

**DEUTERONOMY OF DELIVERY OR ITS INDIVIDUALS IN THE WELL-KNOWN
VIEW OF THE MALIKI SCHOOL OF THOUGHT FROM THE BOOK MAWAHIB
AL-JALIL IN A BRIEF EXPLANATION OF KHALIL (COMPARATIVE
JURISPRUDENCE STUDY) AS A MODEL**

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Abstract

Praise be to God, Lord of the worlds, and prayers and peace be upon the master of the prophets and messengers and their seal, our Prophet Muhammad, may God bless him and grant him peace: In this research, my study focused on salutations from prayer, because the topic is of great importance to all Muslims, so that the reader and the researcher know the number of salutations with which the prayer ends, as the jurists differed in the second or individual salutations. Some of them said: It must be with one tasleem, just as he enters the prayer with one takbeer, so he exits it with one tasleem, and among them are those who said: It is with two tasleems, and each of them has its evidence and opinions that they used as evidence. And through those evidences that they inferred, we will know in the hands of the reader the most correct saying from them with a sense of the strength of the evidence that they inferred, and in order for the prayer to be complete and complete in the best way. And I made the first saying the well-known saying in the Maliki school of thought from the book Talents of the Galilee in the explanation of Mukhtasar Khalil, and I mentioned the evidence for their saying with the point of evidence and discussion of the evidence, and then I mentioned the sayings of the other schools of thought. Second, and also mention the evidence that they used as evidence for their saying and discussing it. And then I showed the correct saying of them. We ask God Almighty to guide us to what is right and what is good for the Islamic nation.

key words: Deuteronomy of delivery, well-known view of the Maliki.

introduction

Praise be to God, Lord of the worlds. He has prescribed a right religion for us, and He has guided us to it on a straight path. I bear witness that there is no god but God, He alone has no partner, He is still High, Powerful, Mighty, Mighty, God Wise. A caller to God, with His permission, and an illuminating lamp, may God's blessings be upon him, his family, his companions, and those who follow them with kindness, and peace be upon him abundantly.

And yet:

God Almighty honored man, and preferred him over all creatures, and subjected to him what is in the heavens and what is on the earth, and sent messengers to him, and revealed books to him, and did not leave him in this existence without a method to follow, rather he clarified the method for him and commanded him to follow it, making clear to him The real life is following that approach, and turning away from it is a cause of misery and affliction in this world and the Hereafter. The Almighty said: He will see him blind on the Day of Resurrection. He will say,

“My Lord, why have You raised me blind when I used to see?” He said. Thus Our signs came to you and you forgot them, and so today you are forgotten (Taha: 123-126).

God Almighty sent Muhammad, may God’s prayers and peace be upon him, with guidance and the religion of truth to bring people out of darkness into light in all aspects of life. the worlds.

Deflecting the tasleem or its members in prayer

Peace is one of the obligations of prayer, and one of its pillars, and it is not permissible to end the prayer with anything else, except that they differed in the number of salutations from the prayer, is it with one salutation or with two salutations?

The jurists differed on this issue on four sayings:

The first saying: The Malikis went according to what is well-known in the school of thought, that the salutation in prayer for the imam and the feat is with one salutation⁽¹⁾, and this was clearly stated in other than the blog. Shams al-Din al-Maliki said: (He does not give each of them except one salutation, and this is the well-known in the madhhab)⁽²⁾, and it is a saying Shafi’i⁽³⁾, and say the Hanbali⁽⁴⁾.

This was narrated on the authority of Ibn Omar, Anas bin Malik, Aisha, Salama bin Al-Akwa’, and among the followers: Suleiman bin Yasar, Abi Wael, Saeed bin Jubair, Ibn Sirin, Al-Hasan, Al-Layth, and Al-Awza’i⁽⁵⁾.

They inferred the following:

- 1- With what was narrated on the authority of Aisha - may God be pleased with her -: “The Messenger of God (peace be upon him) used to say one salutation in prayer facing his face, then lean towards the right side a little”.⁽⁶⁾

Evidence: Because the first salutation came out of the prayer, it was not prescribed for what follows it like the second⁽⁷⁾.

And he replies to him: It is possible that they did not hear the second delivery; Because Aisha - may God Almighty be pleased with her - was standing in the women's row, which is the last of the rows, and Sahl bin Saad was among the boys, and he was also in the last of the rows; So they would hear the first tasleem with which he, may God’s prayers and peace be upon him, raised his voice, and he would lower his voice in the second, so they would not hear him⁽⁸⁾.

And he is answered: What was mentioned in the hadith is an explanation of how the delivery is, and it is not intended to indicate the number of the delivery, so he used to start with it aligning his face, and tended to the right side a little, and he left the statement of the second delivery because he was satisfied with the first delivery⁽⁹⁾.

⁽¹⁾ See: *The talents of the Galilee in explaining Mukhtasar Khalil*: 1/530.

⁽²⁾ See: *The talents of the Galilee in explaining Mukhtasar Khalil*: 1/530.

⁽³⁾ See: *Al-Hawi Al-Kabir in the jurisprudence of the Imam Al-Shafi’i school of thought, which is a brief explanation of Al-Muzani*: 2/145. *Fath Al-Aziz bi Sharh Al-Wajeez = Al-Sharh Al-Kabeer*: 3/521. *Al-Majmoo’ Sharh Al-Muhadhdhab*: 3/477.

⁽⁴⁾ See: *Al-Mughni by Ibn Qudamah*: 1/396, *Al-Iddah Sharh Al-Omdah*: 1/86.

⁽⁵⁾ *Explanation of Sahih Al-Bukhari by Ibn Battal*: 2/453.

⁽⁶⁾ *Sunan al-Tirmidhi*: 2/90, No. (296), a chapter from it as well. The hadith of Aisha is not known to be traced back to the Prophet, except from this route. Al-Hakim said: “This is an authentic hadith according to the conditions of the two sheikhs, and they did not narrate it.” See: *Al-Mustadrak on the Two Sahih*: 1/354.

⁽⁷⁾ See: *Al-Mughni by Ibn Qudamah*: 1/396.

⁽⁸⁾ See: *Al-Mabsoot for Al-Sarkhasi*: 1/30. *Bada’i al-Sana’i fi Tartib al-Shari’a*: 1/195. *Classified*: 3/58, No. (3074).

⁽⁹⁾ *He looks: Consideration of the keys, explaining the niche of lamps*: 3/312.

- 2- On the authority of Al-Bara', he said: When we prayed behind the Messenger of God (PBUH), we liked to be on his right, so that he would face us.⁽¹⁰⁾
- 3- What was narrated that the Prophet (peace be upon him): ((He used to give a salutation to his right hand))⁽¹¹⁾

The point of evidence: Because the salutation is from both ends of the prayer, it must be with one, like the ihram, since there is no meaning for the second⁽¹²⁾.

- 4- On the authority of Salama bin Al-Akwa', may God be pleased with him, he said: "I saw the Messenger of God (PBUH) perform ablution and wiped his head once, and prayed and greeted once." Al-Bayhaqi said: It was narrated on the authority of a group of the Companions, may God be pleased with them, that they delivered one salutation⁽¹³⁾.

The point of evidence: because the single salutation takes place by leaving the prayer, so no other is prescribed⁽¹⁴⁾.

- 5- What was narrated from the Prophet (peace be upon him)) (He gives one salutation and does not add to it)⁽¹⁵⁾.
- 6- Imam Malik, may God have mercy on him, said: Peace be upon the funeral prayer, one light salutation for the imam and the congregation.⁽¹⁶⁾

Evidence: The hadeeth shows that the salutation from the prayer is done with one salutation, because it is an analysis of the prayer, so that is in all prayers⁽¹⁷⁾.

The answer to the above evidence: If we accept the validity of the previous evidence, then they are not devoid of meaning that he, may God's prayers and peace be upon him, used to hear them one salutation to raise his voice with it, and they did not hear the second, or that the hadiths in which the salutation was mentioned with two salutations include an addition to these hadiths and the addition is acceptable if She was trustworthy, and it is also possible that the Prophet, may God's prayers and peace be upon him, did the two things in order to clarify what is permissible and what is Sunnah⁽¹⁸⁾.

- 7- On the authority of Salama bin Al-Akwa', he said: ((I saw the Messenger of God, peace be upon him)), so he greeted once⁽¹⁹⁾.

The point of evidence: He (peace be upon him) explained to us that the salutation of the written prayer is with one salutation, and no other is prescribed.⁽²⁰⁾

⁽¹⁰⁾ **Sahih Muslim: 1/492, No. (709), Chapter: It is desirable to take the oath of the imam.**

⁽¹¹⁾ **The Great Lexicon: 6/123.**

⁽¹²⁾ **See: Al-Jami' of Mudawwanah Issues: 2/415.**

⁽¹³⁾ **Al-Sunan al-Kubra by al-Bayhaqi: 2/255, No. (2989), the chapter on the permissibility of restricting oneself to one. A weak hadeeth, see: Anees Al-Sari in Takhreej and Tahqeeq Al-Hadith mentioned by Al-Hafiz Ibn Hajar Al-Asqalani in Fath Al-Bari: 10/390.**

⁽¹⁴⁾ **See: Explanation of Sunan Abi Daoud: 6/559.**

⁽¹⁵⁾ **Sunan Al-Daraqutni: 2/178, Al-Daraqutni said: This is not strong, and Ibn Hibban said: It is invalid to invoke it. Look: Nasb Al-Raya for the Hadiths of Al-Hidaya with his entourage, Bughyat Al-Alma'i in Takhreej Al-Zayla'i: 1/433.**

⁽¹⁶⁾ **Explanation of the message: 1/120.**

⁽¹⁷⁾ **See: Explanation of the message: 1/120.**

⁽¹⁸⁾ **See: Nukhb al-Afkar fi Takhnih al-Akhbar fi Sharh Maani al-Athar: 4/488.**

⁽¹⁹⁾ **Sunan Ibn Majah: 1/297, No. (920).**

⁽²⁰⁾ **See: Explanation of Sunan Abi Dawud by Ibn Raslan: 6/559, Neel Al-Awtar: 2/351.**

- 8- The delivery is a source, and the source is correct with little and a lot, so the number is not required, so it is in one delivery.⁽²¹⁾

And he responds to the previous evidence: What was reported about a single salutation, nothing of it is correct on the authority of the Messenger, may God's prayers and peace be upon him; Because the sayings contained in that are sayings from different paths, either unknown or mural or weak or invalid, and what was transmitted about the two delivery is the established one, so that is an addition of justice, and if it was correct, he who narrated two delivery would have increased the wisdom and knowledge of those who did not narrate only one, and the increase of justice It is not permissible to leave it, but it is an increase in goodness.⁽²²⁾

And the second saying: He delivers two taslims, and this is what the Hanafis said, and it is a saying of the Malikis, and a saying of the Shafi'is and a saying of the Hanbalis, and the Zaidis in a saying, and it is the doctrine of the Dhahriyyah⁽²³⁾.

This was narrated on the authority of Abu Bakr Al-Siddiq, Omar, Ali, Ibn Masoud, and Ammar, and it was narrated on the authority of Al-Sha'bi, Ata', Alqama, and Al-Aswad, and it is the saying of Al-Thawri, Ishaq, and Abu Thawr⁽²⁴⁾.

They inferred the following:

- 1- What was narrated: ((The Prophet, peace be upon him)) used to give salutations to his right and left, until he saw the whiteness of his cheek⁽²⁵⁾.

The aspect of evidence: indicates the legality of the delivery, that the first delivery is to the right side so that he can see the whiteness of his right cheek, then the second delivery to the left side until he sees the whiteness of his cheek, and also indicates an exaggeration in paying attention to both sides⁽²⁶⁾.

- 2- On the authority of the Prophet (peace be upon him) ((that he used to give salutations to his right, and to his left: Peace and God's mercy be upon you, peace be upon you and God's mercy))⁽²⁷⁾.
Evidence: It was found that the Prophet (peace be upon him) used to leave the prayer with two salutations, so this indicates the two salutations.⁽²⁸⁾
- 3- On the authority of Jabir bin Samra, he said: When we prayed behind the Prophet (peace be upon him), we used to say with our hands, peace be upon you, right and left. The Prophet, peace be

⁽²¹⁾ See: Thakhira Al-Aqbi fi Sharh Al-Mujtaba: 15/284.

⁽²²⁾ See: Al-Muhalla Bal-Athar: 3/47-48.

⁽²³⁾ See: Bada'i al-Sana'i fi Tartib al-Shari'a: 1/194, Al-Banna'ah Explanation of Al-Hidaya: 2/28. and Al-Tafre' fi Fiqh of Imam Malik bin Anas - may God have mercy on him -: 1/132, and Bidayat al-Mujtahid and Nihaiyat al-Muqtasid: 1/14. and Al-Am by Al-Shafi'i: 1/146. Al-Hawi Al-Kabir in the jurisprudence of the Imam Al-Shafi'i school of thought, which is a brief explanation of Al-Muzani: 2/145 .Al-Mughni by Ibn Qudamah: 1/395, Al-Sharh Al-Kabeer on Matn Al-Muqni': 1/588. Al-Iddah Sharh Al-Umdah: 1/85, and Bahr Al-Zakhar, the comprehensive of the doctrines of the scholars of Al-Amsar: 3/472.

Al-Mahali Bal-Athar: 3/45.

⁽²⁴⁾ Explanation of Sahih Al-Bukhari by Ibn Battal: 2/453.

⁽²⁵⁾ Sahih Muslim: 1/409, No. (582) Chapter of Peace for the Exemption from Prayer When It is Empty and How It Is.

⁽²⁶⁾ See: Thakhira Al-Aqbi fi Sharh Al-Mujtaba: 15/275.

⁽²⁷⁾ Sunan Al-Tirmidhi: 1/448, No. (295), Chapter: What came about salutations in prayer. Al-Tirmidhi said: It is a good and authentic hadith.

⁽²⁸⁾ See: Al-Tahbeer to clarify the meanings of facilitation: 5/412.

upon him, said: ((Why do I see your hands as if they were tails of sun horses? It is enough for one of you to put his hands on his thigh, then give salutations to his right and to his north⁽²⁹⁾).

- 4- What was narrated ((that a prince was in Makkah delivering two salutations)), so Abdullah said: How did he hang it up? Al-Hakam said in his hadith: The Messenger of God (PBUH) used to do it⁽³⁰⁾.

These hadiths indicate the legitimacy of leaving the prayer with two taslims, and that the first salutation be to the right side, then the second to the left side⁽³¹⁾.

And he responds to him: The peace is the release from the prayer, as the one salutation indicates the release, and if in the two salutations there is a completion of it, the work in Medina in the Prophet's mosque, may God's prayers and peace be upon him, preceded a single salutation, so it is not necessary to work otherwise.⁽³²⁾

And the third saying: If he was alone, then one salutation, and the difference is in the right of the imam. The Imamiyyah said: With one salutation for the imam and the one praying alone, as for the follower, if there is someone on his left, he should give two salutations, the first on the right and the second on the left, and if there is no one on his left, then one salutation⁽³³⁾.

They inferred the following:

- 1- With what was narrated on the authority of Aisha - may God be pleased with her -: "The Messenger of God (peace be upon him) used to say one salutation in prayer facing his face, then lean towards the right side a little"⁽³⁴⁾.
- 2- And because the salutation is a signal to stop praying, and if there are many people, the confusion increases, so two salutations are given in order to reach and inform all the people, and if the people are few, then it is sufficient for them to inform them with one salutation⁽³⁵⁾.

And the fourth saying: He delivers three taslims, and this was said by the Malikis in the third opinion, the Hanafis in the second opinion, and the Zaidis in the second opinion⁽³⁶⁾.

They cited several evidences, including:

- 1- The Messenger of God, may God's prayers and peace be upon him, used to give salutations in prayer facing his face, and if he saluted to his right, he would salute to his left⁽³⁷⁾.

⁽²⁹⁾ Sahih Ibn Hibban, verified: 5/199, No. (1880), he mentioned the news that necessitates the abbreviated word that we mentioned earlier that the people were only ordered to remain still in prayer when signaling the salutation without raising the hands when bowing, and he said about him that its chain of transmission is authentic according to the condition of Muslim.

⁽³⁰⁾ Sahih Muslim: 1/409, No. (581) Chapter of Peace for the Exemption from Prayer When It is Empty and How It Is. (I hung it) Where did he get this year and nail it? As if he was amazed at this man's knowledge of the year of delivery.

⁽³¹⁾ He looks at: Consideration of the keys, explaining the niche of lamps: 3/306.

⁽³²⁾ See: Explanation of Sahih Al-Bukhari by Ibn Battal: 2/453-454.

⁽³³⁾ See: al-Muhadhdhab fi fiqh al-Imam al-Shafi'i: 1/152, al-Aziz Sharh al-Wajeez known as al-Sharh al-Kabir: 1/541. Al-Khilaf by al-Tusi: 1/373.

⁽³⁴⁾ Sunan al-Tirmidhi: 2/90, No. (296), a chapter from it as well. The hadith of Aisha is not known to be traced back to the Prophet, except from this route. Al-Hakim said: "This is an authentic hadith according to the conditions of the two sheikhs, and they did not narrate it." See: Al-Mustadrak on the Two Sahihs: 1/354.

⁽³⁵⁾ See: al-Muhadhdhab fi fiqh al-Imam al-Shafi'i: 1/152.

⁽³⁶⁾ See: The Beginning of the Mujtahid and the End of the Muqtadid: 1/140, Al-Mabsoot for Al-Sarkhasi: 1/31, Bahr Al-Zakhar, the comprehensive of the doctrines of the scholars of Al-Amsar: 3/472.

⁽³⁷⁾ Al-Sunan Al-Kubra by Al-Bayhaqi: 2/255, No. (2988), the chapter on the permissibility of limiting oneself to one tasleem, a weak hadith.

Evidence: The hadith apparently indicates that the follower should give three salutations, a salutation in which he exits the prayer on his face and takes a short turn, a second salutation to the imam, and a third salutation to whoever is on his left⁽³⁸⁾.

It is answered in several ways:

First: The dissolution of prayer occurs in the first tasleem, and the second is to equalize people in saluting them and saluting them, and thus it becomes clear that there is no need for the third tasleem; Because it does not achieve parole or settlement between the people, and the greeting, and with the two greetings, the response of peace to the imam is obtained⁽³⁹⁾.

Secondly: If the third tasleem was fixed, the Messenger of God - may God's prayers and peace be upon him - would have done it and the nation would know it as they did the two tasleems.⁽⁴⁰⁾

Third: It is a weak hadeeth that cannot be used as evidence⁽⁴¹⁾.

The most correct saying among the jurists is:

After presenting the sayings of the jurists and their evidence, what becomes clear to me is the preponderance of the second saying, those who believe in the denunciation of submission; This is because the hadiths contained in the two deliverances are some of them true and some of them are good, and they included the addition, and their validity was verified, and many companions narrated them from the Prophet, may God's prayers and peace be upon him, and many of the companions and followers and those after them acted upon them. Because if he delivered two salutations to his right and to his left, none of the people of knowledge said that your prayer is invalid, and if he delivered one salutation, some of the people of knowledge would have told him that your prayer is invalid, and it is known that the Prophet, may God's prayers and peace be upon him, commanded caution in matters for which the evidence is not clear, and this is contrary to what was reported. Of the hadiths in a single salutation, despite its paucity, it is not stronger than the correct hadiths. Nevertheless, it is possible that the intent of the reports contained in the single salutation is a statement that the Prophet, may God's prayers and peace be upon him, used to raise his voice with a single salutation, and it is not intended to be limited to a single salutation. With three, it was only mentioned in a weak hadith, and it is not valid to invoke it, and God Almighty knows what is right.

⁽³⁸⁾ See: *Marqat al-Mafatih, Explanation of the Mishkat al-Masabih: 3/32.*

⁽³⁹⁾ *Bada'i al-Sana'i fi Tartib al-Shari'a: 1/195.*

⁽⁴⁰⁾ *Bada'i al-Sana'i fi Tartib al-Shari'a: 1/195.*

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