

The jurisprudential Selections of Imam Musa Al-Hijjawi (d. 968 AH) in Tashahhud and Peace: From his book Al-Iqnaa fi Al-Fiqh of Imam Ahmad bin Hanbal: A comparative study

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Abstract

Praise be to God, Lord of the Worlds, and prayers and peace be upon the most honorable prophets and messengers, Muhammad, and upon all his family and companions. This research examines the Selections of Imam Musa al-Hijjawi - may God have mercy on him - in Tashahhud and peace, and al-Hijjawi - who lived in the tenth century. He is one of the late scholars, as his Selections were collected and reached two issues in the Book of Prayer. The research included an introduction, two chapters and a conclusion. The first topic was a brief translation of the personal and scientific life of the Imam. As for the second topic it contained the Selections of the Imam. As for the conclusion, it was in the most important results that I reached in the research.

Keywords: (translation, Select, Tashahhud, peace).

Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon the most honorable of the prophets and messengers, Muhammad, and upon his family and companions:

The science of jurisprudence is one of the most important and noble sciences, and our Noble Prophet urged us to understand ((People are minerals, their choice during the pre-Islamic era is their choice in Islam.

The importance of the topic

- 1) Highlighting the Selections of Imam Al-Hajjawi - and comparing them with the sayings of the jurists.
- 2) A service for the researcher himself as a specialist in jurisprudence by knowing the sayings of the imam and comparing them with the sayings of the jurists.

Reasons for choosing the topic

- 1) Imam al-Hijjawi's scientific status, and his numerous jurisprudential Selections, which indicates the high status of Imam al-Hajjawi, may God have mercy on him
- 2) To serve this religion, and the need for understanding, because the legal rulings need clarification and clarification, especially in worship, because they represent the connection of the servant with his Lord.
- 3) Serving the heritage left to us by our ancestors and inspiring these treasures and pearls.
- 4) Enriching Islamic offices with books of jurisprudence.

Difficulties

When writing this research, I encountered some difficulties, but the Blessed and Exalted humiliated them, for He is praised and benevolent, and one of these difficulties.
My lack of knowledge

Research Methodology

- 1 .I traced the Selections of Imam Al-Hajjawi from his saying)
- 2 .I first mention the choice of Imam Al-Hijjawi, then I mention the schools of jurisprudents on the issue, then I document the sayings from their original sources, and then I give preference.
- 3 .I attributed every verse mentioned in the research to its place in the Qur'an, remembering the name of the surah and the verse number.
- 4 .The hadiths came out, so if the hadith was in the two Sahihs or one of them, I was satisfied with attributing them to them, and if it was in other books of the honorable Sunnah, I extracted it from them. In other than Bukhari and Muslim.
- 5 .Translated for the mentioned known people in the research, and bypassed those who need to know

The nature of the research required dividing it into an introduction, two chapters and a conclusion.

As for the first topic: a brief translation from Imam Musa Al-Hijjawi - may God have mercy on him - and it contains two demands.

The first requirement: the personal life of Imam Musa al-Hajjawi - may God have mercy on him.-

The second requirement: the scientific life of Imam Musa Al-Hijjawi.

The second topic: the Selections of Imam Musa Al-Hijjawi - may God have mercy on him - in the tashahhud and peace, and it contains two demands:

The first requirement: the tashahhud.

The second requirement: peace.

Then the conclusion mentioned the most important results that I reached, then I mentioned the sources and references.

The first topic: a translation on the authority of Imam Musa Al-Hijjawi - may God have mercy on him-

The first requirement: the personal life of Imam Musa Al-Hijjawi - may God have mercy on him-

Section one: his name

Sharaf Al-Din Abu Al-Naga Musa bin Ahmed bin Musa bin Salem bin Isa bin Salem Al-Hijjawi Al-Maqdisi and then Al-Salihi Al-Dimashqi.

Section Two: his roots

It is attributed to (Hajja) from the villages of Nablus.

And al-Maqdisi - the opening of the mem, the sukoon of the rhyme, and the breaking of the signifier and the neglected sein are relative to Bayt al-Maqdis, and it is the famous town that God Almighty mentioned in the Qur'an in more than one place, and in it is the Al-Aqsa Mosque.

And Al-Salihi: relative to (Al-Salinity), a large village with markets and a mosque in Lehf.

Mount Qasioun is from Ghouta of Damascus, and most of its people follow the school of Ahmad ibn Hanbal, and it is now affiliated with the city of Damascus.

Section Three: His Birth

Al-Hajjawi, may God have mercy on him, was born in the village of Hajjah, one of the villages of Nablus, in the year (895 AH).

Section Four: His Origin

He grew up, may God have mercy on him, in the village of Hajjah, and he read the Qur'an and the beginnings of the arts, and he embraced jurisprudence completely. Imam Ahmad bin Hanbal, and he became the reference, and the mother

He was in the Mudhafari Mosque for several years, and a group of virtuous people worked on it, and they excelled.

Chapter Five: His death

Differed in the year of his death; It was said that he died in the year (960 AH), and this was mentioned by the owner of the fragments, so he said in the incidents of the year (960 AH): He died on Thursday the twenty-second of Rabi' al-Awwal and was buried at the bottom of the kindergarten.

That was on Thursday, the seventeenth of Rabi' al-Awwal, and this was mentioned by most of those who translated it, and it is the most likely.

It was said that he died in the year (948 AH) and some of them mentioned this saying based on a mistake that occurred in an edition of the book titled Glory to Ibn Bishr.

The second requirement: the scientific life of Imam Al-Hajjawi, may God have mercy on him.

Section One: His old age

1 - The scholar Sheikh Shihab al-Din Abu al-Fadl Ahmad ibn Muhammad ibn Ahmad ibn Umar ibn Ahmad ibn Abi Bakr ibn Ahmad al-Alawi al-Shweiki al-Nabulsi al-Salihi (876-939 AH), the author of the book "Al-Tajweed fi Al-Muqna' wa Al-Taqih."

2 - Sheikh Shams al-Din Abu Abdullah Muhammad bin Ali bin Muhammad, known as Ibn Tulun al-Dimashqi al-Salihi al-Hanafi (880-953 AH), the author of many books, including "Dhakir al-Qasr fi Biography of the Nobles of the Age".

Authorized by Sheikh Kamal al-Din Muhammad ibn Hamza ibn Ahmad ibn Ali ibn Muhammad ibn al-Hasan ibn Hamza al-Husayni al-Dimashqi al-Shafi'i (850-933 AH).

Section Two: His Disciples

The students of the world are one of his traces, and an extension of his scientific effort and it is one of the means of spreading his jurisprudence and his heritage. Allama Al-Hijjawi dedicated students of knowledge, who after him became eminent scholars in Hanbali jurisprudence.

His life was to spread science, teaching and writing, his council was full of many

1. Sheikh Abu Bakr Zaytoun al-Salihi al-Hanbali (d. 1012 AH).
2. Sheikh Ahmed bin Muhammad bin Mishref bin Omar bin Mu'adhad Al-Wahaibi Al-Tamimi Al-Hanbali (d. 1012 AH) is an Ashkar judge. He was born in the town of Ashkar, and he read to its scholars, then traveled to Damascus, and Sheikh Al-Hajjawi stayed with him completely, then returned to Najd and was appointed as the guardian of Ashkar and remained there until he died.

The third section: its scientific effects

The brilliance of the scholar Al-Hijawi and the breadth of his knowledge had a great impact on his writings and the abundance of production with mastery and strength in most of them, so we find that he has left us a scientific wealth, which was passed on to us by his students, generation after generation.

- 1) A footnote to the revision and what is meant by revision here: "The saturated revision in Tahrir Ahkam al-Muqni by the scholar Alaa al-Din al-Mardawi.
- 2) Explanation of Munthama al-Adab by Ibn Abd al-Qawi, printed by Dr. Abd al-Salam al-Shuwayer, Dammam: Dar Ibn al-Jawzi, 1426 AH.

The second topic: the Selections of Imam Musa al-Hajjawi - May God have mercy on him - in the tashahhud and peace

The first requirement: the Tashahhud

The prayer of the latecomer who did not recite the last tashahhud

The jurists differed regarding the one who did not witness the tashahhud. Is the tashahhud with the imam in supplication or does it end with his saying: I bear witness that Muhammad is his servant and his messenger? In two words:

First saying

The precedent follower, if he sits with the imam in his last tashahhud, he repeats the first tashahhud in text, until his imam greets, which is the choice of the Hajjawi, and the saying of the Hanafis and the Hanbalis. May God have mercy on them?

They reasoned that

- 1 "The one who is latecomer does not pray for the Prophet, may God bless him and grant him peace, and does not supplicate for anything that is called for in the last tashahhud, because that is only in the tashahhud that greets his heels, and this is not the case".
- 2 - The prayer of the Prophet, may God bless him and grant him peace, is a pillar, and it is not permissible to place it in another place, but to repeat the first tashahhud or to remain silent when it is finished.

It responds

The prayer on the Prophet, may God's prayers and peace be upon him, came in a form that includes the two tashahhuds in the sentence.

3- This is the first sitting for him, and the addition to the tashahhud in the first sitting is not Sunnah.

The second saying

If the latecomer sits with the imam, then he will recite the tashahhud with the imam in full, and this is the view of the Hanafis, the Malikis, and the Shafi'is. May God have mercy on them.

Infer from the year

1 So prostrate, and if he prays sitting, then pray sitting together, and establish the row in prayer, for the standing of the row is for the row".

Indication

The Prophetic hadith indicates that it is obligatory to follow the imam, so if the imam sits for the tashahhud, then sit down while the tashahhud is praying while he is sitting.

2 On the authority of Ibn Abi Layli, on the authority of Muazah ibn Jabal, he said: The Prophet, may God's prayers and peace be upon him, said:

Indication:

The Prophet's hadith indicates that it is obligatory for whoever follows the imam to join him in any part of the prayer that he catches up with, without a difference between bowing, prostrating and sitting, because of the apparent meaning of his saying, peace be upon him, (and the imam is still)

They reasoned that

3 -The prayer upon the Prophet, may God's prayers and peace be upon him and his family, and the supplication after that only prevented him from preventing him in the first tashahhud; Because it is based on mitigation, but in this matter of ours he is inevitably sitting and there is no impediment to prevent it.

Weighting

After presenting the sayings of the jurists and their evidence, it becomes clear that the second opinion is preponderant, which says that if the latecomer sits with the imam, then he will recite the tashahhud with the imam, as his last witness; Because the prayer upon the Prophet, may God's prayers and peace be upon him, and the family, and supplication after that, was only prevented from preventing him in the first tashahhud. Because it is based on mitigation, but in this issue of ours he is certainly sitting and there is no impediment to prevent that, and God Almighty knows best

The second requirement: peace

And there is an issue: Peace in prayer

The fuqaha agreed that salutation in prayer is permissible, but they differed regarding the increase and blessings of greetings of salutations, based on two sayings:

First saying

If he said in peace, may the peace, mercy and blessings of God be upon you, for his increase and his blessings do not harm, and it is the choice of Al-Hijawi, the Malikis, and a narration according to the Hanbalis, the Zahiriyya, the Imamis, and the Zaydis, and it is an increase in the virtue of God Almighty's mercy.

They quoted from the Sunnah

1 On the authority of Wael bin Hajar, may God be pleased with him, he said: ((I prayed with the Prophet - may God's prayers and peace be upon him - and he used to say the salaam on his right: Peace, mercy and blessings of God be upon you, and on his left may peace, mercy and blessings of God be upon you)).

Indication

Indicate that the increase and blessings of the prize and palatable.

They reasoned that:

2 -The extra blessings and blessings in some cases indicate that it is permissible, so he should act upon i.

The second saying

The addition and blessings of peace are not Sunnah, and this is what the Hanafis, Shafi'i's, and Hanbalis said in the well-known. May God have mercy on them.

They quoted from the Sunnah

Ali and peace be upon him: (Why, you nurture your hands, as if they are sits)

Indication

The hadith indicates that peace is only with the word (peace and mercy of God be upon you), and that Abu Dawood's addition in the hadith of Wael (and his blessings) Ibn al-Salah marvels and says: "This addition is not in any of the hadith books except in the narration of Wael bin Hajar (Hartani, Haron, & Tajuddin, 2021)".

Weighting

After presenting the sayings of the jurists and their evidence, it became clear that the second opinion is preponderant, which says that there is no Sunnah increase and its blessings in peace, due to the large number of authentic hadiths regarding this, and God Almighty knows best (Matthews & Mokoena, 2020; Muller, 2020).

Conclusion

After this journey in this jurisprudential research, I reached the most important results:

- 1 .Imam al-Hajjawi - may God have mercy on him - died in the year (968 AH).
- 2 .Not to add to the Sunnah of the word and blessings in prayer.
- 3 .If the latecomer sits with the imam, then he will recite the tashahhud with the imam, as the last tashahhud.

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