



جامعة الموصل

كلية التربية للعلوم الإنسانية

قسم علوم القرآن الكريم والتربية الإسلامية

**ترجيحات الإمام الجويني (ت ٤٧٨هـ) في كتابه
(نهاية المطلب في دراية المذهب) من كتاب الصلاة الى
استقبال القبلة، وان لا فرض الا خمس
-دراسة فقهية مقارنة-**

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رسالة ماجستير

علوم القرآن والتربية الإسلامية

إشراف

المدرس

الدكتورة أسماء وليد الوتار

المستخلص بلغة الرسالة

الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد، وعلى آله وصحبه أجمعين.

تناولت هذه الرسالة ترجيحات الامام الجويني -رحمه الله- في الصلاة الى استقبال القبلة ودراستها دراسة فقهية مقارنة بالمذاهب الأربعة، في كتابه نهاية المطلب في دراية المذهب، وتطرقت الدراسة الى ترجمة لحياة الامام المذكور اعلاه، وبيان منهجه في تأليف ذلك الكتاب، وابرار منزلة الامام الجويني أمام الحرمين ومكانة هذا العالم الجليل بين علماء هذه الأمة، بحيث يسهل الرجوع إلى ترجيحاته والاستفادة منه وبيان اهمية الموضوع في إنه يجمع ترجيحات امام الحرمين الامام الجويني في مايتعلق بالصلاة واستقبال القبلة في بحث مستقل مما يسهل على طلبة العلم معرفة رأي الامام الجويني في هذه المسائل موضع البحث، وتهدف الرسالة الى بيان الاختلاف بين المذاهب الأربعة في مسائل الصلاة ومواقفتها واستقبال القبلة في الصلاة، وذلك بدراسة جملة من الاحكام الفقهية وتوضيح الخلاف الواقع بين العلماء، مع بيان الراجح منها.

واخر دعوانا ان الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وآله وأصحابه اجمعين.

Abstract

The method used in my research is:

My methodology followed in the jurisprudential approaches is in the form of the following points :

I presented the sayings of the four schools of thought (Hanafi - Maliki - Shafi'i - Hanbali) and indicated the opinion of each school on the issue. I mentioned the weighting of the Imam of the Two Holy Mosques (may God have mercy on him) with the text and then its interpretation; Because it is the subject of study and comparison of his saying with the owners of any saying. The evidence for each opinion was presented, showing the evidence from the Book, the Sunnah, analogy, and the reasonable, with the discussion of the first violators and a response to them, and all the evidence and their inferences were discussed and the response to them. I showed the aspect of the evidence of the Qur'anic verses by referring to the books of interpretation often, or by referring to the jurisprudential books and others, as well as by referring to the aspect of the indication of hadiths and effects from the books of commentaries on hadith at one time and from the books of jurisprudence at another. The weighting of the saying that seemed to me to be preponderant is based on the strength of the evidence and taking into account the interest and the purposes of the Sharia of facilitation and lifting the embarrassment. Attributing the noble Quranic verses to the surah and the verse in its proper place throughout the letter, and mentioning the name of the surah and the verse number in the footnote. The transcription of all hadiths included in the treatise are as follows:

I attributed the linguistic meanings to their original sources. As for the idiomatic meanings of jurisprudence, I often knew it from the books of jurisprudence in the text and according to the ancient schools of jurisprudence, as well as the books of explanations of hadith, the principles of jurisprudence, and others. I took into account the order of the jurisprudential schools in the margin when mentioning the opinions of the scholars, so I started with the Hanafis, then the Malikis, then the Shafi'is, then the Hanbalis, then the Dhahiriyyah. What is reasonable and discussing the evidence and responding to it is arranged according to the age in the margin. I have explained and defined the terms and places that need clarification and explanation in the margin of the letter. The sources and references were documented in the margin of the letter by mentioning the

name of the book, the author, the edition, the place of publication, the year of publication, the page, then the part and the page when it was first received. In the preamble, I mentioned the definition of the Imam of the Two Holy Mosques - may God have mercy on him - and his birth, lineage, merit, sheikhs and students, and his methodology in his book *Nihayat al-Muttalib* in a brief form. I translated for the flags in the footnote, and I did not translate for the companions or the four imams because of their fame, and I limited myself to translating those whose names were mentioned in the origin of each issue.

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**The weightings of Imam al-Juwayni (d.
478 AH) in his book (Nihayat al-Muttalib
fi Derayat al-Madhhab) from the book of
prayer to facing the qiblah, and that only
one-fifth is obligatory**

A comparative jurisprudence study

Baraa Shaker Mahmoud Al-Najmawi

Master thesis
Qur'anic Sciences & Islamic Education

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