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INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR)

Article DOI:10.21474/IJAR01/18590
DOI URL: <http://dx.doi.org/10.21474/IJAR01/18590>



RESEARCH ARTICLE

SECTIONS OF THE PROPHET'S TURKS THEIR CAUSES AND LEGAL PURPOSES

Dr. Saad Gomaa Gomaa Zaghloul¹, Dr. Ahmed Ramadan Mohmed Ahmed Harec¹, Prof. Dr. Ragab Aboumelih Mohamed Soliman² and Mrs. Maryam Abous³

1. Senior Lecturer, Kulliyah of Shariah & Law, Universiti Islam Antarabangsa Sultan Abdul Halim Mu'adzam Shah (UniSHAMS), 09300, Kuala Ketil, Kedah, Malaysia.
2. Associate Prof. Dr., Kulliyah of Shariah & Law, Universiti Islam Antarabangsa Sultan Abdul Halim Mu'adzam Shah (UniSHAMS), 09300, Kuala Ketil, Kedah, Malaysia.
3. Lecturer, Kulliyah of Shariah & Law, Universiti Islam Antarabangsa Sultan Abdul Halim Mu'adzam Shah (UniSHAMS), 09300, Kuala Ketil, Kedah, Malaysia.

Manuscript Info

Manuscript History

Received: 24 February 2024
Final Accepted: 27 March 2024
Published: April 2024

Key words:-

Sections, Turukat, Prophetic, Reasons, Purposes, Sharia

Abstract

This research paper deals with the sections of the Prophet's Turk of verbs, many of those who dealt with the issue of the Prophet's Turks try to divide and branch the Turks in an attempt to drop the prohibition because of the Prophet's Turks or drop the description of heresy on everything that is new, even if it has a legitimate rooting, and accordingly we try in the research paper to explain the sections of the Prophet's Turks and their reasons to reach the legitimate truth of the Prophet's Turks and their impact on the legal rulings and the purposes of the Prophet's abandonment of the act , **On the other hand, there are Prophetic Turks that came absolute without a reason, and accordingly the sections of the Prophet's Turks can be explained as the reason or not into** several sections, and the scholars have divided the Prophet's Turks into several sections, and each section of them has its reasons to which the Prophet's Turk is due, and these reasons are due to the fear of the hypothesis of work on Muslims. Such as skipping Taraweeh prayers in congregation in the mosque, or it may be that the abandonment is due to the unwillingness of the Prophet (peace and blessings of Allaah be upon him) to do so, such as not eating the meat of the dhab or similar taruk.

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Introduction:-

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the most honorable of the prophets and messengers, our master Muhammad bin Abdullah, and on his family and companions.

AfterThe Prophet's Turks and their sections are a topic of great importance in explaining the purposes of the Prophet's actions, may God bless him and grant him peace, or what was specific to the Messenger of God, may God bless him and grant him peace, **and when dealing with the issue of the Prophet's Turks, we find that these Turks have reasons that came in their context and the effects associated with them;**

Corresponding Author:- Dr. Saad Gomaa Gomaa Zaghloul

Address:- Kulliyah of Shariah & Law, Universiti Islam Antarabangsa Sultan Abdul Halim Mu'adzam Shah (UniSHAMS), 09300, Kuala Ketil, Kedah, Malaysia
saadgomaa@unishams.edu.my

Research problem:

Many of those who dealt with the issue of the Prophet's trouges are trying to divide and branch the trouges in an attempt to drop the prohibition because of the Prophet's trouges or drop the description of heresy on everything that is new, even if it has a legitimate rooting, and accordingly we try in the research paper to explain the sections of the Prophet's trouges.

The importance of research:

From here appears the importance of this research, through which we try to explain the sections of the Prophet's troikat and their reasons to reach the legitimate truth of the Prophet's troikat and its impact on the legal rulings and the purposes of the Prophet's abandonment of the act and its legislative effects.

Research Questions:

The research problem results in several questions that we try to answer through this study, the most important of which are:

1. What is meant by prophetic abandonment of verbs?
2. What are the divisions of the Prophet's abandonment of actions?
3. What are the reasons for the Prophet's abandonment of actions?
4. What are the legitimate purposes of the Prophet's Turk?

Research Objectives:-

Researchers aim to achieve a set of objectives, including:

1. Show the importance of identifying the sections of the Prophet's troikat
2. Explanation of the sections of the Prophet's Turk
3. Statement of the purposes of the Prophet's Turk

Research Methodology:-

In this research paper, we try to unveil the truth of the Prophet's troikat and its sections and effects, with a statement of its legitimate purposes, and the research depends on the comparative approach and the inductive approach to study the position of scholars on the fact of the Prophet's abandonment of actions.

Research Plan:

This research includes an introduction, four demands and a conclusion.

First Requirement**Section I: Abandonment as a Cause (Causative Trucks)**

They are the Prophet's Turks that had a reason, whether our master the Messenger of Allah (peace and blessings of Allaah be upon him) stated the reason or not, and examples of these Prophetic Turks we mention some of them.

* **Our master the Messenger of Allah (peace and blessings of Allaah be upon him) left the Taraweeh prayer in congregation in the month of Ramadan;** it has been proven that our master the Messenger of Allaah (peace and blessings of Allaah be upon him) prayed the prayer of praying in congregation with his companions for three nights, then he left it for fear that it would be imposed on them, as a mercy from him and pity for his nation, it was narrated from Urwa, from Aisha (may Allah be pleased with her), that the Messenger of Allah (may Allah's peace and blessings be upon him) prayed in the mosque one night and people prayed with his prayers, then he prayed from the midwife, and the people multiplied, and then they gathered from the third or fourth night. The Messenger of Allah (peace and blessings of Allaah be upon him) did not come out to them, and when he became he said: "I have seen what you have done, but it did not prevent me from going out to you, but I was afraid that it would be imposed on you", and that in Ramadan (Bukhari: 1129, Muslim: 177), Al-Qadi Ayyad says in his commentary on Sahih Muslim, explaining the reason for the Prophet's abandonment by saying: "And leaving him - peace be upon him - to go out and gather is not in copies or rejection of the above, but because of the reason that he mentioned from the fear of the obligatory on them and they are unable to do so, especially to say: It was obligatory for him, so he feared - peace be upon him - that if they continued to impose it on them, he would be kind to them, and the believers were compassionate and merciful, as Aisha said in the hadith of the rosary of Duha " (Iyadh: 3/114).

Ibn Batal said:

The hadeeth of 'Aishah may have two meanings: One of them is that this saying could have been from him (peace be upon him) at the time when it was obligatory for him to pray at night without his ummah, for saying: "He did not prevent me from going out, but I was afraid that it would be imposed on you", which indicates that it was imposed on him alone, so it is based on the meaning of the saying of 'Aisha: If the Messenger of Allaah (peace and blessings of Allaah be upon him) was to do the work. In the sense that he was praying to show the work to his nation, and their supplication to do it with him, not that she wanted him to do the work in the first place. Because he was the most pious of his nation and the most diligent of them, do you not see when the people gathered from the third and fourth nights, he did not go out to them? The second meaning is that he feared that they would continue to pray at night with him that they would weaken from it, so whoever left it would be disobedient to Allah in violating His Prophet and leaving His followers vowing punishment for that, because Allah Almighty imposed his followers. The Almighty said: { وَأَتَّبِعُهُ لَعْنَتُكُمْ تَهْتَدُونَ } [Al-A'raf: 158] and said in leaving his followers: { فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ } [An-Nur: 63], so he feared for those who left it that Katark would be what was imposed on him, because obedience to the Messenger is like obeying Allah Almighty, and he - peace be upon him - was a companion of the believers (Ibn Batal: 3/117).

Since the reason mentioned by the Messenger of Allaah (peace and blessings of Allaah be upon him) is still the reason why the Prophet (peace and blessings of Allaah be upon him) feared the death of the Prophet (peace and blessings of Allaah be upon him) and the interruption of the revelation, the Muslims gathered to pray in congregation and this was during the reign of Sayyiduna 'Umar τ , and in this His Eminence Dr. Musa Lachin says: "The matter continued for the rest of the life of the Messenger (peace and blessings of Allaah be upon him) and the succession of Abu Bakr τ and Sadra from the caliphate of 'Umar τ . Omar entered the mosque at night and saw individuals praying, and found groups, each group with an imam, and saw that the appearance of this band contradicts the principle of Islam calling for gathering forbidding separation, and saw that the Messenger of Allah peace be upon him had initiated the group in the night prayer in Ramadan, and that he did not prevent him from attending it except for fear of assumption, and this impediment has disappeared and this fear has been excluded, there is no revelation or new finds in legislation, so he asked the jurist reader Abi bin Kaab to lead people, and asked people To pray Ramadan congregation. He was asked, "How can you command heresy?" He said: If the congregation and the gathering are heresy, then the heresy is blessed. It settled on that, and no Muslim objected to it to this day, so it was a good consensus. May Allah accept our prayers, our rising, our bowing and our prostration, and conclude our deeds with good deeds (Lachin 3/538), and for such a reason the Prophet (peace and blessings of Allaah be upon him) left the Duha rosary and forbade the lengthening of recitation in prayer when hearing the crying of the child and others (Al-Busaili: 225)

***Leaving the killing of hypocrites because of the fear of the enemies of Islam say that Muhammad kills his companions.**

Ibn Kathir mentioned in his interpretation: Al-Qurtubi and other commentators were asked about the wisdom of his palm, peace be upon him, about killing the hypocrites with his knowledge of the notables of some of them, and they mentioned answers about that, including what is proven in the two Sahihs: that he said to Omar: "I hate that the Arabs talk that Muhammad kills his companions" (Bukhari: 4905, Muslim 2584), and the meaning of this is lest there be a change because of that Many Arabs from entering Islam and do not know the wisdom of killing them, and that killing them is only on disbelief, they But they take it as soon as it appears to them and they say: Muhammad kills his companions, Al-Qurtubi said: This is the saying of our scholars and others, as he used to give the author their hearts with his knowledge of the evil of their belief. Ibn 'Atiyyah said: It is the method of the companions of Malik stipulated by Muhammad ibn al-Jahm, al-Qadi Isma'il, al-Abhari and Ibn al-Majshun. Among them is what Malik (may Allah have mercy on him) said: The Messenger of Allah (may Allah's peace and blessings be upon him) stopped the hypocrites to show his ummah that the ruler does not rule with his knowledge.

Al-Qurtubi said: The scholars agreed on the authority of their father that the judge does not kill with his knowledge, and if they differ in all other rulings, he said: Some of them are what al-Shaafa'i said: The Messenger of Allah (peace and blessings of Allaah be upon him) forbade the hypocrites to kill what they were showing from Islam, knowing their hypocrisy, because what they show must be preceded. This is supported by his saying, peace and blessings be upon him, in the hadeeth that is agreed upon on its authenticity in the two Sahihs and others: "I have been commanded to fight the people until they say: There is no god but Allah, and if they say it, they will spare me their blood and wealth except by its right, and their account is against Allah, the Almighty" (al-Bukhari 2/91) {يَنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ } (Al-Hadid; 14), they mix with

them in some of the mahram, and if the right of the rights they distinguish from them and lag behind them { وحيل بينهم } [Sheba: 54] and they could not prostrate with them as pronounced by the hadiths, including what some of them said: that he did not kill them because he was afraid of their evil with his presence, peace be upon him, among their backs reciting the verses of Allah to them indicating, but after him they are killed if they show hypocrisy and the Muslims teach it, Malik said: The hypocrite in the era of the Messenger of Allah (peace and blessings of Allaah be upon him) is the heretic today. I said: The scholars differed on whether to kill a heretic if he shows disbelief, whether he is repentant or not. Or differentiate between being a preacher or not, or repeating his apostasy or not, or his Islam and his return on his own or after he appeared on it? On the sayings of the place of simplification, report and attribution of the Book of Judgments (Ibn Kathir: 1/180).

Second Requirement

Section II Absolute Turk

They are the Turks that were transmitted to us without mentioning a reason why the Prophet (peace and blessings of Allaah be upon him) left them, and they are divided into three types.

The first type: abstract abandonment:

That is, the one that was not addressed by an order or prohibition and was not in the position of the statement. This is if the abandoned person is pure worship, with the availability of reasons, the presence of the requirement, and the absence of the impediment, then leaving here is evidence of prevention, because the prohibition here is learned from the evidence accompanying the Turk, not from the same Turk (Al-Busaili: 225), and examples of this type of Turkat are the following.

The Prophet (peace and blessings of Allaah be upon him) left the obligatory prayer on the deceased, in the hadith of Ibn 'Umar (may Allaah be pleased with them): "The Prophet (peace and blessings of Allaah be upon him) used to pray while traveling on his journey where she went to him, nodding the night prayer except for the obligatory prayers, and straining on his journey. (2/575) Al-Haafiz al-Qastalani said: In the Sanad he said: (Musa ibn Isma'il told us) al-Tabuzki (he said: Juwayriyyah ibn Asma' told us) by opening the hamza with an extension (from Nafi', from Ibn 'Umar) ibn al-Khattab (may Allah be pleased with him) (he said) : (The Prophet (peace and blessings of Allaah be upon him) used to pray while traveling on his journey where she went to him) so he would kiss him towards his journey as soon as he (nodding a gesture) was erected on the source (night prayer) erected on the effectivity to pray, and in it what is meant by the words of the Almighty is: {وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ} [al-Baqarah: 144 and 150], the obligatory prayers (except the obligatory prayers) i.e.: But the obligatory prayers were not prayed on the departed, so the exception is interrupted and not connected, because what is meant is that the obligatory acts come out of the ruling, night or day, and for Ibn Asaker: except the obligation, by singular (and Witir) after he has finished the night prayer (on his journey)." (al-Qastalani: 2/233)

The Prophet (peace and blessings of Allaah be upon him) left some habits of eating and drinking:

Such as the Prophet (peace and blessings of Allaah be upon him) leaving to eat the meat of the dhub, so when he was asked about that, he replied that it was not known among his people, for Malik narrated in al-Muwatta, from 'Abdullah ibn 'Abbas, from Khalid ibn al-Walid: He entered with the Messenger of Allaah (peace and blessings of Allaah be upon him) the house of Maymuna, the husband of the Prophet (peace and blessings of Allaah be upon him), and he came with a muhanoodhub, and the Messenger of Allaah (peace and blessings of Allaah be upon him) gave him his hand, and some of the women who were in the house of Maymunah said: They told the Messenger of Allah (peace and blessings of Allaah be upon him) what he wanted to eat from, and they said: He is a dhub, and he raised his hand, and I said: Ahram is he? He said: No, but it was not in the land of my people, so I find me recovering it. He said: So I ate it and the Messenger of Allaah (peace and blessings of Allaah be upon him) looked at it. (Ibn Hanbal: 16859), and in Tuhfat al-Ahwadhi in the narration of al-Shaabi from Ibn Umar, the Prophet (peace and blessings of Allaah be upon him) said, "Eat and feed, it is halal or he said it is ok, but it is not my food, and in all this a statement of the reason for leaving the Prophet (peace and blessings of Allaah be upon him) and that it is because it is what he used to, and there was another reason for that that Malik took him out of the messenger of Suleiman bin Yasar and he mentioned the meaning of the hadith of Ibn Abbas and at the end of it the Prophet (peace and blessings of Allaah be upon him) said both means to Khalid and bin Abbas, so I bring me from God present, he said Al-Mazari means angels and the meat of the dhab had a wind, so he left eating it for the sake of his wind, just as he left eating garlic even though it was halal, Al-Hafiz said, and this if it is true, it can be added to the first and leaving eating from the dhab has two reasons (Al-Ahwadhi: 5/403)

The second type: abandonment, which is dealt with in a verbal statement, such as the command to leave or forbid the act, and this indicates the prohibition, prohibition or hatred according to the prohibition formula found in the hadith, for example, but not limited to.

The command to leave the seven blessed ones:

Abu Hurayrah reported τ that the Prophet (peace and blessings of Allaah be upon him) said: "Avoid the seven blessed ones", they said: O Messenger of Allaah, what are they? He said: "Shirk in Allaah, witchcraft, killing the soul that Allaah has forbidden except by the truth, eating usury, eating the wealth of the orphan, taking over the day of crawling, and throwing away the unsuspecting believing women" (an-Nasaa'i: 3673).

It was narrated that Abu Umamah al-Bahili τ said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "I am a leader in a house in Paradise for those who leave the mirrors, even if he is right, and a house in the middle of Paradise for those who abandon lying, even if he is joking, and in a house in the highest Paradise for those who have good manners" (Abu Dawood: 4800), the Shaykh said: The guarantor leader, the guarantor and the leadership of the sponsorship, and from it the words of Allah Almighty {وَأَنَا بِهِ زَعِيمٌ} [Yusuf: 72] And the house here is the palace Abu 'Umar told me Abu al-Abbas told us about Ibn al-'Arabi, the house of the palace said that this is the house of so-and-so, i.e. his palace (al-Khattabi: 4/110)

The third type:

the abandonment in which an overall practical statement was signed, and this abandonment may not be increased or decreased by it, due to the evidence accompanying it and the reason for that, and examples of this are the following.

Leaving the washing and shrouding of the martyr and praying for him, Al-Hafiz Ibn Abd al-Barr mentioned in the remembrance of: "Malik reported to him from the people of knowledge that they used to say that the martyrs for the sake of Allah do not wash or pray on any of them and that they are buried in the clothes in which they were killed, Malik said and that year the one who was killed in the battle did not realize until he died, he said, but whoever carried them and lived what Allah willed after that, he washed and prayed for him as he did with Omar bin Al-Khattab Abu Omar said that the scholars differed in washing the martyrs and praying for them

Abu Hanifa and Shafi'i and their companions and Laith and Awza'i went to the fact that they do not wash if they die in battle and by it Ahmad, Ishaq and Tabari said, and their argument is the hadith of Jabir from the Prophet (peace and blessings of Allaah be upon him) that he said about the dead of Uhud ((bury them with their blood and their colleagues with their clothes)) and it was narrated by Ibn Wahb from Osama bin Zaid from al-Zuhri from Anas that the martyrs of Uhud were not washed and buried with their clothes

Said ibn al-Musayyib and al-Hasan al-Basri said that all the martyrs should be washed as he washes all other Muslims.

One of them said that no one's martyrs were washed because of the work he was in and because of their multitude, and it was narrated from Saeed and Al-Hasan that they said that the martyr should not be washed because every dead person brings

Abu 'Umar said, "I do not know of any of the jurists of the regions who said that Sa'eed ibn al-Musayyib and al-Hasan al-Basri said about washing the martyrs, except 'Ubayd Allah ibn al-Hasan al-Anbari, and not what they said of that, because the thing that they made a bug is not a bug, because each of the dead had guardians who worked with it alone, but the reason for that is what the Messenger of Allah (peace and blessings of Allaah be upon him) said: "The martyr will come on the Day of Resurrection and the wind of his blood is like the wind of musk and some of the gold of the late people protested the doctrine of Saeed and Al-Hassan in leaving the washing of the martyrs by saying, peace be upon him, in the martyrs of Uhud, "I am a martyr for these on the Day of Resurrection", he said and this indicates their specificity and that they do not share it with others as it does not involve them in the testimony of the Prophet (peace and blessings of Allaah be upon him).

Abu 'Umar said that he must say in Muharram, whose story is his camel, not to do to other Muslims, as the Messenger of Allah (peace and blessings of Allaah be upon him) did to him, because he said in it ((He will be resurrected on the Day of Resurrection in fulfillment)) and he does not say that (Ibn 'Abd al-Barr: 5/118)

With regard to praying for the martyrs, the scholars differed on that :

Malik, Al-Laith, Al-Shaafa'i, Ahmad and Dawood went on not to pray over them according to the hadeeth of Al-Laith bin Sa'd from Al-Zuhri from 'Abd al-Rahman bin Ka'b bin Malik from Jabir from the Prophet (peace and blessings of Allaah be upon him): "The martyrs of anyone were not washed and did not pray over them."

Usama ibn Zayd narrated from al-Zuhri from Anas ibn Malik ((that the martyrs of anyone were not washed and buried and did not reach them)), Abu Dawood mentioned it from Ahmad ibn Salih from ibn Wahb from Usama and Muammar said that al-Zuhri did not reach anyone's martyrs.

The jurists of Kufa bin Abi Layla, Sufyan al-Thawri, al-Hasan bin Saleh, Abu Hanifa and his companions, Suleiman bin Musa, al-Awza'i, Saeed bin Abdul Aziz and the jurists of the people of Basra, Ubayd Allah bin al-Hasan and others, said pray for all the martyrs and do not leave prayers on them or on other Muslims, and they narrated many effects, most of which are Marasil ((The Messenger of Allah (peace and blessings of Allaah be upon him) prayed for the martyrs of Uhud and prayed for Hamza seventy prayers))

Ibn 'Uyaynah and others narrated from 'Ata' ibn al-Sa'ib from al-Sha'bi who said ((The Messenger of Allah (peace and blessings of Allaah be upon him) prayed on Hamza on the day of Sunday seventy prayers whenever he prayed for a man who prayed for him)), Abu 'Umar said that al-Shaabi had disagreed with that other than him, Abu Dawood said that our narrator Abbas al-Anbari told us that 'Uthman ibn 'Umar told us that our narrator Usama ibn Zayd told us about al-Zuhri from Anas that the Prophet (peace and blessings of Allaah be upon him) passed by Hamza and was represented by him and prayed for him and did not pray on None of the martyrs other than him

'Abd al-Razzaq reported from al-Thawri from al-Zubayr ibn 'Adi from 'Ata' ibn Abi Rabah that the Prophet (peace and blessings of Allaah be upon him) said on the dead of Badr.

The scholars are unanimous that if a martyr in the battle of the infidels is carried alive and does not die in the battle and lives, eats and drinks, then he should wash and pray for him as he did with 'Umar and 'Ali (may Allah be pleased with them) (Ibn 'Abd al-Barr: 5/118).

Third Requirement

Section Three: Nihilistic Turk or Abstract Turk

It is the abandonment of the act that the Prophet (peace and blessings of Allaah be upon him) did not say, so it is inferred that it was not , so if the transfer was taking into account the lack of compromise between non-transfer and the transfer of nothingness, and this is an important liberation, because many of those who dealt with the issue of the Prophet's abandonment considered that this nihilistic abandonment is evidence of prohibition and this is far from right, including the good aspects in building hospitals, universities and schools, and modern technologies, their use and ways to employ them in the service of Islam. and muslims

Therefore, as one of the researchers says: If we accept the words of those who said that the description of misguidance should be generalized to do everything that the Messenger of Allah did not do, then we must cancel the collection of the Qur'an in one Qur'an, and cancel the gathering of people in Taraweeh, and not give the second call to prayer on Friday.... etc. (Busili: 225)

Fourth Requirement

Section IV: Abandonment in terms of its impact

This Turk is divided into two types:

The first type: the Turk associated with the evidence of prevention, this benefits the prohibition, looking at the evidence that accompanied it, the authenticity of the Turk here does not stem from its abstract origin, but from the accompanying clues and descriptions, moved it from abstraction to installation, and from simplicity to complexity, the origin of the Turk in this case does not stand as an independent evidence for the legal ruling, but the judgment benefits from the accompanying presumption.

This does not produce a ruling, and does not benefit more than the permissibility of the abandoned, and it is not palatable that this type of abandonment is evidence of prohibition, but the abandoned may be the duty to do such as collecting the Qur'an, codifying science in specialized works, and serving the hadith of the Prophet, as wholesale may be plagued by the five legal rulings (Al-Busaili: 225).

Conclusion and Main Findings:-

Praise be to Allah, thanks to whom good deeds and blessings and peace be upon the Messenger of Allah, our master Muhammad, and upon his family and companions.

AfterThrough the study of this topic, we found that the scholars divided the Turks of the Prophet (peace and blessings of Allaah be upon him) into several sections, and each section of them has its reasons that are due to the Prophet's Turk, and these reasons are due to the fear of the hypothesis of work on Muslims, such as leaving Taraweeh prayers in congregation in the mosque, or the Turk may be due to the unwillingness of the Prophet (peace and blessings of Allaah be upon him) in the matter, such as leaving eating the meat of the dhab or the like from the Turk, and accordingly the most important results can be mentioned Following:

1. The Prophet (peace and blessings of Allaah be upon him) abandoning the act is not evidence of absolute prohibition as some latecomers claim
2. Turk is not an independent evidence of prohibition, but must be accompanied by evidence from the Sunnah or the Qur'an on the prohibition
3. The Prophet (peace and blessings of Allaah be upon him) left the act may be caused by fear of the hypothesis on the Muslims, which leads to hardship for them
4. The Prophet's abandonment of the act may be due to the Prophet's unwillingness to do so, such as not eating certain foods
5. There is what is called nihilistic abandonment, which is not issued by the Prophet (peace and blessings of Allaah be upon him) or any of the Sahaabah, and this abandonment is not legislative evidence of prohibition or prohibition.

And by God success and guidance, may God bless and bless our master Muhammad and his family and companionsPraise be to Allah, Lord of the Worlds

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