

THE JURISPRUDENTIAL SOURCE IN THE BOOK INTRODUCTORY LESSONS IN THE INTERPRETATION OF THE VERSES OF RULINGS BY SHEIKH BAQIR

AL-IRWANI

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Abstract

The research believes that the approach of Sheikh Baqir al-Irwani is a fundamentalist jurisprudential analytical approach, so he starts by mentioning the Qur 'anic verse first, then he conducts a careful investigation into its significance and understanding, and gives a linguistic analysis if necessary, that is, he does not start from the jurisprudential issue that he wants to clarify directly , but from the legal text itself, after that, he mentions the different jurisprudential views, where he shows the dispute in the jurisprudential issue between the Imamate and other doctrines without departing from the curriculum , nor for the purpose of argumentation, but rather to clarify in an academic manner that facilitates understanding, balances, and discusses them on the part of the Qur 'anic evidence, or on the one hand narratives, or in terms of mental evidence, without going into depth, he mentions them to add light to the issue he is looking at, and then likely what he deems likely with the establishment of evidence on it, and thus, or leaves the weighting without imposing an opinion, and his approach is also based on simplifying the demands without prejudice to scientific accuracy and objectivity , as well as refers to fundamentalist investigations such as the concept of conditionality, authenticity of appearance , release and restriction and other investigations, it aims to provide a practical approach and mechanism to learn how to deduce Sharia judgment from the text, and from the results of the research, he finds that the jurisprudential resource of Sheikh Baqir al-Irwani A jurisprudential interpretive tool, and does not treat it as an asset, nor does it tend to expand, as it is fundamentally conservative and goes by saying that there is no specificity of the resource, as it is not an independent argument and takes into account the evidence, if any.

INTRODUCTION

The Holy Quran is the source and cornerstone of Islamic legislation. It refers to it in the development of Sharia rulings, and the verses of rulings on which jurists rely in devising and extracting Sharia rulings, and how to apply them in various circumstances, in a way that regulates the lives of Muslims in various aspects, and Islamic jurisprudence is in line with common sense, and at the same time it develops with time and addresses the problems that disrupt life. It is one of the necessities of life and its stability, and what Islam legislates is neither narrow nor embarrassing, but rather mercy and compassion for slaves. The interpretation of verses that are related to Sharia rulings is a jurisprudential interpretation that is classified within the interpretation of the Holy Quran. It focuses mainly on the verses of rulings, and the genesis of jurisprudential interpretation began with the revelation of the Holy Quran. The Prophet Muhammad (peace be upon him and his family) is the first to interpret the Holy Quran, and the title (the provisions of the Quran) is the predominant title of interpretations of the Sharia jurisprudential rulings in the Quran .

There are contemporary curricula that have paid attention to this aspect and have given it scientific and educational importance, including the approach of Sheikh Baqir Al-Irwani in his book (Introductory Lessons in the Interpretation of the Verses of the Judgments), where he provided an introductory model in the interpretation of the verses of the judgments, and among the sources of his interpretation is the jurisprudential resource.

The objectives of the research : This research aims to uncover and clarify the approach of Sheikh Baqir Al-Irwani and highlight the scientific and educational value of this contemporary approach, which combines scientific accuracy and simplicity in explanation and presentation, and to reach the correct understanding in a manner consistent with the introductory stage for students of science, and for those who want to learn from this source, it provides a practical approach and mechanism to learn how to deduce Sharia judgment from the text, and the research will mention a set of jurisprudential resources for Sheikh Baqir Al-Irwani.

The importance of research: It highlights a contemporary model in the interpretation of the verses of the rulings, and the research studies the analytical approach and the jurisprudential approach to interpretation, and the importance of research is not limited to the students of the hawazas, but also includes university students.

Reasons for choosing the topic: The analytical and jurisprudential study of the book (introductory lessons in the interpretation of the verses of the rulings) of Sheikh Baqir al-Irwani is rare or limited, and most of the studies focused on the educational or general aspect of interpretation, in addition to the fact that most contemporary studies lack and lose the characteristic of analyzing the deductive and jurisprudential tools and mechanisms adopted by the interpreter in his explanation and statement, and also lacks the creation of coherence and interaction between objective interpretation and jurisprudential analysis in the light of the verses of the rulings.

Research problem: To what extent is the jurisprudential resource present in the interpretation of Sheikh Baqir al-Irwani? What methodology did the sheikh follow in interpreting? Is it based on conveying the sayings and opinions of jurists only? Or is it analyzing, balancing and weighting?

Research Methodology: In order to reach the desired objectives, the method in research is the descriptive and analytical approach, in terms of describing the problem, describing its elements and components and presenting them without interference, and then analyzing the meanings and relationships, dismantling them, and comparing the parts to reach a deep and accurate understanding.

Research plan: The research was based on two topics, the first topic: Transfer from jurisprudential books, and includes two demands: the first demand: Transfer from public books, the second demand: Transfer from Imami books, the second topic: Transfer from jurists' flags, and includes two demands: The first demand: Transfer from Imami flags, the second demand: Transfer from public flags, and the conclusion of the research.

Keywords: Quranic jurisprudence, verses of rulings, jurisprudential interpretation, Sharia rulings, introductory lessons.

The first topic: Transferring from the books of jurisprudence On Transmitting and Attributing Opinions:

The principle for transmitting, attributing, or protesting against opinions must be derived from the original works of their authors—whether in their own writings, blogs, or affiliated sources. Each doctrinal school has its recognized references and platforms

:On Jurisprudential Provisions

Jurisprudential rulings are meticulously structured, as they carry specific objectives and legal consequences tied to the worship and transactional life of the obligated individual. Any addition, omission, or misplacement in phrasing can distort the understanding of the ruling and its implications. Proper comprehension of these provisions requires consulting primary sources, accurate transmission, and citation, adhering to one of the established methods

,Full textual quotation

,Paraphrasing

Summarizing, or

.Abbreviation

The appropriate method should be selected based on context. However, the preferred and most authoritative approach in jurisprudence is full textual transmission, ensuring the preservation of meaning and preventing misinterpretation—thereby safeguarding the integrity of the legal ruling.

According to the tracing of the research, Sheikh Baqir al-Irwani transferred some jurisprudential opinions from forty jurisprudential classifications, the number of classifications reached thirty-seven Imami classifications, and three classifications are attributed to the books of the year.

The first requirement: Transferring from the books of the public, including:

First: The Book of the Singer:

On the authority of Abu Muhammad Abdullah ibn Ahmad ibn Muhammad ibn Qudamah ibn Muqdam ibn Nasr al-Maqdisi al-Hanbali (541 - 620 e)³ Sheikh Baqir al-Irawani cited only one instance of this, and that was in the instance of doubting the legitimacy of temporary marriage, where the Sheikh mentioned: " The second caliph forbade temporary marriage by saying: : "Two forms of pleasure were practiced during the time of the Messenger of God. I forbid them and punish those who commit them," as narrated by multiple sources. " ⁴ The Sheikh summarized what Ibn Qudamah had said without going into detail. The research found that what the Sheikh narrated verbatim in the book of (The Singer) Where Ibn Qudamah said: : " It was narrated that Omar said: : "There were two types of pleasures during the time of the Messenger of God, may God bless him and grant him peace. Should I forbid them and punish those who do them?" The pleasure of women and the pleasure of Hajj »"⁵.

Second :The book of jurisprudence on the four schools of thought:

(1299 - 1360 AH)⁶, Sheikh Baqir Al-Irawani took from him in three sources, and this was in phrases: (Al-Jazairi said), (Al-Jazairi transfer), (Al-Jazairi transfer), (As for others), and the research mentions these resources:

1 - The Sheikh understood, through his review of the narrations, that there was a line in the life of the Prophet. ﷺ He was working on the contrary and in various ways even after the death of the Prophet. ﷺ There is evidence and proof of that. ⁷ Including the Sheikh's saying: : " The divorce was three times - that is, the husband's saying to his wife : You are divorced three times, or his saying : You are divorced, you are divorced, you are divorced, without the possibility of taking her back - according to the time of the Messenger of God ﷺ One, and he was later judged to have divorced three times. Al-

Jaziri said in the discussion of multiple divorces: : "If a man divorces his wife three times at once, by saying to her: : You are divorced three times. He is bound by the number he uttered according to the four schools of thought, and this is the opinion of the majority. Some of the mujtahids disagreed with them on this, such as Tawus, Ikrimah, and Ibn Ishaq, headed by Ibn Abbas (may God be pleased with them), and they said: : It happens once, not three. The evidence for that is what Muslim narrated on the authority of Ibn Abbas, who said: : "Divorce during the time of the Messenger of God, may God bless him and his family and grant them peace, and Abu Bakr, and two years of the caliphate of Umar, was a triple divorce equal to one. Umar said: : People have hastened a matter in which they had patience. If only We had carried it out for them, then He carried it out for them. »"⁸.

The research finds that the sheikh has conveyed the narration as it is in the Book of Fiqh according to the four schools of thought, where Jazairy said, "When a man divorces his wife three times in one batch, he says to her: You are divorced three times, so he needs to speak it from the count in the four schools. It is the opinion of the people, and their head is the son of Abbas, may God be pleased with them, so they said: He falls into one, not three, and the proof of that is what a Muslim saw about the son of Abbas, saying: «The divorce was on the covenant of the Messenger of God, may God's prayers be upon him, and his family, and his father, and his father, and his son, and his father, and his son, and his son, and his son, and his son, and his son, and his son, said:

The research finds that Sheikh Baqir al-Irani took the meaning from him in a brief way. Al-Jazari said in his book, "The imams, may God have mercy on them, agreed that the thief, if he had to cut, was the first to steal from him, and the first limit to steal from him, and it was true that the right hand begins by cutting off his right hand, with the joint of the palm, and then it is sealed with boiled oil, because the thief falls on the palm directly, and the forearm and humerus carry the palm as they do with the hand, and then the punishment is imposed on the thigh, and the crime is cut off because the thief falls on the thigh directly, and the forearm and the forearm and the upper arm carries the palm as they carry it with the hand, and the punishment is inflicted on the thigh, and the crime is cut off or the thigh is cut off because the thigh is in the thigh."

Third: Book (Sources of Islamic Legislation):

The sheikh took from him in the source of the authority of Qiyas, and considered it a source of Islamic legislation, while there was no text on his judgment. "Qiyas: A settlement of an incident whose judgment is not evidenced by a text, with an incident whose judgment is evidenced by a text, in the judgment evidenced by the text, to equal the two facts in its cause."¹¹.

Some fundamentalists have inferred the pilgrimage of Qiyas with a number of Qur 'anic verses, including the following: "Whoever revives bones while they are a remnant * Say that he revives them the first time, which is with every knowledgeable creation." ¹² Its significance on the pilgrimage of Qiyas is approximated by: "God Almighty has inferred by analogy what the resurrection denier denied. God Almighty has made the return of creatures after their demise to the beginning of their creation and their creation the first time, to convince the ungrateful that man has been able to start creating the thing is able to restore it, but this is easier for him. This is an acknowledgement of measurement by measuring the beginning of their creation and their creation, which is the first time, to convince the unbelievers that he has been able to start creating the thing, but he is notorious."¹³

This is what the sheikh quoted from the book (Sources of Islamic Legislation) in the indication of the Holy Verse on the authority of Qiyas, and Sheikh Baqir Al-Irawani discussed this, saying: "Perhaps the discussion of this is also clear, as the Holy Verse is looking at the ability, and whoever is able to find something, is able to find what is similar, and that is foreign to the issue of Qiyas, which means that if the judgment is confirmed in a particular resource for a particular cause, then it must be proven in the other resource, which is not determined by the presence of that cause in it, but is thought to be"¹⁴.

The second demand: Transferring from the books of the Imamate, the research from which mentions:

First: The Book of the Means to Achieving Virtue:

"To Abu Ja 'far the fourth, the pillar of religion, Muhammad ibn 'Ali al-Tawsi al-Mashhadi, who is famous for the pillar al-Tawsi al-Mashhadi, nicknamed at our fiqhs as the son of Hamzah."¹⁵ He is an unknown birth, one of the scholars of the sixth century, from the second half of it, and his deaths are also unknown. He died in Karbala, and his grave is present and known outside the gate of Najaf¹⁶.

Shaykh Baqir al-Irawani took from a book (The Means to the Indigo Virtue) in only one resource, in a concise form, and without expansion or elaboration, in a form appropriate to his approach and method, according to what the research requires, and a formulas (and another group), and that is in a background question, and it is: Is it obligatory to wash off the cheese, is it obligatory to do psychological and heterosexual?

The Noble Verse: "O you who believe, when you come to the Ka 'b, wash your faces and your hands to the utilities and anoint your heads and your feet to the Ka 'b, and if you are a stranger, purify yourselves." (¹⁷) They have pointed and shown the judgment of the one who spoke with the lesser Hadith, and the signs of the judgment of the one who spoke with the greater Hadith, and the one who spoke with the jinn, and the judgment of the jinn, and the judgment of the one who spoke with the lesser Hadith, and the one who spoke with the lesser Hadith, and the one who spoke with the other: the judgment of the one who spoke with the greater Hadith, and the one who spoke with the jinn, and the one who spoke

with the jinn, and the one who spoke with the jinn, and the one who spoke with the other. ⁽¹⁸⁾

And the origin of the khalaf is the noble verse, so it is said: "If you are a stranger, purify yourselves," according to a predestined condition, which means: "O you who believe, when you come to prayer, wash yourselves... If you are going to do other things, and if you are going to do other things, then purify yourselves. And another tide is said: It is kindness in a sentence, "When you have made a connection to prayer, O you who believe, if you are a stranger, purify yourselves, without making a connection to prayer, and the predestination: O you who believe, if you are a stranger, then purify yourselves, without making a connection to prayer, and the connection to prayer is only with ablution, without washing."

²⁰

As for the words of the son of Hamza in his book in the chapter of the great purity: "They are two beatings: either they must be inflicted on the one who is charged in himself, or in others. That is two things: one is the washing of the newborn after childbirth, the second is the washing of the dead from people, and the first is a beating: one is ordered to wash to establish the limit on it, and the second is a quadruple beating: obligatory, obligatory, and damaged in it, and a delegate, and the whole body is five and three washes; one is a single run, and it is a pleural wash, and the third is a tripartite scrub: menstrual wash, and sorbentine, and sorbentine, and sorbentine, and sorbentine, "²¹.

Sheikh Baqir al-Irawani preferred that ablution be a non-obligatory act, based on the fact that the verse clarifies the conditionality of ablution and dry ablution, and is silent about the conditionality of ablution. In addition, it is unlikely that a Qur'anic verse would clarify three obligations, the first and third of which are conditional, and the middle one would be silent about its conditional obligation, and it would clarify its personal obligation. It is understood from the noble verse that ablution is not a condition for performing prayer for the person in a state of major ritual impurity. This is if it is proven that purification from major ritual impurity is a conditional obligation and not a personal obligation, because the verse indicates that the duty of the one who stands up for prayer is to... : Ablution if he is in a state of minor ritual impurity, and its duty : Ablution if the person has a major impurity ²².

Second: The Book of Secrets Containing the Editorial of Fatwas:

Authored by Sheikh Abu Jaafar Muhammad bin Mansour bin Ahmed bin Idris al-Hilli (died in 598AH), "Fadel Faqih, a skilled investigator of the Prophet, the pride of the venerable, and the sheikh of the jurists of Hilla"²³, which is truly a comprehensive book in all the chapters of jurisprudence, shipped it from the investigation, and the establishment in the branching on the origins, and the deduction of jurisprudential issues from its legitimate evidence. He did not advance in his investigations in that one, but he is the conqueror of this chapter because he was delayed from it, and this book is considered the clear perception that reflects the famous classifier's method, which is not to work with the single news, which became the reason for criticism and rejection by the old man, but this book does not detract from its author, and does not detract from its most important book, so it reflects the famous classifier's method, which is not to work throughout the entire period and to the past because it is awakened and awakened. "²⁴

Sheikh Baqir took the Iranian from the Book of Secrets in three resources only by following the research, in the sense and selectively and in the form of: (Unlike the son of Idris), and (About the son of Idris), he mentions the research from it:

1- It was taken from him in the certificate bearing and performance resource, where he said, "There are two titles in the certificate section, one of which is: bearing the certificate, and the second is: performing the certificate, and the first is meant to be asked, and the person is required to attend in the case arena to see it and to be able to perform the testimony and give it before the ruler when asked to do so, and the second is meant to appear before the ruler to perform the certificate after it has been previously endured, and what is known among companions is that both things must be requested, so bearing the certificate is a duty, and performing it is also a duty, but they are obligated when it is requested, and not obligated to start, and on this basis when the person is asked to attend in the case arena to watch it and bear the certificate and must be obligated to do so, and he does not have to attend without prior request, and dignity, and he is obligated to disobey when he is asked to do so. (²⁵) The supplier is obliged to cancel the privacy of the witness after that. Ibn Idris said that the verse is looking forward to performing the martyrdom without tolerating it by the consensual expression of the word "martyrs", which is apparent in the completeness and verification of the martyrdom. "²⁶

As for what is stated in the Book of Secrets, Ibn Idris said in his saying, "The martyrs do not mind if they are not invited," in the chapter on how to testify and how to establish it, "and some of our companions may cite this last verse on the necessity of endurance, and on the necessity of performance, which strengthens myself, that the martyrs should not endure, and the human being may refrain from testifying if he is called to endure it, as there is no evidence that he must endure it, and what is mentioned in this is news of individuals, either martyrdom of the verse, and inferring from it on the necessity of endurance, he is very weak, because he called them martyrs, and they are forbidden from fathers if they are called to it, but he is called a witness after enduring it, so the performance is more like"²⁷.

The research finds that Sheikh Baqir al-Irani discussed what was reported by Ibn Idris, saying: "This, and it can be said in relation to what Ibn Idris said, is a paragraph:" And the martyrs do not refuse when they are called, even if it is possible to look at the status of the performance of the testimony, but the aforementioned probability is constant if we do not notice the context, but after his observation, there is no room for him, and the context is like this: "And seek martyrs to mislead one of your men, so remember that if they are not two men, then they are two virgins, and the martyr is one of the martyrs, and then the martyr is two martyrs, and the martyr is two martyrs, then the martyr is two martyrs, and the martyr is two

belly of books, including:

The first requirement: Transferring from the flags of the Imamate: The research mentions from them:

First: Bakir bin Ayn bin Sunan Al-Shaibani Al-Kufi:

He is called Abu Abdullah, and it is said : Abu al-Jahm ⁴⁴ He is one of the companions of Imam al-Baqir. (57 - 114 e) (Peace be upon him) and Imam Ja'far al-Sadiq (83 - 148 e) He died during the lifetime of Imam al-Sadiq. (Peace be upon him) ⁴⁵ That is, the period of his life can be determined between the first century and the second century AH. Sheikh Baqir al-Irawani took a case in point: ⁴⁶ Only one, in the form of (Bukayr ibn A'yan) In explaining the meaning of kalalah in the Almighty's saying: : }And you shall have half of what your wives leave if they have no children.⁵ But if they have children, then you have a fourth of what they leave.⁵ After any bequest they may have made or debt⁵ And for them is a fourth of what you leave if you have no children.⁵ But if you leave a child, they shall have an eighth of what you leave.⁵ After any bequest you may have made or debt⁵ If a man or woman leaves no children as a result of inheritance and has a brother or a sister, then each one of them gets a sixth.⁵ If they are more than that¹ They are your partners in the third.⁵ After a will is made¹ With it or a debt that is not harmful⁵ A commandment from God⁵ And God is All-Knowing and Forbearing. ⁴⁷ Where the Sheikh said : "What is meant by kalalah in the noble verse is the brothers and sisters from the mother's side, and what is meant by it in the following verse is the brothers and sisters from both parents or the father, as indicated by the authentic hadith of Bukayr ibn A'yan on that."⁴⁸ The text of the narration is in the Shiite sources. : "On the authority of Ibn Abi Umair, and on the authority of Muhammad ibn Isa, on the authority of Yunus, on the authority of Umar ibn Udaynah, on the authority of Bukayr, on the authority of Abu Ja'far (Peace be upon him) - In a hadith - he said: : Neither the brothers from the father nor the mother, nor the brothers from the mother, nor the brothers from the father have anything with the mother. Ibn Udayna said: : I heard it from Muhammad bin Muslim, who narrated it as Bukayr mentioned. " ⁴⁹ .

Second: Abu Hamza Al-Thamali (d. 150AH):

His name is Thabit bin Abi Safiyat Dinar, Kufi, and he narrated about the public, and he had the book of Tafsir Al-Quran, and the book of Nawader, and his message of the rights of Imam Ali bin Al-Hussein (peace be upon him), and he died in the year (150AH)⁵⁰, and he was one of the companions of Imam Ali bin Al-Hussein, and Imam Muhammad bin Ali Al-Baqir, and Imam Jaafar bin Muhammad Al-Sadiq, and Imam Musa bin Ja Al-Jaafar Al-Kadhim (peace be upon them), and he was supported in the hadith and narration about them, and he is the prophet of the supplication of Al-Kabir Al-Zain (peace be upon him).

Sheikh Baqir al-Irwani took from him in only three sources, and according to the tracing of the research, and in the form of: (about my father Hamzah al-Mummali), and (in the supplication of my father Hamzah al-Mummali), the research states:

1- In the resources that affection and hatred for the believer are the basis of love for God, and hatred and anger for God, glory be to Him and transcendence, and not on the basis of interests, benefits and personal matters, God Almighty said: "O you who believe, do not turn to a people who are angry with God (peace be upon him)": (⁵²) Sheikha Sheikha Baqar Al-Irani said: "It came in the correct hadith about the father of the drunken Hazzah, Ali bin Al-Hasan (peace be upon him): Then a neck of people will rise, and it will be said to them: Go to Paradise without reckoning. He said: Then the angels will meet them, and they will say: Where to? They will say, "To Paradise, without reckoning," and they will say, "What kind of people are you striking?" They will say: We are those who love God, and they will say: What was your deeds? They said: We used to love in God, and hate in God. They say: "Yes, the reward of the workers" (⁵³), and the support of the hadith (about Ahmad, about his father, about Nadar bin Suwayd, about Hisham bin Salem, about Abu Hamza bin Hamali, about Ali bin al-Hussein (peace be upon them), he said: When God gathers the first and the last, He calls a caller to the people, saying: When are they loving in God? He said: Then a neck of people will rise, and it will be said to them: Go to Paradise without reckoning. He said: Then the angels will meet them, and they will say: Where to? They will say, "To Paradise, without reckoning," and they will say , "What kind of people are you striking?" They will say, "We are in love with God." He will say, "What was your deeds?" They said: We used to love in God and hate in God. He said: They say: Yes, the workers' wages are ⁵⁴.

Third: Sheikh Al-Sadouk (306AH - 381AH)

Muhammad ibn 'Alī ibn al-Ḥusayn ibn Mūsā ibn Bābūyah al-Aqmīyah, a great imāmī inductor, descended upon al-Riyā' wa 'alā 'alā al-Ḥusayn, has three hundred and ^{fifty-five} classifications, four sources of which are given to him by al-Shaykh (the sheikh) according to the following research, and a note: «^{The} sheikh narrated the rust,» «The sheikh sent the rust,» and in the memory of the research from it:

1-The question of visiting the tombs of the believers, and reading "We revealed it on the night of Al-Qadr...", and the arrival of safety on the day of the calamity for the dead, and there are narrations that declared this, according to Al-Shaykh: "Some of the narrations of the clarification of the safety quotes for the two, so the narrators of Al-Shaykh Al-Sadukh narrated it:" Qalal-al-Salām (Allah): One of the most important things to remember is that he lost sight of Al-Shaykh Al-Sadukh: Seven times, but God forgave him and the companion of the tomb »⁵⁷ ⁵⁸.

The second requirement :: Transfer of public flags :

First : Abū Ḥanīfah al-Nu‘mān ibn Thābit ibn Zawṭī al-Taymī al-Kufī (80 - 150AH):

Faqih and Mujtahid, Imam of the Hanafi, was born and raised in Kufa, and it is said that he is one of the sons of the Persians⁵⁹, "and if he did not find a text in the book and the Sunnah, he worked by analogy, until it was said: He was cruel in matters of his pension, and he is the first to suffer in Islam, and he was accused of authorizing the Hadith according to his doctrine, and he was counted among the people who say: Do not harm with faith and disobedience"⁶⁰, Sheikh Baqir al-Irawani took from him only three resources⁶¹, according to the tracing of the research, and phrasing: (Abu Hanifa is said), (Rawah Abu Hanifa), and the research mentions:

1- In the resource of the Book of Testimonies, the difference in the means of proof, in the matter of proving adultery with four witnesses, and murder is proven by two witnesses, which is more criminal than adultery, the sheikh asks this question: Is it not appropriate to have the opposite in the number of witnesses? Or is it less than equal? This question was asked long ago to Imam Jaafar al-Sadiq. (Peace be upon him)⁶² The Sheikh said in his book: (Introductory lessons): Long ago, Abu Hanifa asked this question to Imam al-Sadiq. (Peace be upon him) He answered him that proving the crime of adultery against one person is, in reality, proving it against two people, not one, unlike murder, as proving it against the murderer does not necessitate proving it against the murdered person. Abu Hanifa says: :« I said to Abu Abdullah (Peace be upon him): How did murder become permissible with two witnesses, while adultery only requires four witnesses, and murder is more serious than adultery? He said: Because murder is one act, and adultery is two acts, then it is permissible for only four witnesses, for the man to be two witnesses, and for the woman to be two witnesses. "⁶³ As for Sanad al-Hadith," Muhammad ibn Ya 'qub, for Ali ibn Ibrahim, for his father, for Ahmad ibn Muhammad ibn Abi Nasr, for Isma 'il ibn Abi Hanifa, said: I said to Abi Shu 'ud 'Abd Allah (peace be upon him): How can the killing of Yaguz ibn Abi Nasr be considered a witness, and still adultery is done? He said: Because murder is one act, and fornication is one act, then only four witnesses are permissible: a man is a witness, and a woman is a witness. "⁶⁴

The hadith came in another way, because the sincere Imam (peace be upon him) addressed Abu Hanifa when he asked him this question, the Sheikh mentioned this hadith as well, and the Imam (peace be upon him) said: "What do you have, Abu Hanifa?

I said: We have nothing in it except the hadith of 'Umar, that Allah took two words in the testimony against the servants. He said: It is not so, Abu Hanifa, but adultery has two limits, and it is only permissible for every two to testify against one, because the man and the woman are all subject to the limit, and killing is only done on the murderer, and the deceased is paid for. "⁶⁵.

Second : Zafar bin Al-Hudhail bin Qais Al-Anbari (110 - 158AH):

Abu al-Hudhayl, a jurist from Tamim, and his origin from their two companions, from the companions of Abu Hanifa, was dominated by opinion, which is the measurement of the Hanafi⁶⁶.

Sheikh Baqir al-Irani mentioned to him only one resource, according to the research tracing, on the issue of washing the elbows when performing ablution, where the Sheikh asked: "Is it necessary to include the elbows in the washing? Yes, that is what is known between the public and the private. "⁶⁷ Except for Zafar, he went on to say that the companions are not included, and this is what the plaster told him, saying: " What we mentioned from the entry of the companions into ablution, is the words of all of our companions, except Zafar, he says: The companions are not included in ablution, and so are the heels on this dispute. "⁶⁸.

Third: Al-Shafi 'i Abu Abdullah Muhammad ibn Idris ibn Al-Abbas ibn Othman ibn Shafi 'al-Qurashi, Al-Muttalabi, Al-Shafi 'i, Al-Hijazi, and Al-Makki (150-204 AH):

One of the four imams of the Sunnis, to whom Shafi 'ism is attributed. He was born in Gaza in Palestine, and he was brought to Mecca when he was two years old, so he grew up there and in the city of the Prophet, may God bless him and grant him peace, and he came to Baghdad twice, and spoke about it⁶⁹.

The Sheikh mentioned to him five resources according to the tracking of the research, and various formulas such as: Imam al-Shafi 'i, attributed to the Shafi 'i, Haram al-Shafi 'i, Shafi 'i inference. These resources include:

1. The issue of measurement, as there are Quranic verses that have been inferred by some of those who say the argument of measurement, including the Almighty saying: "A recompense such as the one who killed one of the graces shall be judged by those who are just among you"⁷⁰, and the Almighty saying: "The one who revives the bones, and it is a gracious one, revives them, the one who created them the first time, and it is with all knowledgeable creation"⁷¹, the Sheikh said: "The first Shafi 'i verse was inferred on the pilgrimage of measurement, approximating that it indicated that the orbit is similar to the constant in our opinion, where it said: " It is ruled by the one who is the owner of 'Ummad. "As stated in the Book of Shawkani: "The Shafi 'i in the letter inferred the proof of the analogy by saying: "A recompense such as has not killed any of the blessings", He said: This is a representation of the thing justly, and the Almighty said: "Do not kill the hunter and the wife of the righteous among you, and the duty of the proverb, and did not say any proverb, so this was entrusted to our diligence and opinion"⁷³, and the Shafi 'i said in his book of the letter what it reads: "God Almighty said: Do not kill the hunter and the wife of the righteous among you who killed him intentionally, so the reward is similar to

what was killed by the graces of the graces, and thus he supported you with guidance to the kg 7, and made them to rule over the proverbs, In it, when the hunting food was forbidden - it was known that the hunting beasts had parables on their bodies - so whoever of the Companions of the Messenger of Allah ruled on that."⁷⁵

Conclusion

- After researching, studying and analyzing the jurisprudential resource in the book "Introductory Lessons in the Interpretation of the Verses of the Judgments" by Sheikh Baqir Al-Irwani, it became clear that the Sheikh followed and followed a careful and solid fundamentalist approach that has its established rules in jurisprudence and principles.
- Through the examples he mentioned in his interpretation of the verses of the provisions, he is keen on the rule of the resource, the incoming is not allocated, unless a presumption indicates otherwise, whether it is an explicit mental or verbal presumption.
- His dealings with the jurisprudential resource was a disciplined scientific analytical deal with rules, and the research contributed to highlighting a contemporary jurisprudential interpretive approach, far from personal passions or golden fanaticism.

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