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### RESEARCH ARTICLE

#### THE PROPHET'S TURK - ITS CONCEPT AND CONTROLS

**Dr. Ahmed Ramadan Mohmed Ahmed Harec<sup>1</sup>, Dr. Saad Gomaa Gomaa Zaghloul<sup>1</sup>,  
Prof. Dr. Ragab Aboumelih Mohamed Soliman<sup>2</sup> and Mrs. Maryam Abous<sup>3</sup>**

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.

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#### Abstract

This paper deals with the subject of the Prophet's abandonment, and this issue is one of the topics that are controversial among the contemporary scholars between a militant in understanding it and a strait of its meaning until it became for them corresponding to the Sunnah, and it became in the rule of bad heresy or forbidden. The fact of the abandonment that we are talking about is that the Prophet (peace and blessings of Allah be upon him) left something that he did not do or left the righteous predecessors without having a hadith or effect by forbidding that thing that is left behind requires that it be forbidden or hated. Has more than inference Baltrk many of the latecomers to prohibit things or vilified, and overused some of the puritanical Almtta'in in the innovation and infidelity of Muslims through the understanding of the sick of the meaning of Turk, hence the importance of this research to show the truth of the Prophet's Turks, and does it indicate abstract for the presumption of prohibition or hatred as claimed by the Almtta'in Saqimi understanding, either that it has special connotations, and does not indicate the prohibition or hatred only presumption associated with it.

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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 subject of the Prophet's atrocities (peace and blessings of Allaah be upon him) is one of the topics around which controversy is raised by contemporary scholars between strict in understanding it and a narrow of its meaning until it became for them corresponding to the Sunnah and became in the rule of bad heresy or forbidden.

The fact of the abandonment that we are talking about is that the Prophet (peace and blessings of Allaah be upon him) left something that he did not do or left the righteous predecessors without having a hadith or effect by forbidding that thing that is left behind requires that it be forbidden or hated.

**Corresponding Author: -Dr. Ahmed Ramadan Mohmed Ahmed Harec**

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

**The problem of research:**

The problem of research is that many of the latecomers have more than inference by leaving the prohibition of things or slander, and overused by some of the puritanical Almtta'in in the innovation and infidelity of Muslims through the understanding of the sick meaning of the Turk, hence the importance of this research to show the truth of the Prophet's Turks, and does it indicate abstract presumption of prohibition or hatred as claimed by the Almtta'in Saqimi understanding, either that it has special connotations, and does not indicate the prohibition or hatred only with a presumption associated with it.

**The importance of research:**

From here appears the importance of this research, through which we try to clarify the truth of the Prophet's Turks and their sections, and what is considered legislative evidence and what is not, and to clarify the fact of the nihilistic Turk, which is exploited by many of the introverts in the prohibition and innovation, and even may reach the point of atonement, so it is necessary for those working in the sciences of Islamic law, especially those who study the science of jurisprudence and jurisprudence, to roll up the forearm of the grandfather and vigor to address the likes of these and the statement of correctness in this matter Some have discussed the hadeeth about the Prophet's Turks, but with the seriousness of being strict and moving away from the truth of the issue.

**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 is the truth about the Prophet's Turk according to the scholars?
3. What is the relationship between the Prophet's Turk and the inference of Turkish?
4. What are the controls of the Prophet's Turk?

**Research Objectives:-**

Researchers aim to achieve a set of objectives, including:

1. Show the importance of identifying the Prophet's troikat
2. Explanation and explanation of the sayings of scholars about the Prophet's Turk
3. Explanation of the relationship between the Prophet's abandonment and permissibility

**Research Methodology:-**

In this research paper, we try to unveil the truth of the Prophet's Turks, their sections and effects, and their significance on the legal rulings, and the research depends on the comparative approach and the inductive method;

**Research Plan:**

This research includes an introduction, three demands and a conclusion

**The first requirement: the definition of Turk in the language**

Looking at the dictionaries of the Arabic language, we find that the word (Turk) is the source of the verb Turk; (Ibn Manzur 1/406), and it has several meanings and connotations, including:

- In the hadith: "The covenant between us and them is prayer, so whoever leaves it has disbelieved", and from it the estate of the deceased for what he leaves after his death, i.e. left after him, the Almighty said: *للرجال نصيب* [an-Nisa: 7]. It is customary for his net money from the attachment of the right of others in particular (Al-Manawi: 96).
- And Trika of women: which is left no one marries her, and for this they call the egg of the ostrich if her chick comes out Trika because the ostrich leaves her, and Trika kindergarten overlooked by people and do not take care of her (Al-Gohari: 4/1577).
- Turk in the sense of **paradox**: I left the house leaving him and left the man parted, so leaving: is either a paradox of what a person is in, or he left the thing wanting him without entering into it, *{وتركهم في ظلمات لا يبصرون}*; *{وتركنا عليه في الآخرين}*; We kept. (Kafwi: 299)
- Turk in the sense of **projection**: Then borrowed to drop in the meanings said: Leaving his right if he dropped it, and leaving a rak'ah of prayer that he did not bring it, it is a projection of what is proven by Sharia. (Al-Manawi: 96)

- Turk in the sense of **keeping**: And I left the sea still did not change it from its condition, and the Almighty says: [Dukhan: 24] وَأَتْرَكَ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ:] and the Almighty says: [As-Safat: 108] وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ] i.e.: We kept (Ibn Manzur 10/406).
- Turk in the sense of **rejection**: rejecting the thing intentionally and voluntarily towards the Almighty's saying: [Al-Dukhan: 24] وَأَتْرَكَ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ:], or oppression and compulsion towards [Al-Dukhan: 25], and from it the estate of the deceased for what he leaves after his death, i.e. abandoned after him. (Al-Manawi: 96).

Through these meanings of the meaning of the word (Turk ) it becomes clear to us that these meanings revolve around the meaning of the paradox of the thing , whether this difference is sensory or moral.

#### **The difference between leaving and abandonment:**

Leaving: sucking leaving by opening, symptoms and abandonment, not doing what is able to do it, whether leaving it intentionally or unintentionally \* paradox of what it is . (Kalaji:128)

And the evacuation of the thing is the opposite of the power of attorney by it is said that if he removed the power of attorney from him as if he made it empty no one with him, then the abandonment became when the speakers leave the matter with the thing and the desire for it and forbid its disagreement, and they say the able is evacuated between him and his ability, i.e. there is no objection to him similar to those who do not have a client who prevents him from his actions.

#### **The difference between leaving and desisting:**

That the Turk when the speakers did one of the two opposites that he can direct and some of them said all two things opposite and estimated them with one ability with the fact that the time of their existence is one time and they replaced the ability and the able to do one of them from the other called the existing of them left and what did not exist abandoned. (Al-Askari: 123), and the Turk when the Arabs leave the thing in the place where it is and leave it, and for this they call the ostrich egg if the chick comes out Trika because the ostrich goes away from it, and the kindergarten Trika overlooks people and do not take care of it. (Military: 123)

#### **The second requirement: the definition of the Turk idiomatically**

We find that theologians and scholars of origins have multiple definitions of the meaning of Turk, when theologians find that the definition of Turk is close to the linguistic meaning of Turk, which is non-action in the sense of paradoxical thing, this is evident through Imam Al-Iji's definition of Turk in his book Positions.

#### **Turking:**

"Turk is not doing what is possible, whether there is an intention to leave or not, as in the case of heedlessness and sleep, and whether it is exposed to it or not, but the lack of money that is not able to do it is not called Turk, and therefore it is not said to leave so-and-so creating bodies " (Al-Aiji: 2/162).

Similarly, Abu Hilal al-Askari stated in his book Dictionary of Linguistic Differences: "The definition of Turk when the speakers: the act of one of the two opposites that he can direct on, and some of them said all two things opposed and estimated them with one ability with the fact that the time of their existence is one time and they replaced the ability and the able to do one of them from the other called the existing of them left and what did not exist abandoned. (Military: 123)

**Among the scholars of the fundamentals:** we find them dealing with the concept of Turk when they talk about the "prohibition" and that it requires Turk, and their generality that Turk is "the cessation of the soul from the rhythm of the act, by preventing it from frequenting it when requested" (Al-Amidi: 1/194).

The fundamentalists differed in the fact of the Turk whether it needs an intention or be abstract from the intention, as a type of attachment to the mandated speech by the act of the taxpayer, in terms of it is one of the requirements of prohibition and negation, and on this, some of them required the intention, and ability, and some of them did not require it, and promised him a Turk, and some scholars said: "It is not called a Turk except in view of the intention of the Turk, from the direction of the soul, to the Turk, and not to go, and this is a heart matter imperceptible" (Zuhair: 1/46), the definition of Turk is associated with the prohibition, as it follows from the prohibition, Hojjatul

Islam al-Ghazali says in al-Mankhool: "Turks are opposites of duties, such as sitting when ordering to rise, and then disobeying by abandoning standing and not sitting" (al-Ghazali: 207).

#### **Definition of Turk according to hadith scholars:**

Al-Khattabi says: "The abandoner is not called a leaver except with the ability, and enters into it who prevented him from his keenness to act preventive, such as walking to a house to steal it, for example, and finds the door closed, and the difficulty of opening it, or knocking on what he fears of hurting him sooner. It is not called abandonment unless it is done intentionally, so it is not said that the sleeper should leave writing, and therefore it is related to leaving slander and praise, and reward and punishment" (Ibn Hajar: 12/125).

#### **The third requirement: what is meant by the Prophet's Turk and his officer**

Many of the latecomers try to make the Prophet (peace and blessings of Allaah be upon him) leave the verb a section of the Sunnah, and what makes the mud worse is that some of them make the Turkish Sunnah equal to the actual Sunnah, the first to say so Ibn Taymiyyah and then his student Ibn al-Qayyim, and then the matter disappeared for centuries until the present era came, we saw one of the researchers who knows the Turkish Sunnah: the Turk in which the Prophet (peace and blessings of Allaah be upon him) is offended. (Zakaria Ghulam: 82), while the matter is very far from that, the Turks of the Prophet (peace and blessings of Allaah be upon him) have multiple types, and they have their reasons related to them, so not every Turk is a Sunnah adheres to it, and the matter did not stop there, but it increased from the fact that the Turk is a Sunnah to the indication of leaving the ruling, where they made the indication of the Prophet (peace and blessings of Allaah be upon him) leaving the act indicate the prohibition, I do not know where they came from with this speech, we are now trying to explain what is meant by the Turk The Prophet.

When searching for the definition of the Prophet's Turk as a scientific term when the investigators of the scholars, we find that they were not exposed to the Prophet's Turk as a special term that has its origins and limits, but the definition of the Turk fell under the sections of the actual year as the Turk act, and did not allocate him investigators of the scholars, whether scholars of speech, assets, jurisprudence or modernists a special definition of the Prophet's Turk, but began to appear the definition of the term Turk Prophet when Sheikh Ibn Taymiyyah (may God have mercy on him) and his student Ibn al-Qayyim, The matter develops with the emergence of contemporary Islamic movements of different stripes and purposes, so they began to define a special definition of the Prophet's Turk through which they resort to the innovation and corruption of all those who disagree with them, and sometimes even the judgment of atonement for the violator,

In view of the definition of the Prophet's Turk, we find that some scholars singled him out for leaving the Prophet (peace and blessings of Allaah be upon him) only, and some of them introduced the Companions with him, as did our master Al-Siddiq Al-Ghamari, and accordingly, he found two trends in the definition of Turk:

#### **First:**

The Prophet (peace and blessings of Allaah be upon him) did not do the matter with the presence of the requirement, and the absence of the impediment, without a legitimate prohibition against it.

#### **Second:**

The Prophet (peace and blessings of Allaah be upon him) and his companions and the predecessor of the Ummah did not do the matter with the presence of the requisite, and the absence of the impediment, without a legitimate prohibition" (Al-Asri: 208)

Here are some definitions of prophetic treks below.

One of the researchers defines it by saying: "The non-private legal acts that the Prophet (peace and blessings of Allaah be upon him) intentionally left with the ability to do them, and the reasons for that were available without a reason for leaving are explained by the Messenger of Allaah (peace and blessings of Allaah be upon him) or referred to by the text " (Mallah: 39 ), and I do not know where the researcher came from for the actions under the restriction of legitimacy, and another researcher defines it: "The Prophet (peace and blessings of Allaah be upon him) did not do what he was able to do" (Al-Atrebi: 133

Al-Allama al-Ghamari is defined by saying: "For the Prophet (peace and blessings of Allaah be upon him) to leave something that he did not do, or to leave the righteous predecessors without a hadith or effect forbidding that thing

that is left behind requires its prohibition or hatred" (Al-Ghamari: 9), and such a thing was defined by Sheikh Saif bin Ali Al-Asri in his book (Al-Asri: 208), and it is also known as: "Stopping the soul from doing what is capable intentionally and voluntarily in the era of legislation" (Al-Busaili, 249).

From the above, we can determine the meaning of leaving the Prophet (peace and blessings of Allaah be upon him) by saying: What the Prophet (peace and blessings of Allaah be upon him) left behind is an act that is able to be done intentionally and by choice, so it includes every action and saying that was not issued by the Prophet (peace and blessings of Allaah be upon him) by choice and intention.

### Conclusion and Main Findings:-

Praise be to Allah, thanks to whom good deeds are done, prayers and peace be upon our master Muhammad, the best of those who prayed and fasted, and on his family and companions, and on those who followed their path until the Day of Judgment and gave him a lot of peace

AfterThrough our study of the issue of the Prophet's abandonments and the statement of its truth and controls, we have found that the truth of the Prophet's abandonment is that the Prophet (peace and blessings of Allaah be upon him) left something that he did not do or that the righteous predecessor left without a hadith or effect by forbidding that thing that is left requires its prohibition or hatred.

Has been more than the inference of Turk many of the latecomers to prohibit things or vilified, and overused some of the puritanical Almttain in the innovation and infidelity of Muslims through the poor understanding of the meaning of Turk, so we tried in this research paper to emphasize that the Prophet's abstract Turks do not indicate prohibition or hatred unless those Turks are accompanied by a presumption indicative of prohibition or hatred.

In fact, Turk is not a source of legislation, there are controls for the concept of the Prophet's Turk, not every Turk is evidence of the prohibition as some claim, but perhaps the Turk because of fear of the premise of the act can not be charged to do, and this is evidence of the Prophet's mercy to the Islamic nation.

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