

## **The reference of associations and its juridical effects with Al-Ossoul scholars**

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### **Abstract**

The link between the rules of Sharia and their evidences is abase in the books of Muslim scholars. They were too fair. They did not provide any rule without reference to its origin or background. It is quite clear in their writings that they took care with any evidence and proof even if they were a mere reference or had a vague meaning. Their references were built on a strong basis and they did not mention matters of which they had no knowledge about.

Morphemes research is one of the most important areas of research upon the basis of jurisprudence science. A number of these morphemes have clear meanings such as the general, specific, restricted, unrestricted, and positive and negative imperatives. Other morphemes are ambiguous, in the references, associations notions and others.

Although these associations are important, they were not mentioned to any satisfactory degree in the AL-Ossoul books. As there have been several references to it, I want to write about the reference of these associations and to explain it with applied examples

**When the legislator associates two things in a sentence, does that mean they have the same rule? When we see conjunct items in Quraan verses or Al-hadeeth, does that mean all these items have the same rule if we know that one of them is a an obligation?**

**Research and studies show that scholars have different views with regard to these associations. Some scholars allow them while others do not, whereas others may have views which fall between and still others like to apply conditions.**

**According to this matter, Al assoul scholars have four different views, and each group has its own evidence. These associations were considered as exceptional evidences upon which scholars are dependent to infer jurisprudence rules.**

**There are too many applications of these associations. They have applications in most jurisprudence rules and Al-sharia sciences like Al-Tafseer, Al-Hadeeth and language**