hereafter, and guidance is for alerting the worldly interest³³.

From the foregoing, it became clear to us that the meanings of the matter form, in their totality, reach thirty-five meanings mentioned by the fundamentalists, which are:

1. Affirmation: An example of this is His saying, the Highest: "Establish prayer."³⁴
2. Recruitment: An example of this is the Almighty's saying: "And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them"³⁵.
3. Permissibility: An example of this is His saying, the Highest: "then marry those that please you of [other] women"³⁶.
4. Threat: An example of this is His saying, the Highest: Say, "Enjoy yourselves, for indeed, your destination is the Fire"³⁷.
5. Guidance: An example of this is His saying, the Highest: "And bring to

²⁵ See: Al-Mustafa by Al-Ghazali: 1/441, Al-Burhan by Al-Juwayni: 1/203, Al-Taqrīb and Al-Irshād by Al-Qadi Abi Bakr Al-Baqillani: 2/5.

²⁶ See: Definitions, by Abu al-Hasan Ali bin Muhammad al-Jurjani: 26.

²⁷ See: Al-Tamheed fi Usul al-Fiqh, by Abi al-Khattab al-Kulwadani: 1/24, Rawdat al-Nazir and Jannat al-Manazir, by Ibn Qudamah al-Maqdisi: 167.

²⁸ Like Al-Zarkashi in Al-Bahr Al-Muheet: 2/357.

²⁹ Like Ibn al-Subki in Collecting the Mosques: 1/372.

³⁰ Like Aladdin Al-Bukhari in Kashf Al-Asrar: 1/163.

³¹ Like al-Baydawi in al-Minhaj, and his follower in that al-Asnawi in Nihaayat al-Sol: 2/245.

³² Al-Ahkam by Al-Amdī: 2/207, Al-Mahsul by Al-Razi: 1/176.

³³ See: Al-Mustafa: 1/1417.

³⁴ Surah Al-Isra: Verse 78.

³⁵ Surat Al-Nur, verse 33.

³⁶ Surat Al-Nisa, verse 3.

³⁷ Surah Ibrahim, verse 30.

witness two witnesses from among your men"³⁸.

6. Willing to obey: An example of this is the saying of one who says when thirsty: (Give me water to drink).
7. Willing to comply with another matter: An example of what the Prophet (may Allah bless him and grant him peace) said: (Be the servant of Allah who is killed, and do not be the servant of Allah the murderer)³⁹. The Prophet (may Allah's prayers and peace be upon him) did not want to comply with the same requirement, i.e., he did not want the servant to be killed, but he intended by this command to submit to Allah's command and not be clothed with temptation.
8. Permission: An example of this is when you say to someone who knocks on the door (enter).
9. Discipline: An example of this is his saying, peace and blessings be upon him, to Umar bin Abi Salamah: "Eat of what follows you"⁴⁰.

10. Warning: An example of this is the Almighty's saying: □Let them eat and enjoy themselves⁴¹.

11. Gratitude: An example of it is the Almighty's saying: "Eat what Allah has provided you"⁴².

12. Al-An'am: It means a reminder of the blessing, and its example is the Almighty's saying: "Eat of the good things that We have provided for you"⁴³.

13. Ikram: An example of this is the Almighty's saying: "Enter it in peace and security"⁴⁴, as it was not a letter of assignment but rather a speech of honor.

14. Harassment: An example of this is His saying, the Highest: "Be despicable apes"⁴⁵.

15. Insult: An example of this is the Almighty's saying: "Taste that you are the Mighty, the Generous"⁴⁶.

16. Composition: An example of it is His saying, the Highest: "Be, and it is"⁴⁷.

17. Incapacitating: It means showing one's incapacity, as in the words of the Highest: "so bring a surah like it"⁴⁸ and the same as in the words of the

³⁸ Surah Al-Baqarah, verse 282.

³⁹ See: Revealing the Invisibility and Removing Concealment, by the Muhaddith Ismail bin Muhammad Al-Ajlouni Al-Jarrahi.

⁴⁰ The hadith was included by Al-Bukhari in his Sahih, the chapter on calling food and eating with the right hand, No. (5061): 5/2056, and Muslim in his Sahih, the chapter on Etiquette and Rulings on Eating, No. (2022): 3/1599.

⁴¹ Surah Al-Hijr, verse 3.

⁴² Surah An-Nahl, verse 114.

⁴³ Surah Al-Baqarah, verse 172.

⁴⁴ Surah Al-Hijr, verse 46.

⁴⁵ Surah Al-Baqarah, verse 65.

⁴⁶ Surat Al-Dukhan, verse 49.

⁴⁷ Surah Ya-Seen, verse 82.

⁴⁸ Surah Al-Baqarah, verse 23.

Highest: " so let them produce a hadith like it if they are truthful"⁴⁹.

18. Compromise: Towards the Almighty's saying: "So be patient or not."⁵⁰.

19. Supplication: towards the Almighty's saying: "Our Lord, forgive us"⁵¹.

20. Wishing: Like Imru' al-Qais said:

Except for the long night, not for me

In the morning, what better morning than you⁵²

It is as if the speaker here does not anticipate the end of the night, so this corresponds to the meaning of wishing.

21. Al-Taraji: Similar to the previous saying of Imru' al-Qays, assuming that his condition is anticipating the morning.

22. Contempt: towards the Almighty's saying: "Cast what you are casting"⁵³, and this was mentioned as contempt for what the magicians cast before the miracle of our master Moses, peace and blessings be upon him.

23. Al-Khabar: Towards the saying of the Highest: " Let them laugh little and weep much"⁵⁴, because they will laugh and weep.

24. Delegation towards the Almighty's saying: "Judge what you are"⁵⁵.

25. Exclamation: Like the Almighty saying: "I hear them and see "⁵⁶. The meaning is what I hear and what I see.

26. Denying: Like the Almighty's saying: Say, "Bring the Torah and recite it if you are truthful"⁵⁷.

27. Consultation: Towards the Almighty's saying: "Then see what you see"⁵⁸.

28. Consideration: towards his saying: Say: "Travel through the land and see"⁵⁹.

29. The petition: as the saying of one who says to his counterpart: (Do).

30. Promise: Towards the Almighty's saying: "And give glad tidings of the Paradise that you were promised"⁶⁰.

31. Resentment and eagerness: towards the Almighty's saying: Say, "Die in your anger"⁶¹.

32. Patience: towards the Almighty's saying: So give respite to the unbelievers, relent them slowly⁶², and al-Zarkashi mentioned another example of him, which is the Almighty's saying: Do not grieve, for Allah is with us

⁴⁹ Surah At-Tur, verse 34.

⁵⁰ Surah At-Tur, verse 16.

⁵¹ Surah Al-Imran, verse 147.

⁵² This is one of his famous comments.

⁵³ Surah Yunus, verse 80.

⁵⁴ Surat Al-Tawbah, verse 82.

⁵⁵ Surah Taha, verse 72.

⁵⁶ Surah Maryam, verse 38.

⁵⁷ Surah Al-Imran, verse 93.

⁵⁸ Surat Al-Saffat, verse 102.

⁵⁹ Surah An-Nahl, verse 69.

⁶⁰ Surah Fussilat, verse 30.

⁶¹ Surah Al-Imran, verse 119.

⁶² Surat Al-Tariq, verse 17.

63,64, and this verb here is incorrect, as the verb here is incorrect, as the verb here is incorrect. On the formula of prohibition, speech in the formula (do) and what takes its place.

33. Precaution: Similar to his saying: (If one of you gets up from sleep, he should not dip his hand in the vessel until he washes it three times, because he does not know where his hand spent the night)⁶⁵.
34. Nearness of status: towards the Almighty's saying "Enter Paradise"⁶⁶. And it is close to honoring, but it has an additional meaning as if Allah Almighty said (enter) indicating that they are so close to heaven that they do not need anything other than entering.
35. Warning and informing about what will lead to the matter of the addressee: such as the Almighty's saying: "Enjoy yourself in your home for three days"⁶⁷.

This is a summary of what I was able to collect from the meanings of the matter form among the fundamentalists, as it is carried on the meaning of obligation, and as for using it in other things, such as commendation, permissibility, and so on, it is only by way of

metaphor, because the imperative form, as is known in the language, is the request of the verb by saying from the addressee to achieve his essence. This command, then only indicates the obligation, and as for its use in other than that, it is evidence that diverts the word from the meaning of obligation to something else, such as recommendation, permissibility, guidance, and other meanings that we mentioned⁶⁸.

THE FOURTH TOPIC: APPLICATION MODELS

The first issue: pickling the fingers in ablution

Abd al-Razzaq narrated in his Musannaf on the authority of al-Thawri, on the authority of Mansur, the authority of Talhah ibn Masrif and Hudhayfah ibn al-Yaman, they said: "Keep (pickling)⁶⁹ your fingers together, so that Allah does not crush them⁷⁰ with fire⁷¹."

The point of evidence: the word "disrupted" here is the verb of the imperative, indicating the obligation because there is no presumption that distracts it from that. It has been authenticated on the authority of the Messenger (may God bless him and grant him peace) that he commanded the fingers to

⁶⁸ See: papers: 9.

⁶⁹ Pickling is entering water with a finger between the fingers, and its origin is to insert something through something, and it is in the middle to look: Explanation of the Sunnah (1/419).

⁷⁰ The weed is the kindling, it is said: weed the fire if it kindles it, look: al-Nihaayah fi Gharib al-Hadith (1/389).

⁷¹ The author of Abdul Razzaq (1/24, 23).

⁶³ Surat Al-Tawbah, verse 40.

⁶⁴ See: Al-Bahr Al-Muheet: 2/361.

⁶⁵ Narrated by Abu Dawood in his Sunan No. (103): 1/25.

⁶⁶ Surah Al-Araf, verse 49.

⁶⁷ Surat Hud, verse 65.

be used for ablution⁷². The obligation has been narrated on the authority of Abu Bakr Al-Siddiq, Abdullah bin Masoud (may Allah be pleased with them), and Al-Hassan Al-Basri (may Allah have mercy on him)⁷³. However, most of the hadiths narrated the description of the ablution of the Prophet (peace and blessings of Allah be upon him) and the most correct of them is not that there is no interlacing of the fingers, but rather that it is intended for itself to confirm the generalization and ambiguity, so if ablution takes place without pickling, then pickling becomes Sunnah and not obligatory, which is what Abu Hanifa, Malik, Al-Shafi'i, and Ahmed bin Hanbal (may Allah Almighty have mercy on them) went to⁷⁴.

The second issue: Wash for the deceased

It was narrated on the authority of Huthaifa (may Allah be pleased with him) that the one who washes the dead must perform ghusl. On the authority of Saeed bin Abdulaziz, on the authority of Makhoul, he said: A man asked Huthaifa: How should I do? He said: Wash it kit and kit, and when you're done, take a bath⁷⁵, and Ali bin Abi Talib and Abu

Hurairah (may Allah be pleased with them both) went to him⁷⁶.

The aspect of the evidence: the word "so wash" is the act of an order that indicates the obligation because there is no presumption that distracts it from that obligation.

The evidence for that is what was narrated on the authority of Aisha (may Allah be pleased with her) that the Messenger of Allah (may Allah bless him and grant him peace) said: "He takes a bath from four things: Friday, ritual impurity, cupping, and washing the dead"⁷⁷.

However, the majority of the Companions and those after them were of the view that washing the dead does not necessitate washing. Among those from whom this was narrated were Sa'd bin Abi Waqqas, Ibn Mas'ud, Ibn Umar, Ibn Abbas (may Allah be pleased with them), Sa'd bin Jubair, Al-Sha'bi, and Al-Nakha'i⁷⁸, and him the four imams and the Dhahiriyyah went⁷⁹.

The third issue: A woman undoes her hair for the obligatory washing

Abd al-Razzaq narrated on the authority of Muammar on the authority of a man on the authority of Ibrahim al-Nakha'i that

⁷² Narrated by Ahmad in his Musnad (4/33,211), and Abu Dawood in his Sunan (1/31).

⁷³ See: Musannaf Abd al-Razzaq (1/22-23) and Musannaf Ibn Abi Shaybah (1/11-12).

⁷⁴ See: Al-Hidaya (1/30), Al-Kafi by Ibn Abd al-Barr (1/167), Al-Muhadhdhab with his explanation Al-Majmoo' (1/419-420), Al-Mughni (1/152).

⁷⁵ See Musannaf Ibn Abi Shaybah (2/269), Al-Muhalla (2/24, 23).

⁷⁶ See: Musannaf Abd al-Razzaq (3/407-408), Musannaf Ibn Abi Shaybah (3/269).

⁷⁷ Narrated by Ahmad in his Sunan (6/152), and Abu Dawood in his Sunan (3/511).

⁷⁸ See: Al-Athar by Abi Yusuf (78), Al-Athar by Muhammad bin Al-Hassan (47), Musannaf Abd Al-Razzaq (3/405), Musannaf Ibn Abi Shaybah (3/267-268).

⁷⁹ See: Al-Athar by Muhammad bin Al-Hassan (47), Al-Bayan and Al-Tahseel (2/207), Al-Tirmidhi Mosque (3/319), Al-Muhalla (2/24).

Hudhayfah ibn al-Yaman said to his daughter or his wife: "Pass your head with water before God penetrates it with fire so that it will remain on it for a short time"⁸⁰.

The point of evidence: the word "interfering" is an act of command that indicates its obligation because there is no presumption that distracts it from that because pickling necessitates breaking down the hair in order to pickle it with water, so Huthaifa (may Allah be pleased with him) explained that for fear of punishment in neglecting it, and the punishment is only due to duty, and he did not differentiate between Menstrual washing and ritual impurity washing.

This was also narrated on the authority of Abdullah bin Amr bin Al-Aas⁸¹ (may Allah be pleased with them both) and Ibrahim Al-Nakha'i⁸², and to him was the view of Abu Hanifa, Malik, Al-Shafi'i, Ahmad, and Al-Zahiriyyah⁸³.

The evidence for this is the hadith of Abu Hurairah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said:

"Beneath every hair is impurity, so wash the hair and purify the skin"⁸⁴.

CONCLUSION

We will show here the most important results reached through this study:

- ❖ Huthaifa bin Al-Yaman and his father (may Allah be pleased with them) converted to Islam before the Battle of Badr, but they did not witness it in fulfillment of the covenant they made with the infidels not to participate in the war.
- ❖ He was at a high level of prophetic education, as he attained the rank of (the owner of the secret of the Messenger of Allah (may Allah bless him and grant him peace)).
- ❖ That doing the matter indicates that it is obligatory unless there is a presumption that distracts him from that.
- ❖ The honorable companion Huthaifa bin Al-Yaman (may Allah be pleased with them) used to ask about evil for fear of falling into it.
- ❖ The main references in extracting the fundamentals from the branches is the jurisprudential branches mentioned by the Companion, and knowing the foundational rules on which he relied in determining the jurisprudential issue,

⁸⁰ See: Musannaf Abd al-Razzaq (1/274), and it was narrated from other paths, see: Ibn Abi Shaybah (1/74), and Sunan al-Bayhaqi (1/180).

⁸¹ See: Musnad Imam Ahmad (6/42), Musannaf Ibn Abi Shaybah (1/73).

⁸² See: Musannaf Ibn Abi Shaybah (1/33).

⁸³ See: The original by Muhammad ibn al-Hasan al-Shaybani (1/24), the blog by Malik ibn Anas (1/32), the mother by al-Shafi'i (1/40), the singer by Ibn Qudamah (1/299), the local (2/37-40)

⁸⁴ Narrated by Abu Dawood in his Sunan (1/171-172).

and thus it becomes clear the extent of the possibility of diligence in our time and deriving the jurisprudential rulings of the calamities.

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