



THE JURISPRUDENTIAL NARRATIONS OF ABU HURAIRAH (MAY GOD BE PLEASED WITH HIM) REGARDING THE FULFILLMENT OF THE GOAL FROM THE EVIDENCE OF RULINGS BY IBN HAJAR AL-ASQALANI (D. 852 AH) THE BOOK OF PURITY, CHAPTER ON ABLUTION

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Abstract:

Research topic: Narratives of Abu Hurairah May Allah be pleased with him Jurisprudence in Bulugh al-Maram from the evidence of rulings by Ibn Hajar al-Asqalani (d. 852 AH) (Book of Purity, Chapter on Ablution). The research included: an introduction, three sections, and a conclusion: The introduction included: the reason for choosing the topic, the importance of the topic, and a detailed research plan. As for the first topic, the researcher translated it for the great companion Abu Hurairah May Allah be pleased with him The second topic: The life of Ibn Hajar Al-Asqalani was translated. The third section: He mentioned the narrations of Abu Hurairah May Allah be pleased with him. Jurisprudence in Bulugh Al-Maram is one of the evidences of rulings (Book of Purity, Chapter on Ablution), and narrations have clarified in the Chapter on Ablution. And the conclusion.

Introduction:

In the name of God, the Most Gracious, the Most Merciful, and may blessings and peace be upon the most honorable of messengers, our master Muhammad (peace be upon him).

As for What Follows:

The Sunnah of the Prophet is considered the second source of Islamic legislation, as it clarifies the Holy Qur'an, is designated for its general year, is restricted and absolute... etc. God Almighty said: "And whatever the Messenger has prohibited you, take it, and whatever he has prohibited you, abstain from it." (1). In this research, it studied some of the prophetic hadiths narrated by the great companion Abu Hurairah as a jurisprudential study. The researcher extracted jurisprudential rulings from the prophetic hadiths. Whereas the need of the servants for jurisprudence in matters of their religion is a necessity that exceeds all necessities, and there is no bliss or reassurance for the servant without it.

By knowing the matters of his religion; Hence the importance of my choice of this topic. He present to you this research entitled the jurisprudential narrations of Abu Hurairah, may Allah be pleased with him, in Bulugh al-Maram, from the evidence of rulings, by Ibn Hajar al-Asqalani (d. 852 AH), The Book of Purity (Chapter on Ablution). Search included.

On: Introduction and three Detectives

The first topic: The life of Abu Huraira

The first requirement: his name, his lineage, and his nickname.

The second demand: His birth and death.

The third requirement is his family.

The fourth requirement: His vision of the prophet), and the commandment of the apostle) .

Fifth Requirement: Scientific Status.

Sixth Requirement: His Elders and His Disciples.

The second topic: the life of the son of Ashkelon stone

The First Requirement: His Name, His Proportion, and His Church.

The second demand: his birth, upbringing and family.

Third Requirement: Economic Status and Scientific Status.

The Fourth Requirement: His Elders and His Disciples.

Fifth Requirement: Categories.

Sixth Requirement: His Death.

The third topic: Abi Huraira jurisprudential mirrors in reaching the goal of the evidence judgments (abstraction door), conclusion and sources.

1. The Life of Abu Hurairah:

1.1. His Name, Lineage, Nickname, and Titles:

His exact name was not known; scholars differed greatly in his name and that of his father neither surrounded nor restrained in Jahiliyyah and Islam; and it was because his Church had often overridden his name where he is famous for Abu Huraira (God's satisfaction). Then his name was said in Jahiliyya Abdul Shams, and Abdul Nahm was said and Abdul Ghanam was said and said otherwise (Al-Razi, 2000, p. 182).

As for his name in Islam, Abdul Rahman bin Sakhr al-Dawsi. According to Dus bin Amer bin Abdul Dhi al-Shari bin Zarif bin Atab bin Abi Saab bin Manbih bin Saad bin Thalba bin Salim bin Fahm bin Ghanam bin Dus bin Adnan bin Abdullah The son of Zahran bin Kaab bin al-Harith bin Kaab bin Malik bin Nasr bin al-Azd, but the difference in the knowledge of his name and the name of his father does not make him unknown after knowing his personality and his identity (Al-Asqalani, 1994, p. 384).

He was called a kitten (God's satisfaction); for he found a small kitten which he carried in his sleeve and was always with him and it is true of Bukhari that the prophet (sad) told him: "Oh father of Hr" He stated that he was saying, "Don't be a father of Herrera, the Prophet (as well as) Kanani as a father of Herr and the male is better than the female (Al-Nasser, 2001, p. 44)

1.2. His Birth and Death:

I did not stand on the date of his birth, as it was not mentioned in the books of translations, but it can be determined after we know the date of his death and age. He stated that he had died a year of fifty-nine, fifty-eight, fifty-seven, a son of seventy-eight, said Hafez Ibn Hajar: "Abu Suleiman bin Zuber said in his history: Abu Huraira lived eighty and seventy years". Hence the date of his birth, which is nineteen years before the Prophet's (peace be upon him) migration (Al-Asqalani, nd, p. 354).

1.3. His Family:

He spoke of himself saying: "Etima grew up, left a musky, and I was paid to wear the daughter of Ghazwan, with belly food and the obstacle of my man, and I served if they came down, and one if they rode, God married her. Praise be to God who made religion a fait accompli, and made Ahaba a kitten (godly pleased with him) an imam" (Abd Al-Baqi, nd, p. 817). The mother of Abi Huraira (God willingly about him) Maimouna bint Sabih and handed over the blessing of Duaa al-Nabi (r) to her, so before her Islam she always hurt Abba Huraira. The story of her Islam is mentioned in the headrest of Imam Ahmad bin Hanbal and cannot be mentioned (Yusuf and Al-Zaki, 1980, p. 367).

1.4. His Vision of the Prophet (Peace Be Upon Him), and the Commandment of the Apostle (Peace Be Upon Him) To Him:

Abu Huraira (godly pleased with him) was a lieutenant of the Prophet (peace be upon him) after he came to Medina and accompanied him in his solution and journey, and he spent most of his day with him, as he told about himself. He was full-time for science and for the sitting of the Prophet (peace be upon him) and that was the great effect in his upbringing and education, and he got him the knowledge of the Prophet (peace be upon him) unless one of the companions got him, he happened about himself saying " Abu Huraira told me, He said: You claim that Abu Huraira talks a lot about the Messenger of Allah, peace be upon him, and Allah is the Promised One, I was a poor man. The Messenger of Allah was obliged to fill my stomach, and the immigrants were occupied by clapping the markets, and the supporters were busy doing their money, and I saw from the Messenger of Allah peace be upon him one day, and he said: «Whoever simplifies his robe until I spend my article, and then catch him, will not forget something he heard from me» I simplified the chill was on me, and who sent him the truth I forgot something I heard from him (Shaker, 1995, p. 256).

1.5. Scientific Status:

Aslam Abu Huraira (God be pleased with him) in the seventh year and witnessed with the Messenger of Allah. Abu Huraira (God be pleased with him) was one of the keepers and most modern. And the companions testified to him to keep perfecting (Al-Omari, 1976, p. 86) where the son of Omar (God be pleased with them) said: O father Herrera, you committed us to the Messenger of God (r) and saved us for his talk (Al-Basri, 1986, p. 106). Al-Shafi'i said: Abu Huraira is saved from narrating the Hadith in Dahra. He was one of the chief scholars of his time in the Qur'an, Sunnah and diligence, his companionship and concordance with the Messenger of God (peace be upon him), allowed him to agree on religion (Shams al-Din, 1985, p. 578).

1.6. His Elders and His Disciples:

Abu Huraira (God be pleased with him) recounted a good many Messenger of Allah (peace be upon him), and told of some companions, including: Abu Bakr al-Siddiq, Omar bin al-Khattab, thanks to Ibn Abbas, and Ube ibn Kaab. Osama bin Zaid, Aisha the mother of the faithful, and the heel of the news (God be pleased with them all). As for his disciples, he was talked about by mixtures of companions and followers: Ibn Abbas, Ibn Umar, Jabir bin Abdullah, and Waela bin al-Askqoq (God be pleased with them) (Moawad and Abd al-Mawjoud, 1994, p. 312).

Those who spoke about him are: his son, the editor, Marwan bin al-Hakam, Erwa bin al-Zubayr, Saeed bin al-Masayeb, Ata bin Yasser, his brother Suleiman bin Yasar, and Mohammed bin Sirin. Al-Hassan Al-Basri, Atta bin Abi Rabah, Abdul Rahman Al-Araj and others (Abu al-Fadl, 1983, p. 263).

2. The Life of the Son of Ashkelon Stone:

The First Requirement: His Name, His Proportion, and His Church.

The second demand: his birth, upbringing and family.

Third Requirement: Economic Status and Scientific Status.

The Fourth Requirement: His Elders and His Disciples.

Fifth Requirement: Categories.

Sixth Requirement: His Death.

2.1. His Name, His Proportion, and His Church:

Ahmed bin Ali bin Mohammed bin Ali bin Mohammed bin Ali bin Mahmoud bin Ahmed bin Hajar Kanani Ashkelani Shafi'i Egyptian-born, origin and Dharar. His nickname is (Shihab al-Din), and he was Yekany (Abu al-Fadl). As for its proportion was attributed to several lineages of them: the Canani relative to the tribe of Kenana (Ibn Hajar, nd, p.90) and Ashkelon relative to the city of Ashkelon (Ali, 2001, p.26) and the Egyptian relative to the state of Egypt, Al-Qahri, according to the city of Cairo in Egypt, is famous for Ibn Hajar al-Ashqlani (Al-Yamani, 1962, p.294).

2.2. His Birth, Upbringing and Family:

Born in the second twenty two people's years seventy-three and seven hundred. As for his upbringing, his father died at the age event, and some of his father's guardians ensured him that he grew up and memorized the Holy Quran, and he was fond of the systems and said a lot of poetry filled to the end. Then love God at all ask to speak and accept him and hear a lot in Egypt and elsewhere, and he left and picked, and he got and heard in Cairo from his sheikhs who will be mentioned later. He left for Yemen after he came across Mecca, accepted the work, works and classification, excelled in jurisprudence and Arabic, and Hafez Islam, a sign of knowledge of men and conjure them, and the high and low with full knowledge of the reasons for conversations and others. He became the reliable in this regard in all countries of the earth, and the role model of the nation, the sign of scientists, the argument of flags, the oceans of the year, benefited students and attended his lessons a group of scholars of our time and judges. He was read by most of Egypt's jurists, and Sheikh al-Islam Shahab al-Din in his house was cut off from his place of occupation and classification until he died (Jamal Al-Din, nd, p.17). His family: his father Nouredine worked in science, and he dirredged in jurisprudence, Arabic and literature, and said poetry and Oujad, and was born in the range of twenty and seven hundred (Ibn Hajar, 1999, p.103).

2.3. Economic Status and Scientific Status:

His brothers and sisters: Six knees grew up a good upbringing, and took care of her brother son of Ashkelon stone and benefited from her morals and manners, because his mother died before that he was praised by his elders, contemporaries, disciples and imams after them, where he studied various sciences: jurisprudence, Hadith, the sciences of the Koran, the Arabic language, and translations, went in order to seek science to Alexandria and Hejaz, Yemen, Mecca, Medina, and the Levant (Ibid, p.107-115).

2.4. His Elders and His Disciples:

He heard in Cairo from Shaykh al-Islam Siraj al-Din Omar al-Balkini, al-Hafiz ibn al-Mulgan and al-Iraqi, and took from them the jurisprudence as well, and from Sheikh Burhanuddin Ibrahim al-Ibnasi, and Nour al-Din al-Haythimi. Sheikh Taqi al-Din Muhammad bin Muhammad al-Dajawi, Judge Sadruddin Suleiman bin Abdul Nasser al-Abshati, Gaza by Ahmed bin Mohammed bin Othman al-Khalili, and Ramla by Ahmed bin Mohammed al-Iki. H.E. Salih bin Khalil bin Salem, Bait Al-Maqdis of Mufti Shamsuddin Muhammad bin Ismail Al-Hakashandi, Badreddine Hassan bin Musa bin Makki, Mohammed bin Muhammad bin Ali Al-Munbaji. Mohammed bin Omar bin Musa, in Damascus at Badr al-Din Mohammed bin Qawam al-Balasi, Fatima bint Mohammed bin Ahmed bin Manja al-Tanoukhi, Fatima bint Mohammed bin Abdulhadi. And others, and the safety of Zainuddin Abi Bakr Bin Hussein, and others (Al-Sakhawi, nd, p.113-114).

And his disciples: Those who were taken by Ibrahim bin Ahmed bin Hassan bin Khalil Al-Ajlouni, Ibrahim bin Abdul-Laah Al-Aryani, pardoned. Ibrahim bin Ahmed Al-Jabrti. Ibrahim Bin Hajaj Bin Mohrez Bin Malik Al-Abnasi, Brand Burhanuddin, Ibrahim Bin Hassan Bin Ali Al-Sajrai, then Al-Qaheri, Nazil Saeed, Al-Sa'ida, Ibrahim Bin Khazaer Bin Ahmed Al-Othmani, The sign. Burhanuddin, Ibrahim bin Abdul Rahman bin Ahmed bin Mohammed Al Ansari al-Khalili and then al-Maqdisi, Shaharykh Burhanuddin, known as Ibn Qayqib, and created many of those who took him (Al-Sakhaw, nd, p.1064).

2.5. Categories:

Ibn Hajar al-Ascalani began to classify within a year of ninety-six and seven hundred, collecting most of the names of the works in a pamphlet opened by humility and digestion of himself. And he was saying: I'm not satisfied with anything at all, because I had it in my currency at first, and then I was not prepared to do it with me, except "the explanation of the steam", "the introduction", "the suspect", and "the solvent". And "the tongue of Libra". He would even say: If I were to be received at all if I had been summoned, I did not abide by my guilt, I made it an innovative book, I saw it in a place where I praised the "steam explanation", the "slipping" and the "elite," he said: And for all the other sets, they're numerous, flimsy, weakly strong, bulky (Ibid).

2.6. His Death:

He died after being sick more than a month, on the night of the eighth Sabbath of Dhu al-Hijjah two years and fifty eight hundred years. He was buried from tomorrow and prayed to him in a prayer at the Umayr al-Mu'men in Rumaila, and the dignitaries of the people from his house walked inside the gate of Qantara to the graveyard where he was buried, and the Sultan attended the king Zahir Jaqam to pray on him. And the caliph Almighty Allah Abu Rabeeh Suleiman, and the judges, scholars, princes, notables and most people at his funeral was said by some intelligent that he guessed who walked at the funeral more than fifty thousand people. His death had a great day for Muslims, for dhimmis, inherited by poets (Jamal Al-Din,nd,p.19).

3. The Mirrors of Abu Huraira (God Be Pleased With Him) Jurisprudence in Reaching the Goal of the Evidence of Judgments Book of Purity (Door of Ablution):

About my father Herrera - may Allah be pleased with him - about the Messenger of Allah (r) He said: «lola to make a hard struggle for my nation to order them with a toothpick with all the light of (Shalabi, 2001, p.291). Hadith shows that the toothpicks are allowed at all times and that the toothpicks are not obligatory. And on his legitimacy when the ablution and when praying may be answered in the most hours with the thing and displacement and tools (Al-Alawi and Al-Bakri,1967,p.198). Because if the duty goes, the scar remains and that the delegate is not ordered as he has advanced and that the command is for the duty because the word. If it does not indicate the absence of anything other than Fidel, the absence of the existence of hardship, and the exile for hardship is the duty and not the desirability, then the liking of the toothpick is fixed at every prayer, it requires that it is necessary to the duty. And the scientists all owe him, not a duty they have, and if it was a duty to them to command him, to slit them or not to slit (Abu Tamim,2003,p.364). It was told about the Prophet (pbuh) that he was Yastak, a fasting man, Omar, Ibn Omar, Ibn Abbas, Abu Huraira and Aisha. Malik and his companions (Ahid,1980,p.352) hated the wet tooth of the fasting man so that he did not get to the throat a taste and allowed the land from him at all times for the fasting and said the revolutionary and Abu Hanifa and Leith (Mahmoud,nd,p.348). It is okay with wet toothpicks for the fasting as well as Shafei said. However, he said, I hate him by walking for the sheep, and said, Son of Alia Al-Sawak, a year for fasting, breaking, wet, and dry in it, both because it is neither food nor drink (Al-Hafiz,nd,p.196).

As for Abu Huraira - may Allah be pleased with him - he said: The Messenger of Allah said: If any of you wake up from his sleep let him be scattered three, the devil will dwell on his gill (Abdul Baqi, 1960, p.126). Talk indicates the initiation of sleep inhalation if it does not encounter light, and the excretion of a branch of inhalation, and the restriction of the reproduction of night sleep taking from the words of overnight. And it is intended to be raised in the ablution and cleaning because of the aid in reading because purifying the course of the psyche corrects the exits of the letters and increases to the awake that it is to expel the devil (Ibid, p.262). Yan deducing the first judgments: in which the demand for abstraction in the ablution and consensus is based on the lack of duty, and desirable to be scattered with his left hand, and hates to be without his hand, told about the owner also because it is similar to the act of dabba. It was said: He does not hate, and some scientists have been forced to extort the appearance of talking, and carried most of them on the scars, and they pointed out that washing the soles of the face is not taken on us in the ablution: I said: Those who gave inhalation are: Ahmad, Ishaq, Abu Obaid, Abu Thor and Ibn al-Munthir protested, ostensibly, but for scarring in the audience (Al-Aini,nd,p.15).

About him: If one of you woke from his sleep does not dip his hand in the pot until he washed it three, he does not know where his hand became (Ibid). Hadith shows the legitimacy of washing the shroud to the wrists before inserting them into the pot to wake up from his sleep before ablution, and in the Hadith a dispute over washing the shroud. When the Hadi in one of his words and supporter of God and Abu Talib and al-Mansour by God and Shafiya (Abdul Muttalib,2001,p.53) and Hanafiya (al-Hanafi,1986,p.20) that he is elderly and should not talk (prepared as God ordered you) and did not mention hand washing. Al-Qasim, who is one of my sayers Al-Hadi and his son Ahmed bin Yahya went to him, said: It is a duty to the news of waking up. And I answer that it does not indicate the duty to say in it (it does not know where his hand has become) and to know that the place of dispute washed them before the ablution and the talk of waking washing in it no light does not signify the required and just. Acts do not denote obligatory speech will come upon what is the right to speak. Some people said that he imposed, and then differed among themselves, including those who said: It was imposed from the sleep of night and day, and some of them said: It was imposed from the sleep of the night in particular, and their guide to talk (Al-Shawkani, nd,p. 168). And the Al-hanafia said that if the washing must not be without either the event, or the impure, and there is no way to the first; because the event should be washed only once. If we had to wash the organ when it woke from its sleep once, and once when it was ablated, we would have to wash it at the event twice, and there is no way to the second. Because the impure is not known but is delusional and to him indicated in the talk where «f said that he does not know where his hand became», and this is a signal of the illusion of impurity, and the probability of it in the occasion of scar to wash, and the liking not positive (Al-Kasani,nd,p.20).

And about my father Herrera (God be pleased with him) said: I heard the Messenger of God says: «if my nation comes on the day of resurrection Gras embarrassed, from the effect of ablution, who could you

prolong his jealousy let him do (Abd al-Baqi,nd,p.21) The meaning of the GRAs is veiled: the eggs of the faces, hands and legs are like a jealous mare: the one with a white face, and the one with a sickle: the one whose lists are eggs. And prolong it over-washing the duty of the face in all its aspects. Its purpose is to wash the two sides of the neck with the introductions of the head and to prolong its retention by washing the excess of duty of the hands and legs from all sides, and its purpose is to accommodate the braids and legs: From what was determined that both the fall and the postponement are comprehensive to the place of washing due and the elderly, and there is no difference in the age of their prolongation between the survival of the place of imposition and its fall, because the facilitator does not fall in misery unlike the Imam. The audience of scientists by agreement that it is desirable (Al-Hanafi, 1992, p.90).

And about my father Huraira - may Allah be pleased with him - he said: The Messenger of Allah said - peace be upon him: «If you stand up, start with your Miamnk (Al-Tarabulsi,1992,p.180) The talk is evidence of the desirability of the security and the beginning of the security when ablution in the washing of hands and men, but others such as the face and head also appeared to be included, but no one said it in them, and is not mentioned in the conversations of education. Unlike the hands and men, the conversations of education responded by presenting the right in them on the left, and differed in the necessity of this, and no words in it the first, in Hadawiya: must speak the book, which is the word of the matter. It is a must in its origin, consistently doing it (s) to it (s) (Al-Masry,nd,p.29)

And about the father of Herrera - may Allah be pleased with him - he said: The Messenger of Allah - peace be upon him: «la and light to those who did not mention the name of God on him Nomenclature at ablution is a year in the audience of scholars, and some scholars have argued that it must be with the mention, the believer should not let it, if he forgets or ignorance, nothing is on him, and the fact is true (Al-Hasani,nd,p.71).

But if he deliberately let her know the forensic judgment, he should take the ablution back up and out of contention, and most said: Nothing on who left the label in ablution perpendicular or Sahya. This is the statement of Sufian al-Thawri, Shafi'i, Ahmed bin Hanbal, Abu Obaid and the people of opinion (Hanif,1985,p. 367). Ibn Hajar said: "No light to those who did not mention the name of God" If the negation is directed at the self as it is the truth, it shows the absence of ablution by the absence of the label and the intention of legitimate self-sufficiency. If it is directed to health as is the metaphor closest to the truth because the negation of health requires self-negation, it shows the inanity and light of the unnamed. And if it is directed to perfection, which is the furthest from the truth, because it does not indicate self-negation or negation of her health, it shows the health of ablution, but not perfection. The duty to get pregnant on the real meaning, if a presumption acted on him must be carried on the near-self metaphor, which is health, if there is a presumption of health, the negation was destined to perfection. Know this and use it in what he responds to you benefit (Al-Yamani, nd, p.50).

4. Conclusion:

Praise be to God, and prayers and peace be upon the Messenger of God, his family and companions, and those who follow him and after. I thank God after I finished writing this research entitled (The jurisprudential narrations of Abu Hurairah in Bulugh al-Maram min Evidence al-Ahkam by Ibn Hajar al-Asqalani (d. 852 AH) The Book of Purity). Among the most important results I reached:

- This text included the foundations of modern evidence for Sharia rulings.
- Issam Musa Hadi mentioned in his review of the book, "Its author edited it extensively, so that whoever memorizes it from among his peers will become a genius, and the beginner student will seek help from it, and the finished student will not be able to do without it."
- The total number of hadiths in this text reached (1596) hadiths.

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