



جامعة الموصل
كلية العلوم الإسلامية
قسم الشريعة

التوجيه المقاصدي للمفاهيم التي صحَّحها النبي (ﷺ) في العبادات

رسالة مقدمة إلى

مجلس كلية العلوم الإسلامية - جامعة الموصل

وهي جزء من متطلبات نيل شهادة الماجستير في الفقه وأصوله

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تُعنى هذه الدراسة ببحث موضوع المفاهيم التي صححها النبي صلى الله عليه وسلم في العبادات اعتماداً على التوجيه المقاصدي، وقصدت بالعبادات ما عناه الفقهاء رحمهم الله تعالى في كتبهم ب: (الطهارة، الصلاة، الزكاة، الصيام، الحج)، وما يبنى على مراعاتها من آثار تحقق التوجيه المقاصدي الذي يعين في فهم النصوص النبوية فهماً دقيقاً فكان عنوانها (التوجيه المقاصدي للمفاهيم التي صححها النبي صلى الله عليه وسلم في العبادات). اجتهدت فيها بطرح موضوع المفاهيم التي صححها النبي صلى الله عليه وسلم من زاوية مقاصدية قائمة على استقراء أحاديث النبي صلى الله عليه وسلم التي صحح فيها مفاهيم خاطئة، وذلك من خلال كتب السنة المطهرة، ومن ثم دراستها وبيان التوجيه المقاصدي لها، مستعينا بعد الله ﷻ بكتب شروح الحديث الشريف من الموروث العلمي العظيم الذي لا غنى لأحد عنه مهما بلغ في العلم، ورسخ في الفهم، مما يسهم في الاستعانة على فهم القصد من الحديث النبوي الشريف، بعيداً عن الجمود على النصوص، وقتل روح النص مما يؤدي إلى عدم ضبط النصوص تنزيلاً وتفعيلاً.

وقد بيّن الباحث في هذه الرسالة: أهمية فهم نصوص الشريعة قبل إسقاطها على الواقع؛ وذلك ليكون البناء فيما بعد رصيناً ثابتاً لا يتزعزع، ولتفت الأنظار لأهمية التوجيه المقاصدي للمفاهيم التي صححها النبي ﷺ في العبادات، وما له من أثر في المجتمع، وبيان خطورة بقاء المفاهيم والتصورات الخاطئة في الأذهان دون تصحيح، لما ينتج عنها من الآثار السلبية؟.

كما دعا الباحث في رسالته هذه إلى الخروج من الجمود على النصوص، والغوص في معانيها، والمراد منها، ومراعاة مقاصدها ومراميتها وأسرارها.

فجاءت هذه الرسالة في هذا الإطار المحدد للإجابة على جملة من الأسئلة _ مثار البحث _ أوردتها في مقدمة هذا السفر المبارك.

وبناء عليه: ولأجل الإجابة على تلك الأسئلة وغيرها وقفت مع تعريف مفردات العنوان في **الفصل التمهيدي**؛ إذ الحكم على الشيء فرغ تصويره، وفي **الفصل الأول**: يبيّن التوجيه المقاصدي في باب الطهارة، أما **الفصل الثاني** فكان لبيان التوجيه المقاصدي في باب الصلاة، وأما **الفصل الثالث**: فانهقد لبيان التوجيه المقاصدي في باب الزكاة، وجاء **الفصل الرابع**: مُبيّناً التوجيه المقاصدي في باب الصيام، وأما ما يتعلق بالتوجيه المقاصدي في باب الحج، فكان **الفصل الخامس**.

ثم بينت في الخاتمة أهم النتائج التي توصلت إليها الرسالة والتوصيات التي يوصي بها الباحث

Abstract

In the name of Allah the Entirely Merciful, the especially merciful
Intentional guidance for the concepts that he corrected
The Prophet (may God bless him and grant him peace) in worship.

Praise be to God, the Revealer of the Qur'an is a fine statement, abundantly giving and bountiful, with His guidance that purifies the purposes and transcends understandings, and blessings and peace be upon the Prophet, the best of creatures and the sun of truth, when darkness descends and feet slip, and upon his family and companions, the people of grace, loyalty, and purity over time and commons, and after:

It is from the mercy of God (Mighty and Majestic) upon us that He sends us a Messenger from ourselves who will teach us what we are ignorant of, and correct for us our mistakes in understanding and imagining it. (Surat Al-Jumu'ah: Verse: ١). The effect of the purified Sunnah is evident in all aspects of life, and what we draw attention to here is the corrected misconceptions that have prevailed in the society in which the Prophet (ﷺ) was sent. The burden on the Prophet (ﷺ) was heavy. He has to remove the misconceptions, and then establish the correct ones in their place, so what he (PBUH) did was to roll up his sleeve and bear the harm in order to correct his misunderstanding of concepts and change it to what God Almighty loves and is pleased with.

In this thesis, the researcher seeks to achieve a number of goals, the most important of which are:

١. Demonstrate the importance of understanding the texts of Sharia before projecting them onto reality; This is so that the building will be solid and unshakable.
٢. Draw attention to the importance of the intentional guidance of the concepts that the Prophet (ﷺ) corrected in worship, and its impact on society.
٣. Explaining the danger of lingering misconceptions and misconceptions in the minds without correction, what will result from the negative effects?
٤. Earning the honor in participating in the service of the hadith of the Prophet (ﷺ), and studying it as a purposeful study.

This letter answered a number of questions, the most important of which are:

١. What is the meaning of intentional guidance?
٢. What is the role of intentional guidance in correcting misconceptions in worship?



٢. What is the importance of the intentional guidance of the misconceptions that were corrected by the Prophet (ﷺ)?

Accordingly: In order to answer these and other questions, I stood with the definition of the vocabulary of the title in the introductory chapter; Judgment on a thing is a branch of its conception, and in the first chapter: I explained the intentional guidance in the chapter on purity, while the second chapter was to clarify the intentional guidance in the chapter on prayer, and as for the third chapter: it was held to explain the intentional guidance in the chapter on zakat, and the fourth chapter came: clarifying the intentional guidance in The chapter on fasting, and as for the purposeful guidance in the chapter on Hajj, it was the fifth chapter.

After completing this thesis, the researcher reached a number of results, the most important of which are:

١. The hadith of intention came with a great intent, one of the overall purposes of Islamic law, which is to educate the soul on devotion to God Almighty alone, and this is one of the greatest reasons for people's righteousness, and it is the first goal that is to preserve the religion, which is the first of the five necessities, and with the intention to distinguish worship from customs or Distinguishing the levels of worship.

٢. Water is one of the great blessings of God Almighty. That is why the Prophet (PBUH) called for it to be preserved in many places, including this hadith on the door and others. The noble Islamic Sharia called for not being extravagant in order to avoid many evils, including wasting money and wasting it, and it is known that preserving money is one of the purposes. College of Islamic Law; That is why the Prophet (ﷺ) forbade extravagance, even if it was in ablution, which is an act of worship and obedience, in order to preserve the purposes and foundations of Sharia.

٣. With knowledge, the purpose of creation is achieved, which is the realization of servitude to God ((ﷻ)), and it becomes clear to us from the hadiths of Jabir and Ibn Abbas (رضي الله عنه) the importance of knowledge and the statement of the virtues of scholars, as the Prophet (ﷺ) made science a reason for self-preservation, facilitation and relief from people's embarrassment, so he called for death on Those who caused the death of the owner of Al-Shajjah when he issued a fatwa without knowledge, so he (PBUH) said: "They killed him, may God kill them. Wasn't the cure for Al-Ai asking?"

٤. The dignity of women is one of the noble purposes of Islamic Sharia, and one of its pillars, and the hadiths have been frequent about that.

٥. The Prophet (ﷺ) abolished the doctrine of being influenced by other than God (رضي الله عنه), from the planets and others, and people were affected by the planets, and believed that they harm and benefit, and he made it clear that the sun and the moon are two creatures subjugated to God that have no authority in others and no ability to defend themselves, so how They influence others!

٦. The Prophet (ﷺ) corrected what the people of the pre-Islamic era mixed with the actions of Hajj which are according to the religion of Abraham (ؑ); Rather, it was a creation of their own veneration of the idols they used to worship, so the Prophet (PBUH) corrected this misconception; Hajj is devotion to God (ﷻ) through worship, not association with Him.

In conclusion, I do not claim perfection, for perfection is for God (ﷻ) alone, and it is sufficient for me that I have endeavored, with my little effort, to serve science and its people. If then there is a defect, slippage or deficiency, then it is one of the characteristics of the human soul with which God (ﷻ) created all people; And my intercessor is what Imam al-Muzni (may God have mercy on him) said: (may God have mercy on him): “I read the letter to al-Shafi’i (may God have mercy on him) eighty times, and there was no time that he did not make a mistake. A true book is not his book.

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**The Purposeful guidance to the concepts that
The Prophet (peace and blessings be upon him)
corrected in worship**

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in
jurisprudence and its origins

A Thesis Submitted
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