

كتاب شرح النهاية في اختصار الغاية ألقه الإمام الحصري المتوفي عام ٨٢٩هـ، وهو من كبار فقهاء المذهب الشافعي في عصره، وهذا الكتاب عبارة عن شرح لمتن منسوب للإمام النووي شيخ المذهب، واسم هذا المتن المشروع النهاية في اختصار الغاية، لخصه الإمام النووي من متن غاية الأخلصار والمعروف بمتن أبي شجاع، الذي يعد من أشهر المتون الفقهية المتداولة في المذهب الشافعي

وقد قام الإمام الحصني رحمه الله تعالى في هذا الكتاب يشرح المتن كام من أوله إلى آخره، والجزء الذي قمت بدراسته وتحقيقه من أول شروط الصلاة إلى نهاية كتاب الزكاة فابتدأت بحتي بيان أسباب اختيار الموضوع، وأهمية الكتاب، وخطة البحث، تم ترجمت للإمام أبي شجاع صاحب المتن الأصلي، تم ترجمت ملخص الإمام النووي، تم ترجمت لشارحه الإمام الحصني رحم الله الجميع ثم شرعت في بيان توليق نسبة المتن للنووي والشرح الحسني، ثم بينت القيمة العلمية للكتاب، ومنهج المؤلف فيه، ثم بعد ذلك وضعت النص المحقق خادمة له حسيما بينته في خطة البحث، وأعقبت ذلك بالفهارس العلمية الخادمة للكتاب وقد تميز هذا الكتاب بعبارته السهلة البسيطة، وغزارة العلم، والاهتمام بذكر الدليل والتعليل للمسائل الفقهية، وعرض الأقوال والأراء الأئمة المذهب، ابتداء من مؤسس المذهب الإمام الشافعي إلى عصر المؤلف، مع بيان المعتمد، إلا أن المؤلف قد يكون له اختيار خاص به مما يدل | على علو شأنه في المذهب، ويظهر للقارئ مدى حرص المؤلف على معالجة قضايا واقعه فيتعرض لها بالنقد والتصحيح والحمد لله رب العالمين-

This study has addressed the religious reformation and renewal by Ahmed Amin analytically and critically; the researcher induced and theoretically tracked almost all his accessible publications, they were carefully studied and scrutinized, and his opinions and thoughts that related to the concept of religious reformation and renewal were derived to be evaluated and criticized in the light of Islamic creed ancestral.

It is known that Ahmed Amin had grown in a one of

the hardest historical periods for Egypt after the colonization, the period which had many political, ideological and social transitions, and revolutions - especially population revolution in 1919- had flamed up accordingly, also in that period, the authoring and translating flourished and grown up. Ahmed Amin was reacting with these transitions by talks and writings. The western civilization has affected Egypt in three ways, which manifested in calling for the ethical demolition through legalization of alcohol drinking and the adultery, and removing the hijab and mixing genders in all life aspects, all of that were encased with the calling for the personal freedom. The second way was the calling for the separation of the religion and state. And the third one was the calling for the European parliamentary system that was named as the rule of people and democracy. Those referrals have their effects on the Arabic Muslim brain, threatening his principles in many aspects, especially the relationship between the intellect and transference, science, religion and philosophy, Shura and democracy, religion and state. Ahmed Amin & others had adopted the calling for intermediary language between the formal and .informal ones for people to reload the literature

After The Egyptian independence, the reformists have divided into three categories; the first includes those who called for returning to the pure Islamic concepts and principles, the second chose to walk on the western approach in all life aspects, and the last for those who took on the way accommodating between the previous ones, and they explained Islam as to fit the current period needs and requirements by giving the thoughts freedom(intellectual approach), and the absolute diligence. Ahmed Amin was one of those reformists that

had adopted fabricating between the Islam and the western civilization. He was influenced especially by marbles of Sheikh Mohammed Abdu, Jamaluddin Alafghani and Atef Barakat as well. Through that, he was graded in his ideological life into grades, he started with "Azhari studies", then transformed to using the intellectual approach upon the "Shari'a" texts mixing that with the Sufi ideas, eventually he had created a special philosophy for criticizing the social and historical life according to a new intellectual philosophy that is intermediate between the old and the new philosophies. Upon that, he had called for women's liberation as in the western populations, defended Qassim Amin views, found fault in polygamy, reclaimed for the liberal ideological freedom and totalitarianism based on the human unity, questioned the prophet's sayings "Hadith", given preference for the global .utilitarian over the Arabic and Islamic world utilitarian