

Fundamentalist Concepts in Al-hudaybiyah Reconciliation

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Abstract: *Fundamental concepts of the total subjects to which the legal rulings relate, such as orders and prohibitions to their indications on the characteristics of the bilateral terms of approval or contravention, and the proof of the ruling mentioned in it for a subject other than mentioned, because there are some restrictions due to the ruling and the effect of this on the validity of the judgments of the taxpayer after explaining the opinions of scholars on the meaning of the word on them, the lack of it to agree on the authenticity of the meanings of words to reach the judgment corresponding to the original or contrary to it and to respond to it and take the terms of Al-hudaybiyah reconciliation as a model to apply to it.*

Keywords: *Fundamentalist concepts, Reconciliation*

Introduction

Fundamentalist concepts are one of the main topics in Islamic legislation, this is due to her direct attachment to the orders and prohibitions of her clarification of the characteristics of the two-pronged words, or contradicting the significance of the speech, on the proof of the verdict mentioned in it for a subject other than the one mentioned, but it was costly far, especially in some restrictions due to the ruling, and the effect of that on the full health of acts of worship and transactions for the taxpayer.

The problem of study

Most of the concepts are not authentic, due to the fact that they are understood from the word after imposing their concept and the significance of the word on them, the lack thereof to agree on the authenticity of the meanings of the terms, the significance of these terms on the concepts considered or not, and the effect of that on its authenticity or lack thereof.

The aim of study

Explaining the opinions of scholars on reaching knowledge of excessive restrictions in speech, and understand the restrictions in custom for the full validity of the judgment.

The significant of study

The significant of the concepts appears in the statement of judgment corresponding to the original, which is fixed and contrary to the original.

The methodology of study

The study based on the method of introducing concepts through the connotation of its words, agreeing and contradicting the original, explaining the opinions of the scholars and their differences in them, responding to them, and taking Al-Hudaybiyya peace as a model for applying them, so the research requests the following plan: Abstract, introduction, foreword, the first requirement: The opinions of scholars on the lack of authenticity of the fundamentalist concepts, the second requirement: the views of scholars on the authenticity of fundamentalist concepts, the third requirement: cognitive principles, results, footnotes, references.

Foreword

First- Defining fundamentalist concepts as language and convention

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Concepts language ⁽¹⁾: - Concepts combine a concept and say: You will understand me, I understand and understand it, it means understood, the concept and the operative are two descriptions of the meaning (judgment or description). one declares one of them in the place of pronouncement is called the operative and does not state the second, the concept is called the study goal, and concept ⁽²⁾ is divided into approval and violation.

The concept of approval: It is the judgment that is understood and approved in accordance with the aforementioned ruling, whether negation or proof, it is called the rhetoric of the speech, the tune of the discourse, it is an argument if it is categorical, as God Almighty says: "Do not say to them, Oph" ⁽³⁾, so he knows the condition of the mitigation, and he is in the position of utterance, the state of cursing and beating, which is not the subject of pronunciation, they agree on the sanctity, because the reasoning in the appropriate sense, what is meant is that thing to rule the Holy Street, as for if they are the presumptive evidence, it is he who refers to the measurement and is forbidden.

The concept of violation: It is for the ruling from which it is understood to be contrary to the aforementioned judgment in denial and evidence, it is divided into the concept of condition, concept of description, concept of purpose, concept of inventory, concept of number, concept of title and so on, these sections are the ones that we discuss in the research, it is called by the evidence of discourse as the Almighty saying: - "Do not hate your girls for prostitution" ⁽⁴⁾, by that the benefit is from the concept because the concept of approval in which the judgment is established in which the original is proven and there is no difference in its argument that it is in agreement or contrary to the rule because the benefit of the concept is centered in the mind, either define the concept of the violation in sections, inductive.

Fundamentalism, meaning the original, as the original in language ⁽⁵⁾: It is the bottom of the thing, and the origin of everything is what its existence is based on. The father is the boy's origin and so on. As for the terminology ⁽⁶⁾: The origin has several meanings in the custom of the scholars, what proves the practical function after the absence of the verbal origin either built up is said: the original clearance of the commission of what was not evidenced by evidence, all of which are true to the basic concept.

Second - Al-hudaybiyah reconciliation ⁽⁷⁾

It is the conclusion of a peace treaty between Muslims led by the Messenger of God, may God bless him and his family and peace, between the polytheists of Quraysh led by Suhail bin Amr, reconciliation in language ⁽⁸⁾: Al-Sad, Al-Lam and Al-H has a single meaning that denotes the difference of corruption, so it is said that something is right, as for convention: it is the safety that spreads between two conflicting parties ⁽⁹⁾, the scholars of the linguists and others agreed on the definition of the term Al-Hudaybiyah: it is a well some in the solution, some in the Haram near Mecca on the road to Jeddah without a stage, then the area was named after the well.

The first requirement: The opinions of scholars on the lack of authentic concepts

Absolute judgment does not indicate his disappearance when his evidence is absent, except by another separate evidence or from consensus, which is what ⁽¹⁰⁾ Sayyid Murtada from the front and Abu Ali Al-Jaba'i al-Mu'tazili and his son Abu Hashem and all the speakers, Abu al-Abbas bin Shraih, and elders from the Shafi'i, when one witness did not accept the Almighty saying: "And bear witness of two of your men." ⁽¹¹⁾ except by the presence of the second witness, the presence of the second witness is a condition for accepting the first witness, likewise, there are two women with the first witness, the testimony of the two witnesses is fulfilled, so on behalf of some conditions, some are mentioned.

First : The concept of a condition: Once the condition is mentioned in the topic, it indicates only its subject, a caliphate is presented when there is separate evidence for this, as the condition and its effect is the basis of the judgment, there is no reason for another condition to be left by or on his behalf, and he will return his resource ⁽¹²⁾, Concept & Condition Tools ⁽¹³⁾ It is: - The conditionality: that the judgment is suspended, either it is not a condition for the ruling, or it is a condition. If the conditional sentence is denied by the condition clause, if the ruling is not required, either if it is a condition for it, it does not exceed one of the two things, either as for it to be one of the conditions or the condition that the ruling on it is absolutely not enforced upon its absence, either it is not necessary for him, for the first matter is impossible, and upon it the omnipotence of fear suspended in the Almighty saying: "If you fall short of prayer" ⁽¹⁴⁾, it is contrary to consensus, and if the second is required, the matter is opposed, because it has a contradiction, and its statement is by defining the condition (if) tool, which the condition is called by the people of the language, and it is the real release to it, when (if) the subject enters its meaning, it is a condition in the ruling, if it is a condition, it is necessary or not to be conditional, and the evidence for that is the following: for the Prophet, may God's prayers and peace be upon him and his family, said: "A charity that God gives charity to you, so accept his charity" ⁽¹⁵⁾, when the Messenger, may God's prayers and peace be upon him and his family,

asked about negligence when fear and the suspension of negligence in prayer when feared the word (if) they have believed, and this is evidence of nothingness when nothingness, with the condition, the ruling is established with or without the case in any case, if the ruling exists with or without the condition, there is a difference between the two things, which indicates that neither one is required to exist, nor is there a condition, and it is an agreed upon assignment, the answer is as follows: it is not obligatory, proven, and denied the condition, if there is another condition involved other than the first conditions in this capacity, thus it is confirmed for the condition of the condition because there is no objection to the participation of the various in a general exhibitor to it.

There is no reason for conflict, because it warns against deciding the existence of the opposition, as for entering, the condition in it is obligatory from the unconditional not to be unconditional, and there is also no evidence that there is no minor without fear, if the palace is in a state of fear, because the basic principle in prayer is completion ⁽¹⁶⁾, but the basic principle is not the completion of the saying of Mrs. Aisha (may God be pleased with her): - "The prayer in travel and urban was two rak'ahs, so I decided to travel and increased in urban" this is evidence of fear as a condition of shortening, for legitimate prayer is obligatory for two rak'ahs in the house, and the shortened ritual prayer came from the permissibility of limiting it to two rak'ahs in the beginning, in the verse, the words of the verse are preceded by the precedent of completion, which is the original, the purpose of violating the aforementioned ruling of the ruling on the one who is silent is the rule, and not others, such as if it is said that it comes out by commenting on the concept, the director of the majority, as in the Almighty saying: - "Your lords who are in your intercourse" ⁽¹⁷⁾, so the ruling of the lords in the stone is the rule of sanctity and it is the dominant and there is no evidence that the rule of non-lords is not forbidden, or is it an answer for someone who asks about something before asking the question: Are there any zakat on sheep who are tired? The answer contains more than one response, such as saying yes or no zakat on known sheep, or there is an interest or courtesy in not violating the judgment, accordingly, the violation does not need a context, i.e. the pronunciation is repeated between the true and figurative meaning, when it does not need a contextual meaning that carries the true meaning, there is no point in commenting it on the concept ⁽¹⁸⁾.

Second: The concept of the adjective: Once the adjective is mentioned in the subject of the ruling, its absence does not indicate the absence of the ruling regarding the registration of that adjective, the benefit of suspending a judgment is to confirm it without providing it to others, neither in evidence nor in evidence, evidence for this is two things ⁽¹⁹⁾: - A commentary by name and title is proven that does not indicate anything other than it, and it is proven that the adjective is like the name by name and distinction, the guide for the evidence when he says (Amr died a lie), because he was obligated to their rule that other than Amr did not die, he also requires them, to say that it is permissible to kill children except for the indemnity, because God Almighty said: "And do not kill your children from indifference" ⁽²⁰⁾, when he left what they went to, and to say (Amr really died) and there was no prevention in that from Amr died, not saying that if a letter is mentioned as a name, there is no difference to it.

The discourse does not understand from him except what he must have uttered, in terms of the suspension of the ruling, if it indicates that what is not in contrast to him, it must be the saying of (Zaid Asad), it is known from the truth because there are those who participate in courage and color and get them to the truth contrary to the people of language because they are real words, accordingly, you do not bear the metaphor, because if every person is added an adjective to it, it means that there are those who share it, in addition to its appearance, the one who says the evidence of the speech requires that the matter be denied, so these descriptions should be metaphorical, this requires that all words be metaphorical, and it is known in the language of the Arabs that the terms of proof are paradoxical, it is not permissible to understand the proven word is negative and vice versa, so how is it possible for him to deny the judgment about proven words (Zaid Kassir), this is evidence that the judgment's attachment to the adjective does not refer to itself as it does not have, without bearing the adjective on the name, in the interest of usury, you should comment on the ruling on it, on the interest of exiling the interest of others, because scholars have two sayings ⁽²¹⁾: By keeping these races permissible, And for another: others measure it, and there are some scholars who equate the name and the adjective in the commentary with the evidence of the Almighty saying: "And we descended from heaven pure water" ⁽²²⁾, ruling other than water is not purified because it is suspended by name and not by adjective, which is a mistake in language, the significance of the adjective, such as the name in the ruling, was for the reasons: This is nullified by the subscription between the names, which is the reason for attaching the adjectives to the names.

The reason for the invalidity of the discourse evidence is that the pending judgment in terms of it did not refer to others, nor is it his first pregnancy because the word refers to his pregnancy or what is to be carried by him first but rather indicates what he is carrying his word only with evidence: 1- His words, peace and blessings be upon him and his family: - "In the fasting of sheep, Zakat" ⁽²³⁾ in the hadith is an indication that every sane person did not carry the meaning of the knowledge,

accordingly, it is not possible to violate the thing that is under awareness and sense, nor does it carry it first, the evidence for this is that, if he mentioned what he said, may God's prayers and peace be upon him and his family: It would be a contradiction because the word carries the meaning of the signifier and does not bear its difference if it indicates what he did not carry the word, but it carries it first than to be prevented from declaring otherwise, because what the word does not carry is endless, and some of it is not indicated by the word with no pregnancy first than some, 2- Inferred to him by the example: - "You hit a servile mansion and you received honor from your neighbors." Was the public from your neighbors, or not? Assuming the ruling is denied, every ruling is related to something other than the adjective mentioned, and this is ugly because it inquires about a verdict related to the word, if the two things were understandable from the word, then they would share in the good question and its ugliness, then the good questioning of the one who did not say the evidence of the speech, as for those who went on to say that he wanted his intention to be metaphorically contrary to what he required, Al-Hassan asked his question, because ⁽²⁴⁾ good question is called the known speech, this is the doctrine of the people of the language, they do not have a doctrine in it when it is permissible to address the addressee from the truth to the metaphor, this is the reason for good questioning, and this means entering the questioning in all words, which is not permissible, because the addressee has knowledge of the intent of the speaker and the ugliness of the question in many places, then we explain the cause, as well as the wise addresser if the metaphor wanted his speech to be coupled with evidence indicating it and not his speech at all.

Third : The concept of the end: what is meant by the end here is the end, not the distance as it is at grammarians, the ruling is suspended with an end that indicates its evidence to that end, and what is its role with the knowledge of its absence or its confirmation by evidence ⁽²⁵⁾, the Almighty saying: - "Then complete the fast until the night" ⁽²⁶⁾, the ruling after the end is contrary to what was before the end with evidence other than what the pronunciation indicates, if there was a difference between the ruling relating to the status or purpose, he would have understood from the Almighty saying: - "Then complete the fast until the night." It is permissible to fast at night, and it is understood from what he said, may God's prayers and peace be upon him and his family: - "In the fasting sheep are the zakat." The well-known is similar in the sense that it is understood from the first saying in the fasting Zakat, it is understood from the second saying in the well-known zakat with another evidence ⁽²⁷⁾, the response to it: There is no objection to commenting the purpose of a letter by letter, so suspending the ruling in a manner that does not indicate what was otherwise in all cases, this is not evidenced by this if it was a statement, because the statement has been put to begin with or the statement, or a word of purpose that has meanings: It is the distance, the benefit, and the corresponding termination of the beginning, which is the meaning of the second term in the compound of the concept of purpose.

Fourth : The concept of number and exception ⁽²⁸⁾: not to increase or decrease the number mentioned in the guide, not for the sake of the concept, rather, because the subject that is restricted to it does not apply to evidence, his saying, may God's prayers and peace be upon him and his family: - "For more than seventy" ⁽²⁹⁾, upon the descent of the Almighty saying: "If you seek forgiveness of them seventy times" ⁽³⁰⁾, because the Messenger, may God's prayers and peace be upon him and his family, knew from the side of the speech that what is above the seventy other than it, he did not say that because of the knowledge of the thing, he does not refer to the news of the weak ones as they are not an excuse, seeking forgiveness was for the infidels, and for the Messenger, may God's prayers and peace be upon him and his family, to know about the matter, it is not permissible to ask for forgiveness for them over the seventy years, so the concept proved not to increase the amount by the evidence of reason, that seeking forgiveness is permissible in principle for the infidels, and this is evidence that the text of the hadith was limited to seventy, therefore, the basis for the increase is for his saying, may God's prayers and peace be upon him and his family: - "If I knew that if I exceeded the seventy years, God would forgive them, I would have done" ⁽³¹⁾, in this narration, the forms are removed from the first news, the response to it ⁽³²⁾: The Holy Prophet, may God's prayers and peace be upon him and his family, Ibn Quraish knowing and disclosing for the purposes of their words that seeking forgiveness for the infidels seventy or more, the creator does not forgive them, so there is no difference between asking forgiveness for them seventy or not forgive them by the command of God Almighty, which is the meaning of the verse.

The concept of exception: the judgment is related to the Somme, the course of the exception to understanding, if his saying, may God's prayers and peace be upon him and his family, was: - "There is nothing in sheep but those who are zakat", then it must be excluded from them other than the exception, he responds to it ⁽³³⁾, when the exception is returned to the public, which means taking out some of what the public deals with the exception, so the rule of the exception is to say the exception, accordingly, this ruling is contrary to the ruling that is covered by the word "general". In its saying, may God's prayers and peace be upon him and his family: "Zakat's lambs are zakat", the exception was not from a mentioned sentence, because a woman who is a sheep from a sheep does not have a name for her, because adding the word a woman who is a sheep to her sheep is because a woman who is a sheep does not have a name that specializes in her even for Zakat to be

attached to it, it is evidence for those who have meaning that not every meaning of an exception is contained in a sentence that has an exception rule.

The second requirement

The opinions of scholars on the authenticity of fundamentalist concepts, commenting the matter on one of these concepts indicates that it was lost when there was no connection with it, so most of the scholars went on agreeing that some of them were authentic and some of them went on not being authentic ⁽³⁴⁾.

First : The concept of condition: is defined by the operative sign of a sentence that includes one of the tools of the condition or one of the words of the condition at all, the connotation of the conditional sentence depends on concept ⁽³⁵⁾ on the connection between the provider and the second, which is in the form of the necessary issue, not the agreement, so the presenter is a reason for the following, all that results in a condition is a condition, and that there is no alternative reason for it, which entails the following, which is not objectionable to the people of the reasonable, because it is more general than real causation, it includes the condition that is part of the reason, so it turns out that the sentence is not an agreement because it does not indicate the link and the correlation, accordingly, the emergence of the conditional sentence in these matters is a situation in some of them and absolutely in some of them for the following reasons ⁽³⁶⁾:

1. Its indication of immanence is apparent by the situation by virtue of initiation, and not by placing condition tools until they deny their status, but rather by placing the body of the conditional composition in its entirety, either its use in the agreement will be metaphorical by claiming the correlation and connection between the two agreements, when what happened between them is a comparison in the external existence that they are actually inseparable.
2. Its indication of the arrangement is also the situation because it is placed in a single position for the special attachment, and it is the following arrangement for the provider in terms of the position of the provider in which it is subject to purpose and appreciation upon estimating its occurrence, because the recipient is perpetual for the penalty when imposing the condition, which is undeniable, the first part of the conditional sentence is called a condition and an advance, and they called the second part a penalty and a consequence.
3. The connotation of the conditional clause to the exclusion of absolutely denies the existence of another reason, for the conditional release denies the existence of another reason for the following, because if the condition was not a complete cause and a complete reason for influencing the following, the street would have to abide, the second mentioned that by joining the condition there is the following, when the condition is multiplied in two or more police clauses , the penalty is one, and this responds in two sections ⁽³⁷⁾: -

First : The reward is not repeatable, such as his saying, may God's prayers and peace be upon him and his family: - "If the call to prayer is hidden, it is shortened" ⁽³⁸⁾, this is because we already know that the duty is only one prayer, the response to it is as follows: - Here the penalty is not repeatable, but assuming that the conditional sentence has a concept, either it is assumed that it has no concept, on the first assumption: exposure occurs between the operative of one of them and the concept of the other, its concept: If the call to prayer is not hidden, do not shorten it even if the walls are hidden, and by this opposition you will know about them in one of two ways, as for raising the condition as an independent cause , making it a penalty for the cause and the compound therein a cause, do not dispute, it is the same issue when saying "If the call to prayer and the walls are hidden, it will be short" or raise the condition as a limitation, and make each of them an independent cause affecting the penalty, either with its own title, or because he is a believer in the mosque, its influence will be in the penalty, the restriction is in terms of appearing in the blockade, and this appearance arises from the corresponding launch of the restriction with a letter or the condition is one of them on the alternative or the combination between them, both of them are valid for the condition when imposing the whole between them, even if it is customary, it is not required that the mosque be real, because the customary group is the one that combines these two conditions, and if the second opinion is correct, because the appearance of the operative is stronger, but the appearance of each of the policemen in independence is not opposed to it until the hand is removed from it, acting on the emergence of the two conditions in the limitation, and accordingly, each condition has its independent effect from the other, if one of them is alone, he will have the effect of proving the verdict, and if they happen together, if it was succession in obtaining, the effect was for the former, and if we compare it, the effect is for them together and they are like one reason, to refrain from repeating the penalty.

The second part ⁽³⁹⁾ : The penalty be repeatable, such as (if I was spared, I washed, and if I touched a dead person, I washed), washing is repeatable, there is no evidence from the outside that the duty of washing is only one wash according to the rule of repetition, so here the condition is multiple, Scientists have two opinions that the two meals do not overlap, and the other is that the two meals overlap when the multiple condition is of the same gender.

Answer: The appearance in the conditional sentence of the occurrence of the penalty when the condition occurs, and this appearance necessitates the multiplicity of the penalty when the condition is multiplied requires the impossibility, because the first appearance is incompatible with the second appearance and does not combine because the first appearance is obligatory (if you are spared and washed). If the impurity occurs, it is obligatory to wash, then the dead person touched it, and it was obligatory to wash again, this is obligatory according to the first appearance, and that the obligatory relation is of one nature to the appearance of the second, when joining the first appearance to the second, both obligations become focused on one reality, and this requires a meeting of the two doubles, which is referred to, this necessitates an overlap of disposition in the face of the conditional case in one of the three faces, commitment not to indicate the conditional polynomial sentence on occurrence when occurring, but rather indicates merely evidence because it occurs one duty and is one wash for both impurity and touch, the other is that the phenomenon of (the washing) is real and one nature, but its reality is different, washing once because of impurity is real, and washing that must be touched has a second reality, which is different from the first, the same applies to ritual ablution, which has a third reality that differs from the first and the second, the multiplicity of facts according to the multiplicity of the condition, because all these meals are valid for this wash, because a single wash is true in compliance with these three orders, this is the meaning of overlap, and the third - commitment to the occurrence of the effect (the necessity of washing) when each condition exists, except that the effect is like the necessity of washing in the example at the first condition, and it is confirmed that it is obligatory at the second condition, the effect of the accident is following the first condition, the origin of the obligation, and following the second condition is confirmed, and by this it appears that there is no overlap, the invalidity of the three faces that are the building of overlap because they are only possibilities in the place of evidence, and they are not useful in pushing the forms unless there is special evidence on them that obliges him in the place of evidence, this is another problem that has no evidence, as well as the second and third actions, these need evidence, they have no evidence for that, and therefore it is not possible to say overlap.

Second ; The concept of adjective:

The scholars have inferred that the concept of description has not been proven in the following ⁽⁴⁰⁾:

- A. The situation is not proven, because its significance indicates the attic that is confined, which is the privacy that is required for the ruling to be left out when the description is not available, this evidence is invalid because the apparent verdict of the verdict in the operative part is not beneficial to the concept.
- B. Linguistic unnecessary without it, because not to say that the description is absolutely understandable would be linguistically, because the description is mentioned in order to benefit the concept between the public and the specific in his saying, may God's prayers and peace be upon him and his family: The description is neither physical nor general at all from the prescribed but rather more specific than the prescribed at all or from the face because it does not thus require a narrowing and restriction in the prescribed, at that time, the verdict will be dispensed from the description when the description is not available, when the description is more specific than the description from a face, it is by analogy that the description is different from the description, as in his saying, may God's prayers and peace be upon him: - "In sheep who are tired, zakat". If he had a concept, then he should not pay zakat in the known, as for the analogy, it is obligatory zakat only in sheep, because the described sheep must be preserved in the concept, not to any other topic, neither negation nor proof.
- C. The lawsuit to leave because the origin of the concept is to leave to the fact that the description is limited to the veracity of the verdict, so that the ruling clause should be removed by the absence of the description, they infer that the description feels superior when the description is a cause for which the concept is proven, contrary to the description, which is not a cause, the concept does not prove, and it responds to it ⁽⁴¹⁾, the description is restricted in proving the concept except when the description is indicative of a special context as a specific cause and this is outside the topic, the basic principle is in the precautionary restrictions that require the absence of judgment by its absence, the concept is only the absence of judgment by the absence of registration, however, there is no indication of the precautionary restriction on the validity of the concept, because it is obligatory to narrow the circle of the topic, because the ruling exile in the concept is the alveolar, not the person, and the exiled with no registration is the person, not the alveolar, because the precautionary restriction constrains the circle of the subject, and accordingly, the absence of the ruling in the absence of the restriction outside the subject, as for forcing the absolute to the record is a proof of the concept for the description, if the description did not have a concept, there would be no point in imposing the absolute on the bound if they were evidence, for lack of inconsistency in the positive to carry the absolute on the bound, it is returned to him with evidence of restriction presumption that the required existence is to be distracted from nature, no existence, no indication of the concept, because the appearance of restricted evidence in the designation is stronger than the emergence of the absolute at all, when restricting the subject to the description with the presence of context especially

a sign of it has a concept, scientists have two sayings regarding the connotation of the prescribed that is restricted to the concept, and the most famous are the non-indication of the concept, the basis for the disagreement is in the limitation of the description, because it appears in the absence of the judgment when it is no longer due to the release, because it must be restricted, after imposing a judgment related to the description, or restriction of the subject to the same judgment or related to the subject, because it is not apparent in the absence of judgment when the description is absent, because it is a concept of the title and not a description, the purpose of an expression with descriptions and descriptions is to determine only the subject of the judgment, this expression is one of the means to define the subject matter of the judgment, so the total author is described and described, when they are free from presumption of presumption, the limitation is to the subject matter and not to the ruling, that is, the ruling is absolute, there is no concept to describe.

Third: The concept of purpose ⁽⁴²⁾

The meaning of the goal for the people of the fundamentals the end, that the suspension of the verdict with the purpose indicates a violation of the judgment after the end of what preceded it, because the judgment is stuck with the purpose, it becomes like a condition in its evidence or its denial, and one judgment may have one or more proofs, it is the most powerful conceptual reality after the condition and description and is an argument for most scholars, the goal is a term that is called and is intended by the leader of the object and its fruit, such as the saying of the world that the goal of knowledge of such assets, or it is meant by the complete distance in time or space in the sense of the end being the beginning and the end of the matter as he said may God bless him and his family and peace: - "He is before the kiss without before, without end, nor end" ⁽⁴³⁾, the meanings of the end-effect tools have the effect of entering judgment in the nullifier as an instrument (hata), the end is inserted after an instrument even once, in the meaning of the letter (wow), the other is a preposition like in meaning and action, but useful here is the neighbor, even if the emotion shows that the goal is higher and lower than the null, this means that its performance until the end benefits in both its meanings, and there is no effect of a restriction in entering the end in the ruling of nullification, rather, it is up to the sites of private speech and evidence, the dispute over the concept of the end occurred with the fundamentalists in two matters: The purpose is within or outside the ruling of the insulator, that depends on the gender of the end, and if it is of the gender of the abuser, the end is included in the abolition rule, such as the saying that "fast to night", because sex is the same time, and if it does not change its gender, it is not included in the rule of the abuser, for example: -: "Everything is permissible for you until you know that it is forbidden " the sex of halal is different from the sex of the forbidden, because knowledge of inviolability does not make sense of the ornament and it is the rule of the offender for a meeting of the opposites, so do not enter the goal in the rule of the offender, the other is when restricting an end , not being inside the null, and without clues, this indicate the absence of the type of judgment beyond the goal and from the goal itself first, the purpose indicates the concept when a restriction of rule is apparent in the subsequent absence of judgment, such as the Almighty saying: "So wash your faces and your hands to the companions" ⁽⁴⁴⁾ The ruling is obligatory, concerning judgment is washing, the purpose of the hand is the subject of judgment, when not aware of the restriction to the purpose of the clues, it can be said that the end appeared in its return to judgment, it is an end to the ratio before it, being an end to the subject itself or to the mobile itself, all of this needs context and statement.

Fourth : The concept of limitation

First : The limitation in language ⁽⁴⁵⁾: H, Al-Sad, and Al-R, the original one, which is addition, imprisonment and prevention.

Secondly - limitation in terminology: has two meanings:

- A. limitation: shortening a thing, its competence in the aforementioned, and proving its opposite to others, the other is the restriction: It is the short term that comes in the combined meaning between the meaning of the short and the meaning of exception.
- B. The concept of restriction ⁽⁴⁶⁾: The meaning of a combination of proving , negating and its significance for what is meant is mentioned in one of them by completing the sum of the total, which is an argument, and its tools are a sign of exchange, if it was an inventory, it would be news from the most special on the blind and it is invalid, limit, to provide the general description that is defined on the private description, falls on the face of the truth and others and on the different denominators according to the different present or essay clues.

The concept of limitation : tools limit is the first , primary effect in indicating the concept, and therefore the concept of inventory is different for different tools ⁽⁴⁷⁾, otherwise it has three uses:

- A. Meaning of the adjective: it does not denote the concept because it is a restriction to a subject and not to a judgment.
- B. The exception: It is the original meaning, except that it indicates the linguistic status or customary appearance, this is what made some of them think that this concept operative, and also its indication of confinement after negation.
- C. Their indication of limitation after negation, evidence of initiation of the jurisdiction of the ruling excluded from it, and indication of its absence from the excluded, this is what Abu Hanifa and his Hajj denied, saying, may God's prayers and peace be upon him and his family: "There is no prayer except in purification" because prayer is not lost by losing one of its pillars, it is invalid because it is understood that the work that exists for all tapes is only a prayer if it is found for purity, and without it prayer is not a basis, likewise, if it becomes evident, because of the context, the exception does not imply an exception to the jurisdiction, the ruling is excluded from it, and its exclusion from the excluded, this is contrary to the status of the exclusion tool to indicate jurisdiction, as it does not contradict the use in metaphorical meaning with context in the appearance of the word in its true meaning.

Secondly: Rather, it is a tool for inventorying, which is not a contradiction in it. **Thirdly:** Rather: It is useful for restricting when it indicates deterrence and nullity, so it has a concept, as God Almighty says: - "Or do they say it is Paradise" (48)

Fourth: Introduce of the right to delay: its committee benefits the inventory, because its significance is not with the situation, but with the substance of the speech and the awareness of gustatory sense, among which is the Almighty saying: - "O you worship, and we seek help" (49).

Fifth : The concept of number (50): It is one of the concepts that does not have an indication of the concept, unless it has evidence from the outside that the speaker is in the position of identification, the identification of the matter by a special number does not indicate the absence of the ruling, such as: - "fast on Thursday of every week." It does not indicate the desirability of fasting other than on Thursday, so it is not against evidence that it is desirable to fast other than Thursday, Either, if the ruling is obligatory, as God Almighty says: - "Let each one of them be bound with a hundred lashes." (51) specifying the number from the point of view of the non-necessity of increasing or decreasing, as this indication is from the point of view of the supplier's privacy, not in terms of the origin of determining the number so that it is the same number, because it does not have to speak on a general presumption on the subject so to benefit from the concept it needs special evidence, this will be in the context of special resources and special accommodations required for that.

Sixth: The Concept of the Title (52): It is a judgment related to the name of all races, saying of God Almighty: - "The adulterer and the adulterer" (53), the concept of the title indicates denial of the judgment about what is not covered by the general name. The difference between the title and the description mentions the description and the lack thereof, the concept of description is more general than the concept of title, because it does not feel related to the ruling on it, in addition to having an appearance in the blockade, the one who understands from the surname does not take the judgment person other than what is covered by the general name, accordingly, there is no indication that the type of judgment has been proven for another topic, so the concept of the title is the weakest concept, and there is agreement by most fundamentalists on the lack of authoritative concept of the title, because what is understood from it by external specialties is present in some titles in terms of its occurrence of a further restriction if its usefulness is restricted to the benefit of the aforementioned meaning, he did not prove anything to him that is restricted to a restriction in it and contradicting the other, otherwise your statement (Amr Alam Sadiq) was a sign of the record and the absence of those meanings from others, saying (Amr is neither obligatory nor Kareem), it is a useful method for proving these concepts to others, so the meaning of these terms with external clues will be due to disbelief, the Daqqaq, some Hanbalis, some Maalikis and Al-Serafi went from Shafi'i to the concept of the title as an argument because the allocation must be of benefit.

Section Two

Cognitive principles

This composition includes various concepts, most of which are mentioned in. They are as follow:

1. **The concept of number:** This is what the composition begins with when Prophet Muhammad (PBUH) says "This is what Muhammad bin Abdullah Suhail bin Amir used to say," reconciliation for ten years gives people peace and making them avoid each." In other words, Peace, security, and the exchange of benefits between Muslims and the Quraysh polytheists and their followers start to be spread for ten years without decrease or increase. This is so because the mentioned number is fully committed, especially if it falls in the denominator of the statement for the reason that it is one of the original foundations of the terms of the peace. For this we judge that it is opposed to what indicates what has increased or decreased. So determining the

number in its entirety is necessary for the concept. As such, there are three things: there must be passenger's weapon, swords in the closeness, and people have to enter Makkah and their weapons in sheaths. Yet they have to reside in for three days without increasing or decreasing. Actually, holding on the reconciliation is necessary when it becomes one of its basic principles. That is why we judge that it is opposed to what it denotes what has been increased or decreased. As such, commenting on the number is like commenting on the description from the commenting on its subject. So, it is not negligent but not contrary to the evidence of someone else ruling in addition to the number, but since it is in the subject to determine the number in its entirety, understanding the concept is necessary.

2. **The concept of condition:** It is the concept most frequently mentioned in the composition due to its impact on completing the composition through the Prophet Muhammad's saying (PBUH): "Whoever brings Muhammad from Quraysh without the permission of his guardian, he will be returned to them, and Muhammad does not accept anyone from Quraysh who comes to him without the permission of his guardian, and whoever comes from Quraysh who is with Muhammad, Muhammad does not return it, and the coming of a Muslim or A non-Muslim who is with Muhammad to Quraysh, Quraysh do not make him go back to Muhammad, and whoever likes to enter into the contract of Muhammad, he can be with Muhammad, and whoever loves to enter into the contract of Quraysh and their covenant, he can enter into it". So, its concept: freedom or the complete choice of people to enter any of the two contracts. The other condition is that if we met in this year, we got away from you. In other words, this year that you do not have to visit Allah's house, i.e. Makkah, you can have it in the next year, as evidence of our exit from it. If it becomes clear that the condition for multiple conditions with the severity of the penalty is agreed upon and that the effect of the condition is to suspend the matter with it except when he answered this answer, what is meant by these statements is that the type of the condition (of) is sufficient to formulate the conditional sentence and suspend the matter by making the condition in advance and the following condition without care. This is necessary not to exceed the effect of the comment in the phrase on the type of the condition of a state on the specificity of the blockade, because the conditional (if) means future even if it is used in the past ⁽⁵⁵⁾.
3. It is the one that was mentioned to indicate the body and form of the composition to complete it through the Prophet Muhammad's saying (PBUH) "there is a blind defect between us, and there are no chains." In other words, there is a bond of reconciliation between us free from evil and aggression. There is no treachery and no betrayal, because what is considered in the palm of evil and commitment to the covenant between the two parties, describing Islam and a description of peace and security among people is a reality far from aggression and harm. It has a profound impact on adherence to the terms of the composition because what is considered in the palm of evil and adherence to the covenant between Muslims and polytheists without describing Islam to describe the lifting of its blind. That is, from evil and harm and the spread of peace between people is supposed to be a reality. So, the description of the covenant with the cessation of evil between them was raised as the basis of peace. So the effect of the description has a profound effect on adherence to the provisions of the treaty. ⁽⁵⁶⁾
4. **The concept of purpose:** It is understood through the context of the Prophet Muhammad's phrase (PBUH): - "And you return this year from us." It means that one will not visit Allah's house for a whole year after this year and return to his city, because he suspends the ruling with a purpose indicating a violation of the ruling after the end of what preceded it, which is the benefit and fruit of the composition, because the consequences of the act are related to it. It is a limitation of the meaning of its substance. ⁽⁵⁷⁾

The Results

1 - Refusal of the ruling related to the concepts of some scholars of origins from the different Islamic schools of thought, speakers and others, and its authenticity and number completely, and some fundamentalists agreed on the authenticity of the concept of condition, purpose and consensus, and the fundamentalists did not specify the number of concepts and some of them reached more than six.

2- The concept of describing between the rejection and the firmness of most fundamentalists, and calling the concept the title and number as a matter of forgiveness.

3- One of the concepts most commonly found in Al-Hudaybiyah peace is the concept of condition.

Notes

1. Lexicon of Language Standards: 4/457.
2. Laws: 167, Rawdat Al-Nazer: 409-410.
3. Surat Al-Isra: 23.
4. Surat al-Nur: 33.
5. Lexicon of Language Standards: 1/8.
6. Classes in the Assets: 1 / 46-47.
7. The Prophet's Biography: 3/781.
8. Lexicon of Language Standards: 3/303, Interpretation of Clarification: 2/228.
9. Terminology: 956.
10. Al-Hadhirah: 1/392, Origins of Al-Sarkhasi: 1/272, Crop: 1/122, Al-Ahkam Ibn Hazm: 7/921, Rawdat Al-Nazer: 409-412.
11. Surat Al-Baqara: 282.
12. Al-Qaeda: 1/406, Al-Mustafi, 270-265, Crop: 2 / 125-127, Term: 3/88, Seasons in Assets: 1/304
13. The ticket to the beneficiary: 30, the pretext: 1 / 109_110, 1/404, classes in assets: 1 / 305_308
14. Women: 101.
15. Whoever does not attend al-Faqih: 3/567.
16. Rawdat Al-Nazer: 2/410.
17. Surah An-Nisa: 23.
18. Guiding Guides: 2/445.
19. Al-Hudayrah: 1/394, Maarij Al-Usul: 71_72, Al-Ahkam Ibn Hazm: 7/921, Al-Mahsoud: 2 / 136-140.
20. Surat Al-Isra: 285
21. Al-Qaira: 1/394, Origins of Al-Sarkhasi: 2/283.
22. Surah Al-Furqan: 48.
23. Sahih Al-Bukhari: 2/123.
24. Several assets: 2 / 471_474.
25. Origins of Laws: 186, Al-Qadi: 1/47, Shining in Principles of Jurisprudence: 134, Al-Mustafa, 272.
26. Surat Al-Baqara: 29.
27. Al-Hadhirah: 3/408, Al-Ahkam Ibn Hazm: 7/905, Shining in the Principles of Fiqh: 134-135, Several Fundamentals: 2/479

28. The pretext: 1/406, Al-Ahkam Ibn Hazm: 7/890, Crop: 2/132, Chapters in the Origins: 1/305. End of know-how: 3/446.
29. Fath Al-Bari: 8/253.
30. Surat Al Tawbah: 80.
31. Sahih Al-Bukhari, 2/100.
32. Several assets: 2/480, indication: 5/268.
33. Al-Qaira: 1/403, the chapters in the fundamentals: 1 / 317-318, the luminosity in the fundamentals of jurisprudence: 135, the several origins: 2/477.
34. Anniversary: 1/53; al-Qaida: 2/392.
35. Guiding Guides: 2 / 420-447.
36. End of Ideas: 1-2 / 470.
37. End of the End: 1 / 258-260.
38. Adequate: 3/434/1.
39. End of the End: 1 / 262-263.
40. Assets Laws: 179-182.
41. Guidance of the Guides: 2 / 469-472.
42. Assets Laws: 186_187, Guidance of the Guides: 2 / 509-510, End of Ideas: 1-2 / 497_499.
43. Al-Kafi: 1/88 H 4.
44. Surat Al-Maedah: 108.
45. Glossary of Language Standards: 3/72.
46. Assets Laws: 188, Guiding Guides: 2/566.
47. Jurisprudence of Fundamentals of Fiqh: 255, Fundamentals of Fiqh for Muzaffar: 1/179.
48. Surah Al-Mu'minin: 70.
49. Surat Al-Fatihah: 5.
50. Assets Laws: 191-192, Guiding Guides: 2 / 494-495.
51. Surat al-Nur: 2.
52. Guiding Guides: 2/590, Assets Laws: 191.
53. Surat al-Nur: 2.
54. The Prophet's Biography: 781-782., Guidance of the Guides: 2 / 583.2 / 420.2 / 469.2 / 509.
55. End of the End: 1 / 258-2 / 173, Sharh Al-Radhi: 4/81.
56. Laws of Origin: 186, Fountains of Judgment: 100.
57. Guiding Guides: 2/475.

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