

The Provision of The Prophetic Texts Mentioned According to Norms and Status

DAWOOD SALEH ABDULLAH

Department of Call

Faculty of the Greatest Imam

Secretariat of Sunni Religious Endowment (Wakef)

Republic of Iraq

Abstract

This research is an attempt to make a jurisprudential justificatory study.

I started with an introduction, in which I explained that the Islamic Religion is based on collecting the interests of creatures, and that its provisions are justified, but some of its causes appeared to us, but others have not appeared to us. We worshiped Allah, to Whom be ascribed all perfection and majesty, by conceding to the order of Allah about them. If this proof ever indicates that the text was mentioned for a certain case or cause, and then that case changed, or that reason, for which the provision was ascribed, fell off, the provision must be changed according to the change of its reason. Here, I quoted the sayings of the senior scholars that supported this meaning.

The first chapter is about the religious deep-rooted establishment, as related to the change of provisions according to the change of their causes, even though those provisions were related to prophetic texts. I brought an evident from the Holly Quran, and one proof from the Sunna, and nine proofs from the reasonable, through which I discussed the jurisprudential rule that stipulates the fact that (there is no jurisprudence in the object of the text). I explained that this rule is not to be generalized).

The second chapter contained twenty prophetic texts, quoted according to certain norms and status, after which those status and norms changed. Then I mentioned the attitudes of the companions of the prophet, may Allah be pleased with them, from these Traditions (Hadiths), as well as the attitudes of the disciples, and those who followed them of the scholars, may Allah be pleased with them. Thus I mentioned the Hadith of almsgiving (charity giving) for Family of Mohammed, the Hadith of the eater of the meat of the sacrifice, prayers of women in the mosque, measure and scale, charity of fast breaking, for to attract the hearts of those who have been inclined (towards Islam), gathering Muslims for nightly prayers during the month of Ramadan, the amount of the blood money, enjoyment in Haji (pilgrimage), pricing, writing the Hadiths of The Messenger of Allah, selling the urbanized and the Bedouin, arriving to the Sacred House, the quantity of whipping the wine-drinker, coupling the two dates in eating, throwing stones in Haj, Kohl for a divorced woman Iddah (prescribed periods of waiting), from a death, acting with the money of others, acceptance of the virgin, divorcing three times, and the meaning of sage female.

Then I explained that the above mentioned Hadiths had certain reasons and status according to which they had been issued, but when their reasons changed, their rules changed. I mentioned lots of the attitudes of the companions, disciples, and scholars from these Hadiths, and that their provisions must be annexed to their reasons.

After that I explained in the conclusion that this change in the rules is not from the chapter of abrogation, but rather it is from the chapter of postponing (of a Sacred Month). I explained that this difference in the provision is not a difference in the origin of the speech, but it rather means that if the attributes differed, each habit is returned to a religious origin according to which it is judged.

I showed that the jurisprudence at our end was so much affected by the beliefs of the scholars who composed in it, especially the matter of justifying the deeds of Allah, to Whom be ascribed all perfection and majesty.

I also explained that this study, even if it is in the provisions of prophetic texts, but it with greater reason to be comprising a change in the fatwas (legal opinions) of the jurists, if they were based on norms and status.

This study is an invitation to the researcher to give the reasoning gate great importance, and to assign university dissertations to it.

Furthermore, I revealed that this type of study shall guarantee to make Muslims able to cope with the changes that happen to the nation, without which we remain away from the civil, social, economical, and political status, fighting with each other inside the walls of our masjeds about the controversial matters that are useless, and which we are prohibited to wade through.