

The Rules of Considering the Fate of Imam Hattab in his Book the Talents of Galilee

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Abstract:

In the Name of Allah, the Gracious, the Merciful

Praise be to Allah, we praise Him, seek His help, seek His forgiveness, and seek His guidance. We seek refuge in Allah from the evils of ourselves and from the bad deeds of our deeds. Whoever Allah guides, there is no deception for him, and whoever is misled, you will not find for him a guardian or a guide. Prayers and peace be upon the Messenger of Allah, who delivered the message, performed trustworthiness, advised the nation, and fought in Allah the right of his jihad, and upon his family and companions. However, whoever honors and for the sake of science is related to Sharia sciences, evidence, and rules established for it and proven to the hearts of believers by knowing the evidence of judgments, as the believer increases in faith and attachment to his religion upon knowing the evidence, this leads him to expel suspicions and worship Allah. With proper knowledge and understanding of the Almighty, the act may be permissible but it leads to a taboo, or the act is ostensibly impermissible but it leads to an interest, or an act of ostensible conduct is permissible but its purpose and purpose is to prevent a legitimate judgment or the intention of dropping it, and in some cases the taxpayer refrains from doing something that is due to its result Corrupting or deriving from a saying usually adopted by him to another saying in order to obtain a benefit, or the act of the taxpayer for ignorance in the beginning, but he can include jurisprudence and its capacity, and all this is considered for the purpose of the taxpayer. Al-Shatibi, may God have mercy on him, is considered one of the authors in this field and detailed, and classified these actions and labeled them with the rules of considering the destination, and since Al-Shatibi, may God have mercy on him, was the owner of the doctrine, he brushed away those who excelled in the science of origins from the scholars of the doctrine towards him, and among these Imam al-Hattab, may God have mercy on him, is the scholar of the Maghreb, who reconciled and toured between sciences, especially the science of jurisprudence and origins, The name of the woodcutter is related to the Maliki doctrine, so the scholars of the doctrine only mention the woodcutter because he is the commentator of the book adopted in the doctrine and famous among the Maliki schools, and the most important jurisprudential

summary, which is the abbreviation of Khalil bin Ishaq. The woodcutter, may God have mercy on him, explained this abbreviation in his famous book "The Talents of Galilee in the Abridgment of Khalil", which is considered of scientific value, because he is exposed to the doctrines of jurisprudence through comparison, and Maliki jurisprudence in particular, in order to absorb the talents of most Maliki sayings, and I wanted to combine the rules of Shatibi, may God have mercy on him, and explain The woodcutter is a mercy for the abbreviation, so I made this research under the title of the rules of considering the destination in the book of the talents of Galilee to explain the abbreviation of Khalil.

Keywords: Fate of Imam Hattab, Talents of Galilee, Jurisprudence, Woodcutter, Malikism.

1- Reasons for selecting the topic :

- The desire to study the rules related to the principles of jurisprudence.
- The desire to study the rules of considering outcomes
- The status of the woodcutter and his scientific status
- The desire to study the book "The Talents of Galilee" because of its merit over Khalil's brief annotations and because of the benefits it contains.
- The subject of considering the actions of taxpayers, despite its importance, is unknown to many people and is a pension in their daily lives.
- Researching the rules of fundamentalism gives the researcher knowledge of the provisions of jurisprudential issues, especially the issues in which they are disputed.
- Researching fundamentalist rules gives the researcher the capacity to disagree on issues and the foresight to consider the results.
- Highlighting the personality of the woodcutter by reviewing his jurisprudential construction on these rules in the "Talents of Galilee".

2- Research methodology:

In my research, I relied on steps that I wanted to apply as much as possible, namely:

- I made an investigation to introduce the woodcutter, may God have mercy on him, and a study to introduce his book and a study of applications. I divided the investigation into demands and demands into branches.
- I made the rules in the form of demands under the topic of applications
- I made the branches in the field of applications in the form of problems, where I mention the title of the issue in the branch.
- I mention the issue and its guide on which it was built, and I conclude by confirming the words of the woodcutter from the Book of Talents.

- Defining what is related to the issue when needed.

- These are in the approved curriculum

In this study, I relied on ayin approach, as the nature of the work needs this, and this is what:

- Inductive approach: by following the book of the talents of Galilee and extracting the rules of considering the results from it.

- Analytical approach: by analyzing the statements of the woodcutter in the matter and indicating the extent to which they are related to the consideration of the results of the actions and the purposes of the actions.

Problematic:

The Imam al-Hattab - may God have mercy on him - is one of the most prominent and educated imams of the Maliki doctrine, as the study of jurisprudence reveals the extent of his commitment to the rules of Malikism in general and the rules of fate in particular, and the study of his book *The Talents of Galilee* shows his approach in the fatwa and the construction of judgments and linking them to their origins, and his method of deduction, so this study comes to highlight this.

- Who is Imam Hattab and what is his scientific status among scholars?

- What are the rules for considering outcomes.

- What is the scientific value of the book of the talents of Galilee and its importance in the Islamic jurisprudential library?

- What are the jurisprudential graduates of Imam al-Hattab through his book *The Talents of Galilee* and how they relate to the rules of considering the destination?

The first topic: Introducing Imam Hattab

First requirement :

Muhammad ibn Muhammad ibn ‘Abd al-Rahmān al-Ra‘īnī, Abu ‘Abd Allāh, known as the Andalusian little woodcutter Trabelsi Meccan-born scholar and decision jurist al-Ḥāfiẓ al-Nāḍār, one of the great scholars, the benevolent investigator al-Shaykh al-Sāliḥ al-Ra‘īnī, the well-informed investigator and peddler of the sciences, its transmission and mindset. In total, he is one of the nation's finest imams, the masters of scholars, the jurist al-Maliki, born and famous in Mecca, and died in Tripoli, the west.

Second requirement :

Al-Rai 'i: By joining Al-Ra 'and opening the neglected eye, and then Al-Ba' dotted with two beneath it, and at the end of it Nun, this ratio is to the Dhu Rai 'in of Yemen, and he was one of the elders, and he was a tribe from Yemen. A group of them came down from Egypt, including Ismail bin Qais bin Ghani bin Zu 'ib bin Al-Hakim Al-Rai 'i, who was called Al-Baligh Al-Lasan. Abdul Rahman bin Sharih Al-Ma 'firi, a cousin of Wahab bin As 'ad bin Ghani bin Dhu 'ib, the owner of the Wahab Bura 'in Mosque, spoke about him.

Lumberjack: By opening the stiff and neglected wood, at the end of which is B, which is dotted with one, this is the one who carries firewood from the desert and sells it, and this means the work of one of his fathers, as for the youngster, it is a distinction from his father.

As for Al-Andalusi: By opening the first and the neglected part, and including the Lam and the last neglected part to Andalusia a region in Morocco which includes many countries, from which a group of scholars and imams emerged, and preserving in all art and woodcutters, may God have mercy on him, descended from this region.

As for Trabelsi: Trabelsi, according to Tripoli: by opening the first one, and after the thousand B is united and joined, and Lam is also joined, and Sin is neglected, and it is said that Tripoli, and the woodcutter, may God have mercy on him, is attributed to Tripoli the west because there is Tripoli the east of Lebanon, while Tripoli the west is Libyan.

As for Mecca: As for Mecca, it is the land of revelation, which is the qibla of the migration of its people and the place of its birth, stability and death.

Most sources stated that his birth was on the night of Sunday, the eighteenth of Ramadan in 90 AH, except for an anomalous saying that he was born on the eighteenth of Ramadan in 904 AH, and it is more correct to agree on that, God knows best.

The sources also stated that the place of his birth is Mecca, where the al-Hattab family emigrated, but al-Baghdadi said in his book *The Gift of the Knowers* that the woodcutter, may God have mercy on him, was born and died in Tripoli and it is more correct for the agreement that took place at the place of his birth and death and for the possibility of suspicion of his father, who was born and died in Tripoli, and knowledge is for God.

Topic 3

The family of the woodcutter, may God have mercy on him, was characterized by knowledge from the grandfather, father, son and grandson, where they inherited culture and scientific position, such as the judiciary, boys, teaching, oratory and authorship

We start with Abu 'Abd-al-Raḥmān ibn al-Ḥusayn ibn Muḥammad al-Ra'īn al-'Andalusī al-Trabulsī, known as the great woodcutter. He was born in Tripoli, Libya, on Friday in the last ten of Safar 861 AH, and grew up with it and memorized the Holy Qur 'an and scientific texts such as al-Kharāziyyah in drawing and tuning, and al-Riyāyah, and the body of the treatise of Ibn Abī Zayd al-Qayrūnī, where he studied it on his sheikh Muhammad al-Qabsī and the abridged one on his sheikh Ahmad Zarūq.

In 877AH, the great woodcutter went with his parents and brothers to Mecca to perform the Hajj, and after performing the rituals and on the way back to Tripoli, a few years settled in Cairo, and his parents died of the plague in Dhu al-Hijjah in 881AH.

In 884 AH, the great woodcutter returned with his brother to Mecca to perform the Hajj rituals, and after performing the rituals, the brother returned to Tripoli, while the great woodcutter settled in the Hijaz.

During his stay in Medina, al-Hattab al-Kabir was taken from many scholars, such as al-Nur al-Sanhuri, 'Abd al-Mu 'tī ibn Khasib, and al-Sakhawi

Then he returned to Mecca and took away from Sheikh Musa al-Hajibi, and read the readings to Musa al-Markashi, and other scholars

The great woodcutter settled in Mecca and married into the family of Ibn Azm, and Allah blessed him with three sons, Muhammad, who is the subject of our research, "The Little Woodcutter", and Barakat and Ahmad, and they had children who were brilliant in jurisprudence, such as Kihy Ibn al-Hattab al-Saghir, the Mufti and the teacher in the Meccan sanctuary

The fourth requirement: His request for information

The stability of the young woodcutter in the land of Hijaz played an important role in his scientific life in order to suit that environment for receiving and understanding, as it was the meeting place of scientists from various Islamic countries. The woodcutter, the student of science, did not need the journey to further benefit. Mecca was a kiss for scientists and a passion for their hearts, and his family was characterized by scientific brilliance and financial stability.

The young woodcutter began receiving science by memorizing the Book of Allah at the age of seven, then he received jurisprudence and other sciences at the hands of his father and the scientists of his time. He was characterized by intelligence and genius, which enabled him to occupy a place among scientists at the beginning of his life. He had a chair of science in which he taught jurisprudence and others in the future of the Kaaba. He was twenty-five years old, and he was also distinguished by his proficiency in writing, as he classified several works in various sciences, and he was only fifty-three years old, so he became the Imam of Malikiyah in the Hijaz.

The Fifth Demand: His Elders

The young woodcutter is an apprentice to a group of scholars, but we mention in this regard those who accompanied them for a long time or accompanied them or read many works to them, namely:

1 His father, Abu Muhammad Muhammad bin Abdul Rahman bin Al-Hussein Al-Rai 'i, known as the great woodcutter, took from his father in all arts, and read to him Malik's footsteps in the novel of Yahya bin Yahya Al-Laithi, the blog and mixed book of Sahnoun, the (extracted) book of Muhammad Al-Otobi, the refinement of the blog by Al-Barazi, the books of Ibn Abi Zaid Al-Qayrawani, the books of Ibn Abdul Barr, the books of Ibn Rushd

Al-Jad, the works of Al-Qadi Ayyad, the books of Al-Qarafi, Mukhtaṣar Ibn al-Hajib, and the works of Khalil.

2 Shams al-Dīn Aḥmad ibn Mūsá ibn ‘Abd al-Ghaffār: The young woodcutter took from him and transferred from him jurisprudential issues in his explanation of the acronym, such as marriage, and others.

3 Moheb al-Dīn Abū Bakr Aḥmad ibn Muḥammad ibn Muḥammad al-Qurashī al-Ḥāshimī al-‘Uqaylī al-Nu‘ayrī al-Makkī: The young woodcutter took from him the footstool with the novel of Yaḥyá ibn Yaḥyá al-Laythī, the books of Ibn Abī Zayd al-Qayrawānī, the works of al-Qādī ‘Abd al-Wahhāb al-Baghdādād

4 Al-Taḥer bin Zayan Al-Zawawi Al-Konstantini: The woodcutter was taken from him and disciplined by his hands.

5 Abū al-Sa‘ādāt Muḥammad ibn Abī al-Qāsim Aḥmad ibn al-Shaykh ‘Abd al-Qādir al-Makkī: He took the woodcutter from him and taught him

The sixth requirement: his students

Many scholars study at the hands of the young woodcutter, and we remember those of them who are famous and mentioned in the literature, namely:

1 His son Abu Zakaria Yahya bin Muhammad bin Muhammad bin Abdul Rahman Al-Hattab: The jurist of Mecca and the conclusion of the Malikite scholars in the Hijaz. He was taken away from his father and benefited from his knowledge throughout his request and stay with him.

2 Abū ‘Abd Allāh Muḥammad ibn Muḥammad ibn Muḥammad al-Fīshī al-Makkī: He was taken from the young woodcutter and benefited from his knowledge and was one of his lieutenant students.

3 Abū Zayd ‘Abd al-Raḥmān ibn Muḥammad ibn Aḥmad al-Maghribī al-Tajūrī al-Tarābulṣī: Taking knowledge about the young lumber

His Death:

Most of the books that spoke about the date of al-Hattab agreed that his death was on the ninth Sunday of Rabi al-Thani in 954 AH. As for the place of his death, opinions differed and varied. Al-Tanbakti was limited to the year of death without exposure to the place. Al-Zarkali stated that he died in Tripoli in the west, and there are those who said that he died in Mecca.

The second topic: Introducing the book of the talents of the Galilee:

The first requirement: The origin of the book and its name:

It is an explanation of the abbreviation of the scholar Khalil. Al-Hattab, may God have mercy on him, said: "It was for the sake of the abbreviations on the doctrine of Imam Malik, the abbreviation of the scholar Sheikh Khalil bin Ishaq," and "I hope that if this blessed explanation is done, it will dispense with many lengths and abbreviations. God made this pure for his honorable face and benefited him in life and after death. He is the hearer, close to the responder of supplications."

As for the name of the book, the Muṣannaf mentioned this and stated: "I named it Mawāhib al-Jalīl in the explanation of Mukhtaṣar al-Shaykh Khalīl"

The second requirement: its scientific value:

The book of the talents of the Galilee in the explanation of Mukhtaṣar Khalil is of considerable scientific value, because of its position in Islamic jurisprudence in general, as it is exposed to the doctrines of jurisprudence through comparison, so the woodcutter, may God have mercy on him, mentioned the dispute and compared the sayings of the first predecessor, the companions, the four imams, the scholars of Egypt, the people of Hadith, the impact, the people of ijtihad and the people of thought, and it has a greater status in Maliki jurisprudence, because it is related to the most important abridgment in the doctrine, which is the abridgment of Khalil bin Ishaq and because it contains the diwans of Maliki jurisprudence and his mothers, as well as the absorption of talents on most of Maliki's sayings

The value of talents is also shown in the abundance of his references, as the woodcutter, may God have mercy on him, adopted in his explanation one thousand and one hundred books and books, in addition to the diversity of talents in the explanation, where he shows the vocabulary and sentences, and then mentions the sayings in the matter, whether the saying is to the companions, followers, or doctrines of jurisprudence, and then mentions the most correct of them and the chosen one.

What also distinguished the talents is the interest of the woodcutter, may God have mercy on him, in the issues of the origins of jurisprudence in its explanation and simplification of the issue, as the jurisprudential issue returns to its origin, separates it in matters, and discusses it without fanaticism.

The third requirement: The approach of the woodcutter in his book The Talents of Galilee

In his book The Talents of Galilee, Al-Hattab relied on an approach to narrating, analyzing, explaining and sometimes returning issues to their origins. We make them in brief points as follows:

- He mentioned an important introduction full of benefits, the most important explanations of the acronyms, and then mentioned some famous books in the doctrine.
- He mentioned the lumberjack for his intention to compose talents.
- The woodcutter, may God have mercy on him, presents the issues and explains their sayings without lengthening the explanation, unless necessary to clarify and clarify
- The woodcutter, may God have mercy on him, concluded his book, Mahabat al-Jalil, with the chapter of the statutes, following the abridgment, as Khalil ibn Ishaq made the last of the chapters the chapter of the statutes.

The third topic: Rules for considering the outcome

The rules of considering the outcome of the rules that are based on bringing interests and paying damages, by considering the results of actions or expecting results. The actions of taxpayers either lead to an interest or corrupt. The rules are : Closing the pretexts, approving, taking into account the dispute and tricks. Al-Shatibi, may God have mercy on him, said: "As well as the evidence that indicates the closure of all pretexts, most of which invoke a permissible act, to an act that is not permissible, the origin is legitimate, but its fate is illegitimate, and the evidence that indicates expansion and lifting of embarrassment is all, most of which are permissive in an act that is inherently illegal because of the legitimate companionship." The origin on which Al-Shatibi built his rules is to consider the results and the consequences. The act may be permissible, but it often leads to a forbidden act, or the act is in accordance with the legal provisions, but it leads to a visible interest, or he followed steps to the fall of a judgment, or the act of the taxpayer to his ignor in the beginning, but it can cover the jurisprudence and its breadth, and all this is considered for the purpose of the taxpayer.

The first demand is to block the pretexts

First: Definition of blocking pretexts

Al Sadd Language: Al Sadd Closing the Fault and Backfilling the Furrow

The pretext is language: It is used in several uses, including what is in the sense of the reason, so my pretext is said to you, that is, my reason that I cause to you

Definition: Al-Shatibi defined it by saying : The pretext is to beg for what is in the interest of a spoiler.

Second :Its sections: - The pretext that goes to the spoiler : The scholars agreed to prevent it .

The pretext that often goes to the spoiler: it is forbidden -

- The pretext that rarely goes to the spoiler: Do not block because the lesson is often, not rarely .

- The pretext that goes to the spoiler a lot, not a lot : the owners prevent it and the Shafi 'is do not prevent it.

Third : The authority to block pretexts :

From the **book:** Allah the Almighty says:

God Almighty forbade us from insulting the gods of the disbelievers, although it is permissible, but considering the result of His giving up to Muharram, which is the insult of God Almighty, it became forbidden .

From the Sunnah of the Prophet: Hadith : "The lawful between and the forbidden between the two is suspicious matters that many people do not know. Whoever fears suspicion has disowned his religion and his honor, and whoever falls into suspicion falls into the forbidden..."

The Prophet (peace and blessings of Allaah be upon him) forbade falling into suspicion, and he forbade prevention, because he refused to fall into the haram, and this is in vain as an excuse`

Fourth : The relationship of blocking the pretext with the rule of considering the outcome: The rule of blocking the pretext, as we have seen in its definition, is that it is begging for what is in the interest of the corruptor. To prevent it is to see the results of the act and its end, so it prevents this means conducive to corruption, even if it is legitimate in itself, but for the sake of exposing it to corruption, it is prevented .

The Second Requirement:

First: Definition of Appreciation

Language: Counting the thing well

Idiomatically: It has several definitions, including saying the strongest of the two evidences. Al-Baji said the meaning of the approval that the owners of Malik went to is to take the strongest of the two evidences. This means that two evidence contradicts and takes the strongest of the two evidence, and this means that two evidence contradict and take the healthiest and strongest of them in relation to the signified.

Al-Shatibi also knew that he was returning to work with the two strongest guides , he said, and it is advisable for Malik to concern himself with the interest.

Working with the two most powerful guides is a favor for Maliki and there are those who consider it an allocation to the public with any evidence that is apparent, or a meaning such as allocation in the interest.

Second :Authenticity of Appreciation :

From the Sunnah of the Prophet:

The Messenger of Allah (peace and blessings of Allah be upon him) said, "**What Muslims see as good, it is with Allah as good.**"

That is, everything that the diligent people of the Ummah like is with God is good and acceptable, and what is meant by Muslims is their butter and their baptism, and they are the scholars of the Book and the Sunnah, the pious about the forbidden and the suspicious

From the consensus:

The consensus is that it is permissible to enter the bathroom without estimating the duration of the stay, nor estimating the water used, and they approved this approvingly despite the ignorance of the duration of the stay

Third : The relationship of approval with the rule of consideration of the outcome: The person who is contemplated in the rule of approval and its jurisprudential applications, believes that this rule is based on the results and endings of actions, so working with the two strongest evidence or leaving the evidence to raise the hardship in it is due to the interest that we end up with and conclude with, and this is a clear manifestation of the rule of the outcome

The third requirement: the rule of taking into account the disagreement

First : Definition of conflict sensitivity.

Definition of Observance

Language: A source of a pastoral verb whose shepherdess is said to have noticed him as a benefactor to him. It also comes in another sense, which is the preservation and retention of the thing, which is the meaning mentioned in the Almighty's saying: ""

Terminology: Judge Abu Abdulsalam defined it by saying: "Taking into account the truth, giving each of the two evidence of the two words his judgment of the existence of the conflict."

Imam Ibn Arafah defined it as: "The implementation of a proof in its necessary meaning, in the opposite of which I work, is another proof."

Second : The authority of the rule of observance of the dispute:

From the Sunnah of the Prophet:

The Messenger of Allah (peace and blessings of Allaah be upon him) said, " Whichever woman marries without the permission of her guardian, then her marriage is null and void. If he enters into it, she has the dowry with what is impossible for her."

He drew the inference from this hadith : The hadith indicates at the beginning that it is a void contract, but at the end of the hadith indicates that it is not annulled, and the wife is entitled to

the dowry , and even it is called a dowry, and this is considered a correction of the contract after the fact .

A second proof: "What is true about Ibn Mas 'ud, may Allah be pleased with him, is that he denied Uthman ibn Affan, may Allah be pleased with him, the completion of prayer in travel , then he prayed behind him, completing it and said that disagreement is evil."

Third : Therelationship of the rule of taking into account the dispute considering the outcome:

If the mufti came out from one saying to another, or from working with evidence to working with another evidence that may be contradictory to the first, this is due to the result of that act. This mufti deliberately resorted to the preponderant interest or pushed him to a clear spoilage such as the act of Ibn Mas 'ud by completing the prayer, and this is in view of the spoiling of the difference resulting from his failure to complete it behind Uthman, may God be pleased with him, and this is the same as considering the results and outcomes.

The fourth requirement: the rule of tricks

First :Definition of scams

Language: If it turns into a change

Terminologically: Submission of a permissible act to invalidate a legitimate judgment and convert it ostensibly to another judgment

Al-Taher bin Ashour defined it by saying : "The name of the fraud indicates the meaning of highlighting a legally prohibited act in the form of a permissible act or highlighting a legally unreliable act in the form of a reliable act for the purpose of detailing the purpose of taking him to task."

Second : Tricks Sections:

An agreed part on its permissibility: These are the tricks by which harm is paid and injustice is lifted. It is considered as a matter of courtesy and evidence. The man who came to the Prophet, peace be upon him, complains about his neighbor who was hurting him, so he guided him to a way to pay the harm of his neighbor. He said to him : Take out your belongings, put them on the road, take out his belongings, put them on the road, and made everyone who passed by him said : What is your business? He said that I complained to my neighbor to the Messenger of Allah, so he ordered me to take out my belongings and put them on the road , so they made him say, "O Allah, curse Him, shame him." He said, "Reach that man, and he came to him and said," Go back, by Allah, I will never hurt you. "

An agreed part of its prohibition: It is to deceive people in transactions and entrap them in what they are ignorant of, which is called deception

A different part of it: such as forbidden behaviors, if they are intended to reach the truth, such as citing two false witnesses against those who deny a religion that is obligatory on them, and as the donor whose money is the head of the squint to escape from Zakat .

Fourth : Therelationship of tricks to the rule of consideration of fate:

The tricks, as we mentioned, are divided into three sections that are permissible, forbidden, and different. All the sections in them consider the results of the actions. It is permissible because it leads to an interest such as the talk of the man who came complaining to his neighbor to the Messenger of Allah, peace be upon him. This is evidenced by the fact that he returned to his house and took a promise from his neighbor not to harm him.

The forbidden section in it also looked at the outcome, because it leads to corruption, and it was prevented from selling gharar .

And the different section in which he was allowed to consider the results of these acts, such as the gift at Ras al-Hawl to escape from zakat, this was allowed by Imam Abu Hanifa, who considered the result of the gift on the individual and the zakat as well as on its individuality. The gift is permissible and the zakat is not obligatory, but that he does not intend to invalidate the judgment because this intent is invalid . Which prevented these scams, given their results, because they lead to the overthrow of a ruling and this is a clear corruption.

The fourth topic: Some applications of the rules of considering the outcome of the book of the talents of Galilee:

The first requirement is applications on the basis of taking into account the disagreement :

Section I: It is permissible to be treated with atan milk

Al-Hattab, may God have mercy on him, said in the chapter of purity: "(Branch) presents that dairy is affiliated with meat, but Ibn Rushd - may God have mercy on him - said about Malik: It is okay to treat the milk of the two atoms in consideration of the dispute regarding the permissibility of eating it. That Ibn Habib told about Malik, Saeed bin Al-Musayyib, Al-Qasim and Atta." Al-Hattab, may God have mercy on him, graduated from the permissibility of eating the milk of the two atoms in consideration of the dispute, as the doctrine that Albanians are affiliated with meat in hatred, analysis and prohibition, so the departure of the two atoms from the norm was by virtue of the rule of taking into account the dispute, there are those who may do so inside and outside the doctrine.

Section Two: The permissibility of tayammum for female delegates if it is feared that the act will be missed

The woodcutter, may God have mercy on him, said in the chapter of prayer times: "A person should do every act that requires purity, and it is not permissible except with it. He does not do it in urban areas with tayammum if he fears his loss, and every act that mourns for him purity such as reading the Qur'an is apparent, or supplication, solace, sleep, etc., so he should perform tayammum if he does not find water and fears the loss of that act because it is permissible to do so without purity and tayammum that only increases it for good, and God Almighty knows best. There is no saying in this and others like it, but there is a way out of the dispute regarding what happened that was forbidden by some scholars, and the imitation of some scholars in acquiring virtue that does not prevent others, and God Almighty knows best."

Al-Hattab allowed tayammum to be instead of purity for delegated actions such as reading the Qur'an, before bedtime, or when praying. This is to get out of the dispute between scholars between those who prevented this and made it special for duties and not others, and those who made it for some special in-kind delegates such as Al-Witr and Al-Fajr without Sunnahs to be sufficient as the two Eids, and there are those who made tayammum for each year as tayammum for obligatory prayers, reading the Qur'an, and sleeping. He justified that his imitation of the latter saying is an increase in virtue and an exit from the dispute.

Section Three: Renewal of Intent to Fast

The jurists differed in the intention of fasting for the month of Ramadan, there are those who saw that it should be renewed for each night, and some of them saw the sufficiency of one intention at the beginning of the month. The woodcutter, may God have mercy on him, saw the renewal of the intention for each night as an exit from the dispute and in recognition of the wage. The woodcutter, may God have mercy on him, said: "And the renewal of the intention to fast to get out of the dispute, and Suhoor himself with the intention of fasting, and the compliance of the scarring is obedience and an increase in work."

Section Four: Disagreement in Some Acts of Hajj

The jurists differed in some of the Hajj works, whether they are pillars that are not forced or are duties that are forced in blood when they are missed. The woodcutter, may God have mercy on him, saw that these works, although they are more related to the evidence of duties, than to the evidence of the corner. However, the pilgrim should invoke the intention of the corner in performing them, to collect the wage more because the reward of duty is greater than the reward of volunteering. The woodcutter, may God have mercy on him, said, " But the man should also, if he comes with these things, intend the corner to get out of the dispute and increase the reward."

Section Five: Even if the doorman does not see prostration in what the Imam prostrated to him

The jurists differed as to whether a man realized some of the prayers and the Imam had to prostrate in an oversight, so they have four sayings:

First: He prostrates with the imam and then he does what he has to do, or he does it and then prostrates for the negligence of his imam, or he prostrates with the imam and then he does it and then prostrates after the completion of the prayer, and the fourth saying has two sides. The first is that the imam prostrates with him. The second is that he prostrates after the delivery and then he prostrates. The woodcutter, may God have mercy on him, made leaving the prostration with the imam a manifestation of the forbidden violation, and he made a difference between it and the one who left the fifth takbir in the funeral prayer, because the fifth takbir at al-Malikiya, if he had a surplus in prayer, does not take into account his saying that he does not follow the imam in it if he did not miss the takbir with him something, with the validity of his prayer in consideration of the dispute. Al-Hattab, may God have mercy on the door of leaving the prostration while the imam prostrated him: " And I answer that leaving the prostration is a manifestation of the forbidden violation other than leaving it in the takbir and agreeing that the prayer is divided in consideration of the strong disagreement "

The second requirement: Applications on the base of blocking the pretext :

Section I: The people of the ship may not separate into two sects in prayer

The woodcutter, may God have mercy on him, saw that the passengers on a ship must meet on one imam and that is the fear of discrimination, and he distinguished between this and the saying of Malik in that it is permissible for each of the two communities to pray with an imam: as if those above the roof of the ship pray with an imam and those below him with an imam because they are located. The woodcutter said: "As well as the people of the ship, it is not permissible for them to separate into two sects in prayer, so since this is not permissible for them to hate those who descended if they came to collect the prayer for themselves if those who remained have collected that prayer so that this is not a pretext for what is not permissible from the division of the group, especially if those who stayed were collected by a salary imam."

Section Two: The issue of Ihram is a prohibition against hunting and the contract of marriage

In this matter, the woodcutter differentiated between the prohibition of hunting and the prohibition of the marriage contract for Muharram with Hajj or Umrah, so he made the reason for the prohibition of hunting is for himself, but the reason for the prohibition of the marriage contract is for others, and marriage is forbidden for the sake of time, it is not equal in the prohibition, so they parted, i.e. the order of marriage is lighter than the order of hunting; because what was forbidden for itself is more severe than what was forbidden for something

else, the woodcutter, may God have mercy on him, said: "If it is said that they did not oblige the Muharram if he was forbidden and in his hands to send him, and no one said that he divorced his wife, although Ihram is a prohibitor of hunting, and the marriage contract is the answer, and God knows that Ihram is a prohibitor of hunting for himself, but the marriage contract, it is forbidden because it is a means to take steps."

Section Three: Leaving the introduction of garlic and onions to the house for fear of losing the group

The woodcutter, may God have mercy on him, considered that leaving the eating of garlic and onions and bringing them into the house is a bar to the pretext because it leads to corruption, which is leaving the group and despite their permissibility in other cases, leaving the right of others and the angels, which is permissible to oppose the right of others, and in the words of the Prophet, may God bless him and grant him peace, "Jaber said: The Messenger of God said: " Whoever eats from this tree said the first day: garlic, thm He said: garlic, onion and leeks do not bring us closer in our mosques; the slaughter is harmed by what hurts the women. "The woodcutter said his mercy:" He did not enter his home thoma, onion, and that only because he saw that the introduction of this tree was a pretext to eat it, as well as eating it was a pretext not to enter the mosque. "

Section Three: Breaking Sleep for Ablution

The woodcutter, may God have mercy on him, saw that sleep is not contrary to ablution for himself in the hadith of the Prophet, may God's peace and blessings be upon him, "" but rather that it leads to the ablution ablution ablution, so he became an ablutionist, so the lesson is the same. When sleep was often conducive to ablution, he took his judgment, and the woodcutter, may God have mercy on him, said: "Because it leads to the event"

The third requirement: applications on the basis of approval:

The first section: Whoever prays in Tayammum and strives to collect water repeats in time

This issue concerns those who did not find water, so he asked those who were with him in the companionship, and they said: We do not have water, so Tayammum prayed, and then he found water with them, and they were among those who thought that if they knew it with them, they did not prevent it, so let them promise it at the time, and if they are among those whom the prohibition is believed, there is no return on them, then the woodcutter, may God have mercy on him, saw that the return at the time is a favor, and the woodcutter, may God have mercy on him, said in the door: "Because the presence of water with those who are close to him who needed him to ask him after he asked him, as if he was with himself, he returns at the time a favor."

The second section: Ablution with al-Ghadir water, which is supplied by cattle, so they urinate in it and inherit it until its color and taste change

This issue is in preventing ablution with water that has changed its color or taste. The woodcutter, may God have mercy on him, saw that preventing ablution in it with the presence of others was a matter of approval, as prayer is healthy and fragmented. The woodcutter said: "If he leaves it with the presence of others, it is approval."

Section Three: Re-prayer for those who did not renew the water for the ears

The jurists differed in the renewal of water for the ears when ablution is desirable or a year, and the saying of Malik that renewal is desirable, whoever left the renewal to them inadvertently, and then prayed, does he need to repeat, Imam Malik does not see this because he made it desirable, and the woodcutter, may God have mercy on him, saw that leaving the restoration enters into the door of approval, the woodcutter, may God have mercy on him, said: "This is due to approval"

The fourth requirement: Applications to the rule of tricks

Section I: Disposal of orphan's money

The jurists differed on the issue of disposing of the orphan's money in the interpretation of the Hadith of the Prophet, peace be upon him, the Messenger of Allah (peace and blessings of Allah be upon him) said: "They sought to lend the orphan's money, and they were speculating with the orphan's money, and speculation is a company between two, one of them with money and the other with effort, in which the lumberjack is not valid in the doctrine, and that the gain in it is fixed for them, no matter how little or how much, and there are those who saw that lending the orphan's money and the judge is able to extract and write it to save it, because in lending their interest to keep the money is guaranteed, and there are those who saw that it is guaranteed to have a profit, and this is not true in the doctrine, and as for the lumberjacker, may be one of speculation, and thus seek the face of Allah, the lumberjacker said:" As for what happens to them in the permissible face, in which is helpless and we do that "

The woodcutter, may God have mercy on him, said: " As they may have a purpose in denying the sale, such as making them a ploy by which preemption falls in the opinion of some judges, so he denied the sale to a ruler who sees the fall of preemption with that ploy. "

Section Two: Refer the Mufti if his intention is correct and did not lead to corruption

In this matter, the woodcutter, may God have mercy on him, the rulings issued by the mufti, which he built on legitimate tricks, as long as the end does not drag him to a spoiler, and testifies to the permissibility of this by saying to his prophet Job: "When he swore to beat his

wife a hundred whips, so God made a solution for him and out of narrowness, so he ordered him to take his hand in a squeeze, which is the small package of hashish with a hundred and hit her with one stroke to get rid of her skin and not perjury." As Ibrahim said, "All the laws are only interests and ways to get rid of falling into corruption." The woodcutter, may God have mercy on him, said: " But if the intention of the mufti is correct and he counts in asking for a trick that is not suspicious and does not drag into a spoil to rid the mufti of a right hook or towards it, it is good."

Conclusion

Praise be to Allah first and last. At the end of this research, I will mention my findings:

- Imam al-Hattab's scientific status and the height of his heel in various fields, such as the science of jurisprudence, principles, hadith, readings and language, and he is also one of the elders of the doctrine to whom reference is made.
- Abū ‘Abd Allāh Muḥammad ibn Muḥammad ibn ‘Abd al-Raḥmān al-Ḥattāb al-Saghīr is the subject of consensus and praise from scholars, as the woodcutter is distinguished by knowledge, religion, and
- The young woodcutter's interest in authorship throughout his life, as evidenced by the fact that his last book, "Qurrat Al- 'Ain: An Explanation of Paper Systems", was on the tenth Monday of Safar 953 AH, two months before his death.
- The writings of the woodcutter are characterized by diversity, as he wrote in many sciences, as jurisprudence is creative in his book The Talents of Galilee, Hedayah Al-Salik, Sharh Manasik Khalil, and he wrote in interpretation through his interpretation and his footnote on the interpretation of Al-Baydawi, and he wrote in grammar the complement of Al-Ajromiya and is considered a mayor in grammar and a station before the millennium of Ibn Malik, and he also wrote may God have mercy on him in other sciences such as readings and language.
- - Through this research, it becomes clear that Imam al-Hattab, may God have mercy on him, was not a imitator, but was a brilliant jurist, as he was building on the rules of the doctrine and circling with the evidence where he lived.
- Research in fundamentalist rules is considered one of the most enjoyable researches, as the researcher reviews the statements and then verifies their link to the Sharia texts.
- Fate consideration rules are rules that consider the consequences of actions.
- Researching the rules of consideration of fate gives the researcher a long-term view, as he looks at the results of the action before doing it.
- The position of the talents of Galilee among the annotations of Khalil, as it is one of the best annotations of the acronym because of its linguistic, jurisprudential and fundamentalist benefits.

Top Recommendations

- Paying attention to the jurisprudential heritage of the scholars of the Moroccan school, especially to the books and jurisprudence of Imam Hattab, may God have mercy on him

Interest in the study of fundamentalist rules, in which the revelations are established in the hearts of the believers.

Interest in studying the rules of theology in jurisprudential books, as it removes much of the apparent ambiguity of the public, and gives the jurist a chest capacity for disagreement.

Highlighting the linguistic, fundamentalist and jurisprudential heritage of the lumberjack.

Interest in the history of the Maliki doctrine and its study and highlighting the era in which Moroccans excelled in authorship and scientific sovereignty and what caused their decline in some periods of time.

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