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## DESCRIPTIONS OF THE CONSIDERED REASON BY THE FUNDAMENTALISTS

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### Abstract

The study aimed to explain the importance of the reason on which the Islamic laws are measured and how are the descriptions considered. Also, showing the importance of knowledge to the responsible person who performs the duties in Islam about these descriptions. The descriptions were mentioned through the fundamentalists without detailing them for each section. Thus, I extrapolated the mention of these descriptions, count them, and mention the considered descriptions without the canceled because the invalid is the one that I did not mention in the subject matter, and to clarify the topic and detail its merits, I studied the subject thoroughly and extensively and it is well-known to the fundamentalists. The difference in its parts and divisions, and I showed in my research the most important issues related to the cause and its descriptions. I also presented the combined and the different and also the differentiated rulings and issues in the jurisprudential branches in applications for the various issues mentioned in my topic.

**Keywords:** the reason, significant descriptions of the reason.

**Introduction:** The science of Usul al-Fiqh is a genuine science. It is the refuge when editing issues, and determining evidence in most rulings. Its rules are based on the revealed truth, and many of them are handed over to the beholders. For being linked to scientific evidence taken from the movable and reasonable. The most honorable sciences are those in which the mind and the hearing are doubled, and opinion and the Shari'a are accompanied in it, and the science of jurisprudence and its principles are like this, because it takes from the purity of the Shari'a and the intellect is the same path. I chose a topic for my research which is (Descriptions of the Concerned Reason) because I see it as important, and pens have failed to discover it, and the search done by

some scholars. I ask Allah to help me to complete it and to benefit the students of science and researchers.

### **The Statement of the Problem:**

The study problem can be formulated in the following questions:

- 1- Does the reason have significant descriptions?
- 2- Does it have any types? And how to divide it by itself.
- 3- Does the reason have any names, and what are the common terms of it?

### **The Importance of the Study:**

- 1- Definition of the reason, and the definition of descriptions.
- 2- Knowing the terms that are close to it.
- 3- Explaining and clarifying the relationship between the reason and the judgments related to it.

### **Study methodology:**

- 1- Inductive approach: through my research in books of fundamentals of fiqh, books of jurisprudence, and other books, where I extrapolated the sources of the subject, reviewed old and modern books, and trace and count the parts.
- 2- The Analytical Approach: As I analyzed and discussed fundamentalist issues, and discussed the sayings of fundamentalists related to this topic from original fundamentalist books.

### **Study structure:** Topic One: Definitions of terms:

The first Section: Defining the problem in language and terminology.

The second Section: Defining the description in language and idiom.

The second topic: What is related to the reason?

The First Section: the names of the reason.

The second Section: terminology similar to the reason.

The third topic: What is related to descriptions?

The First Section: the type of describers and their reason.

The second Section: the types of the stated description

The first topic/definitions of terms

The First Section: the definition of the reason in language and terminology

First: The Arabic word ('Illah) meaning reason is used in several meanings, including:

1- Sickness and event: which distracts the owner from his face (1).

2- Ills (reasons): The second drink or drink after drinking in turn, which is drinking second after drinking, and the highest people: the camels drank the ill. Reasoning: watered after watering. And the caribou who is struck, if he continues the beating (2).

3- The reason: This is a reason for this, that is, its cause, or a reason for it (3).

Idiomatically: Fundamentalists differed in defining the reason for several definitions:

1 –The Arabic word ('Illah): is the definition of the ruling or the rule of origin, and it was added to it (in the branch) (4).

The definition is obtained after its synthesis, and its vocabulary is collected: it is the definition of the original ruling in the branch.

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2- It is the effective description (1) in ruling not by itself, but by making the lawmaker (2).

3- It influences judgment by itself, not by Allah. This is the view of the Mu'tazila, because the reason is a self-description that does not depend on making maker (in Arabic Jael) (3).

And because the judgment is old, and the description is an accident, it is impossible to explain it (4).

4- The description that motivates judgment, that is, it includes good wisdom that is intended in the Sharia al-Hukm (5). This is based on the explanation of the Lord's actions for purposes.

4- The defining description of the ruling on the status of the lawmaker (6).

It is the most correct definition: This is because the true reason - which is wisdom - may be concealed and uncontrolled. It may be difficult to know the facts of their magnitudes. Because the endless ranks are different according to persons, time, and conditions. Thus, the law-maker inscribed the apparent descriptions as a sign of the rulings. This is to make it easier for people to link judgments, even if these descriptions are not real reasons. Because the true reason is the intended wisdom of the (al-Hukm) legislation law.

The second Section: Defining the description in language and terminology:

Language is to sweeten something and to describe it. I describe it, that is, I call it what it contains. And it is said: It is taken from their saying that the garment describes the body if it shows and shows how it looks. And he asked him for something: he asked him to describe it to him. And the thing was described: It could be described (7).

It turns out that the word description in the language has several meanings, namely: sweetness, adjective, appearance, statement, and sign.

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(1)The influential: the one found in the ruling, and it is a constraint that brings out that illness, as it has no effect on it. See: The End of Soul, Al-Asni (3/60).

(2) The balance of assets in the results of minds, al-Samarqandi (1/577), and the explanation of al-tawwah on the clarification (2/146).

(3) Al-Abhaj in Explaining Al-Minhaj (3/40), and Al-Bahr Al-Zarkashi (5/112).

(4) The end of access in Derayat al-Usul, (8/3255).

(5) Al-Ahkam in the Fundamentals of Ahkam for Al-Amdi (3/224)

(6) See: the harvest (5/288), Al-Ahkam Al-Amedi (3/255), and the guidance of the stallions (2/607).

(7) Maqiyas al-linguistics, Ibn Faris (6/115), and the illuminating lamp in Gharib al-Sharh al-Kabir (2/661).

Idiomatically: it is the self-based meaning that is described, or it is the name indicating some conditions of the self (1).

### **There are two types:**

1- Actual description: what is a fixed concept of what is followed by (I was passed on by a generous man).

2-Causal description: what is understood by a fixed matter of a matter related to its subordinate towards (I passed by a generous man his father) (2).

### **The second topic: What is related to the reason.**

The First Section: the names of the reason:

The reason has different names, it is called: the cause, the sign, the caller, the summoner, the emitter, the identifier, the bearer, the subject, the evidence, the necessary, the positive, and the influential (3).

The second section: terminology similar to the cause.

**First: wisdom.**

Language: “Knowing the best things with the best science. It is said to those who improve and master industries: wise” (4).

Wisdom in the term (among fundamentalists) has two meanings:

The first: The true Sharia intends to bring interest or supplement this interest or pay a spoiler or reduce the harm of this spoil

The second: that wisdom is the one that applies to the same interest or corruption that is to be paid.

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(1) The Elegant Frontiers and Accurate Definitions (p. 72) Al-Kuliyat (p. 942)

(2) Definitions (p. 133).

(3) See: Shifa al-Ghaleel (20); The surrounding sea (5/115), and the arrival of the hopeful Muhammad Siddiq Khan (137).

(4) The End in Gharib al-Hadith Wal-Atheer, Ibn al-Atheer (1/419), and Lisan al-Arab, Ibn Manzur (12/140)

Such as the necessity of the confinement period (Ida) for the divorced to preserve the lineages, as well as the permissibility of breaking the fast in travel due to hardship (1).

It is differed in the permissibility of the explanation thereof, to sayings:

The first saying: It is not permissible to explain wisdom at all, whether it is apparent or hidden, and whether it is disciplined or uncontrolled. They argue that if the reasoning is permissible with wisdom, the explanation will not be permissible by description and that it differs from one person to another and this is a difference between people and a variation that cannot be controlled (2).

The second saying: It is permissible to explain it absolutely with all its descriptions, whether they are disciplined or uncontrolled, or they are apparent or not (3). And they said, if the reasoning is not permissible with wisdom, the reasoning will not have the appropriate description, for the existence of wisdom in the sick is possible (4).

The third saying: to say in detail, where it is explained by wisdom if it is a self-disciplined phenomenon, and the reasoning is not considered something else, such as hidden or disturbed (5). And they're saying this is based on the fact that the apparent, accurate description of the description is taken into account. Thus, is the wisdom if it is a disciplined phenomenon (6)

## **Second: the reason.**

For the people of the language, the reason is meant: "It is everything through which it is brought to another." It is also called the road, the rope, and the door (7).

As for the fundamentalists, it has differed in its definition according to its influence or lack of influence, for it has been known with many definitions that I chose from for the abbreviation: "What is a path to judgment without being added to it by necessity or existence, and the meanings of the causes are unreasonable." (8).

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(1) Al-Banani's commentary (2/236), explanation of revision of the chapters, by Imam al-Qurafi (p. 406)

(2) Provisions, Al-Amdī (3/186)

(3) Al-Mahsoub by Al-Razi (5/287).

(4) End of access (2/215)

(5) The summary of Al-Tahrir, Al-Futuhi (71/5), Ibn Al-Hajeb's summary (2/1040)

(6) Provisions for the Medi (186-189)

(7) Lisan al-Arab (3/1911), article = reason.

(8) Al-Manar by Al-Nassfi explained by Ibn Malak (899)

(9) Counseling of the stallions (6-7).

Or: that it is the apparent and disciplined description that is subject to judgment "(1).

Or "it is every apparent and disciplined description that indicates the auditory evidence that it is an identifier of a legal ruling" (2).

## **The difference between cause and reason:**

According to some fundamentalists, there is no difference between the cause and the cause, for each of them is a sign of wisdom. The judgment is based on it in the presence and absence, and each of them has wisdom in the Sharia in linking the ruling and building it upon it.

Most of the fundamentalists distinguished between them even though they are a sign of wisdom, linked to existence and nothing to it, but if the occasion is something that the minds perceive, the description is called a "cause" and a

"reason", such as travel, then it is considered a cause and a reason for shortening the four rika'a prayers.

The reason is unique in that the mind has no reason to know its wisdom and reasonableness, although it is an apparent and disciplined description, such as meridian, which is a reason for the existence and necessity of the noon prayer, and sunset is a reason for the sunset prayer, so these are causes and not reason, and on this, every cause is a cause, and not every cause is a reason (3).

Fourth: The condition: It is known that "the shin, the (ra), and the (tawa) are an origin indicating knowledge, a sign, and close to that of knowledge, and the condition: binding the thing and its commitment to selling and the like, and the combination of conditions" (4).

In the terminology: it is the apparent, controlled description, complementary to its conditions, the absence of which requires the absence of judgment, and its existence does not necessitate the existence of judgment. "(5).

From here it becomes clear why it is called a condition in that it is a sign of the condition that its presence is related to it (6), but its existence does not require the existence of the condition, so the condition exists and the condition does not exist.

#### **Condition sections: It has four sections:**

1- Intellectual: Like life for science, the mind judges that science does not exist without life, meaning that its existence ceases to exist as a mind.

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(1) Provisions in the Principles of Rulings (1/127).

(2) The hopeful statement in the science of assets (p .: 92), delighting the minds in the science of assets (p .: 235)

(3) Glossary of Language Standards, (3/260), Article requirement.

(4) Approvals, Shatby (1/262)

(5) Ibn Malak, Sharh Al-Manar (2/921).

2- Legal (Sharia): the same as purity for prayer, for it is Sharia that stipulates that prayer without purity is not acceptable, as the existence of prayer ceased to exist on the existence of purity.

3- Linguistic: such as: If I honored you, and if you entered the house, then you are divorced, then the reason for divorce is entering the house. Thus, the people of the language put this structure on the fact that if the condition is she 'entered', it is a condition, and the comment on it is the achievement, the first reason and the second cause

4- Ordinary: Like climbing a roof with a ladder, the custom dictates that the ascent to the roof is only via a ladder or something that takes its place (1).

The difference between reason and condition:

We learned that "the condition in Sharia is a name for what is related to existence, without being obligatory, that is, the existence of a thing depends on it, that it exists when it exists, not its existence, such as when a man says to his wife: If you enter the house then you are divorced, then divorce depends on the presence of entry, and divorce becomes when there is an entry , In addition to entering, present with him, not obligatory, but falling into his saying: You are divorced upon entry, since there is no effect of entering into divorce in terms of proof, nor in terms of reaching it, the entry was not a cause or a cause, but rather a sign And since it is added to it, the entry was similar to a cause, and it was between the sign and the cause, so we called it a condition. (2)

And other differences between condition and reason:

1- The reason is an indication of the ruling, and the evidence is followed by the ruling whenever it is found. As for the condition, it is permissible to have a similar one and not a condition.

2- Judgment is also found with the cause and expelled with it. Thus, it is also found with the condition and expelled with it, but there is no effect of the condition in giving the ruling, and the cause has an effect (3).

3- If the reason is one, the existence of the ruling is necessary, and if there is intoxication, the prohibition is found,

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(1) Counseling the Stallions, Al-Shawkani (1 / 376-377).

(2) Al-Bukhari Ali Al-Bazdawi (4: 173)

(3) Waqisat Al-Evil, Al-Samaani (2/161).

(4) Facilitating access to rules of assets and chapters complex, Al-Baghdadi (1/46).

(5) Tightening chapters (1/211).

### **The third topic: What is related to descriptions?**

The first section: the considered descriptions of the cause:

The ill is the sign, but the sign is the whole of the descriptions and additions, so every place where there are no descriptions of the illness was the absence of judgment. For lack of reason (1).

And as long as the cause or reason is dependent on certain descriptions so that the consideration of it is considered, then it is necessary to mention the descriptions whose verification would be a verification of the reason intended by the fundamentalists, and among these descriptions:

- 1- That not all text descriptions are found in the section in the explanation; because then the branch is the same as stipulated, and not a branch; Because all the descriptions of the stipulated are only found in the text or written (2).
- 2- That the descriptions are consistent, and the regularity is the result of non-invalidation and that the description does not exist in an image without the judgment (3).
- 3- That the descriptions are influential in the ruling, otherwise it is not permissible that they are justified, such as we say: the graft (with taste) is a type, so usury is forbidden as righteousness, so the opponent says: wheat with barley is grafted, and yet it is not prohibited in it, and this is invalid. Because it dropped an effective description in the Sharia, which is gender (4) (5).
- 4- That the description that is explained by it is necessary and not renewed, and that is like the reasoning in righteousness because it is grafted. After all, the taste is necessary for the described that is not renewed in it (6).
- 5- The descriptions may be multiple, and they may be single: the first: like premeditated murder

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(1) Usul Sarkhasi (2/204). The Responses and Money: A brief explanation of Ibn al-Hajib (2/492).

(2) Al-Kafi Sharh Al-Buzoudi (4/1741).

(3) The end of access in Derayat al-Assets (8/3596) The balance of assets in the results of minds (1/605).

(4) Al-Mu'timid (2/261).

(5) Explanation of the luminaries (2/901) Clarification on solving the ambiguities of revision (2/189).

(6) Investigations of the Illusion in Measurement (175).

and aggression, so these multiple descriptions are to explain retribution, and the second, such as the reasoning for the usuriousness of apples, being only grafted (1).

6- That the descriptions are appropriate to explain it, such as theft, for it is an appropriate description of amputation, to collect the interest of restraint, and to be fined in order to collect the interest of redressing the shortage of money. Thus, the description is theft, and the ruling: cutting and fines, and the benefit of reparation and reparation (2).

7 - That the descriptions be a clear phenomenon. Their appearance is a control of the explanation, that is, it controls the apparent matters of the formulas and the acts established to indicate the hidden matters, such as controlling the consent in the formulas of contracts, and controlling the intentional by an act that usually indicates such as the use of the victim in the killing, while the hidden is not valid. In the example of consent in contracts, there is no lesson in consent in contracts. Because it is not apparent and uncontrolled, nor is it for intent in actions (3).

8- That the descriptions are accurate; where uncontrolled descriptions cannot be explained, such as wisdom, interests, embarrassment, hardship, and restraint, they are matters of unlimited or distinct ranks. Because it differs between people, conditions and times, it is not possible to determine the intended amount. A discipline may:

A- In the description, as you say about hardship and harm: for they are two disciplined descriptions, so hardship is to travel and bound to boundaries (4).

B-By custom: his example of false witnesses of murder, for he is killed with their testimony, for they caused the killing. They must be punished, as for compulsion, since the officer is a common destiny, which is the cause, and it is a custom-disciplined matter that is correct (5).

9 - There may be conditions attached to the description of the reason: such as our saying: He has forty of the sheep floating around,

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(1) See: the end of the arrival: 2/215), and the yield (2/385).

(2) Explanation of the upper arm on the summary of the end (3/372).

(3) Kashf al-Asrar, Explanation of the Origins of Al-Bazdawi (3/504).

(4) Explanation of the upper arm on the summary of the end (3/508).

(5) The previous source (3/541).

and a free, healthy, healthy mother residing in rationality, devoid of husbands, satisfied with the wages of the proverb and is more deserving of her child. Because these reasons combine descriptions and conditions, such as stumbling

The sommeliers mention the quorum of sheep, and the homeland is mentioned with freedom and Islam. The action of the cause: the fetch, and the action of the condition: it is a correction for the action of the reason (1).

10- The description is not superfluous; Because if the objector shows a description over what the inferredor mentioned from the descriptions, the inferreder must consider that description and nullify it in one of two ways:

One of them: to indicate the survival of the ruling while omitting the description in some pictures, such as: for al-Shafi'i or al-Hanbali to say: The slave's safety is valid. Because it is safety found from a wise Muslim who is not accused, so it is valid by analogy with the free.

Al-Hanafi says: We do not accept that what you mentioned is the original description of the reason only, but there is another description, which is missing in the slave, which is freedom, so the analogy is not correct, so the inferred says: The description of freedom is canceled by the slave who is authorized. Thus, his safety is valid in agreement with the lack of freedom. It became a null description that does not affect the reason.

The second: to show that this extra description is a direct one, meaning: the lawmaker did not pay any attention to it during a period of his behavior, such as being short and tall, feminine and masculine, such as the saying of the one who said: Emancipation is valid in the ummah by analogy with the slave who collects slavery because there is no reason other than him.

It is replied to him: Masculinity is an inborn descriptive plus. Thus, the analogy is not valid. Because if a slave completes his liberation by confinement, what will not happen to him from the slave will be obtained from him, from his qualification for the rule, leadership, and the types of states.

So the inferred says: What you mentioned of the difference is appropriate, but the Shariah did not consider masculinity and

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(1) The condition is separated from the illness, that the illness is worthy of suspending the judgment on it, unlike the condition and it is not appropriate for the judgment to be suspended on it. What is clear in Usul al-Fiqh (2/85).

(2) Kindergarten of the beholder and Jannat al-Mazhar (2/224).

femininity in emancipation. Therefore, this is contrary to what is usual, so it is a negative description (1).

11- That a description does not fall behind, so the explanation of the rest of the descriptions is denied, and it is an explanation with an incomplete description such as the intentional killing of aggression without a madman, father, or young child, it requires retribution, but if the killing was not premeditated, then retribution (qisas) is not required. For a description of the illness was left behind, as well as if it was intended but is right, then likewise it is not necessary for retribution, so for the necessity of retribution the presence of all the descriptions of the reason (2).

12 - That the description stated by it is not a sharia ruling, and this is a disagreement. Some of them made it influential and went to the permissibility of the reasoning by the legal ruling of the legal ruling, which is what the majority went to, and some went to prohibit the reasoning by the Sharia ruling (3).

13- That the description stated in the section does not return to the original by nullification. Because he refers to himself by nullifying as well, considering that the heroes of the original are the heroes of the branch (4).

14 - That a single description does not correspond to more than one description, and there is a disagreement about it. Thus, a people said that the same description should be given over the set of descriptions; Because the fixed judgment with this description has more subsidiary effect, it is more influential, and it was said that more descriptions are provided on one description (5).

15- That there is no restriction in the description that does not affect the ruling, such as the saying of the one who said about the apostate: a polytheist who destroyed our money in the house of war. Thus, there is no guarantee on him, so the term “house of war” mentioned as a constraint does not affect the ruling because the destruction in it and the house of Islam is not Obligation to guarantee (6).

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(1) Encyclopedia of Jurisprudence Rules, Muhammad Al Borno (2/560), and the conclusive one from the Four Evidence, Dakouri (p. 417)

(2) End of access (2/219), yield (2/408)

(3) Al-Ahkam, Al-Amadi (3/226), and Al-Bahr Al-Bahr Al-Zarkashi (3/194)

(4) Al-Mustastfi, Al-Ghazali (381).

(5) Fusul Al Badi` fi Usool Al Shari`a, Al Fanari (2/394).

The second Section: the types of description stated by some fundamentalists divided it into races:

The first: a description above which there is nothing higher than it is higher.

The second: a description close to him and no intermediary between them.

The third: description that mediates between the two sections.

The higher description is for the special judgment because it is a rule, and more specifically it is obligatory or forbidden, or other rulings.

And more specifically than obligatory worship and non-worship, and more specifically than this worship prayer and non-prayer, and more specifically than the obligatory and naafil.

As for what is meant by the higher description of the special description, because it is a description in which the judgments are entrusted, and more specifically is that it is appropriate, so that the likeness comes out of it, and more specifically from it the necessary interest, and more specifically: preservation of the soul and the mind.

Based on this, the assumption in this section is something that is less and more, because of the disparity in the participation of both descriptions, high and average.

So what participation in it was in the inferior description is most likely, and what is participation in it is more general, then it is further, and what is on the average is average in this order in ascending and descending (1).

**Discussing the results:** Through my research tagged with (descriptions of the cause considered by fundamentalists), I reached through it to conclusions, namely:

1- Defining the reason: The word Ilah was used with several meanings, including illness, event, illness, and cause.

2- Its definition in the terminology: It is the definition of the original ruling in the branch.

3- The definition of the description is a language: sweetening, adjective, appearance, statement and sign.

4- Idiomatically: It is the existing meaning of the same described, or it is the name indicating some conditions of the self.

5- There are several names for the reason.

6- The reason has significant descriptions and canceled ones.

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(1) Provisions in the Principles of Rulings, Al-Amdī (3/284).

**Recommendations:** Based on the findings, the study recommends the following:

1- Attention and focus to the issue of studying the difference between the fundamentalist terminology to reach the differences or compatibility between them in the Sharia rulings, where the rulings are defined in terms that cannot be left from their circle and what is not included in them.

2- The problem has significant descriptions and has clear significance in making the student submerge in the sea of books of principles and jurisprudence. For their helpful opinions and clear applications; For inference and access to weighting between their statements, seeing their evidence, and weighting by reviewing their evidence.

3- The researcher for the Sharia in rulings must know the causes that are considered among the reasons that are not considered. To look at the wisdom of the street.

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