

How to Cite:

Al-Zahawi, S. I. M., & Awdah, M. H. (2022). The jurisprudence of Imam Abi Al-Fadl Wali Al-Din Muhammad Bin Ali Bin Salem Al-Shabshiri in his book al-Nihaya (referrals, responses and quotation as a model). *International Journal of Health Sciences*, 6(S7), 1817–1827.

<https://doi.org/10.53730/ijhs.v6nS7.11666>

The jurisprudence of Imam Abi Al-Fadl Wali Al-Din Muhammad Bin Ali Bin Salem Al-Shabshiri in his book al-Nihaya (referrals, responses and quotation as a model)

Sahar Ibrahim Muhammad Al-Zahawi

University of Fallujah, College of Islamic Sciences, Supervisor Phone

Phone Number: 07727087584

Email: 1310201111@uofallujah.edu.iq

Prof. Dr. Muhammad Hussein Awdah

University of Fallujah, College of Islamic Sciences, Supervisor Phone

Number:07821878057

Email: dr.mohammed.alkubaisi@uofallujah.edu.iq

Abstract--Imam Abi al-Fadl Wali al-Din, may God have mercy on him, is one of the Shafi'i scholars, distinguished by his knowledge, the wisdom of his mind and the broadness of his understanding. This was demonstrated through the study of the Book of the End, in which he mentioned his opinion as well as his preferences and choices. The book also contained fundamentalist terms, controls and rules of jurisprudence. He authored the book al-Nihayah by mentioning issues of Shafi'i jurisprudence, with reference to other schools of thought in a few places. Then I showed his special approach in his book Al-Nahaya of Definitions, his method in explaining the text of the goal, and the way he deals and dialogue with the jurists in an objective manner away from fanaticism, which indicates the wisdom of his mind and the breadth of his knowledge.

Keywords---Wali Al-Din, the Book of Al-Nihaya, referrals, replies, quote.

Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon His Noble Messenger, Muhammad the Most Generous, whose source was the greatest of blessings, and upon his family and his good and pure companions. As for what follows:

The Book of the End is one of the important Shafi'i jurisprudential sources, and its importance is due to the author, who is Imam Abu al-Fadl Wali al-Din, may God have mercy on him. He is one of the scholars who emerged at the end of the tenth century AH. The opinions of other schools of thought, and in this research, the referrals and responses were highlighted in his book Al-Nihaya, so the plan required dividing the research into two topics:

The first topic: I spoke in it about Imam Wali Al-Din and his book Al-Nahaya, and it contains three demands:

The first requirement: the translation of Imam Wali al-Din.

The second requirement: the definition of the end book.

The third requirement: the definition of the book of purpose and approximation.

The second topic: Imam Wali al-Din's approach to referrals, responses, and citations in his book al-Nahayah, and it contains three demands:

The first requirement: The approach of Imam Wali al-Din in referrals

The second requirement: The approach of Imam Wali Al-Din in responding to the jurists in his book Al-Nahaya

The third requirement: The approach of Imam Wali al-Din in transmission and quotation

Finally, I ask for God's guidance in work and life.

The First Topic Is Pages From The Life Of Wali Al-Din And Includes:

The First Requirement: His Name, Surname, Elders And Disciples:

The translation of Imam Wali al-Din, may God have mercy on him, appeared in a few history books. The sources were too stingy for us to know his personal and scientific life in detail. They only mentioned his name, his sheikhs, his disciples, and the year of his death. I will briefly explain this:

1. His name, lineage and surname: Abu Abdullah, Muhammad bin Ali bin Salem, the virtuous Sheikh Al-Muammar Wali Al-Din Al-Shababiri Al-Qaheri, Al-Shafi'i, the poetic belief, and the Imam's nickname is known as: Salem Al-Shabshiri, Abu Al-Fadl Wali Al-Din Al-Seer, the seer with the eyes of his heart, the preacher in secret and openness to his Lord, God's light his insight, and purify his secret.
2. His birth: I did not find the year of his birth in the translations before me, but from the year of his death we can guess that he was born at the beginning of the tenth century, as we know that he died around 990 AH.

3. His sheikhs: The translations mentioned to us that it was taken from Al-Sakhawi, Al-Dami, Al-Suyuti, Al-Qadi Zakaria, Shihab Al-Din Al-Ramly, and Muhammad Al-Wasimi.
4. His disciples: many scholars have mastered his knowledge, and I have mentioned among them: Sultan Al-Muzahi, Ahmed Bin Ahmed Al-Masry, Ahmed Bin Ahmed Bin Salama Al-Masry, Nouredine Bin Burhan Al-Din Al-Halabi, Suleiman Al-Babylonian Al-Masry, Nouredin Al-Shabramalsi, Nour Al-Din Al-Ziyadi, and Ali Local, Abdul Khaleq Al-Manzlawy.
5. His books: After researching the approved books, it became clear to me that he has two books:
 - A- The manuscript of Al-Jawahir Al-Bahiya fi Sharh Al-Nawawi's forty days was printed in the margins of "The Lamp of Darkness and the Joy of the People in the Explanation of Neil Al-Maram from the Hadeeths of the Best of People" by Sheikh Muhammad bin Abdullah Al-Jirdani, printed in the Al-Amrah Ash-Sharafiya Press in Egypt in the year (1318 AH).
 - B- The End in Explanation of the Goal, printed by a committee of six scholars from Al-Azhar, and reviewed by three others at the Hijazi Press in Cairo in a volume without date.

By reading the book Al-Nihayah, I found the imam attributing a book to himself in (5) places, which is the singer, and I did not find it, and these places are:

- A- The imam said in the places where it is desirable to use the tooth brush: [(When the mouth changes) and there are ten languages which I mentioned in Al-Mughni in the references].
- B- He said in the Book of Purification: (And there are still things that should be known other than what was mentioned, such as the branch and the warning.
- C- He said in the rulings for mothers of children in the death of the master: (It was not related to a financial right as a pledge, and the mortgagee did not permit him to have intercourse or spray a felony, and the master was insolvent or the slave-girl was an inheritance attached to a debt if the heir mentioned it while he was insolvent and the birth of the master is the slave's slave who is indebted to him in trade and other than That is what I mentioned in Mughni al-Faqih.
- D- He said in the Book of Hajj: (Other Sunnahs, some of which I mentioned in Mughni al-Faqih, remain: including washing in his place, sanding, rubbing the edges and saa'i, digging into the Black Stone, touching the two Yemeni pillars, ascending on Safa and Marwa for remembrance, standing on the sacred site for travels, and sermons. The four, and the supplications in their proper places, speeding in places of speeding, and walking in places of walking).

- E- He said in the rulings on sacrifice, and other news, some of which will follow, and the mouse is a beast that has strength and activity, and I mentioned in Al-Mughni benefits related to that, so please review them).
6. His death: The translations differed in the year of his death, as it was mentioned around 990 AH, and it was mentioned that he “died in 972 AH,” and the most correct is 990 AH.

The Second Requirement: The Definition Of The End Book and The Name Of The Book And Its Attribution To Its Author:

The name of the book al-Nihayah was mentioned in the Shafi'i jurisprudence of Imam Wali al-Din after he named it in his simple introduction. It is customary for jurists to associate the name of the book with the name of its author. And the book al-Nahaya fi al-Shafi'i jurisprudence, written by Imam Wali al-Din al-Basir in a distinctive way, in which he explained the text of the goal in a detailed explanation. Courageous, as well as the method of Imam Taqi al-Din al-Dimashqi in his book “Kifayat al-Akhyar” in solving the most abbreviated form of Shafi'i jurisprudence, as the Imam Wali al-Din has expanded on explaining the purpose, and he mentioned many evidences and warnings from the rules and controls, but he lacks the introduction that guides us to the method of his approach. In writing the book (Al-Nihaya).

The name of the book and its attribution to its author: Scholars who reviewed the book of Wali Al-Din Al-Basir (Al-Nihaya Sharh Matn Al-Ghaayat Al-Taqreeb) agreed that this book was written by him and no one disagrees in that, for example: his name was mentioned at the end of the requirement in Derayah Al-Madhab by Abdul Malik bin Abdullah, nicknamed the Imam of the Two Holy Mosques, has said: (And in Al-Nihaya Al-Wali Al-Din Al-Seeer), and it was also mentioned at the end of Al-Zain in the guidance of the beginners by Muhammad bin Omar Nawawi Al-Jawi, he said: (And the same is in Al-Nihaya Sharh Abi Shuja), and also mentioned in the gilding in evidence The text of the purpose and approximation of Mustafa Dib Al-Bagha Al-Maidani, he said: (Al-Nihaya: for the scholar Abi Al-Fadl, Wali Al-Din Al-Basir).

The Third Requirement: Introducing The Book Of Purpose And Approach

The text of the goal and approximation is considered one of the books of the Shafi'i school, may God have mercy on him, in terms of form and content. He and his satisfaction are very brief and the end of the brevity to bring the learner closer to his lesson and make it easier for the novice to memorize it. Although there are more divisions in it and a limitation of the qualities, I answered him to that, seeking reward, desiring God Almighty to grant him success for what is right.

The Second Topic: The Approach Of Imam Wali Al-Din In References, Responses, and Quotations In His Book Al-Nihaya

This topic includes three demands, as follows:

The First Requirement: The Approach Of Imam Wali Al-Din In Referrals

First: Referral in the language: the state of a thing about a year has passed by a year, and it has passed: it came with a place, and a man who is transferred: a lot of impossible to speak, and the words are referred to as devolution, and the transfer from change and transformation, and the transfer of the thing to another because of the link between them.

Second: Idiomatic reference: a relationship between the discourse and what the discourse refers to, and it is a relationship between two or more elements, which the writer intentionally employs to link the parts of the text.

Third: Imam Wali al-Din's approach to referrals:

After tracing the references of Imam Wali Al-Din in his book Al-Nihaya, it became clear that he refers accurately and honestly, whether they are external references such as referring to a text in books outside his Al-Nihaya book, or internal references, i.e., referring the issue to another place in Al-Nihaya book, whether it is the text precedes the issue or follows the issue, and this is explained in two branches:

Section One: External Referrals: After collecting the references found in the book Al-Nihaya, it was found that the imam and Wali al-Din had followed a single approach with regard to external referrals.

- 1_ From his approach, he refers to jurisprudence books, which are many, for example: (He said in Asna al-Matalib: It is good, even if it contradicts what is required in al-Rafi'i of prohibition at all.
- 2_ From his approach, he refers to books of hadith, for example, and he said in the definition of ablution: (It is in Sharia: the use of water in specific organs with the intent, and its obligation was with the obligation of prayer, as narrated by Ibn Majah).

The text of the hadith: The Prophet, may God's prayers and peace be upon him, said: "No one's prayer is completed until he performs ablution perfectly, as God Almighty commanded him. He washes his face and hands up to the elbows, and wipes his head and feet to the ankles."

Section Two: Internal Referrals:

- 1_ A well-known tribal referral: referring it to a known one, which is many, for example in the custody provisions: (If she gets married, it falls, and if he does not consummate with her or is satisfied for the boy to enter his home, according to Abu Dawood's previous news on the authority of Ibn Omar). Accurately and honestly, he said: (And according to the news of Abi Dawood and Al-Hakim on the authority of Ibn Umar that a woman said: O Messenger of God, this son of mine had a bowl, my breasts had waters, and my stones had

Eve, and that his father divorced me and wanted to take him away from me, so the Messenger of God, may God bless him and grant him peace, said: "You I have more right to him as long as you don't get married).

- 2_ An ambiguous tribal referral: referring it to an ambiguous one if the referral is close to being spoken to. For example, he said about what invalidates the fast with intentional vomiting: (other than the one who did not deliberately vomit it, as if he beat it, for what preceded), and after returning I found him referring to the same page sometimes, where he said in the obligatory duties Fasting: (And if he is not certain that something will return to his stomach, because the invalidity is for his eye, not for the return of some of it, because of the hadeeth: "Whoever has been tempted to vomit while he is fasting, he does not have to make up for it, and whoever vomits, let him make it up.")
- 3_ A well-known posterior reference: its example is in the book of Hajj, the Imam said: [(By doing Umrah), which is the circumambulation and the saa'i, if not with the tawaf of advent and shaving or shortening, for Malik's following news]. Malik narrated in his Muwatta' with an authentic chain of narrators that Harbar ibn al-Aswad came on the day of sacrifice and Umar ibn al-Khattab sacrificed his sacrifice. Meet, perform Hajj and give gifts, and whoever does not find it, then fast for three days during Hajj and seven if he returns.
- 4_ A vague dimensional reference: his example said in fasting: (And he came out with a disease that lasts with him what does not last with him, as it will come), and after searching I found him referring a few pages as to what if he was unable to fast.

The Second Requirement: The Approach Of Imam Wali Al-Din In Responding To The Jurists In His Book Al-Nihaya

After searching in the book Al-Nihaya about the style of Imam Wali al-Din, may God have mercy on him, and his method in responding to scholars, it was found that he relies on the words of gentleness and politeness with the jurists in his dialogue and his response to jurisprudential issues, and I did not find an offensive word for him, or what has an indication of cruelty, and the reason for This is due to the fact that the book Al-Nihaya is a Shafi'i book, and it contains the opinions of other schools of thought in a few places, so it is not right for him to come up with the opinions of his imams and then criticize them in a harsh manner.

The words of the responses were collected, and each word was given an example from the book Al-Nihaya, and it was as follows:

- 1_ He said in the introduction to his book, explaining the basmalah: (Mercy is a language: tenderness in the heart that requires inclination and deflection), and this is impossible in the case of God Almighty, but the names of God Almighty taken from this way are taken in consideration of the ends that actions are without the principles that are emotions. Here is the imam's response to the linguistic definition of mercy.

- 2- I said: While talking about postpartum in the Book of Purification, he responds to the jurists, he said: They share the name, or that postpartum blood is a combined menstrual blood, otherwise it is not valid), here is the imam's response (and the event of postpartum rises with the intention of menstruation and its opposite with intentional, as discussed by Al-Isnawi. Ibn al-Imad adopted it because they shared the two names.
- 3_ It is answered: While talking about the permissibility of using pure utensils, the imam said: "And he came out with impure utensils, so it is forbidden to use it in what becomes impure with it, such as little water, not in what becomes defiled in it, such as a lot of water or other things with dryness, but it is disliked in the second, and the prohibition of what was mentioned in little water was disliked." Urine is in it, and it is answered that here he combines two matters: the use of an impure vessel and the impurity of water with it, unlike it.
- 4_ Yes: He said in explaining the wife's alimony: (And what al-Shafi'i, may God be pleased with him, mentioned about a measure of oil or ghee: i.e. an ounce, as the companions said, and if it differs or is absent, then it is appropriate for him, not for her, on what he passed in food, and if it was concluded with Adam, he did not have to Replace it, and change it if she wants, because it belongs to her, yes, if she is foolish or undistinguished and she has no one to do that, then it is befitting of cohabitation with a kind that the man is obliged to replace it when possible).

The Third Requirement: The Approach Of Imam Wali Al-Din In Transmission and Quotation

Imam Wali al-Din, may God have mercy on him, used two types of quotations in his book Al-Nihaya, but he did not state in his book Al-Nihaya about the conditions for quoting from other sources. In the sense, what he wanted to accompany the saying, and from the approach of Imam Wali al-Din, may God have mercy on him, that he was very careful in transmitting, and he was a lot of transmitting from other sources, and his sayings were characterized by accuracy and honesty, this became clear after following the sources that he referred to in his book Al-Nihaya, and these are some examples which confirms this:

First: the literal transmission: the imam, the guardian of the religion, transfers the phrase from its source with mentioning the author of the saying and its source, and you find sometimes transmitting the phrase with the mention of the author of the saying only, or by mentioning the source only, for example:

- 1_ Clarifying the literal transmission with mentioning the author of the saying and the source: He said in explaining and removing impurity:
- 2_ Clarifying the literal transmission with mentioning the author of the saying only: and it is a lot in the book Al-Nihaya, for example: he said in the book of sales: (Al-Zarkashi said: And like him is the one who orders his release from the buyer by buying, and he is excluded from the invalidity of the sale of flying birds, bees, trustworthy, his mother to be In al-Kawwarah, it is valid to sell it,

and it differs from the rest of the birds that it does not mean prey and that it usually only eats what it grazes on.

- 3_ Clarification of the transmission with mentioning the name of the source only: For example: He said about the use of gold and silver utensils: (He said in the total: It should be after it so that it is not attributed to him to perfume with it, and if his clothes were burned with it or intended to perfume the house, it is used, and from it pickling hair and teeth with vinegar.

Second: Transmission with meaning: Imam Wali al-Din, may God have mercy on him, transmitted the texts and expressions of the jurists with their meaning, while attributing them to the one who said them, except that he was careful not to contradict the intended meaning, for example: he said in explaining the quorum of crops and fruits: (And on the authority of Sheikh Abi Hamid that rice has A third comes out of it, so what is pure is considered the nisab, and with this consideration, Ibn Kaj declared it.

Conclusion

I thank God Almighty for completing this humble work, through which I reached the most important results, the most important of which are:

1. Imam Abi al-Fadl Wali al-Din - may God have mercy on him - is considered one of the Ash'ari Shafi'is. He carefully read the purpose and approximation of Imam Abu Shuja, because it is one of the important books of the Shafi'is.
2. The imam - may God have mercy on him - is considered one of the most prominent jurists of his time, as he excelled in various sciences, including: jurisprudence, principles, hadith and language.
3. Imam Abi al-Fadl Wali al-Din is considered one of the scholars of the tenth century, and he has great credit for clarifying the vocabulary of purpose and approximation.
4. Al-Nihaya book contains many Shafi'i scholars' sayings, except in places, and it contains many jurisprudential books, as it is truly a comprehensive encyclopedia of Shafi'i law.
5. Commitment to accuracy and scientific honesty in transmission and referral, as well as proper documentation in attributing statements to their authors and their books.
6. He revised a lot of words of purpose and approximation.
7. Writing the Qur'anic verses accurately, narrating the hadith, extracting it from its content, judging it, and stating its degree.

In conclusion, I recommend the students of knowledge to pay more attention to the book Al-Nihaya, and to search for its secrets and extract the precious gems from it, from important choices and preferences, for example: the choices of Imam

Abu Al-Fadl Wali Al-Din Al-Basir in his book Al-Nihaya Explanation of the Purpose, and the preferences of Imam Abu Al-Fadl Wali Al-Din Al-Basir in His book Al-Nihaya in Explaining the End.

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