

The Pronounced And The Understood At Al-Alusi Through His Interpretation Of The Spirit Of Meanings: Sourat Al-Baqarah As A Model

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Abstract:

This study is presented by the researcher, entitled (The pronounced and the understood at Al-Alusi through his interpretation of The Spirit of Meanings: Sourat Al-Baqarah as a model). It talks about the methods of the significance of the pronunciation on the judgments presented in the pronounced and the understood, and the differences between the Hanafiya and the Motakalimeen.

It also talks about what is included in the pronounced and the understood of “the phrase of text”, its reference, requirement and its concept of the dissent, with the preface to each one of them.

The main point in this study is to mention the applications on these methods based on the interpretation of the Imam al-Alusi (the spirit of meanings), and the detailing of applications and projecting them on this fundamentalist methodology. And then mentioning the difference of jurists in the question mentioned with weighting.

The scarcity of researches in this field makes this study important. It also study the principles of Jurisprudence in an applied way. The examples that exist in the references of the principles of Jurisprudence are limited and repeated; though the researchers need to have more examples to allow them stabilize their understanding.

The objective of this research is to announce the translation named “The Spirit of Meanings” and open the door for the researchers to write on similar subjects. This will spread the researches and thesis on the applications of the principles of Jurisprudence.

Here is the brief summary of the study:

Al-Alusi had used most the phrase “the phrase of text”. He mentioned the inference with the “the phrase of text” in several topics, like: the legality of the Tawaf between the Safa and Marwa, eating cadaver in emergency and eating when doubting the daybreak in Fasting.

Al-Alusi mentioned the inference with the “the phrase of text” in several topics, like : praying to the direction of Qiblah, the argument of Khabar al Wahed in judgments, and kinship of the boy to his father.

Al-Alusi had frequently expressed the indication of the text or the concept of agreement. While he hinted it in other occasions. He mentioned the inference with the “**the indication of text**” in several topics, like killing the slave for the freeman, female for male, increasing the commandment than the one-third of the inheritance and the prohibition of taking any money from the divorced.

Al-alousi mentioned the inference of the requirement of the text in several topics, like the judgment for the sick or travellers to break the fasting. The judgement allowing the release of the Ihram when the Ihsar. And announcing the Ihram before the months of the Haj.

Al-alousi mentioned the inference of the concept of disagreement in several topics like the dropping off the obligation of Mahr for the divorced when pardon. Allowing what breaks the fast until the Morn. The custodian is responsible if the woman he sponsors if she violates the Law.

The influence of the Motakalimeen’s methodology on Alousi expanded to the level that he accepted taking their methodology’s conditions. Therefore, the lack of any of these conditions would prevent working with the concept of Disagreement. He mentioned several topics in which it did not work, like killing freeman for a slave, or male for female. The return of a divorced with there is no willing for reform. The condition of travelling or the lack of a writer to accept the mortgage.

At the end of the research, I explained the results and recommendations that consist mainly of: that the Al-alousi had profundity in the science of the principles of Jurisprudence, he was not fanatic to any school.

It recommends who ever studies Jurisprudence and its principles to continue this project that the researcher has started that aims to bring out the principle judgments from the interpretations in general and from the one of Al-alousi in specific.