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USING THE FLAG OF THE STATE IN WHICH THE WORD MAJESTY  
(ALLAH) IS FIXED IN LIGHT OF THE MEASUREMENT OF THE  
OPPOSITION AMONG THE FUNDAMENTALISTS

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**Rana Samim Siddiq. Using The Flag Of The State In Which The Word Majesty (Allah) Is Fixed In Light Of The Measurement Of The Opposition Among The Fundamentalists-- Palarch's Journal Of Archaeology Of Egypt/Egyptology 17(6), 15592-15607. ISSN 1567-214x**

**ABSTRACT**

And the evidence of analogy is among the evidences agreed upon by the majority of scholars. Because it is interested in life developments, and it forms the motor nerve in ijtiḥad and deduction, which in turn gives broad flexibility in Islamic legislation, and this proves. Her correctness. Sharia is in every time and place, and therefore the people's need for measurement does not stop as long as accidents are new and continuous in every time and place, and measuring the opposite is a kind of metaphor, so it is one. Among the methods that relies on in extracting the Allah from the text to reach the ruling. This type, although not shed light on it, has many jurisprudential applications, so it can be invested and applied in the developments of our contemporary reality one of the most important developments; Ruling on using the flag of the country in which the word Majesty (Allah) arose in the tools of continuous use of a person, does it enter the field of permissibility or prohibition? Accordingly, it is necessary to extract the reason from the texts and attach it to the developments of contemporary reality to prove the ruling, and since the subject of the use of knowledge in which the word of majesty (Allah) is used. There is no text in the interpretation. Of his judgment. The reason must be found in the judgment statement. There have been many hadiths regarding the prohibition of depicting souls, and they have explained the reason for this prohibition. It is the cause of pride and humiliation, and I found that this reason is related to the subject of using the flag of the country in which the word Majesty (Allah) originated, by measuring the opposite until it reaches the ruling ... and the detail of that lies in the distinguished research (- the use of the flag of the country in which the word Majesty is affixed) Allah.

***As for the research plan, it consists of three investigations***

- In the first section I talked about the meaning of measuring the opposite
- Then the second study showed the sayings of scholars in measuring the opposite
- The third topic showed the common relationship in the term Majesty (Allah) affixed to the flags of some countries with images of spirits for an opposite reason until we reach the verdict.
- The first topic: the meaning of measuring the opposite

***Definition of analogy in the convention:***

The fundamentalists differed in defining it alone, and it is not from the essence of the two topics to limit it and discuss it and define the chosen topic, but I will be satisfied with what is close to the topic of research without going into the discussion so the analogy: is attached to the judgment according to a matter whose base is not provided for the judgment of common defects]. Everyone agrees, even if there are many expressions and meanings, that the analogy is: origin, branch, judgment and error...

***Definition of the opposite in the convention***

The fundamentalists have included the opposite in the section of analogy, especially with the paths of disease, which is alternation and vice versa, and accordingly, its definition had a great impact on the difference of their views ... the fundamentalists learned from the scholars. The opposite is the absence of judgment when the cause is not present [1]. The fundamentalists defined it from the Hanafi School as: non-judgment when not describing [2]. Through the two definitions, it becomes clear that there is a difference between the Hanafi school of thought and the teacher in the issue of the cause, as the Hanafi considered that the basis on which the corner is based is coordination and what the description of qiyas is and considered that the description is influential. It is what is measured without the rest of the descriptions, while we find that Al-Shafi'i considered that the basis of the measurement is based on the brotherhood and it is appropriate between illness and judgment. I will clarify with the following points:

***First: at the tap***

1) Defining the description according to the Hanafi school, as Al-Sarkhasi said: (As for the description mentioned in the lawsuit, which is imperceptible, it is appropriate to comment on the ruling on it) [3]. Moreover, the basic principle in the texts is exegesis, and interpretation is valid only with effective description. Interpretation of any unreliable description on tap; the influential adjective is known by the book, the Sunnah, or the consensus, and they considered it the reason for the ruling, especially if the description was mentioned, so the reason for the ruling is fixed in the text [4].

2) The Hanafis denied the course of deliberation, which is one of the paths of illness, and they did not adopt it, and their argument for that is that the ruling can take more than one description, and therefore it is not possible to rely on it in the matter. On the contrary to expulsion, perhaps the mujtahid depends on the description and builds on the opposite and the expulsion and another depends on another description and the like, but if the ruling is proven with one effective and appropriate recipe: the opposite of that and the expulsion may be permitted [3]. Then says: (They are not unclean, but rather they are among you) [5]. This is an influential reason resulting from the awareness of general affliction and necessity, and the effect of necessity in dropping the principle of sanctity - the sanctity of sanctity - appeared in the text [3]. Allah Almighty says: (And the dikab repents one another) [6].

3) The Hanafî difference between the effective description and the conditional description, the effective description is what made it affect the ruling, while the description in the sense of the condition is outside the essence of the ruling, and thus its absence. The ruling is not proven when not describing the meaning of the condition [3], for example: Your cousins and the daughters of your aunts who immigrated with you [7]the description of migration is restricted to the text. And this restriction came in the chapter on the condition, and it is not necessary to deny the solution to the one who did not migrate with him [3], so the Hanafis authorized the opposite in the actual description and did not allow it. In the description by preventing the condition.

### ***Second :Among the speakers***

1) I consider the appropriate Shafi'i, which in the sense of brotherhood is evidence of the validity of the reason for the existence of a suitable description of the judgment that he imagines and influences its proof, and that when presenting the appropriate description. The rules and principles of Sharia are known to be correct [8]. But if he sees the uncle, i.e., by looking at the description, then the mujtahid thinks that he thinks that is a reason for this ruling. [9]. The original will contain an appropriate description of the ruling, so that the mind will judge in the presence of that occasion that this description is the reason for the ruling, such as drunkenness for the prohibition, premeditated murder, and infringement of retribution [10]. Accordingly, the Shafi'is took multiple descriptions, because the mujtahid who sees this description is appropriate for judgment, and the last mujtahid may see another appropriate description of the ruling and the like, while the Hanafis took only one description, which is: the influential in ruling, and they made it evidence of the validity of the analogy, and that it is closer to the right.

2) Imam Al-Amidi demonstrated the invalidity of the Hanafî method in their approach to the opposite with the ruling by confining it to the influential issue only, and with it the apparent formations regarding the issue of qisas with the abundant and biased [11]. As for the followers of the Hanafi books, we find that they are limited to the disease that afflicts them and a rational point of view close to the truth. And they considered that heavy killing, big or small, generates suspicions. Because it is basically not a machine for killing, and the act does not come without a machine, so this became a suspicion of retribution, so they

demanding penance in its place [3]. As for the injured, the tap considered him the main source of loss of the soul and the violation of its sanctity, and it is a self-influencing factor that is more knowledgeable than others, so sewing with a needle is the lowest degree of wound, and requires retribution, because with it killing may occur. [4]. Thus, they took the faucet, the description is effective, and it is a wound that was not considered by the rest of the descriptions for its size or weight, or the extent of its effectiveness. Instead of that.

***The definition of a measure of inversions as a compound is***

A- Reaching the opposite of a known ruling in the last known because of their separation in the reason for the ruling [9].

B - Proving the opposite of the ruling in others because of their separation in the reason for the ruling [12].

Whether it is the meaning of achievement or proof, the meaning is one and it is the opposite. In terms of the combination of the branch and the origin of their reflection in the disease. The second topic: the views of the fundamentalists in measuring the opposite. The fundamentalists among the jurists [3] and the speakers [13] agreed to invoke the analogy to the contrary. With the exception of some, and these are among those whose disagreement is based on the origin of the name and not in the content of the subject, and for this we find that the fundamentalists differed in its name according to sayings: Some of them went to call it the opposite measurement, and they made a section of it in exchange for the measurement of the expulsion, which is the legal analogy on the basis of the origin, and the ruling, And the branch and the reason [14], and some of them make the opposite of correlation [12]; It is an exception to the contradiction necessary to prove the contradiction of the obligatory [14], and to clarify the accompanying analogy in the issue of the necessity of fasting in i'tikaaf, a vow for the absolute, as in the case of not requiring prayer in i'tikaaf absolutely as shown [12]:

Fasting is a condition for the validity of absolute seclusion ← A condition for him to vow  
 ↓ By analogy with  
 Prayer was not a condition for the validity of absolute seclusion ← A condition for him to vow →

The ruling is in the original judgment in the branch  
 Not a condition of prayer, fasting is a condition of health  
 For the validity of i'tikaaf

↓ ↓

Original Bug Branch Bug

Not obligatory in retaining a vow, obligatory in observing a vow

The origin and the branch differed in judgment and reason. It is fixed to one of the two fibers connected by analogy [15]; to say the conclusion: If fasting is not a condition for the validity of absolute i'tikaaf, then a vow is not required, so it was. A condition for valid i'tikaaf, such as prayer. Because it is not a condition of i'tikaaf, and a vow is not required for it [16]. The fundamentalists [17] divided the association into four parts; this is because the link is original only between

two judgments, and the verdict is either affirmative or negative, and accordingly the four sections are obtained, which are:

The first: the correlation between the two proofs: that is, the two judgments in the case of proof, such as:

Who is valid for a divorce ← Correct his back

This correlation has two influencing effects, so one of them must prove the other, meaning that it is proven by expulsion .Every person whose divorce is valid is valid, and the opposite is also proven.

Who is not valid for his divorce ← His back is not correct

The second: the correlation between two negations: that is, the two judgments in the case of the negation, such as:

If ablution is correct without intention ← True tayammum without intention  
Or if the intention is not required in ablution ← It did not require tayammum  
The negation is associated with: the absence of one of the two effects, then the other must be neglected, meaning that if one of the two effects is negated, the influent will disappear and thus the other effect will disappear.

If ablution is correct without intention ← True tayammum without intention  
The third: the correlation between a fixed ruling and an exiled judgment, such as:

What is permissible ← It is not forbidden

Fourth: The correlation between the rule of an exile and a fixed ruling such as:

What is not permissible ← Be forbidden

In the third and fourth, it is decided that the contradiction between forbidden and permissible is established both in expulsion and in reverse, i.e. those who deny each must prove the other, and whoever is proven must deny the other .Likewise, the contradiction between their supplies is proven, so the conflict between supplies necessitates a contradiction between the obligations. The analogy of the opposite did not come out of these four types of correlation ,and this can be explained through fasting and prayer with i'tikaaf:

◀ Fasting is a condition for the validity of absolute seclusion ← It is a condition of validity of i'tikaaf with a vow

This is a correlation between two evidences

On the contrary, we say:

↯ Absolute i'tikaaf is not valid without fasting ← It is not valid to observe i'tikaaf on a vow without fasting

◀ Prayer is not a condition for the validity of absolute seclusion ← It is not a condition for valid observance of i'tikaaf with a vow

This correlation between two negations

On the contrary, we say:

↯ Absolute i'tikaaf is valid without prayer ← It is valid to observe i'tikaaf by vow without prayer

As for the measurement of the opposite, it is based on the systems of correlation, it is to prove one of the two introduction to the measurement, and to exclude the contradiction necessary to prove the opposite of the obligatory by combining the condition, so we say:

When prayer is not a condition for valid i'tikaaf with a vow ← Fasting was a condition for valid observance of i'tikaaf by vow.

As for the Hanafis, they made the measurement of the opposite in the section of the heart and vice versa, and the heart is the heart of influential causes, it is mentioned to nullify the reasoning of the inferred, and the opposite is mentioned to correct it . ]4[

The heart is in the language: it is diverting a thing from its face, and its heart is back to the belly, meaning to turn the matter back on its stomach so that it knows what is in it [18] she turned the garment over, and put the top under it. ]11[

Accordingly, the Hanafis through the linguistic definition, they divided the heart into two parts : ]02[

The first type: which is to place the upper part of the thing below it, and the lower one above it, meaning that the effect is made an illness and the cause is an effect, because the cause is an underlying cause and the ruling is followed ]02[. This nullifies the bug ; Because the cause is the positive, and the reason is the ruling and it is an obligation, so it is not permissible for the illness to be a judgment, and the judgment is an illness, so when the heart became an evidence of the invalidity of the reasoning [3].

His example: what went p les Shaafa'is of the Muslim dhimmi measure on the issue of adultery . ]01[ Imam Al-Shafi'i considered that a Muslim and a dhimmi are of the same sex, so it is measured against them in the sense:

The fortified Muslim is stoned ← the virgin Muslim is flogged

It is measured by the dhimmi

The protected dhimmi is stoned ← the virgin dhimmi flogged

Slaves mirrored it

The dungeon was not stoned ← the virgin servant was not flogged

The Hanafis objected to this analogy and considered it evidence of the invalidity of the disease because what made the branch original and what made it originally became a branch [3] and that there is no equality between flogging and stoning, because stoning is a heavy torment without skin, and stoning is a robe, and this is not achieved by flogging [02]. But they indicated that in the case of resorting to it - that is, as in the previous analogy - they considered it a way to infer one of the two judgments on the other without reason. They are like twins, so the freedom of origin for one of them is proven, whichever evidence of the other is, and slavery is proven in one of them by proving it to the other [3].

### ***For example***

Every worship adheres to the vow ← Adhere to the Sharia

Fasting is an act of worship that abides by the vow ← Adhere to the Sharia

Like Hajj is worship that abides by the vow ← Abide by the Sharia

This inference is based on one of the two judgments on the other after equality between them, so that the vow in Hajj and fasting is an additional act of worship, and it is the right of Allah Almighty as required by the meaning. Annulling it after forbidding performance and canceling it after health is a felony. This is

evidence of that at other times [3]. The second type: It is the inner heart, so that the description explained by the opponent is a witness against him in proving that judgment after he was a witness to it, and this contradicts its meaning. From paradox [02]. An example of this is what Al-Shafi'i's justification for stipulating the intention to fast in Ramadan is not valid unless the intention is renewed every day of Ramadan Because every day is an independent worship that does not correlate with each other and does not corrupt. By corrupting some of it, it needs a renewed intention, analogous to fasting judiciary [00]. As for the Hanafis, they considered that Ramadan is a standard in which no other fast was prescribed, and it was too difficult for the obligatory prayer, so the appointment was not necessary, and it was sufficient to perform this duty without repetition. [23]. In contrast to fasting qa due to "ala", because the schedule outside Ramadan is varied, it should be [24]. Accordingly, we find that the Shafi'is have measured the intention of fasting Ramadan over making up the fast for a general reason, which is worship. And when the Hanafis concluded that this metaphor could turn against them - the Shafi'i - because fasting when it was an obligation did not stipulate Allah's intention to appoint after the appointment.

This can be illustrated y you when Shaafa'is:

Intention to fast Ramadan (renewed( ← by analogy ← Intention fasting judiciary (renewed)

↪ Illness is (worship) and it is (imposition( ↳ At the Hanafis, they overturned the ills and said:

The intention to fast Ramadan is absolute (not renewed( ← By analogy ← Intention fasting judiciary (renewed ↓ → the bug ← ↓

The imposition must be before proceeding with the help of Allah Almighty ► ◀ Assigned imposition after initiation and must be by the servant

As for the reverse: the tap is divided into two types:

The first type: reversing the judgment of the cause of illness by heart and it is against expulsion, so it is not detrimental to the cause, but it is suitable for it to be more likely to the problem . ]02[And it strengthens the rule of inference by judgment for a judgment that is its counterpart in terms of equilibrium and fall backward [8].

And like this:

The parcel ↳ He shall not abide by the vow ← Commit to initiate Hajj

The opposite ↳ what does not abide by the vow ← not obligated to initiate ablution [4]

Leveling by expulsion ◀ Hajj whoever abides by the vow is obligated to proceed ← by analogy ← fasting what is committed to the vow is obligated to initiate

↪The illness is a cult↪

Falling in reverse ◀ Ablution What does not abide by the vow does not abide by the initiation ← By analogy ← Fasting what is committed to the vow is obligated to initiate

↪ The illness is not a cult ➤ ◀ The cause is worship↪

The second type: is that which is a reversal that necessitates judgment not on the laws of the original, but on the laws of others [25, 4, 26] An example of this: What the Shafi'i's justified in measuring the worship of naafil (ablution) over

Origin branch  
 $\downarrow$   
parcel  $\Rightarrow$  Measuring the

In completing and eliminating it, the street is not obligated to complete and spend it

Origin branch  
 $\downarrow$   
 opposite  $\Rightarrow$  Measuring the

In completing and eliminating it, the street is not obligated to complete and spend it

The first: that the mind between supererogatory worship and ablution stems from the fact that they are an act of worship that does not invalidate, and accordingly, making a vow is equal to legitimate worship in worship. The offer, because they are like twins, one of them is inseparable from the other, because the vow is a pledge to obey Allah, so he must fulfill it because Allah Almighty says: (I will fulfill the contracts) and the street is determined to stay. Therefore, it is necessary to complete the maintenance of what led to the nullity. Allah Almighty said: And do not nullify your actions, as the vow required unanimously, it was necessary to proceed with the matter. Equator [10]. The second: the balance between the principle, which is ablution and the branch, which is the act of supererogatory worship, a fixed image that has no meaning, because evaluating a vow and starting ablution has no effect, so the vow is. The performance of the abluti is not valid unanimously, and the initiation of it is not necessary for itself, that is, it is not a separate worship per se. As for the Istiwa in the branch, which is the worship of naafil, the vow is required by consensus, as is the case in it. Therefore, the measurement is invalid. Because the principle of analogy is to override the provisions of the texts on what is not mentioned in it, so how to overlook the fixed ruling in ablution that is not required by the branch, which is a superfluous worship in its own right. Necessity [02].

- The first requirement: introducing the flag of the state



A flag is the flag that the state raises to be a feature or a mark that distinguishes it from other countries, as it is a symbol of the land of the homeland, the people, the government, and the ideals that the people of this country promote. Believe. Some countries demonstrate in the flag; Shahada, the word of Allah is great, is the symbol of the crescent or star, and all of this is an indication of the state's affiliation with the Islamic religion, and the official flag is raised on government buildings. The Arabs have been interested in flags since ancient times, and they had a place in wars, social events and daily life, and each tribe had its own flag that distinguishes it from others. [27]. Knowledge was known in the era of Islam as a battalion or science, and it is usually carried in wars and combat, and the army's position is known by its introduction [28], and they are synonymous with the people of the language [29]. The end of the spear is twisting, marking the prince's place rotating with him where he is. The banner is round: a flag smaller than the general is raised at the end of the spear, and its body is exited until the wind claps it. It is the flag of the army that is taken by the battle owner or army commander [30]. Several accounts were narrated about his pamphlet, "When he entered Makkah on the day of its conquest, Ibn Abbas narrated," he said: (The banner of the Messenger of Allah was black and its colony white) [5].

All narrations indicate that his banner "is white and its flag is black with the exception of one narration on which was written (There is no Allah but Allah and Muhammad is the Messenger of Allah)." As al-Tabarani narrated: (The banner of the Messenger of Allah was black and its white flag was written on it: There is no Allah but Allah and Muhammad is the Messenger of Allah). [31] In light of the previous hadiths, scholars relied on defining the meaning of the banner and the banner, so we find Imam al-Shafi'i saying: (And the Prophet made for the immigrants a slogan, and the Laos a slogan. And Khazraj was the emblem and necklace of the Messenger □ the brigades in the year of conquest, so it was held on the tribes, tribe, tribe, So that the tribe becomes brigades in the tribe, each brigade belongs to its people) [32] Then he explained that the reason for all this work is (so that people get to know each other in the war and in other places, and the rulings pertaining to them by meeting must be minimized, and for the ruler as well) [32] then Then Imam Al-Juwayni came to show that the brigade symbolizes the position of the imam and his work, so he said: (And whoever makes the imam the sheikh of the Kataeb) [33]. Besides Sarkhasi, he showed that the general and the Sultan walk hand in hand, that is, when the Sultan found the brigade [15]. That the circle of using the brigade expanded from the battlefields to a wider circle to define its meaning, by making it a symbol of it Umm and the princes, especially after the spread and spread of Islam, so it became necessary to take a symbolic characteristic of the prestige of the state.

As for the countries whose knowledge was distinguished in writing the word majesty (Allah), and they are four countries:

- 1) The flag of the State of Iraq ← Written in it ← Allah is the greatest.
- 2) The flag of the Kingdom of Saudi Arabia ← Written in it ← there is no Allah but Allah, Muhammad is the Messenger of Allah.

- 3) The flag of the Islamic Republic of Iran ← Written in it ← Allah is the greatest.
  - 4) The flag of the country of Afghanistan ← Written in it ← there is no Allah but Allah, Muhammad is the Messenger of Allah.
- The second requirement: measuring the opposite between images and the word of majesty( Allah )proven in the state's flag.

***There are many hadiths that forbid the use of pictures***

- 1) A hadith narrated by Muslim on the authority of Abd al-Rahman bin al-Qasim, who said: I heard al-Qasim talking about Aisha, that she had a garment with images that were elongated for censorship [34]. Peace be upon him and he said: (Save it from me) She said: (So I put it back on the pillows [14].
- 2) A hadith narrated by Muslim on the authority of Saad bin Hisham on the authority of Aisha. So we got used to wearing it.) [14] And in the narration of Al-Nasa'i: (She said, and we had a velor with a flag, so we put it on and we did not cut it) [35].
- 3) What Al-Bukhari narrated on the authority of Basr bin Saeed on the authority of Zaid bin Khalid on the authority of Abu Talha, the companion of the Messenger of Allah? He said: The Messenger of Allah, May Allah blesses him and grant him peace, said: The angels do not enter the house in an image. He readily said: Then Zaid complained, so we brought him back, and on his door there was a cover with a picture on it. He said: Ubaid Allah: Did you not hear what he said: Only a number? [36] In a dress [37].
- 4) On the authority of Abu Hurairah, he said: The Messenger of Allah, may Allah bless him and grant him peace, said: Gabriel came to me and said: I came to you yesterday and he did not prevent me from entering the house in which I was except that. At the door of the house there was a statue of men, and there was a tumbler in which statues were hidden in the house, and there was a dog in the house, so he passed by the head of the statue that was inside. The Door. From two pillows he left and passed the dog, then came out, and so did the Messenger of Allah □ and that dog was a puppy of Hassan or Hussein [ 5] And in the narration of Al-Nasa'i: (Either you cut off her head or make a rug for intercourse) [35] according to Ibn Hibban: (If you must put it in your house, cut it off or cut its head. Pillows and make rugs from it) [38].

***From this it is clear to us***

- 1) All hadiths are authentic, and they came from authentic and strong paths that do not require them, and the illness can be deduced from them.
- 2) All received hadiths. She indicated that the image with spirits is forbidden, even though scholars differed in determining the detailed legal ruling in the books of fiqh.
- 3) The evidence of the hadiths on the use of a pillow or a garment. It is permissible and the evidence for this is that the Messenger of Allah - May Allah bless him and grant him peace - did not object to Aisha, nor did he tell her about her actions or abandoning her in general, but rather the opposite. Likewise, it was narrated by Ibn Abi Shaybah who said: (Al-Qasim, who is the highest of

Makkah, entered his house, and I saw in his house a pilgrimage [38], including the phoenix bird pictures of a beaver) [39].

Ibn Hajar al-Asqalani mentioned the authenticity of the chain of transmission of this narration, so he said: (Al-Qasim bin Muhammad was one of the jurists of Medina and was one of the best people of his time. He narrated the hadith [30] al-Nimr [40]. If he did not understand the privilege in a parable of the room, he would not have authorized its use] [38] Based on that, we say that the use of things (a garment, rug, pillow, etc.) contains images of spirits, and they are authorized without being installed, i.e. hanging on the wall, or curtains, or so on. Among this, the scholars here divided between prohibited, disliked and reprehensible things. It is forbidden to some of the Shafi'is [41], and included by Imam al-Nawawi [42] for two reasons.

- First: If the pictures are on the wall (upright and upright), disease (veneration) judgment (forbidden).
- Second: If the images on the rug are (what is inserted and used), sick (the angels do not enter), the ruling (forbidden).

As for the Hanafis [24] and Shafi'i [41], they oppose the ruling on images, and some of them said: It is forbidden to dislike hatred, but explain the reason in detail:

1) Hadiths on the issue of images are of two types; General Hadiths in the prohibition and severe warning to those who take pictures or the process of photography, and private hadiths that indicate the permissibility of the images used or what is inconsistent with them.

2) The reason deduced from all of these texts - hadiths of images - is one reason, and it is the cause of veneration. As for the issue of the angels not entering the place where they were depicted, it is based on the reason for veneration. This is supported by what we have mentioned from the narration: (If you must put it in your house, cut its head or cut it off with pillows and make a rug from it).

Accordingly, the images used on the furnished carpets or pillows, or everything that interferes with it are offensive images and do not prevent the entry of angels by this, and this can be explained:

Post photos ← Illness (exaltation) ← Judgment ← Who said (prohibition)  
← Who said (hate)

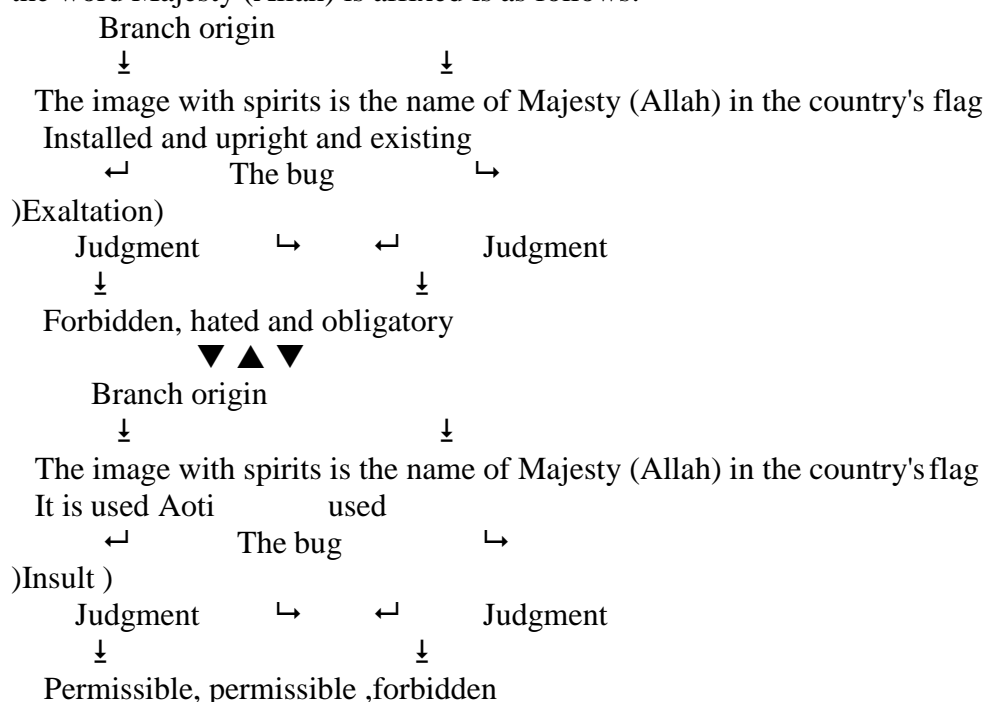
Pictures used ← The Ill (insult) ← Judgment ← Permissibility or permissibility  
The influential reason is what is proven to have effect, whether from the text or consensus, and it is positive in itself, and cannot be contradicted because its influence has been proven unanimously, whether it is a mother or in the proof [43]. In the hadiths of forbidden images, we conclude that the influential reason is the cause of veneration, because it is based on a true and explicit text, which is: (If you should put it in your house or cut its head or cut it off. With pillows and make it simple) and another text: (except for a number in a dress) and another so we made it a pillow or two.) All these tests indicate that the cause of use is humiliation, and the ruling of the forbidden is lifted. On the other hand, every proven image takes the rule of preventing the cause of veneration. Through extrapolation, I found that four countries whose flags contain the word Majesty (Allah), and through these four countries only two expressions were found for the term Majesty (Allah): (Allah is Great) and (There is no Allah but Allah and Muhammad is the Messenger of Allah (mentioned in Surat Repentance, saying: (And tell them the word disbelief, and the word of Allah is

supreme) [44]. The scholars differed in defining the meaning of and the saying of Allah - and some of them said: The meaning of the Qur'an is because it is the word of Allah [29] and some of them made it a word of monotheism (there is no Allah but Allah) and it is Saying: Ibn Abbas [1] and to him the gold of most scholars [33], then some of them said that it is a call to Islam [45], but the verse remained that Al-Ula is fixed on the word of Allah, and it is limited to it only because it is supreme in itself and is competent to the rest of the public [33] Allah, the Qur'an or monotheism, or any other verse is clear.

- The first: Attaching the word to a symbol of the state's prestige and status through a flag that represents its identity and belonging, as it is part of love for the nation.

- The second: because it contains the name of Allah, which is a pronunciation in most of it, and it is specific to other than the other word.

Accordingly, the opposite between forbidden images with the state flag in which the word Majesty (Allah) is affixed is as follows:



### **Finally**

After this standard science, we can reach its effects through what we go through with our current reality, so we say:

**First:** If the flag in which the word of Majesty (Allah) is fixed is erected on a flag or a high place, or standing or depicted on a wall or curtain, or otherwise ... then this comes under the duty of the word of Majesty (Allah) and it is necessary Glorifying him and raising his position high - as we mentioned earlier.-

**Second:** If the knowledge proven in the word Majesty (Allah) is decree or engraved on any of the tools that a person uses to meet his needs from ;Clothes, utensils ,jewelry, etc this is forbidden, given that it is an insult to use ,and the word of majesty is not to insult his place, his position and his name.

**Third:** If those tools that are drawn or engraved on them are the state's flag affixed to the word of majesty (Allah), and were placed in order to be installed or standing and not used, then they fall into the duty space, and if they are used, they enter the realm of forbidden ... and so on... And Praise be to Allah, the Lord of the Worlds

## CONCLUSION

1. Measuring the opposite is one of the topics in the manual of analogy that the mujtahid relies on in deducing judgment.
2. The measurement of the opposite in the Hanafis is based on the influential description, while among the speakers it is based on the Allah or the occasion in the sense that the cause is influential or not.
3. Everyone said by analogy to the opposite, even if their phrases and terminology differed.
4. The ruling on using knowledge in which the word majesty (Allah) is established through the reason extracted from legislative texts on the issue of prohibition of images.
5. The Allah that revolves around the rule forbidding images it is the cause of veneration and insult.
6. Measuring the opposite is the main axis in the process of reversing the illness between images and knowledge in which the word majesty (Allah) is fixed.
7. The reason for veneration in images is forbidden, in contrast to what we find in the knowledge proven in it the word majesty, so it is an obligatory ruling.
8. The cause of insult in pictures is permissible, in contrast to what we find in the knowledge in which the word majesty is affixed, so its ruling is sanctity.

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