

Ibn Abd Al-Hadi's Fundamentalist Opinions on the Disputed Evidence

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Abstract

In this study, I will demonstrate the disputed evidence according to the scholar Ibn Abd al-Hadi, may God Almighty have mercy on him, and his approach in presenting this evidence with ease, comfort, and brevity that some may see as a misleading abbreviation, but when researching the fundamentals of jurisprudence, you will discover that the principle in this venerable science is the clarification of the fundamentalist rules upon which much is built, among the jurisprudential subjects. Thus, the expansion in explaining and justifying these rules and the use of many examples in explaining each rule is within the jurisdiction of the science of jurisprudence. Each school of jurisprudence has jurisprudential philosophies that differ from the others in the methodology of writing and composing. Because of the meaning of this evidence in many rulings, you will uncover expansion. Scientists have clarified this evidence to make it easier for people to understand it correctly by distinguishing its importance in many new matters. This is in contrast to what Ibn Abd al-Hadi states concerning the summary and brevity of this evidence. You sometimes find him satisfied with mentioning only the definition, and an example of this is what he revealed in approval and extrapolation.

Keywords: Principles, Evidence, Different Opinion

INTRODUCTION

In the name of God, and prayers and peace be upon the most moral of creation, Muhammad, his family and companions, and those who obey him.

As for afterward

It is obvious to anyone that the topics of evidence are among the most essential topics in the books of fundamentals, and the extent of their importance is evident from the interest of scholars in this evidence and the focus on it. Amongst these pieces of indication are agreed upon by the majority, namely the Qur'an, the Sunnah, consensus, and analogy, and some are disputed, such as approval, companionship, mutual interests, and what was legislated by us. Moreover, tradition and the sayings of the Companion, and some of the evidence are reasonable, such as approval and mutual interest, which originate from reason (rational ijtihad), and some of them are transmission, such as the axioms of the Companions and legislated by those before us. The intellectuals differed in the extent of their authority and the adoption of them in deducing rulings. Some of them appropriated all of this evidence, and some of them were satisfied with some. Evidence exclusive of the other: Because of its evident impact on their differences in many branches of jurisprudence, in this research, I will explain the views of Ibn Abdul Hadi regarding the disputed evidence.

Study Problem

First: Did Imam Ibn Abdul Hadi, may God have mercy on him; clarify the significance of this evidence sufficiently to know it?

Second: How relevant is the scheme of theologians in the principles of jurisprudence to explain the importance of consequential evidence, and do we demand the method of Hanafi jurists in this particular evidence due to its close association to applications and evidence?

The First Subject

Interpreted by Ibn Abdul Hadi

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Its Surname:

He is Yusuf bin Hassan bin Ahmed bin Hassan bin Ahmed bin Abdul Hadi bin Abdul Hamid bin Abdul Hadi bin Yusuf bin Muhammad bin Qudamah bin Miqdam bin Nasr bin Fatah bin Hudhayfah bin Muhammad bin Yaqqoub bin Al Qasim bin Ibrahim bin Ismail bin Yahya bin Muhammad bin Salem bin Abdulllah. Bin Omar bin Al-Khattab.

His Nickname:

The academic Ibn Abd al-Hadi was recognized by two nicknames, Abu al-Mahasin, and Abu Omar, but he was known as Abu al-Mahasin to everyone who translated him. As for the nickname Abu Omar, he was known through his learner Ibn Tulun.

His Nickname:

The academic Ibn Abdul Hadi was nicknamed Jamal al-Din bin Badr al-Din bin Shihab al-Din bin al-Mubarrad.

Translators varied concerning the word al-Mubarrad between breaking the meem (M-letter) and opening it, according to two opinions:

The first is by breaking the meem (M-letter) al-Mubarrad. This is the opinion of al-Kattani and Ibn al-Imad.

The second by opening the meem (M-letter) al-Mubarak, and this is what Ibn Hamid and Ibn Tulun went for.

Though, Dr. Muhammad Othman Shabeer preferred the first declaration of breaking the meem (M-letter) due to the many sayings about it because filing by breaking is a tool for filing metals. However, it is named that because of the movement and disturbance of the hand. A man might be called a file recorded by breaking because of his many movements and activity, as for al-Fath, which is the man who dies because of the cold.

Likewise, his generator:

Authors disagreed regarding the birth of the scholar Ibn Abdul Hadi, to two opinions:

The first declaration: He was born in the holy month of Muharram in the year eight hundred and forty-one in Damascus.

The second declaration: He was born in the year 840 AH. This is what Ibn al-Imad mentioned in Al-Shadharat and Al-Kattani in the catalog of indexes that he was born in the year eight hundred 40

The second declaring is the most familiar in biographical books.

His Literatures:

Ibn Abdul Hadi retains many works and books in many fields, including jurisprudence, principles of jurisprudence, language, hadith, and interpretation. He has more than four hundred works.

As Ibn Hamid stated, "His works are exceptionally liberating." Al-Ghazi declared, "He has more than four hundred functions, most of which are in the knowledge of Hadith and Sunnah."

His writings include:

The Book of clarification in the classes of early and late hadith scholars

Riyadh, a thriving city among the dignities of the ninth-century

It lessens those with understanding from many books on rulings

The qualities of Abu Bakr

Munaqib Omer

Manaqib Othman

Munaqib Ali

Ibn Abd Al-Hadi's Fundamentalist Opinions on the Disputed Evidence

Assisting outcomes in solving biography problems

Virtues of Imam Ahmad

The Reflect of Time in the Delusions of Notable Sheikhs

Al-Durr Al-Naqi fi Sharh Al-Kharqi's Words

Locating on wearing wool

The implanting of antiquities, the fruits of news, and the spread of stories and poetry

Al-Durr Al-Nafis, companions of Muhammad bin Idris

Pure Recovery in the virtues of Saad bin Abi Waqqas

Protection ticket and awakening insight

The alteration between the narrators of steam

The fruits of the purposes in mentioning mosques

History of Salhiya

Bathroom etiquette and provisions

A treatise on divorce

In the language of Al-Huthith to the science of hadith

The masterpiece of entree to the science of origins.

His Personality:

The academic Ibn Abdul Hadi was known for his distinguished scientific and cultural standing among the scholars of his time. He was a researcher of jurisprudence, principles, hadith, and other legal sciences due to his upbringing in an environment full of scholars at that time in the city of Al-Salhiya in Damascus was a target for many scholars to flock to, and this had a clear influence on the refinement.

His personality is educated and knowledgeable.

Axioms of scholars regarding his knowledge:

Ibn al-Imad stated in Shudharat al-Dhabab (He was a notable imam whose knowledge of hadith prevailed).

Al-Kattani revealed him in the catalog of Indexes (He is one of the outstanding hadith scholars of the tenth century and is famous for his many

Classification and capacity of the narrative.

His scholar Ibn Tulun said about him. "He is the sheik, the imam, the most eminent scholar, the hadith reporter, the journeyman, the scholar, the understanding person, the scholar, and the employee, Jamal al-Din Abu al-Mahasin, Abu Omar"

The views of scholars authorize Ibn Abd al-Hadi's scholarly standing and the weight of this personality in the legal sciences.

His Elders:

The academic Ibn Abdul Hadi reviewed under the leading scholars of his time.

First: The academic Alaa al-Din bin Ali bin Suleiman bin Ahmed al-Mardawi al-Dimashqi al-Salihi al-Hanbali. He was born in the year 817 AH and died in the year 885 AH. Bin Abdul Hadi detailed to him al-Muqni' and Ghalib al-Tawfi.

Second: Abu Bakr bin Zaid bin Abi Bakr bin Zaid bin Omar al-Jara'i al-Dimashqi al-Hanbali. He entered many works, including al-Mukhtasar Usul al-Fiqh. He was born in the year 825 AH and died in the year 883 AH. Ibn Abd al-Hadi stated to him: al-Muqni'.

Third: Taqi al-Din, Abu Bakr bin Ibrahim bin Yusuf al-Baali, recognized as Ibn Qandus, was born in the year 809 AH and died in the year 861 AH. He had works such as the footnotes to the corrector, and Ibn Abd al-Hadi: al-Muqni' also state to him.

His Followers:

The academic Ibn Abdul Hadi had various scholars who reviewed under him and learned a lot from him. In this segment, I will mention the most prominent students of Ibn Abdul Hadi.

First: Ibn Tulun: He is Shams al-Din Muhammad bin Ali bin Ahmed bin Tulun al-Dimashqi al-Salih, the Hanafi. He is one of the most noticeable students of Ibn Abd al-Hadi. He has a reserve in the translation of his sheik called (Al-Hadi, the translation by Yusuf bin Abd al-Hadi) and a book (called the necklaces). Al-Jawhariyyah Tarikh al-Salihiyah (Al-Lu'lū' al-Manzum Waqfat al-Maaatalat al-Ilmi) (Al-Nafhat al-Azhari Fatawa al-Awniyya) (Notifying Questioners about the Books of the Master of the Messengers) He has various books. He is a historian and an academic of biographies and jurisprudence. He passed away in the year 953 AH.

Second, Ibn al-Diwan is Ahmed bin Muhammad al-Mardawi, recognized as Ibn al-Diwan Shihab al-Din, in front of the Al-Dhafri Mosque. He was the imam of the Hanbali Mosque in Al-Safah for over thirty years, and he died in the year 940 AH.

Ibn al-Ghazi al-Amiri stated about him, "He acquired the knowledge of hadith from al-Jamal Yusuf ibn al-Mubarrad and others and acquired jurisprudence on him"

His Death:

Afterward a life entire of knowledge and many works on Sharia and other knowledges, the scholar Ibn Abdul Hadi dies on the sixteenth of Muharram in the year 909 AH in the city of Damascus and was covered at the foot of Mount Qasioun.

Ibn Humaid cited in his book that he died on the sixth of Muharram.

The Second Subject

Ibn Abd Al-Hadi's Fundamentalist Opinions on the Disputed Evidence

Introduction

Linguistically, sign means a guide; it is what is used as evidence, and the plural is evidence, but in terminology, it is what knowledge needs knowledge of something else

The consequence of fundamentalist investigations, whether they are investigations of evidence, rulings, or the meanings of words such as general and familiar, is stressed because of their consequence in understanding the purposes of Sharia law, rejecting extremism, and explaining the reasons for the disagreement of jurists through their importance in defending the Islamic religion from extremist ideas that seek to distort the concepts and values that our true religion calls for it from the benefits of love and peace and many of these pieces of evidence are the basis of many new rulings, whether disputed or agreed upon. However, the illiteracy of some in these matters is judged to be heresy, and it may even indicate to declaring others to be infidels and accusing them of polytheism and misguidance. This proof is an invitation to think about many new matters, and the teaching and learning processes purpose to improve and develop all different thinking skills, including productive thinking (Al-Tamimi et al., 2023).

The variance is verbal and formal because numerous rulings are based on this evidence, and its applications are many, especially at present, which has made it a source for much research and studies related to new matters.

His Opinions on Companionship:

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The academic Ibn Abd al-Hadi stated that "Istihabah is evidence that the researchers unanimously mentioned, but the disagreement is regarding the approval of the consensus ruling. Most of it is not confirmation, unlike Al-Shaf'i, Ibn Shaqilah, Ibn Hamid, and Nafi, the ruling requires evidence of what is more correct.

Then, the word "istihaba" in the language is: "all that matches something has been accompanied by it"

As for complement in terminology: "It is the supplement of a situation for an existential, non-existent, rational, or Lawful"

As for what the academic Ibn Abd al-Hadi mentioned, the disagreement regarding the admissibility of a consensus ruling was explained by Al-Shawkani in Irshad al-Fahul that this disagreement is due to the Sharia ruling because if they agree on a ruling in the case, then the character of this agreed-upon ruling changes. They oppose, and then those who did not change the ruling will infer the suitability of the case.

A sample of this: If the person doing tayammum sees water during prayer, this does not invalidate his prayer because consensus has been reached on the validity of the prayer, so he should be accompanied until there is evidence indicating that seeing water is unacceptable.

It is no secret to everyone that istishab is one of the accepted principles according to the Imamis, which jurists resort to when they doubt the ruling, citing the well-known opinion of the Imamis. The Imamiyyah academic considered the famous view to be valid and supported it with authentic hadiths indicating that.

First: "On the specialist of Al-Hussein bin Saeed, on the authority of Hammad, on the authority of Hariz, on the authority of Zurara, he said, I said to him: A man sleeps while he is in a situation of ablution, does he have to do ablution if he beats and beats? So he said, O Zurara: The eye might sleep, but the heart and ear do not sleep, so if the eye, ear, and heart sleep, then ablution is required. I said, "If he moves." There was somewhat next to him, and he did not know about it. He said: not until he is certain that he has slept until he has done two subjects; otherwise, he is certain of his ablution, and certainty is never invalidated by doubt, but another certainty overturns it".

Secondly: "Abu al-Qasim Jaafar bin Muhammad, on the expert of Muhammad bin Yaqoub, on the authority of Ali bin Ibrahim, on the authority of his father, on the authority of Hammad bin Issa, on the authority of Hariz, on the authority of Zurara bin Ayan, he said: I said: to Abu Jaafar and Abu Abdallah, peace be upon them, what overturns ablution? They said: What comes out of your limbs?

The lower parts of the anus and the penis include excrement, urination, or bad smell, and sleep until the mind goes away, and all sleep.

He dislikes it unless you hear the sound".

His opinion on Sharia before us:

The academic Ibn Abd al-Hadi mentioned that what was legislated before us was constituted for us except it is abrogated in the more authentic of the two narrations. The second is that it is not legal for us except with evidence. He also stated some views in the form of an interrogative, whether it is precious to a specific religion or not, and whether the Prophet was worshiping those who headed him among the prophets or was he not worshiping.

Sharia in the language: "It is something that is opened in an expansion that is in it, from that is the Sharia, and it is the source of the drinker".

While Al-Jurjani expressed it, saying: "The law: in the language: it means amplification and manifestation. It is said that God's law is such-and-such; that is, he made it a path and a doctrine, and from it is the law".

The views of scholars concerning the worship of the Prophet, may God's prayers and peace be upon him and his family, decided that he definitely worshiped. However, they disagreed regarding what law he worshiped, to several opinions, including those who said that he was according to the law of Adam, peace be upon him, on the basis that he was the first of the laws, and among them were those who said that he was according to the

law of Noah, and it was said: Abraham. Maximum of Abu Hanifa's friends thought that he followed the Law of Moses, and it was said that Jesus was the late abrogate and the closest to the prophets. Some of them said that he worshiped everyone who came before him, excluding for what he abrogated. It was mentioned that he only worshiped and did not adhere to a specific religion, and it was said that he was not worshiped some of it before the missions. While for the Mu'tazilites, they said that he was following the law of reason. Ibn al-Qushayri responded that this was false because the mind had no law.

What appears to be the most likely declaration is that he was worshiping those who headed him, except for what had been abrogated from the previous rulings, considering that all the prophets obeyed one religion, which is Islam, according to the Almighty's saying: "The religion with God is Islam". Consequently, all the prophets worship according to the law of Muhammed; may God's prayers and peace be upon him and his family, which he came to finalize the heavenly message, and "God knows better".

His Opinions on Induction:

Ibn Abd al-Hadi satisfied himself with mentioning induction that it is evidence according to some Hanbalis, and the investigator stated the definition in the margin of the book that induction "is tracing the order of each of the particulars, in order to verify the ruling for that universal. It is of two types: general induction and specific induction.

Definition of general induction: "to demonstrate a universal ruling regarding an essence in order to prove it in all its details."

As for the meaning of incomplete induction: "Proof of a universal ruling in its essence by proving it in some of its individuals".

Comprehensive induction is considered an argument, and it is what establishes certainty (definitely).

As for partial induction, it is the one that informs conjecture (it does not inform definiteness).

Incomplete extrapolation is named by jurists (assigning the individual to the majority). A pattern of this is what Al-Shafi'i stated that the minimum period of menstruation is nine, the minimum duration of menstruation is one day and one night, and the greatest is fifteen. In contrast, the Shafi'i researchers stated that Al-Shafi'i's basis in this.

His interpretations on the doctrine of the companions

The academic Ibn Abd al-Hadi mentioned that the doctrine of the companion, if no companion disagreed with it and it spread and was not denied, then consensus preceded it. If it did not extent, then it is an argument that takes precedence over analogy. The doctrine of the companion concerning what contradicts analogy is a suspension of the apparent obligation, and the doctrine of the Tabi'i is not an argument according to most.

Al-Tawfi stated in his explanation of Mukhtasar Al-Rawdah that some people said that if it contradicts the analogy - meaning what the companion said - then it is proof; otherwise, it is not because if it contradicts the correspondence, it specifies that it is a restriction on the part of the author of the law, so it is an argument not in and of itself. Though, instead, because of its indication of the argument according to this narrator, and if he does not contradict it, then it is likely that it is ijtihad, so it is like the ijtihad of someone other than a companion.

His Views on Approval

Approval in language: It is kindness versus ugliness and its opposite, and goodness versus badness, and approving a thing makes it suitable.

Istihsan in terminology: "Stopping analogy and adopting what is best for people"

As for Ibn Abd al-Hadi's description of istihsan: "It is to depart from the ruling on an issue from its analogs based on legal evidence".

Ibn Abd al-Hadi revealed that the statement of support is contrary to "approval, which Abu Hanifa said, and he interpreted it as evidence that criticizes the soul of the diligent person, and his statement falls short of it".

Ibn Abd Al-Hadi's Fundamentalist Opinions on the Disputed Evidence

Abu Hanifa and the Hanbalis acknowledge approval, unlike the majority, because they say that it is a ruling without support, and Al-Shafi'i's declaration that whoever approves has legislated, meaning he has established a new law, is the best evidence that he does not accept approval.

The variance was not in the permissibility of using the word "approval," which was mentioned in the Qur'an and Sunnah in many instances, including the Almighty's saying, "And command your people to accept the best of them." Al-A'raf 145. As an alternative, the disagreement was in the meaning that must be interpreted in order to be able to accept or reject the ruling. This is what Al-Razi stated in Al-Mahsoul.

His Opinions on Reclamation or Missionary Interest

The academic Ibn Abd al-Hadi summarized the explanation and explanation of the mursalah interest, saying: "Reclamation: which is succeeding the interest, if the Sharia bears witness to it, quoting the ruling from reasonable legal evidence and analogy or by invalidating it, it is rejected since it is a change to the law, even if there is no indication of invalidity or consideration for it. It is an enhancement, a necessity, or a requirement, and it is not valid to adhere to the first two without a basis, and in the third, there is a disagreement".

An example of mentioning the ruling from a legally reasonable person, so the analogy or its termination is nonsense, such as specifying fasting as expiation for Ramadan for a wealthy person. As for the example of al-Tahsili, if he does not demonstrate to its invalidity or consideration, keeping the woman from carrying out her marriage contract on her own, which is not becoming of chivalry, by having the guardian take charge of that? As for al-Hajji: giving the guardian power to marry the minor girl due to the need to restrict the fear of missing him.

As for what is necessary, such as maintaining the religion by killing the apostate and cutting off the property by cutting off the thief, and among the necessities is legislating marriage to preserve human reproduction from illegal approaches that lead to the mixing of lineages and this is the preservation of births. As for forbidding drugs, it is for the sake of preserving oneself and religion and keeping the social fabric from moral decay.

CONCLUSIONS

At the assumption of this research, O God, admiration is to you for the great blessings and abundance of giving. Our Lord, permit us acceptance and satisfaction with the results we have reached in explaining the disputed evidence, according to the scholar Ibn Abd al-Hadi. May God have mercy on him. It is obvious from his method of giving this evidence that he was content with editing the fundamental issues and stating the rules. He stayed away from leaning the branches of jurisprudence and not being restricted by them, and this is what we find in his methodology for all fundamentalist topics, not just the evidence. He stayed away from citing the disagreement in the finality or presumptive nature of this evidence, and even in the arrangement of the evidence, he differed from many scholars; through my study, I discovered that he did not clarify this evidence that it has a great connection with many of the declarations of Sharia law, and it seems that the reason for this lies in the fact that this evidence emerges through the presentation of many examples and branches of jurisprudence in order to magnify its understanding and awareness of its importance in many new matters, which makes it the reason for intellectual cross-fertilization between schools of jurisprudence. Consequently, Ibn Abd al-Hadi, may he have mercy on him, progressed away. God withholds from this because of his approach, which is the attitude of theologians, which does not adhere to examples and applications and is satisfied with stating the rules, and God knows best. I hope to God that I have been effective in this work and that it will bring allowance and interest to everyone who reads it.

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