

Impact of willness and license on eligibility

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Abstract

It is understood that one of the fundamental terms relating to legal provisions is the terms: The resolve and the licence, the resolve in legitimacy: the "firm rule of legitimate evidence devoid of opposition" The licence in the Shari 'a "has proved contrary to a forensic guide to a successful opposition" Thus, the five provisions established by forensic evidence shall be included in the licence. The licence shall be contrary to those provisions, and it shall be contrary to an exhibit that is likely to be eaten by the deceased. Because she marked the all judgments.

Introduction

Thank God, we praise Him, we help Him, we forgive Him, and we shame God from the evils of ourselves and from the bad of our actions, who guides Him and those who mislead Him, and I testify that no God but God is not His Partner, and I testify that Mohammed is His slave and Messenger. After

God relegated his immortal law to the prophet of Muhammad, and made it general for all people, and made it based on the interests of worshippers and the prevention of spoilers from them in the world and the afterwards. This asset is inclusive of all sharia law and none of its provisions derives from it. To make Shari 'a legal evidence judged by the Shari' a, including what is compiled as writers, sunnis, consensus and measurement, This evidence is the original source, and it is agreed in the sentence, Then there is the mandate by which God distinguished man from other creatures, Human consciousness may be certain matters affecting eligibility, which have made God a licence to facilitate it and away from hardship, Our research will be on the impact of determination and licence on eligibility.

Significance of the study

The importance of research lies in:

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1. The importance of forensic evidence, in the elaboration of legitimate provisions that must be known for the interests of worshippers.
2. The subject matter of the study (Impact of resolve and licence on eligibility) concerns scholars' study of the areas of life of worship and others, as it is indispensable, especially in matters where there is no agreed evidence.
3. The importance of willness and licensing the eligibility in the statement of the general rules of the purposes of Islamic law, from the statement of the reasoning of the provisions and their extrapolation from their evidence according to a scientific curriculum.

The reasons for choosing the subject are the following:

1. The emergence of the need, incidents and developments that need to be identified in the Shari 'a judgement, with an independent study explaining the concept of the impact of determination and licence on eligibility.
2. Realizing the inclination and desire to search and explore new important and central issues that have a fundamental relationship with the individual and the society in which he lives, by diligence in the variables of situations throughout the ages, and clarifying correct concepts and legitimate criteria in the elaboration of judgements.
3. Contributing to the construction of a scientific project for applications and subsidiaries of scholars, through forensic evidence, and participating in the concept of the impact of determination and license on eligibility, especially among asset scientists (Halil, Selcuk, & Mahmoud, 2021).
4. To demonstrate the advantages and forgiveness of Shari 'a through this evidence and its contentious rules and regulations, the jurisprudence based on its foundations, and to provide the Islamic and Arab Library with an author that combines some images and applications of the impact of willness and license on eligibility on matters of jurisprudence.

Research Methodology:

1. Used in my research this inductive curriculum, to write jurisprudence and then extract what relates to license and determination.
2. Attribute the Koranic verses, in the name of Sura and the number of the verse.

3. Scientific graduation of the talks contained in the research.
4. Scientific rooting of research topics and issues.
5. Documentation of information received from their original sources to the extent possible, or from research papers and web sites, in the absence of the original sources.
6. Editing of scientific issues requiring clarification and analysis.
7. Address research topics wisely and narratively.
8. Attention to the linguistic and terminological meaning of what has a direct bearing on the subject.
9. If the talk is mentioned in the correct, or one of them, it is satisfied with them, and if the talk is spoken in the other, it is graduated and judged, by the competent people of art.
10. Adherence to Arabic grammar, attention to numbering marks, and adjust what needs to be adjusted as far as possible.
11. Finalization and the conclusions and recommendations contained therein.

Research plan:

I made this research an introduction, a prelude and researchers, a conclusion, and indexes as follows: Introduction: I introduced the research subject, mentioned the reasons for writing in it, its objectives, its importance and its study approach. And I planned it.

Preliminary statement: First, the concept of legitimate judgement, and its types.

Second: Statement of the concept of resolve, licence and eligibility.

Research First: The Words of Scientists in License and Determination, with Three Demands:

First requirement: Licence and determination by letter of status.

Second requirement: License and determination by letter of assignment.

Third requirement: License by letter of status and determination by letter of assignment.

Examination II: Reasons, types and impact of licences on eligibility, with three claims:

First claim: Reasons for licences.

Second claim: Types of licences.

Third claim: Impact of the licence on eligibility (travel, illness, coercion, forgetfulness, ignorance).

And then conclusion and References.

The concept of legitimate governance in the terminology: fundamentalists' definitions of legitimate judgment varied, although they were close in meaning and concept. These definitions include:

He is known as Razi (AlMahsoul, Al-Razi): the speech about the actions of those charged with requiring or choosing.

Cockroach: The letter of legitimacy concerning the acts of the commissioners requires a brief on Al Rawda.

Al-Nisabari (Al-Nisabari): The verdict is a speech of legality if it relates to the acts of the commissioners (ALGhazali, Mostasfa).

Ibn Hajib was known by the Son of the Eyebrow: The Almighty's Speech on the Actions of Those Charged with Requiring, Choosing or Placing (Raise of Hajib).

Preliminary study

First, describe the concept and types of legitimate judgement.

Second: Statement of the concept of resolve, licence and eligibility.

I: Clarification of the concept of legitimate governance and its sections:

The concept of legitimate judgement in the language: H, K and M is the only asset: the judiciary and prevention, including the judgement; to prevent it from occurring and disputes and litigation between individuals are said to have been sentenced if it prevents it from disagreeing, and to have ruled between people that have been prosecuted and separated (Language Measures, 2/91)".

The concept of legitimate governance in the terminology: fundamentalists' definitions of legitimate judgment varied, although they were close in meaning and concept. These definitions include:

Defined by Al-Razi (Crop for Razi, 1/89):Discourse on the Acts of Those Responsible for Necessity or Choice.

Al-Tufi (Al-Sarsari (657-716; Brief Explanation of Kindergarten; 1/255):The letter of legality concerning the acts of the mandate holders requires that it be required or chosen.

Defined by El Ghazali (Al-Nisabari): judgement is a letter of legitimacy if it relates to the acts of the mandate holders.

Ebn El Hajib knew him (Al-Dowini; Al-Ghazali AlMoustasfa): The Almighty God's speech concerning the actions of those responsible for the necessity, choice or status.

The chosen definition: God's Almighty Speech on the Actions of Duty Bearers, Choice or Status (Rawda Al Nazer, (1/99)).

Explanation of definition:

Speech: Originally it is to direct speech towards others to understand, and it calls -- also -- the speech directed itself. What is meant here: God Almighty, is only the legislator.

The letter relates to the acts of the commissioners: that is, their association with these acts in a way that demonstrates their character from the fact that they are required or legitimate (AL-Tamheed, 1/48).

The requirement means:

A request, whether a request for an act or a request for a leave, a request for an act if it is firm is affirmative, but not definitive is deposition.

He asked the Turk if he was unequivocal, but inconclusive, it was hatred (kindergarten and paradise (1/99)

The choice means: compromise between action and abandonment, which is permissibility (AL-Mohait).

The purpose of the situation is - in definition - that the street is linked to two things that relate to the mandate, such as linking the inheritance to the death of a person, where death is a cause of inheritance, or between two things, one of which is a legitimate condition for achieving the other and has its effects. Such as the requirement of light for the health of prayer, so it is named positively, and this does not remove it from being legitimate (AlRawda and paradise of views (1/100))

Shari 'a Governance Departments

Scholars have argued that legitimate judgment is two types: mandatory judgment, and positional judgment:

Section I: Mandatory Judgment: God's Speech on the Actions of Those Charged with Necessity or Choice.

Accordingly, the mandatory provisions are five: affirmative - deposition - taboo - hatred - forgiveness.

1. Answer: It is the letter that makes a firm request for the act. (Surah Al Baqarah, 43).

2. Deposition: It is a speech that indicates the request of the act, an unequivocal request, towards the words of the Almighty: {... If you know the best in them, the writers will like the King of your faith. "(Surah AlNour, 33)

3. Prohibition: It is the speech that calls for cessation firmly, such as the words of the Almighty: {and do not kill the breath that God has forbidden...} (Al-Israa, 33).

4. Hatred: It is the rhetoric that calls for cessation of the act unequivocally, such as saying, "If one of you enters the mosque, do not sit till two knees" (Mulsim).

5. Permission: It is a speech that indicates the choice of the cost between the act and the abandonment, such as the words of the Almighty: {and eat and drink and... } (Surah Al-Israa, 23).

Section II: Positive Judgment: God's Speech on Making Something Cause, Condition, Prohibition, Valid or Corrupt, License or Determination, Performance, Reinstatement or Termination (Brief of Al Rawda).

A positive meaning: What was benefited by the street monument is a well-known knowledge of its judgment, because it is not possible to know his speech in any case, is that legality is established, namely: initiation of so-called reasons, conditions and obstacles that, when they exist, are known as the provisions of the sharia to prove or deny.

His example is: "Build prayers for your sun bucket to the laundry of night." (Surah Al-Israa, 73)

The connotation: It is a speech that makes the message a reason to pray for its entrant (Raise of Al Hajib).

Second: the concept of resolve, licence and eligibility

It has three demands:

first requirement: the concept of determination in language and terminology:

First, the definition of determination in language: determination: resolve, determination, determination, determination. His determination, his determination, his determination, and his determination: what the heart held you to do, or who mastered him, and the determination: the sophistication and the kind of determination to gin and its spirits, and to collect: the resolve. It is the affirmative will, God Almighty said: {And we did not find his determination} () That is, he had no sure intention in doing what He ordered, and which is what He said. {If so, Surah Taha, 115.)

Second: The concept of determination in the terminology:

It is defined as: What is required of worshippers by the obligation of God Almighty as the five worshippers and so on (Judgementals on Perfectionism, 1/131).

It is defined as: a name for what is the origin of projects, not related to beams (Jerjani, 1/150).

It is defined as: the firm judgment of a forensic evidence devoid of exhibitions, or the original, Salem judgment of exhibitions, such as the five prayers of worship, legitimacy of sale and other costs (Breif of Rawda).

Explanation of definition:

Firm judgement: general and comprehensive of all mandatory provisions; Because each of them is a firm judgement with legitimate proof, being in the haram and loathing of the meaning of abandonment, the meaning in leaving the haram goes back to the imperative. He did not remain a project at all (AlMurdawi).

Forensic evidence: on duty, delegate, taboo and hatred of the hated. The determination is in all these provisions, and in keeping with the firm's mental evidence, it does not use the determination and licence (AlMahsoul, Al-Razi).

Devoid of exhibitions: proof of evidence, but that evidence is equally or more likely, because if the exhibitions are equal to the necessity of suspension, the resolve has disappeared, the external weighty has to be requested, although the work is successful, the resolve has expired and the licence has been established: As the deprivation of the dead in the absence of solicitation, the prohibition in it is resolute, because it is a firm judgment with a legitimate evidence devoid of exhibitions. If the dedication is found, the opponents of the prohibition manual, who is likely to do so, have self-preservation.

Her example: Prayer at its times is the origin, it is the determination, and the completion of prayer is the origin therein, and God's original sacrifice of eating and drinking.

Second requirement: the concept of licence in language and terminology:

First: The definition of a licence in the language: licenses: feedback, fault and hunter is an asset indicating Lin and the severity of the matter, and the licence in the order: unlike the emphasis thereon, the licence is the opportunity, which is expansion, ease and ease, and licenses in the order: authorized to do so after termination, and the

name of the licence. Licence: God's licence for a slave in things he has commuted.

Second: The concept of licence in the term:

It is defined as: What I do with being a sanctuary, an apparent contradiction (Judgmentals in perfectionism).

It is defined as: what the cost was able to do for an excuse and inability to do with the forbidden cause, or a name for what was set out in relation to the exhibits, that is, what was allowed for an excuse with the forbidden evidence, and it was said: what the excuses of the slaves were built on.

It is defined as: a name for what changes the original order of an order to ease and relieve, such as travel prayers are luxurious and expanded on excuse holders (AL Ghazali, Mousysfa).

It was defined as: what was proven to be contrary to legitimate evidence, of Rajeh's exhibitions. It was said: "Swim the forbidden with the prohibited cause" (All in all).

Explanation of definition: What has been proven to be contrary to evidence: precaution from what has been established according to evidence, it is not a licence, but a determination, such as fasting in urban areas (Brief of AL Rawda, 1/172).

For a successful exhibit: a precaution from an unsuccessful exhibit, but either equal, it is necessary to stop obtaining the likely, or a failure to equalize the forensic evidence, does not affect, and the resolve remains with it.

His example: Lending the dead to the compelled, in which a barred swim that is eating the dead with the barrier doing which is the slag of the dead for which I was deprived, The fall of Ramadan fasting from the traveller is called a licence. This name is given in fact and permissibility. The fact in the higher rank, such as permitting the word "infidelity" because of coercion, as well as permitting the drinking of booze and damaging the money of others because of coercion, redemption and dressing with a bite, is only covered by the wine with him. The metaphor that is far from the truth is the name of the insistence and shackles that have been imposed on us by us in the copied boredom of a licence and unless we or others must not call a licence (AlMourdawi, 1/11173).

Third requirement: the concept of eligibility in language and terminology:

First: The concept of eligibility in the language: eligibility is an industrial source of the word "parents" and its meaning is a language - as in the origins of the Bazadi: validity.

The word "eligibility" is the source of the act: people who qualify, qualify and qualify.

Forget about it. Ibn Barry said: "The tussle belongs to him, by opening the distraction. And parents of man as joy: forget. He is entitled to it: Any compelling, deserving. This is what God wants to do. He deserves to be strong and to be forgiven. "(Surah AlMouddather, 56.)

Second: The concept of eligibility in terminology is a person's power to establish his or her lawful rights and obligation, and the validity of his or her conduct. They are of two kinds: the capacity to be and the capacity to perform, including by defining them as "the capacity of the human person to be competent to be issued, requested and accepted by him" (Amir Haj).

First Research

Scholars' Statements in License and Grit

It has three demands:

First requirement: Licence and determination of the letter of status: went to that Amdi, Al Ghazali, Al Shatibi, Al Razi, and the son of Qaddafa.

They argue that:

The licence is in fact a specific description of the street as a reason for mitigation, and the intention is: to consider the course of custom as a reason for the introduction of the general original provisions, and the reason as a positive provision (AlNazer, 1/188).

"2. Permits that are compulsory, indemnified or permitted are provisions of necessity and of choice and that they give rise to an emergency excuse for the right of the taxpayer to commute his sentence with proof of his disagreement, which is a provision of the situation; Because it has been governed by causation and the permissibility of their meeting on one and the other hand, an adulterous skin is one of the necessary provisions of the face, which is apparent and one of the provisions of the situation in terms of being the cause of adultery (AlMouhazzab, 1/453).

Travel, sickness, necessity or other grounds for licensing, or precluding the assignment of intent, shall be regarded as neither a request nor a choice, but as a status, formulation and consideration, all of which are status provisions and were provisions of the "AlMoustasfa".

Second requirement: Licence and resolve by letter of assignment: went to this audience of fundamentalists as brow, Tajuddin Ibn Sabaki, Alad, Zirchi, and some contemporaries (Al-Mouhazzab, 1/454).

They argue that:

Because of the meaning of the permit, the licence is divided into a duty, a delegate and so forth, but this is an order outside the licence's origin (3/1127AlMourdawi).

Determination and licence are in fact due to necessity and choice. Determination carries the meaning of necessity, and the licence carries the meaning of choice. They are qualities of mandatory provisions (AlMouahzzan, 1/454).

3. Determination and license from the sections of the Government, certified by the Arabs: Facilitation License (AL Moa 'jam Al Mouheet, 2/33).

Third claim: Licence as a letter of status and determination as a letter of assignment: Because the street has made the emergency causes of facilitation and facilitation, and has maintained the judgement as it is in normal circumstances, its retention is the meaning of the mandatory judgement and the transfer to it is the meaning of the situation (Al Moustasfa, 1/78).

Potentially, I am inclined that the disagreement appears to be verbal; It is due to the consideration of both the licence and the determination, from the view that both the licence and the determination are characterized by necessity, deposition or permission, and that there is in the determination the meaning of the necessity, and there is in the licence the meaning of the choice, that it is a mandate provision, and from the view that the licence - In fact - a particular description of the street is a reason for mitigation, and the determination - in fact - is:

The ordinary circumstances of the mandate holders as a reason for the survival and continuation of the original judgements, which are considered mandatory provisions; because he considered the reason, the reason of the positive provisions. "Since the status provisions are ultimately attributable to mandatory provisions, it is only one, although the method of each differs (AlMouahzzab, 1/455).

Second Research.

Reasons, types, and impact on eligibility.

It has three demands:

First requirement.

Reasons for permits

Act with resolve as a duty in all acts and judgements; Since it is the original, it may be left only if there is a stronger opposition to which it operates, the so-called licence. The intention and the licence agree that both have been established in legitimate terms. Parting apart is that the intent is the origin of the mandatory provisions. The licence is an exception to the original, for legitimate excuses to do so.

Asset scientists therefore argued that the reasons for all seven legitimate licences (AlMouafaqat, 1/484) are as follows:

1. Shortage: a reason for the licence, as it is a kind of hardship since souls are accepted to love perfection, it is suited to mitigation in the commissioning, it is: Do not assign a boy, crazy, and do not assign women too much to men: Such as congregation, Friday, jihad, tribute, endurance of mind, etc., permitting the wearing of silk, dissolving gold, and not entrusting slaves much, which is free, such as being on half of the free in borders, counting, etc. (Ibn Kather, 1/369), the evidence of which is as follows: Do not give rise to the things that have been made by God for you to reside in them and to have them say what they knew (5) and to have them killed (Surah Al Nissaa).

2. Illness: One of the reasons for the licence, as is the cause of mushroom in Ramadan, prayers from a tomb or disturbance, takes the forbidden treatment if he loses others, and evidence of this is that He says: {Who was sick or sick of you, or by whom He is from His head as ransom from an orphan or friend (Surah Al Baqarah, 196).

Point: The scholars of Al-Muharram did not disagree with Al-Hajj or Umrah, who are not confined to the fact that if he is hurt in the head, or ill, he is shaving, and that he has the ransom mentioned in the verse that follows, and who is sick or is hurt by his head, he must shave ransom. The Year has demonstrated what has been launched here from fasting, honesty and consent (AlSyouty, 1/80).

3. Travel: One of the reasons for the licence is, as is the reason for mushroom in Ramadan, the limitation of the quartet prayer, the fall of Friday, and the increase in the duration of the survey on the thin.

Almighty: God wants you to be easy, and hardship does not want you to be licensed in mushrooms in the event of sickness and travel with inevitability in the right of the right resident in order to facilitate you and your mercy. This is one of the purposes of God Almighty and its intentions in all matters of religion.

4. Forgetfulness: One of the reasons for the licence, as well as the reason for the projection of wrongdoing and other abuse, and the health of the fasting of those who ate or drank, is one of the evidence

of this saying: {our Lord will not take us if we forget or miss us.}, (Surah Al Baqarah, 286).

The Prophet and Allah have stipulated that many of them must be governed with forgetfulness. The nation also agreed to its ruling (Al Shawkani 1/353).

5. Ignorance: one of the reasons for the licence, as well as the reason for dropping the feedback if it does not fall short of learning. It is also a reason for refunding the commodity after purchasing it because of the buyer's ignorance at the time of the sale. It is also an excuse for mistaken diligence, because the hardworker is based on the thoughts of science.

6. Coercion: One of the reasons for the licence, as well as the reason for permitting the imposition of the prohibitions to cause unbearable harm, is the proof of the Almighty: {Who has saved him from the dimension of his faith but who has hated his heart by reassuring him of his faith (Surah Al Nahl, 106).

The Almighty Allah allowed him to disbelieve, which is the origin of the Shariah at the time of coercion and is not taken into account, the scholars carried all branches of the Shariah. If the coercion occurred, he was not taken into account and did not give rise to judgement.

7. Pan-Balwa: One of the reasons for the licence, as in the unavoidable matter, such as the impurity of the precaution, such as the smooth urine, the prospect of drowsiness in the sales, and so forth. - She was under my father's son Kadada - that Abu Kaddada, entered and poured him a light, so she came a craft and drank him, so he listened to her pot until she drank, and she said, "See me look at him, and he said," Do you like it, niece? " I said, "Yes, and he said, the Messenger of Allah, peace and blessings be upon him, said," She is not a bungus, she is one of the rafters on you and the rafts "(Maa 'lem Al Sunan, 1/160).

8. Point: It is jurisprudence that the shepherd is clean, that her question is unclean and that drinking it and light it is not hated, there is proof that the question of each self-cleansing of the sepsis, the bears and the bird, although not the meat, is clean. In the explanation, it indicates that the Almighty made her the servant's position in her frequent contact with the people of the house and her clothes to them.

Second requirement

Types of licenses

First: Types of resolve:

What has been set out as a general law for all those charged in their normal circumstances, and its legislation does not consider the need or excuse such as prayer and other worship. It varies into the types of mandatory judgment: from the obligation, scar, hatred and forgiveness, and is not released at the investigators unless interviewed by (Al Wageez, 1/25).

The original judgment, which is deemed to have been the beginning of all mandate holders, such as saying Almighty to copy the direction to the Holy House, and converting prayer to the Kaaba, (Surah Al Baqarah, 144), "Let us give you a gratitude to him."

II: Types of licences:

Type I: Permission of prohibitions in cases of necessity or need: the inviolability of the inviolability of the inviolability of the inviolability of the inviolability of the inviolability of the inviolability of the inviolability of the inviolability of the inviolability of the inviolability of the inviolability of the inviolability; Because the completion of the licence with full resolve, since the determination is a complete reality of every facet, the licence was also to be interviewed, such as the licence to perform the word disbelief on the tongue, in which it is authorized to excuse complete coercion with the reassurance of the heart, as the Almighty said: {Surah Al Nahl,106}. Because the sanctity of disbelief is fixed and silent, it is not revealed by the situation that the right of God Almighty to have faith in it exists is not likely to fall (Al Bizadewi, 4/330).

النوع الثاني: إباحة ترك الواجب: إذا وجد عذر يجعل أداءه شاقا على المكلف، مثل الفطر في رمضان للمسافر والمريض، قال تعالى: {وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ()}، ومن سافر أبيح له قصر الصلاة الرباعية أي أدائها ركعتين بدل أربع، ومن الرخص تصحيح بعض العقود الاستثنائية، التي لم تتوافر فيها الشروط العامة لانعقاد العقد وصحته، ولكن جرت بها معاملات الناس وصارت من حاجاتهم، كعقد السلم فإنه بيع () معدوم وقت العقد، ولكن جرى به عرف الناس وصار من حاجاتهم.

النوع الثالث: تصحيح بعض العقود الاستثنائية: التي لم تتوافر فيها الشروط العامة لانعقاد العقد وصحته، ولكن جرت بها معاملات الناس وصارت من حاجاتهم، مع اختلال ما تصحبه رفعا للحرج وتيسيرا على الناس.

مثالها: الإذن في بيع السلم أو السلف، أو عقد الاستصناع، مع أن كلا منهما بيع معدوم ليس موجودا وقت التعاقد، نعم ذلك بشروط، ورخص في السلم للحاجة فشرطت العينية في عامة البياعات لتثبت القدرة على التسليم ثم سقط هذا الشرط في السلم بحيث لم يبق مشروعا حتى كانت العينية في المسلم فيه مفسدة للعقد لا مصححة له وذلك؛ لأن سقوط هذا الشرط للتيسير على المحتاجين ليتوصلوا إلى مقاصدهم من الأثمان قبل إدراك غلاتهم مع توصل صاحب الدراهم إلى مقصوده من الربح فكانت رخصة مجازا من حيث إن العينية سقط أصلا فيه للتخفيف، ولم تبق مشروعة كالأصرار والأغلال، ولكن لها شبه بالحقيقة من حيث إن العينية مشروعة في الجملة وذلك أي كون السلم من هذا القسم أو تسميته () رخصة باعتبار أن الأصل في البيع أن يلاقي عينا.

Third requirement

The impact of the licence on eligibility (travel, illness, coercion, oblivion, ignorance).

The impact of these factors on eligibility is uneven, such as death, which affects the right to assign and mitigate in various phases. Some of them invalidate eligibility for performance only, such as insanity, morbidity, fainting and sleep, and some affect changes in provisions such as travel and coercion.

So we're going to be exposed to some of these symptoms that affect eligibility in the sharia provisions, and the statement of the effect of the license on eligibility, so we're going to mention only five exhibits.

First: Travel: we first clarify the concept of travel in the language and terminology, then indicate the impact of the license on the eligibility for travel, we say:

The definition of "traveler" is to go the distance and collect (travels). This is said if he comes out to travel or to intend a position above the distance of infection because Arabs do not call the distance of infection (Al-Adawy) travel.

Definition of Travesty Terminology: It is to go out on the intention of walking to a position between it and that position marching three days

and above by walking camels and walking feet (Al-Bezdwai, 4/376) on a disagreement between the scholars in it.

The impact of the licence on eligibility for travel: Travel does not affect eligibility in its divisions, except those who make it from the beams, because the street made it a reason for dilution in worship, such as the quadruple prayer palace and mushrooms in the fasting of the traveler.

In the disclosure of secrets: "It is not incompatible with any capacity that is not solved in any way for the survival of the apparent and intrinsic capability. Nothing precludes the necessity of any judgement towards prayer, zakat, fasting, pilgrimage, etc., but in legitimacy it makes the reasons for absolute mitigation of itself that means without regard to the fact that it is compelling or unnecessary because any travel is inevitably a cause of hardship. "

Second: Disease: We first clarify the concept of disease in language and terminology, and then indicate the impact of the license on eligibility in disease, we say:

Definition of disease in language: An already harmful condition outside of printing. Ibn Faris said: "Sickness is all that has come out of limiting health from the illness, hypocrisy or failure to do so and Ibn Dred said: sickness is the antithesis of health, which is in the sense of weakness and weakness (Taj Al Arous, 19/53).

Definition of disease in terminology: what exposes the body to get it out of the special moderation, and the disease is said to be an out-of-course condition of the body (AlKamal bin Hamam)

The impact of the licence on eligibility for illness: the illness is considered to be one of the symptoms of eligibility; because it has an impact on the lack and incompleteness of the mandate; Because the patient licenses many licenses that are set out to relieve him, the disease is in some cases a reason to quarantine the patient from the disease of death.

The effect of the disease on the capacity of the imperative: the disease is not incompatible with the capacity of the imperative, for its inviolability and humanity, and they are constant for the patient, and therefore he is entitled to the rights of him, and because he is required of all rights whether it is the rights of God Almighty, such as prayer and zakat, and fasting has an excuse to say. (Surah Al Baqarah, 184), and the disease is not incompatible with the eligibility of judgement, i.e., its proof and responsibilities, whether it be the rights of God or worshippers (AlTaqreer and Al Tahber, 2/186).

Impact of illness on performance eligibility: eligibility for assignment is only proven by reason, Understanding the rhetoric is not incompatible

with it, because it does not prejudice the mind and does not prevent it from being used until the patient's complacency, divorce, Islam, complexity of his actions and all things related to the phrase. Since the disease is not ineligible, the patient should have been in full worship as it must be (Al-Bezdeh, 4/307).

If the patient's fasting is divided by his fasting and signed the imposition, he will be determined even though he has the right to choose between the introduction of the licence and the breakfast or the willness to fast.

Third: Coercion: We first clarify the concept of coercion in language and terminology, then indicate the effect of the licence on the eligibility for coercion, and we say:

Definition of coercion in the language: pregnancy on the compelling order. In the illuminating lamp: hate by opening the hardship and by annexing the oppression, it was said by opening the coercion and annexing the hardship, and so he said, "Obedience or hatred" (Surah Al Tawbah, 53).

The definition of coercion in the terminology: It is to induce others to do what they are not satisfied with, and not to choose to proceed if they are free and themselves, so that they are not satisfied with the choice (AlMuhait, 1/1253).

The effect of the licence on the eligibility for coercion: The fact that the coercion is improper is the location of the licence and the mitigation of the street, but if so. He was entitled to do it, and if he didn't do it, he didn't do it, and he didn't do it, and he was sinister (Al Mabsut, 24/38).

Coercion affects the eligibility for survival, and affects the capacity to perform for the survival of reason and adulthood only by its enemies, because it corrupts the choice, renders the coercion - by opening the back - in some of its forms an instrument of coercion - by breaking the back - and coercion in its entirety is not incompatible with the eligibility and the speech must not be placed in a situation; Because the inconvenience is plagued and the discourse realizes the discourse, only to see the reluctance between the imposition of a prohibition, permission and a licence, which is the verse of the speech, and then again rents out the choice; Because if it falls to the hero of coercion, coercion affects the subordination of words and actions, although it does not remove the origin of eligibility, because it is osteoporosis, mind and adulthood (Al Subky, 2/14).

Fourthly: Forgetfulness: We first clarify the concept of forgetfulness in language and terminology, then indicate the impact of the license on eligibility in forgetting, and we say:

Definition of forgetfulness in language: breaking the non and stillness of the two against male and preservation.

The definition of forgetfulness in terminology is man's ignorance of what he knew necessary, knowing many things, not the scourge (Al-Bezdewi, 4/276).

The effect of the licence on eligibility in oblivion: oblivion is not incompatible with the capacity to perform, for the survival of capacity in full mind, and is an excuse in the rights of worshippers; Forgetting does not affect the eligibility of necessity, nor does it affect the capacity to perform for perfection of reason.

For example, for fasting, he ate, then remembered during the time of fasting, then quit food, and he signed the imposition, so that he was determined that he did not have the licence, and then he would have a breakfast if he remembered and did not take off.

Fifth: Ignorance: We first clarify the concept of ignorance in language and terminology, then indicate the effect of the license on eligibility in ignorance, we say:

Definition of ignorance in language: against science and knowledge (Al Misbah Al Monir, 1/113).

Definition of ignorance in terminology: the belief of something unlike what it is (Al Bizadewi, 4/330).

The effect of the licence on the eligibility for ignorance: ignorance does not affect the eligibility of the qualifications of the must and the eligibility to perform at all, ignorance is not incompatible with the enjoyment of the ignorance of them, and ignorance has some sections that serve as an excuse, some of which do not work as an excuse (Al Zurkeshi, 2/33).

Conclusion main findings and recommendations

Through the presentation, the analysis on which the research proceeded, after the definition of determination, licence and eligibility, the statement of their types and conditions, the study of the words of the scholars, their evidence, the discussion on some issues in the research, the statement of the successor on each issue, it is possible to summarize the most important findings of the research and recommendations as follows:

Conclusions and recommendations:

AlHamdulellah helped me to complete the letter and told me until I completed - with his help and compromise - what I wanted his

statement and detailed. I remained to conclude the letter with a statement of its most important findings and the following summary points:

The knowledge of the origins of jurisprudence is rooted in the extraction of judgements from their original sources, to reflect legal texts.

2. Determination, licensing and eligibility, and the importance of walking in Islamic law.

3. Determination, licence and eligibility have an impact on the statement of legal provisions.

4. Determination, licence and eligibility are an important part of the doctrine that helps to understand texts that may appear to be aggravated and difficult, but by extrapolation and traceability, they turn out to be a way of facilitating and raising the embarrassment.

5. We need to make a great deal of effort by searching for contemporary issues and applying the resolve and licence to it to demonstrate the forgiveness of Islam, and that its sharia is valid for every time and place.

I conclude my research, as I started with God's gratitude, and ask him to help me continue on the path of those working on the service of His elaboration and the year of His faithful Messenger.

This is a brief summary of what I found in this research, if the purpose is achieved, and the intention is obtained, so God's favor, he has all the praise, otherwise I think I have done my best, and I have lost my energy. This is the effort of the essay, if it is right from God alone, and I ask Him the Almighty to continue to reconcile and pay, to give me my injury and diligence, but it is wrong from my mouth and from the devil, and I ask Him sincerely to say and work, to forgive me and my sin, and to go beyond my failure and abuse, and to help me for all good, it is yes to the Lord. Thank God, whose grace is righteous. May Allah's peace and blessings be upon his creation and a ring sent by our Prophet Muhammad and on his family and companion.

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