

The Issues Described by Al-Rajrajī as Being Consistent with The Maliki School of Thought - In His Book Methods of Attainment from The Book of Purity to Loyalty and Inheritance - A Comparative Jurisprudential Study (Niyah in Taruk as An Example)

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Abstract

The research revolves around the rule of intention, and it was in two axes: the first: defining intention and the basis of its ruling, and the second: the rule of intention in removing impurity, by studying the issues in a comparative jurisprudential study, mentioning the evidence for each statement, then explaining the most correct of the statements, then the conclusion and the most important results, sources and references.

Keywords: *Al-Rajrajī, Collection Methods, Loyalty and Inheritance*

INTRODUCTION

Praise be to God, we praise Him and seek His help, and seek His forgiveness and guidance. We seek refuge in God from the evils of ourselves and from the evils of our deeds. Whoever God guides, none can mislead him, and whoever He misleads, none can guide him. I bear witness that there is no god but God alone, with no partner, and I bear witness that our Prophet Muhammad is His servant and Messenger. May God bless him and grant him peace, and upon his family, companions, and followers with good deeds until the Day of Judgment, and may peace be upon him abundantly.

But after...

The basic principle in performing acts of worship is to conjure the correct intention. Because the intention is the basis for the acceptance of good deeds, if it is sound before the action, and if it is not sound, then the action will be rejected, and the basis of that is what is in the two Sahih books on the authority of Omar (may God be pleased with him), who said: I heard the Messenger of God, may God bless him and grant him peace, saying: (Actions are but by intentions, and Every person has what he intended...), and the research may consist of two requirements:

The first requirement: definition of intention.

The second requirement: The ruling on intention to remove impurity.

Reasons For Choosing the Topic

- 1- Definition of intention and its ruling.
- 2- The ruling on intending to remove impurity.

Research Problem

It is clear that the jurists, may God Almighty have mercy on them, differed regarding the issue of removing impurity: Does it require an intention?

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RESEARCH METHODOLOGY

Formulate a title for the research, and explain the reasons for choosing the research.

The research study is a comparative jurisprudential study on the seven schools of thought: Hanafi, Maliki, Shafi'i, Hanbali, Zahiri, Zaidi, and Imami.

I put the Maliki opinion and those who agreed with the first opinion, according to the methodology of the message.

Then mention the sayings of the jurists, their evidence, and the evidence from their reliable sources.

After finishing mentioning the statements, explain the more likely statement and the reason for preferring it.

Extracting the hadiths and hadiths from their context, mentioning the author's title, page, and hadith number, and explaining the hadith scholars' ruling on them as much as I can if they are not authentic, and then I put the text of the hadith in large brackets.

Just mention the title of the author and the page, and mention the book's complete list of sources and references. If one school of thought has more than one reference, arrange them according to the oldest, then the oldest.

Search Plan

The research plan required dividing it into an introduction, two sections, and a conclusion.

The first requirement: definition of intention.

The second requirement: The ruling on intention to remove impurity.

The First Requirement: Definition Of Intention

First: Language: the source of nuyya, and the noun niyyah, with the emphasis on the yā' according to most linguists, and its easing in spoken language.

Intention comes with meanings, including: intent, and it is said: He intended something to intend it. Intent: intended it, intended it and intended it, and among them is: memorization, so it is said: God so-and-so intended to preserve it. Intention is said: the direction in which it goes, the matter you intend, and directing the soul towards the action and what is intended of it. Intention and will, see: (Ibn Zakaria, 1423 AH, p. 293), (Al-Fayoumi, p. 631).

Second: Terminologically: jurists defined it with definitions including:

Hanafi school of thought: "It is the intention of obedience and drawing closer to God Almighty in obligating an action, and prohibitions are included in the definition, for what is required is the action that is self-restraint" (Ibn Abidin, 1412 AH, p. 105).

Al-Malikiyah: "It is a person's intent in his heart to do what he wants, so it is a matter of determination and wills, not of knowledge and beliefs." (Al-Qarafi, 1994 AD, p. 240).

Shafi'i: "It is the intention of something coupled with its action" (Al-Ajili Al-Azhari, p. 107).

Hanbalis: "The heart is determined to perform an act of worship in order to draw closer to God Almighty, by intending by doing it God Almighty and nothing else" (Al-Bahouti, p. 313).

Third: The ruling on intention in acts of worship: The basic principle in performing acts of worship is that the correct intention is required. Because it is the basis for the acceptance of good deeds, so if they are upright, the work is accepted, and if they are not upright, then the work is not accepted and will be rejected with some evidence.

It was narrated on the authority of Omar Ibn Al-Khattab (may God be pleased with him) who said: (I heard the Messenger of God, may God's prayers and peace be upon him, say: Actions are based on intentions, and each person will have only what he intended, so whoever migrates to... To a worldly life to be afflicted, or to a woman to marry, so his migration is for what he migrated to) (Al-Bukhari, 1422 AH, p. 6).

Meaning

God Almighty revealed to Muhammad (may God bless him and grant him peace) and to the prophets before him that actions are based on intentions, and the evidence for that is the words of God Almighty: "And they were commanded only to worship God, sincere to Him in religion, being true to heart, and to establish prayer and pay zakat, and that is that The value debt). : Verse: 5), and the validity of the words or actions of the assigned Muslim servant and the reward that results from it are only according to what he intends, (Ibn Battal, 1423 AH, p. 32).

The Second Requirement: The Intention to Remove Impurity

The picture of the issue: Removing impurity is considered abandonment, as it is like abandoning forbidden things. Such as adultery, sodomy, usury, and everything else that is commanded to be avoided, as it is something that comes naturally to the original, and the jurists, may God Almighty have mercy on them, differed regarding the issue of removing impurity: Does it need an intention?

They Disagreed About This in Three Opinions

The first saying: Removing impurity does not require an intention. Al-Rajaji, may God have mercy on him, said: "...as for purification to remove

Wickedness, and it is one of the acts of worship directed to the body, so it does not require an intention according to the agreement of the doctrine, and this is what he said: Hanafi, Hanbali, Imami, and Maliki according to the apparent meaning of the doctrine, and the Shafi'i according to the correct one, and the consensus narrated about that. See: (Al-Rajaji, p. 81), (Al-Sarkhasi, 1414 AH). , p. 72), (Al-Rahibani, 1415 AH, p. 15), (by Abu Al-Qasim, 1425 AH, 44), (Al-Hattab Al-Maliki, 1412 AH, p. 160), (Al-Nawawi, p. 309), (Al-Mawardi, p. 131).

They indicated the following:

In matters in which removal occurs, there is no necessity of intention in worship. (Al-Hattab Al-Maliki, 1412 AH, p. 243), (Al-Hattab, 1412 AH, p. 243).

If we say that intention is a condition for removing malice; This would be an addition to the text, and an addition to the text is not proven by a single report (Al-Sarkhasi, 1414 AH, p. 72).

Removing impurity does not require an intention, because it is a matter of abandonment, such as one who abandons adultery and alcohol. If one

Rain fell on an unclean garment, and the impurity was removed. The garment becomes pure even if its owner did not intend it, and that is because once the impurity is removed, its ruling is removed (Al-Qarafi, p. 27), (Al-Nawawi, p. 309)

A person can avoid prohibitions even if he does not realize them, in addition to intending them when performing them (Al-Qarafi, p. 21).

The second opinion: The intention is required to remove impurity, and this is what the Dhahiris, Malikis, and Shafi'is said in a statement, (Ibn Hazm, p. 90), (Al-Qarafi, p. 90), (Al-Nawawi, p. 54).

They indicated the following:

Removing impurity is one of the things that are done, not the one that is left behind, so it lacks an intention (Al-Qarafi, p. 190).

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He objected: Removing impurity is an act of worship directed to the body, not to the heart, so it does not require intention in performing it, (Ibn Rushd Al-Qurtubi, 1408 AH, p. 65).

Every purification of impurities is commanded in Sharia law, so it is not accepted except with intention (Ibn Hazm, p. 191).

The third statement: The obligation of making the intention to purify oneself from madhiy, which is a statement in the Maliki school of thought, (Al-Dasouki, p. 112).

They indicated the following:

The reason for washing the penis is devotional, so it is obligatory to make an intention in it (Al-Desouki, p. 112).

The Most Correct Statement

After presenting the sayings of the jurists and explaining their evidence, it seems to me that the most correct is the first opinion, which says: Removing impurity does not require an intention; Due to the strength of their evidence mentioned above, the following can be inferred from them:

A woman said to Umm Salamah (may God be pleased with her): (I am a woman who makes my dress long, and I walk in a dirty place. Umm Salamah, may God be pleased with her, said: The Messenger of God, may God's prayers and peace be upon him, said: (What comes after it purifies it) (Abi Dawud, 1430 AH, p. 178) (Al-Tirmidhi, "Sahih Li Ghayir." 1430 AH, 178).

On the authority of Abu Hurairah, may God bless him and grant him peace, that the Prophet, may God bless him and grant him peace, said: (If one of you steps on a dirty shoe with his shoe, then the dirt is pure) (Ibn Khuzaymah, 1430 AH, p. 394), (Abi Dawud, its chain of transmission is authentic, p. 286) (Ibn Hibban, 1414 AH, p. 249). (Al-Hakim, 1439 AH, p. 610).

When a woman asked the Prophet, may God bless him and grant him peace, she said: We have a way to the mosque, so what should we do if it rains? He, may God bless him and grant him peace, said: "Isn't there a better way after it?" She said: "Yes." He said: "So this is it." (Abu Dawud, its chain of transmission is Sahih, p. 147) (Ibn Majah, 1430 AH, p. 179).

Meaning

These texts indicate that once the impurity is removed, its ruling is removed. The garment has been purified by dragging it on the ground, and whoever wears it has not prepared the intention of removing the impurity. Because the time at which it disappeared is not known, and God Almighty knows best (Al-Ainy, 1420 AH, p. 235) (Al-Nawawi, p. 602).

CONCLUSION

Praise be to God, Lord of the Worlds, and may peace and blessings be upon our Master Muhammad and his family and companions.

And after..

Praise be to God, Lord of the Worlds, who helped me and enabled me to write this research. I ask God Almighty that it has won your admiration and satisfaction. I have tried to collect all the information related to this research, and I have done my best to try to collect opinions and ideas from the sources related to it. The subject of the research, and I ask God Almighty that I have succeeded in presenting these ideas. If I am correct, this is a blessing from God Almighty, and if I fall short, then this is a shortcoming on my part, for we are human beings and we make mistakes, and our last supplication is praise to God, Lord of the Worlds.

The Most Important Results

Statement of intention according to jurists.

The basic principle in performing acts of worship is that the correct intention is required. Because it is the basis for accepting good deeds.

It is not necessary to intend to remove the impurity. This is what the majority has agreed upon, and it is the most likely opinion.

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