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THE DIFFERENCE BETWEEN DISLIKED, PROHIBITED, HATED AND ABUSED

Mustafa M. Hamid¹, Assist. D.Kaiser Hamid UbaidAlhalbosy²

University of Anbar, College of Islamic Sciences, Department of Jurisprudence and its
Foundations.

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ABSTRACT:

Praise be to God, whose blessings, prayers and peace be fulfilled on our Prophet Muhammad and upon his pure family and companions, and after: The issue of fundamentalist differences is one of the most important topics that have been taken care of by the most important of the origins in the past and present. Different times, and this discussion of fundamentalist differences is often when responding to disputed issues, or when there is confusion between some fundamentalist terms, All of this was done by them and not by their individuals with independent fundamentalist works, and it seemed that there was no urgent need for their members in independent works. As the differences were clear and simplified for them; And that is because they provided an explanation of those meanings and terms and an explanation of the limitations of their definitions, as the reason is rarely mentioned, for example without mentioning the reason and an explanation of what is separate from each of the other, and this research has dealt with the fundamental differences related to the prohibited and the disliked, and the two parts of the prohibitive and disliked, and the difference between the scholars of the origins of the disliked between the advanced and the later among them , Then the research dealt with the terms used by the people of assets that are synonymous with the disliked, such as offense and disagreement with the first, and the consequences that result from it, It is disliked by the earlier scholars, if it is released, then what is meant by it is forbidden, The disagreement of the first is unless there is a specific prohibition, and that offense according to its launch may be synonymous with the prohibition, or to condescension and may mediate these two divorces.

1. INTRODUCTION:

Praise be to God who sent down the books and enacted laws and sent messengers to show people the path of religion, guidance, and prayers and peace upon the messenger of mercy to the nations, who God sealed with his prophet hood for the religion and abrogated his laws of laws and humiliated all the means to bring the creation to the truth, and on his pure family and good companions who understood the purposes of this religion from his appointed source The Messenger of God - may blessings and peace be upon him - so consciously and repay it as they heard it, and after:

The knowledge of Usul al-Fiqh is great and a matter of great usefulness, which is needed by every scholar, interpreter and updater.

There is no jurisprudence without origins, and it is the most accurate and general science useful, and its most honorable position is due to its attachment to the origin of the fundamentals, which is the Book and the Sunnah, and one of the most important sciences on which the rules of this religion are based, and among the important matters that must be known and that cannot be dispensed with fundamentalist or jurisprudential, and which received great attention and attention Scholars of this art study fundamental differences for its role in separating and distinguishing fundamentalist terms and issues that are similar in appearance to a large extent has been formed on researchers, it is necessary to decipher the confusion to differentiate between rulings, so fundamentalist differences were a reference that the people of origins rely on in many cases and facts. By the entourage of the feared scholar who reached a level of fame in his time and no more than he benefited from the people of his time and after them IbnAbdin - may God have mercy on him - for his famous retinue, the confused response to the Al-Mukhtar, from acceptance and fame among countries and reference to it in many minutes and matters of jurisprudence until it became mayor Jurisprudence among the late Hanafis, and upon learning about this great effort of IbnAbdin - may God have mercy on him - and the circumambulation between the corridors of this footnote that the researcher has the fundamentalist effort in the footnote, and he often deals with the science of assets during his explanation of jurisprudential issues It is not surprising that the jurisprudence is based on its solid foundation, which is the science of origins and on it the rulings are adopted, and among these explanations and comments in the footnote, Imam IbnAbidin used to make a demand in his footnote for the difference between such and such, to clarify some of the terms and fundamentalist issues that are suspected of their meanings and differ in their rulings The implications of it, so I traced what was stated in terms of fundamental differences and collected them in an independent scientific research, and the research plan consisted of an introduction, two studies and a conclusion.

As for the first topic: I mentioned the definition of differences as an additional compound and as a science, and it contains two requirements:

The first requirement: the definition of fundamental differences, and it includes two issues:

The first issue: the definition of fundamental differences as an additional compound.

The second issue: Defining the differences as a science.

The second requirement: the difference between prohibitive hatred and disbelief.

As for the second topic: the difference between disliking and disliking the first, and the difference between hatred and offense, and it has two requirements:

The first requirement: the difference between disliking and prohibited.

The second requirement: the difference between hatred and offense.

Then the conclusion and recommendations.

In conclusion, I do not claim perfection, for God refuses infallibility except for His Book, the Almighty asked Him to make this work sincere for His honorable sake, and to pay our steps as it pleases Him, and to spare us slippage, and to protect us from error, that He is what He is capable of, and He is counted on us, and He is the one who is the best and best of the Lord, and the best of the helper, thank God Lord of the Worlds.

The first topic:

The first requirement: the definition of fundamental differences, and it includes two issues:

The first issue: Defining fundamental differences as an additional component:

Differences in language:

Combining a difference material, which indicates a distinction and a distraction between the two things, and the difference is other than the combination, and every two things separated between them have separated them a difference.

Fundamentalism relative to the science of origins, and the origin in language is the basis of something.

In convention, it is: Knowing the evidence of jurisprudence in general, how to benefit from it, and the status of the beneficiary.

The second issue: Defining the fundamentalist differences as a science:

The science of fundamental differences can be defined as: a statement of the differences between two fundamentalist pronouncements that are similar in structure or meaning in general, differing in ruling and the specific meaning.

This includes the difference between the two words, the two rules, the two questions, the two guides, and so on.

And the expression in the wording of the like-like is more general than the similar, because similarity requires equality in every aspect. As for similarity, it requires participation in most, not all, faces.

The structure or meaning includes words and images, and the first is often in terms, as well as grammar and evidence, and the second abounds in issues.

And the difference between them - these two are similar - after careful consideration, differs in the judgment resulting from each of them.

It is a science concerned with studying the differences between fundamentalist issues and terminology that are similar in appearance and appearance and differ in judgment, evidence and reason, so that the ruling is not united.

The second requirement:

The difference between prohibitive and disliking hatred:

IbnAbdin - may God have mercy on him - said:

A demand for prohibitive and disliking hatred.

And the text elsewhere:

And that - the disliked - may be called the forbidden and the disliked forbidden and disliked, and he indicated the difference between them by saying: What is disliked is forbidden, which was closer to the forbidden, and what was disliked was the most outrageous: which was what he left was better than his action.

The difference between the prohibitive hatred and the dishonorable hatred is one of the fundamentalist differences related to the assignment judgment, and the scholars of Usul have taken care to explain that:

What is hated in the language?

It denotes the contradiction of contentment and love, it is said: I hate a thing I hate it hate, it is something hateful and hated, and from it: I hate the thing to it hate it: the opposite of his love for him, and from it his saying

And know that among you is Allah's Messenger; were he, in many matters, to follow your (wishes), ye would certainly fall into misfortune. But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion; such indeed are those who walk in righteousness. (49-Al-Hujurat)

Honesty in language:

It is taken from a walk, which is the distance in the place and others, and the hiking: the distance, it is said: So-and-so stays away from the filth and stays away from it, that is, he keeps it away from it, and a man of honest creation: that is: far from worldly ambitions, and integrity: the distance from bad.

2. DISLIKED TERM AMONG THE PUBLIC:

It is summoning the Turk on the basis of no sin in his action.

That is, he who does not praise and does not punish the one who does.

So his saying praise permissible came out because it is not related to praise or slander.

And his saying .who left it: Take out the duty and the delegate, for praising them for the deed.

And his saying .He shall not be punished: Take out the forbidden, so the one who does it will be punished.

The Hanafis divide the disliked according to his evidence, as they did that in their differentiation in the matter between the obligatory and the obligatory, and likewise in the prohibition, they looked at his evidence. He, may blessings and peace be upon him, said: .He took gold in his right hand and silken in his left hand, then raised his hands with them and said: These are forbidden for the males of my nation, and what is left in it without a certainty is disliked, it is disliked, like leaving female delegates, IbnAbdin - may God have mercy on him - said:

"If the delegate is not disliked, it is despised."

So what is forbidden is what the street asked to leave, definitely, based on suspicion.

And what is disliked is what the street asked to leave without a certainty.

And disliked Nazha is synonymous with the disliked audience.

2.1 The difference between prohibitive and disliking hatred:

1. What is disliked is forbidden, the wording of the prohibition is inevitable, and that which is disliked is unavoidable.
2. What is disliked is for the forbidden nearest, and the disliked is for the forbidden closer.
3. The disliked forbidden being for the forbidden is closer, so the slander is related to his action, and the disliked disgrace is not related to his act.

It is evident from the above:

Both of them are required to leave, except that the wording of the prohibition in the prohibitive hatred is inevitable, and the exclusivity is not inevitable.

The second topic:

The difference between disliked and unlike the first, hatred and offense:

The first requirement:

The difference between disliking and disliking the first:

IbnAbdin - may God have mercy on him - said:

And does he differentiate between disheveling and the first one? .

And he mentioned that he may differentiate between them: that the opposite of the first one does not contain a formula forbidding it, such as neglecting Duha prayer, unlike that which is disliked.

The difference between the dislike of disliking and disliking the first is one of the fundamentalist differences related to the assignment judgment, and the scholars of Usul have taken care to explain that:

The difference in language:

Against agreement, disagreement, disagreement and disagreement is: that each one takes a path other than the path of the other in his case or saying, it is said: The two matters disagree and disagree, meaning: they do not agree.

First in language:

It indicates the closest, the better and the more worthy, it is said: So-and-so is more worthy of this matter than so-and-so, meaning: he is more entitled to him, and so-and-so is more worthy of such, i.e.: it is more appropriate and more worthy.

The first disagreement in the convention:

He left what is his best interest, even if he was not forbidden, such as leaving female delegates.

And it is - unlike the first - is one of the scholars' releases of disliking:

Imam Al-Razi - may God have mercy on him - said:

As for what is disliked, it is said jointly of three things:

One of them: What is forbidden is the prohibition of imparting it, and it is the one whose perpetrator feels that forsaking it is better than doing it, and if not for doing it is a punishment.

The second: the forbidden and it is the most frequent release of the earlier ones, and the disliked was mentioned in the meaning of the forbidden in the Holy Qur'an,

Of all such things the evil is hateful in the sight of thy Lord (**38 Al-Isra**)

meaning: forbidden. The prohibition, and from it he said - may God have mercy on him - in the chapter on vessels: I dislike ivory vessels taken from elephant bone.

Imam Malik, may God have mercy on him, said:

.I hate to wear silk and gold for male boys, just as I hate it for men, and gold and silk are forbidden for men..

Muhammad ibn al-Hasan, the companion of Imam Abu Hanifa - may God have mercy on them - stated: that everything that is haraam is forbidden, including his saying: It is disliked to wear silk, and what it means forbidden.

And from it the saying of Imam Ahmad - May God have mercy on him -: .I hate praying in graveyards, and it is forbidden for him..

That is pious among them - may God have mercy on them - and to guard against his saying

And do not say, concerning that which your own tongues qualify, falsehood [such as] 'This is lawful, and this is unlawful', for what God [respectively] has not made lawful, and what He has not made unlawful, in order to invent lies against God, by attributing such [claims] to Him. Truly those who invent lies against God will not prosper. (116 An-Nahl)

Imam Al-Shatibi - may God have mercy on him - said:

People of the righteous predecessors would stop asserting that it is forbidden, and turn away from saying: it is permissible or forbidden, so explicitly, but they used to say about a thing if asked about it: I do not like this, and I hate this. ”.

The makrooh is called what occurred in which there was a suspicion that it was forbidden, such as the meat of the seven and the flow of wine, ablution with the catwalk with the ability to do

other things, and similar issues that differ in their prohibition, mentioned by Imam Al-Ghazali, IbnAqil and Al-Amdi - may God have mercy on them - .

Imam Al-Ghazali said:

"This is subject to consideration, because whoever is driven by his diligence to prohibit him is forbidden for him, and for whom his diligence leads to his dissolution, there is no meaning for hatred in him."

And the third: Abandoning the first, such as neglecting the Duha prayer and the night prayer, and this is called makrooh, not because it is forbidden to leave it, but because of the great merit in doing it. .

Imam Al-Baqlani - may God have mercy on him - said:

The meaning of describing the act as disliked is two ways that are only two:

One of them is that it is forbidden to do it, prohibiting virtue and honoring it, and it is enjoined on the face of deprecation to do something else that is better and better than it. Whoever abandons it, because doing it has rewards, and there is no reward in neglecting it."

Al-Mardawi - may God have mercy on him –said:

"The disliked is called the abandonment of the first: which is to leave what was done by Rajeh, or he did what he left Rajeh even if he was not forbidden, such as leaving the female delegates."

Al-Barmawi - may God have mercy on him - said:

As for the difference of the first: it is called that because it is different from the delegate who is one of his first names.

IbnAbdin - may God have mercy on him - stated:

To leave the mustahabb other than the first.

It says in the footnote of Al-Sawy:

And he left the delegate apart from the first.

The difference between disliked and prohibited:

1. The applicants called the objectionable to the forbidden, but unlike the first, it was not called the forbidden.
2. The disliked text was mentioned by leaving it - without a certainty - and unlike the first, there is no text in it.

Al-Baidawi - may God have mercy on him - said:

The third release of disliked: Abandoning the first, such as neglecting the Duha prayer because of the great merit in doing it, and the difference between this and the one before it - the disliked one - the occurrence of the intended prohibition, and the guideline for what is mentioned in the intended prohibition is said: It is disliked. It is disliked, and our saying: It is intended as a precaution from the prohibition as an obligation, because the matter is only a prohibition against

it, an obligation, so the first is enjoined and leaving it is forbidden by an obligation not intended.”.

When the street - May blessings and peace be upon him - mourned the Duha prayer, and no text specifically stated that it was disliked to leave it, it was necessary for him to leave it in contradiction to the first, when neglecting it out of favor.

Al-Zarkashi - may God have mercy on him - stated: The difference between the first is a section of the disliked one, but they differentiate between them that what is disliked is what is stated in the prohibition of intentional and the first is contrary to it - that is, there is no intended text in it - so neglecting the Duha prayer is different from the first, and it is not said: It is disliked.

The disliked is more severe than the hatred in disagreement with the first, because the first was mentioned in the prohibition, and in contrast to the first, there was no prohibition against it, for the difference between what was intentionally prohibition and what was proven implicitly, and the first is more severe than the second, i.e. affirmed.

3. The disagreement of the first is more general than the disliked, which is disliked. Abed Abdin - may God have mercy on him - said:

It seems that the first disagreement is more general, so every disliked disliked is other than the first and it is not opposite, because the difference of the first may not be disliked, since there is no special evidence such as neglecting the Duha prayer. Hatred is a legal ruling, so there must be evidence. ”.

4. Disliked is forbidden without a certainty, and unlike the first is not forbidden. IbnAbdin - may God have mercy on him - said: “And unlike the first, it is not forbidden” .

5. It is disliked that the street has asked to leave it, whether it is disciplined or uncontrolled, and unlike the first one is said to leave the disciplined one, such as the Duha prayer and the night prayer. Al-Zarkashi quoted Imam Al-Juwayni - may God have mercy on them -:

.Rather, it is said about leaving the first one if he is disciplined towards the forenoon and the night prayer, and what is not specified, and what is uncontrolled from the delegates is not called disliked, otherwise the person would be at all times wearing many disliked clothes in that he did not give in charity one of his clothes or did not stand up and pray Two rak'ahs, or a sick person in Madinah returns to another..

6. In neglecting what is disliked is praise, and in neglecting the first disagreement is a waste of merit and reward, that is, the person responsible forsakes what the interest of his action wins out. Imam Al-Razi said:

.And this is called disliked - contrary to the first - not because it is forbidden and stated for leaving, but because of the great credit for doing it..

7. The difference between disliking and disliking the first is based on jurisprudential issues, including:

Is it “makrooh” to break the “aqeeqah”bone?

It says in the singer:

And it is desirable for her to separate her organs and not break her bones, when it was narrated on the authority of Lady Aisha - may God be pleased with her - that she said: .On behalf of the boy two sheep are equivalent, and on the slave girl, two sheep that cut a table and not break a bone for her ., and he eats and feeds and gives charity and that is on the seventh day, and because it is the first sacrifice, it is desirable Not to break a bone optimistic about the safety of its members .

Imam al-Nawawi - may God have mercy on him - said:

.And nothing of her bones shall be broken, because if it is broken, then it is contrary to the first, and whether it is disliked, and it is disliked.

It is desirable not to break a bone according to the Shafi'is and Hanbalis, optimistic about the safety of the organs of the newborn. If he did it, he did not dislike it, but it is contrary to the first.

There is nothing wrong with breaking her bone according to the Malikis because there is no objection, so breaking her bones is not done by an elderly person, but it is permissible.

And IbnAbdin - may God have mercy on him - said: "With her bone broken or not."

And when the Hanafi and Maliki alike.

It is evident from the above:

1. The forerunners of the scholars released the objectionable to the forbidden, and the forbidden was not divorced, unlike the first, so it is not described as forbidden.
2. The disliked text contained a text that informs the abandonment, and unlike the first, there was no text in it.
3. The disagreement of the first is more general than the disliked, because every objectionable dislocation is contrary to the first, and not every first disagreement is disliked.
4. It is disliked that the lawmaker asks to leave him, whether he is disciplined or uncontrolled, and the opposite of the first is said to leave the disciplined one.
5. In abstaining from disliked praise, and in leaving Khalaf as a waste of virtue and reward.

The second requirement:

2.2 The difference between offense and hate:

IbnAbdin - may God have mercy on him - mentioned in various places in his entourage: offense and hatred, including his saying

.A requirement, is the offense without hatred or gross.

The difference in their statement is that the offense is not hateful or outrageous, and we agree between them that it is not disliked forbidding and obscene than the hatred of offense..

The difference between offense and hatred is considered one of the fundamentalist differences related to commissioned judgment. The scholars of Usul have taken care to explain that:

2.3 Language abuse:

The source of an offense is said: it is bad, it is bad and bad, that is: he did something with him that he hates, the offense is contrary to kindness, his bad is contrary to his secret, and he offended him by a difference that is better for him, and he badly spoiled him, and did not improve his work.,

If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves. (7 Al-Isra)

2.4 Abuse in reform:

Al-Ezz bin Abdul Salam - may God have mercy on him - said:

Offense is limited to bringing evils and warding off interests, and it is related to acts of worship and to the same taxpayer and other people, animals, and respectable people, and on the whole, he does not refer to anything from bringing interests and warding off evil and their causes to the religion to dispense with him from the universes. Rather their benefit and harm are due to the person and who is better for himself and who offended himself He earned, and showing kindness to himself or to others, either by bringing about a worldly or otherworldly interest or with them, or by preventing a worldly or otherworldly corruption or both, and his offense to himself and to others, either by bringing about a worldly or otherworldly corruption.

Charity is due to bringing pure or preponderant interests and warding off pure or preponderant evils, as well as offending due to warding off pure or preponderant interests, and bringing pure or preponderant corruption.

Offense: against charity, which is committing what is harmful, and neglecting what he did is good, and charity is from a person for himself and for others, whether it is in a worldly or otherworldly matter.

Releasing hatred and offense among the scholars:

What is disliked is for the former if it is released, then what is meant by it is forbidden as mentioned above, and for the later people if the disliked is released then what is meant is disdain. Imam Al-Tawfi - may God have mercy on him - said:

“And the release of the hatred goes to the excuse.”

Al-Mardawi - may God have mercy on him - said:

The later people have understood that if they unleash the hatred, then what they mean is an offense, not a prohibition, and if they do not refrain from calling it the forbidden. .

Imam Ahmad - may God have mercy on him - said:

“I hate puffing on food and being addicted to meat” and that is, it is disliked for offense.

There are three divorces to abuse according to scholars:

First: Some of them released it to the forbidden. IbnMuflih - may God have mercy on him - said:

“The apparent meaning of the words of some of them pertains to the forbidden.” meaning: offense, so it is not said: offended, except for a prohibited act.

From that they say: By sinning the one who neglects the Sunnahs over his life, for his saying - may blessings and peace be upon him -: .He who desires for my year is not from me, and for Imam Ahmad - may God have mercy on him - who left the Witr: “a bad man” even though he is Sunnah.

Al-Mardawi - may God have mercy on him - said:

What appears to be the case is: Imam Ahmad declared that he is a bad man, but his intention is for someone who I think is not Sunnah, and he left him for that, so it remains as if he believed the Sunnah enacted by the Messenger is not Sunnah, so he is contrary to the Messenger and obstinate to his enactment

-Blessings and peace-”

IbnAbdin - may God have mercy on him - stated:

.If the sin is related to the offense, it was - the offense - a taboo hatred.., and this, according to the tap, is closer to the forbidden.

So offending this absolutely is synonymous with what is forbidden, because the one who does what is forbidden has sinned, and the one who does something haraam is not punished, so the offense is synonymous with the forbidden.

Secondly: Some scholars regard the offense as arranged between the prohibitive hatred and detestation, for it is more obscene than the disdainful hatred, and inferior to the prohibitive hatred.

“Sunnah of guidance means: a Sunnah that is taken from completing the sacrifice, that is: religion, and it is related to leaving it with hatred or offense, and offense without being hated.”

Imam Sarkhasi - may God have mercy on him - said:

And his Sunnah - may blessings and peace be upon him - in acts of worship is also followed, some of them are disliked to leave them, and some of them the neglecter is offensive, and some of them are followed by a benefactor and the neglecter is not offensive . and where it was said that he should repeat it, it is obligatory.

Sunnahs of guidance, such as the call to prayer, residence, congregation, and the Sunnah of salaries. Muhammad ibn al-Hasan - may God have mercy on him - said: .In neglecting some of them, it becomes offensive and is sinning..

And in the explanation of Al-Talouh:

Abandoning the confirmed Sunnah is close to the forbidden, and abstaining from it is misleading if it is without an excuse.

And IbnAbdin - may God have mercy on him - said:

“The offense was not without the hatred of the prohibition and above the hatred of disgusting.”

Third: The release of offense among the applicants and the late ones tends to violate what is below the Sunnahs of guidance, such as delegates, redundancies and desirable ones, and the difference between the Sunnah and the delegate passes through that of the names of the delegate:

charity, and offense other than charity, and its release - abuse - for violating this type of Sunnah is synonymous with the hated, So:

Imam Abu Hanifa - may God have mercy on him - said about the one who prays to the left side of the imam, he said: "He has offended his prayer completely, but he should stand at the right of the imam."

Imam Malik - may God have mercy on him - was asked about one who stood with Arafat while he was junub from a wet dream or without ablution, he said:

"He has offended and there is nothing against him when he stands side by side or without ablution, and this is my opinion, and because standing pure is better and dearer to me."

Imam Al-Shafi'i - may God have mercy on him - said:

"God Almighty mentioned the hands and feet together, so I like to start with the right hand before the left, and if it starts with the left before the right, then it has offended and cannot be repeated."

And it was narrated on the authority of Imam Ahmad - may God have mercy on him - that he said about the one who added to the tashahhud: "offended."

And they said about the imam who agreed with an imam in his actions: He offended

Al-Sarkhasi - may God have mercy on him - said:

If the women pray with the adhaan and the iqaamah, their prayer is permissible with insulting the Sunnah and being subjected to fitnah.

And the Sunnahs that the neglecter would not be offensive, such as appendages:

And it is that which is not related to leaving it as hatred, nor offensive, like all his deeds - may blessings and peace be upon him - that he performs in prayer in the state of standing, kneeling, prostrating, and his actions - peace be upon him - outside of prayer from walking, dressing and eating, because the servant does not demand to set it up, and he is not sinning by neglecting it, nor It becomes offensive and it is better to bring it.

2.5 The difference between offense and hate:

1. Offense, if it is committed to a sin that deserves punishment, such as fornication, drinking alcohol, and abandoning the obligatory duties, so what is meant by it is forbidden. How much Mardawi - may God have mercy on him - said:

"No offense is said except for a forbidden act", and here the offense is synonymous with what is forbidden, and if the offense is given to leaving something below that towards: leaving the confirmed Sunnahs, such as the call to prayer, residence and congregation, then this - offense - deserves blame and reproach, even if the people of a town leave it and insist on that, they fight to come With it, it is an offense above the hatred of disbelief and without prohibitions.

IbnAbdin - may God have mercy on him - said: "The offense is not disliked, that is, it is forbidden."

The ruling of the offense here is blame and reproach, and the ruling of forbidden punishment.

2. The disliked applicants were released from the forbidden, which is dominant in their custom, and the offense was not released to them against the forbidden - except for some - and based on this - the majority - the hatred is more general and obscene than the offense, so every hatred is an offense and not an opposite.

3. In the custom of the later people, if the disliked is unleashed, what is meant by it is to be dishonorable, and the insult to this meaning is released in many, as mentioned in the texts of scholars - may God have mercy on them - so the offense here is synonymous with disrespect, and less than the prohibition.

4. Differentiate between hatred and offense in terms of the Sharia ruling term:

Hate is a legal ruling in order to place the reward on it, and the hatred may be indicative, i.e., for a worldly interest, or otherworldly, and this - indicative meaning - approximates the meaning of offense because it is against charity and it is an action that harms the soul and others, so hatred is a legitimate rule for itself, and offense is a guiding dislike to avoid Bad and doing the best in worldly and hereafter matters. The imams - May God have mercy on them - said about the one who contradicts the female delegates: "offended" is meant to leave this work and do the best.

It is evident from the above:

Insult has several meanings, so if it is used as a forbidden act, such as fornication, it is synonymous with forbidden and deserves punishment.

If it relates to leaving something below that towards: Abandoning the confirmed Sunnahs, then this offense is reprehensible and deserves blame and reproach, so the offense here is above the disliking disliking and without prohibiting.

And if it was called to leave delegates, redundancies and mustahabb, this offense was synonymous with disliking.

3. CONCLUSION:

After studying the differences related to the disliked by the two sections of prohibition and disbelief, and the difference between what is disliked and what is called disliked in the first disagreement and offense, I refer to the most important results:

- Both the disliked forbidden and the disliked outrage is required to leave, but the wording of the prohibition in the first is inevitable, and in the second it is not imperative, and that the prohibitions are for the forbidden closer, and the discredit for the permissible is closer.
- The forerunners of the scholars released what is haraam to the forbidden, and the forbidden was not divorced, unlike the first, so it is not described as forbidden.
- The disliked text contained a text that informs the abandonment, and unlike the first, there was no text in it.
- The disagreement of the first is more general than the disliked, because every objectionable dislocation is contrary to the first and not every first disagreement is disliked.
- It is disliked that the lawmaker asks to leave him, whether he is disciplined or uncontrolled, and unlike the first one is said to leave the disciplined one.

- Abandoning the abomination is praise, and in leaving the first Khalaf a waste of merit.
- Insult has several meanings. If it is given to a forbidden act such as adultery, it is synonymous with forbidden and deserves punishment.
- If it is given to abandoning what is below the forbidden towards: leaving the confirmed Sunnahs, then this offense is reprehensible and deserves blame and reproach, so the offense here is above the disliking disliking and without prohibiting.

And if it was called to leave delegates, redundancies and mustahabb, this offense was synonymous with disliking. The research dealt with the debates of the Islamic scientist, advanced and ordinary ones, of Islamic principles. The disliked is called and is intended for the forbidden "Haram" among the advanced, and it is called by the ordinary scholars and its truth is intended as a judgment within the mandatory provisions, and between these two terms the hated was released and I want it at times other than the major disliked, and the other is intended to offend, so I collected these differences and others from "Hashyat" Ibn Abdin to be my field of study of PhD.

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