



Published in Nairobi, Kenya
by Royallite Global.

Volume 5, Issue 2, 2024

Article Information

Submitted: 23rd January 2024

Accepted: 10th March 2024

Published: 18th April 2024

Additional information is
available at the end of the
article

<https://creativecommons.org/licenses/by/4.0/>

ISSN: 2708-5945 (Print)

ISSN: 2708-5953 (Online)

To read the paper online,
please scan this QR code



How to Cite:

Al Kubaisi, A. A. S. H., &
Al Fayyadh, Y. A. K. (2024).
Employment of space in the
Prophetic tradition and its
jurisprudential applications.
*Research Journal in Advanced
Humanities*, 5(2). <https://doi.org/10.58256/1fm1t002>

Employment of space in the Prophetic tradition and its jurisprudential applications

Abdel Aziz Shaker Hamdan Al Kubaisi¹, Younus Abdulhadi Khaleel Al Fayyadh^{2*}

^{1,2}United Arab Emirates University, Al Ain, United Arab Emirates

*Corresponding author: yo.alfayyadh@gmail.com

 <https://orcid.org/0000-0002-2868-0998>

Abstract

The Prophetic tradition was deeply engaged in exploring and utilizing space, unveiling its scientific truths, elucidating its cosmic mysteries, and dispelling misconceptions surrounding it. It has been a subject of profound interest for scholars throughout history, as Allah has provided numerous evidences and verses about space, inviting mankind to explore and understand its nature, sciences, and knowledge, at a time when astronomy was often regarded as mere mythology, folklore, or superstition. From the Prophetic Hadiths, scholars have derived various applications and insights concerning space, utilizing knowledge about planets, stars, and celestial phenomena. Allah, in His infinite wisdom, has created the universe, its celestial bodies, and cosmic laws in perfect harmony, offering manifold secrets and utilities for His creation. Upon studying the Hadiths found in the books of Sunnah, we discover noble prophetic guidance on utilizing the verses and cosmic entities placed by Allah in the heavens. The Prophet Muhammad (PBUH) utilized these as signs to guide Muslims in acts of worship and legal rulings prescribed by Allah. He also clarified signs related to the ripening of fruits, crop safety, and indications of the approaching Hour and the end of life on Earth.

Keywords: Islamic studies, religious studies



Introduction

The Prophetic tradition was deeply engaged in exploring and utilizing space, unveiling its scientific truths, elucidating its cosmic mysteries, and dispelling misconceptions surrounding it. It has been a subject of profound interest for scholars throughout history, as Allah has provided numerous evidences and verses about space, inviting mankind to explore and understand its nature, sciences, and knowledge, at a time when astronomy was often regarded as mere mythology, folklore, or superstition.

From the Prophetic Hadiths, scholars have derived various applications and insights concerning space, utilizing knowledge about planets, stars, and celestial phenomena. Allah, in His infinite wisdom, has created the universe, its celestial bodies, and cosmic laws in perfect harmony, offering manifold secrets and utilities for His creation.

Upon studying the Hadiths found in the books of Sunnah, we discover noble prophetic guidance on utilizing the verses and cosmic entities placed by Allah in the heavens.

The Prophet Muhammad (PBUH) utilized these as signs to guide Muslims in acts of worship and legal rulings prescribed by Allah. He also clarified signs related to the ripening of fruits, crop safety, and indications of the approaching Hour and the end of life on Earth.

Research Objectives

This research aims to achieve the following objectives:

- 1- Determine the extent to which the Sunnah utilizes space and its celestial contents, including planets, stars, and astronomical phenomena.
- 2- Explain the Islamic jurisprudential applications derived by scholars from Hadiths related to space.
- 3- Identify the Prophet's stance on false beliefs associated with space.

This research seeks to deepen our understanding of the Prophetic tradition's engagement with space and its relevance to Islamic jurisprudence, while also addressing misconceptions and enhancing knowledge in this field.

Research Methodology

In this present research, we adopt a descriptive analytical approach to examine the terminology related to space and study its various demands and applications. Additionally, we employ the comparison method to analyse and contrast the statements of scholars along with their scholarly endeavours.

Previous Studies

In our review of prior research addressing the topic of space, we examined several notable studies, including:

1 - "The Impact of the Two Moons on Legal Provisions": This study, conducted by researcher Abdulmajeed bin Abdullah Alyahya as part of his master's thesis at Imam Muhammad bin Saud Islamic University in the Kingdom of Saudi Arabia, explored the implications of having two moons on various legal rulings. The researcher delved into how the presence of two moons affects matters such as purification, determining the Qibla direction, the validity of obligatory prayers, zakat, and other acts of worship. While our research also focuses on utilizing the prophetic Sunnah in relation to space, we

specifically emphasize the jurisprudential adaptation of noble Hadiths concerning this topic.

2- “Provision of Acts of Worship in Light of Weather Conditions”: This research paper, authored by Hassan Maulood, Mohammed Izhar, and Mohammed Yahya, delved into the performance of acts of worship amidst different weather conditions and natural phenomena, along with the specific legal provisions associated with these worship practices. While this study provides valuable insights into how weather conditions affect worship practices, its scope differs from the focus of our research, which centres on the prophetic Sunnah’s utilization in the context of space-related matters.

By considering these previous studies, we aim to build upon existing research while focusing our investigation on the unique aspects of utilizing the prophetic Sunnah in understanding and applying principles related to space.

Research Plan

- Introduction
- The Definition of Space Linguistically and Idiomatically
- Utilizing the Sun for Prayer Times and Forbidden Periods and its jurisprudential applications

First Subtopic: Determining the Times of the Five Daily Prayers

Second Subtopic: Identifying Forbidden Prayer Times

Third Subtopic: Establishing the Beginning and End of Fasting Using the Sun

Fourth Subtopic: Determining Prayer Times during Eclipses

- Utilizing the Moon for Ramadan and White Days Fasting:

First Subtopic: Establishing Ramadan’s Beginning and End with Lunar Sighting

Second Subtopic: Fasting the White Days Based on Lunar Phases

- Correcting Misconceptions Related to Space
- Conclusion

The Definition of Space Linguistically and Idiomatically

Definition of Space According to Ibn Fares: In Arabic, the letters “ف” (fa), “ض” (dad), and “ء” (hamza) denote an expansive realm, suggesting that space refers to a vast expanse.

According to Ibn Mandour, space is the expansive area extending from the Earth.

Overall, the definition of space is the empty, expansive region through which all objects in the universe move. It can also be described as the area above the Earth’s atmosphere.

Utilizing the Sun for Prayer Times and Forbidden Periods and its jurisprudential applications

First Subtopic: Determining the Times of the Five Daily Prayers.

The Sunnah precisely defines the timing of the five daily prayers, both during the day and night, by referencing the position of the sun. For instance, the timing for the Dhuhr prayer is determined by the disappearance of the sun and its inclination from the meridian. The Prophet Muhammad (peace be upon him) stated, “The time of the Dhuhr (noon) prayer is when the sun passes the meridian.”

Additionally, Abu Barzah Al-Aslami narrated, “The Prophet used to pray the Dhuhr prayer, known as ‘Zuhr’, when the sun had passed its zenith.”

Jurisprudential provision deduced from the Hadith of the Prophet:

Scholars derived from the Hadith that the Dhuhr prayer begins when the sun starts moving from the meridian towards the west. The obligation of this prayer depends on the sun’s position when it passes the meridian, and it is deemed invalid to perform it before that time. The end of the Dhuhr prayer and the commencement of the Asr prayer is marked by the moment when the length of an object’s shadow equals its actual length. This occurrence is tied to the sun’s movement towards the evening.

Ibn ‘Abbas reported that God’s Messenger said, “Gabriel led me in prayer at the House (i.e., the Ka’ba) twice. He prayed the Dhuhr prayer with me when the sun had passed the meridian to the extent of the thong of a sandal; he prayed the Asr prayer with me when every object’s shadow was equal to its length.”

Jurisprudential provision deduced from the Hadith of the Prophet:

Scholars inferred from the above Hadith the timing principle for the Asr prayer. According to Abu Hanifa and the majority of scholars, Asr prayer begins when an object’s shadow becomes equal to its length.

However, Abu Hanifa stipulates that it begins when the shadow increases two-fold. Most of the Malikis allow for overlapping times for Dhuhr and Asr prayers. Therefore, if one person prays Dhuhr when shadows are equal to their objects and another prays Asr at the same time, both prayers would be validly performed.

The Sunnah also ties the timing of the Maghrib prayer to the sunset of the entire disk of the sun, its disappearance behind the horizon, and the emergence of darkness from the East. Salama b. al-Akwa’ reported that the Messenger of Allah (peace be upon him) used to pray the evening prayer when the sun had set and disappeared.

Jurisprudential provision deduced from the Hadith of the Prophet:

There is unanimous agreement among jurists that the Maghrib prayer’s time begins at sunset. However, according to the Hanafis, the last permissible time is when twilight disappears, consistent with the old opinions of the Hanbali and Shafi’i schools.

The Maliki school holds that there is no extension beyond the prescribed time, but it can be estimated by performing three Rakaat after fulfilling its conditions.

On the other hand, the Shafi’i school’s new opinion asserts that the Maghrib prayer concludes with the aggregate time taken for ablution, covering the awrah, the call to prayer, the iqama, and performing five Rakaat, which include the three Rakaat of Maghrib and the subsequent two Sunnah Rakaat.

The Sunnah indicates that the disappearance of twilight marks the entrance into the Isha prayer. Jabir bin ‘Abdullah narrated: “Gabriel went forward, with the Messenger of Allah (peace be upon him) behind him and the people behind the Messenger of Allah (peace be upon him), and prayed Maghrib. Then we slept and got up, and slept and got up again. Then he came to him and did what he had done the day before and prayed Isha.”

Jurisprudential provision deduced from the Hadith of the Prophet:

Scholars unanimously agree that the time for the Isha prayer begins when twilight disappears. However, they differ in the interpretation of twilight. Imam Abu Hanifa defines twilight as the whiteness that appears in the sky after the redness fades.

The majority of scholars interpret twilight as the redness in the sky, which in scientific terms is an effect following sunset. The distinction between white and red twilight is estimated to be three degrees, equivalent to approximately 12 minutes.

As the Sunnah employs the rising of the sun to determine the end time of the Fajr prayer, ‘Abdullah bin ‘Amr (may Allah be pleased with him) narrated that the Prophet Muhammad (peace be upon him) said: “... . And the time of the Fajr (morning) prayer is from the appearance of dawn as long as the sun has not risen.”

Abu Huraira reported that the Messenger of Allah (peace be upon him) said, “If anyone performs a rak’a of the Morning Prayer before sunrise, he has observed the Morning Prayer; and if anyone performs a rak’a of the afternoon prayer before sunset, he has observed the afternoon prayer (al-Asr).”

Jurisprudential provision deduced from the Hadith of the Prophet

Scholars unanimously agree that the time for the Fajr prayer begins with the true Fajr, also known as the second Fajr. This designation stems from its indication of the onset of morning, characterized by the spreading of whiteness on the horizon. The first false dawn, on the other hand, does not hold any significance in determining prayer times, as its sign is the appearance of whiteness longitudinally rather than transversely across the sky, followed by its disappearance.

The sun occupies a central role in the honorable Sunnah and among scholars, particularly in calculating the obligatory prayer times throughout the day and night due to its regularity and predictability.

Second Subtopic: Identifying Forbidden Prayer Times

The Prophet Muhammad (peace be upon him) prohibited prayer at three specific times, using the position of the sun as a reference: from the time it begins to rise until it is fully up, when it is at its zenith in the middle of the sky until it passes over the meridian, and when it begins to set until it sets completely.

This practice of using astronomical phenomena to determine the timing of prayers, as well as when they should not be performed, illustrates the divine guidance and revelation bestowed upon the Prophet Muhammad and subsequently upon all Muslims, emphasizing the importance of utilizing celestial bodies to regulate religious obligations for the benefit of humanity.

Implicitly, this guidance encourages exploration and discovery of space, urging humanity to leverage the resources and knowledge within it to improve their lives.

Jurisprudential provision deduced from the Hadith of the Prophet:

In light of this hadith, jurisprudential interpretations vary among the different schools of Islamic law: The Hanafi, Shafi’i, and Hanbali schools assert that prayer is discouraged at three specific times: when the sun rises to a height equivalent to one or two spears, when it reaches its zenith in the middle of the sky until it begins to decline, and when it turns yellow just before sunset. These times are considered undesirable for prayer due to the association of sunrise, zenith, and sunset with pagan practices,

symbolized by the sun's position between the horns of Satan. Thus, praying during these times may resemble sun worship.

The Maliki school, on the other hand, considers prayer disliked only during sunrise and sunset. They do not discourage prayer during the zenith of the sun when it is even, as it is not associated with the negative connotations of sun worship.

By aligning prayer times with the movements of celestial bodies, Islam not only establishes a connection between the spiritual and the natural world but also encourages Muslims to understand and utilize the cosmos for their benefit while maintaining spiritual integrity.

Third Subtopic: Establishing the Beginning and End of Fasting Using the Sun

The Sunnah of the Prophet Muhammad utilized the position of the sun to establish the commencement of fasting at the onset of true dawn, a natural phenomenon that occurs as a result of the sun's disappearance below the horizon. Similarly, the conclusion of fasting time was determined by the setting of the sun.

The Prophet Muhammad (peace be upon him) instructed, "When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his fast."

It is notable that the Sunnah accords significance to both the sun and the moon in regulating various aspects of religious practice. They serve as markers for defining the timing of obligatory prayers, other non-obligatory prayers, the beginning and end of fasting during Ramadan, as well as other types of voluntary fasting. This usage stems from their regular and predictable movements.

Jurisprudential provision deduced from the Hadith of the Prophet:

Jurisprudential interpretation derived from the hadith of the Prophet asserts that fasting commences from the rise of true dawn until sunset. This understanding aligns with the Quranic injunction: "And eat and drink until you see the light of dawn distinct from the darkness of night, then complete the fast until nightfall" (Al-Baqarah 2:187).

In essence, the Sunnah underscores the importance of celestial bodies in establishing religious practices, providing a framework that enables Muslims to fulfill their religious obligations in harmony with the natural cycles of the universe.

Fourth Subtopic: Determining Prayer Times during Eclipses

Allah Almighty has made the sun and the moon among His signs, displaying His greatness, power, and marvelous craftsmanship. He has provided humanity with the benefit of their light, which the Prophet Muhammad (peace be upon him) utilized to establish the timing of acts of worship related to the day or month, such as fasting and prayer.

Simultaneously, the Prophet (peace be upon him) introduced a form of worship specifically related to the phenomena of solar and lunar eclipses. During these occurrences, when the efficient use of the sun and the moon is hindered, he prescribed prayers as a supplication to Allah Almighty, beseeching Him to restore these celestial bodies to their original condition so that their light may once again be beneficial.

The Prophet (peace be upon him) delineated the time for praying during a solar eclipse by observing the departure of some or all of its light, and similarly for a lunar eclipse, by noting the departure of its light or part thereof. The legitimacy of the prayer's timing was determined by the sun

and the moon returning to their usual positions, with the eclipse ceasing.

For instance, ‘A’isha reported an incident of a solar eclipse during the time of the Messenger of Allah (peace be upon him). He engaged in prolonged prayer, bowing, and prostration, indicating reverence and supplication during this celestial event. Following the eclipse’s conclusion, he addressed the people, emphasizing that eclipses are signs of Allah and not linked to the death or birth of any individual.

Similarly, ‘Abdullah b. ‘Umar reported the Prophet (peace be upon him) clarifying that solar and lunar eclipses do not occur due to the life or death of anyone but are rather among the signs of Allah. Hence, when witnessing such phenomena, it is incumbent upon believers to observe prayer and engage in supplication.

In essence, the Prophet Muhammad (peace be upon him) employed the occurrences of solar and lunar eclipses as opportunities for spiritual reflection, emphasizing the signs of Allah’s power and majesty, and calling upon believers to increase in devotion and humility before their Creator.

Jurisprudential provision deduced from the hadith of the Prophet:

The scholars unanimously agreed that the time for performing the eclipse prayer extends until the eclipse ends. This is derived from the statement of Allah’s Messenger (peace be upon him): “So when you see them, invoke Allah and pray till the eclipse is clear.” This indicates that the clarity of the eclipse serves as the objective for the prayer, and supplicating to Allah Almighty for the restoration of light. Therefore, when clarity is achieved, the prayer should be performed.

This noble prophetic guidance underscores that when the light of the sun or the moon diminishes, either wholly or partially, it serves as a reminder to the Muslim of the blessings bestowed by Allah Almighty. It is an invitation to humble oneself, to submit to His will, and to hasten in seeking His favor in order to restore the blessings upon them.

Utilizing the Moon for Ramadan and White Days Fasting:

First Subtopic: Establishing Ramadan’s Beginning and End with Lunar Sighting

The moon, a dark spherical celestial body, orbits close to the earth, serving as its only natural satellite. It reflects sunlight falling on it back to the earth, with a reflection percentage ranging from 10-12%. Only one side of the moon is visible to earth’s inhabitants. It rises and sets like the sun due to the earth’s rotation from west to east, with its sunset occurring approximately 40-50 minutes later each day. On the twenty-ninth day, the moon’s sunset may precede sunset on earth, rendering it invisible, or it may occur afterward, allowing for its observation, contingent upon its duration and local weather conditions.

The Sunnah underscores the importance of cosmic phenomena such as the moon and its orbit around the earth, linking them to various acts of worship and obligations within Sharia. Muslims are directed to place significant emphasis on sighting the crescent moon and accurately calculating its beginnings and endings. This includes its role in determining the start and end of the sacred month of Ramadan, during which fasting is obligatory. The commencement of Ramadan is established by sighting the crescent moon, and its conclusion is marked by sighting the crescent of the following month, Shawwal.

In a Hadith narrated by Umar (may Allah be pleased with him), the Prophet Muhammad (peace be upon him) emphasized the importance of sighting the new moon for commencing and concluding the

fasts: “Do not fast till you see the new moon, and do not break fast till you see it; but if the weather is cloudy, calculate about it.” Similarly, Abu Huraira reported the Prophet (peace be upon him) advising: “Fast when you see it and break your fast when you see it, and if the weather is cloudy treat Sha‘ban as having thirty days.”

Jurisprudential provision deduced from the hadith of the Prophet:

Scholars unanimously agree that the beginning of Ramadan is determined by sighting its crescent. If sighting is not possible, then Sha‘ban should be completed for thirty days. Likewise, the end of Ramadan is established by sighting the crescent of Shawwal. If sighting is unattainable, fasting must continue for thirty days.

Second Subtopic: Fasting the White Days Based on Lunar Phases

The moon, as mentioned earlier, is a celestial body that does not emit light itself but reflects sunlight to become visible from earth. Its illumination and apparent size vary based on its daily position in relation to the earth and the sun, resulting in the well-known phases of the moon. When the earth is positioned between the sun and the moon, we observe the fully illuminated half, known as a full moon. The Sunnah has utilized the completion of the lunar cycle to designate the “white days,” during which fasting is recommended. These days fall on the thirteenth, fourteenth, and fifteenth of the lunar month.

Narrated by Jarir bin ‘Abdullah, the Prophet Muhammad (peace be upon him) stated: “Fasting three days of each month is fasting for a lifetime, and the shining days of Al-Bid, the thirteenth, fourteenth, and fifteenth.” Similarly, Qatadah Ibn Malhan al-Qaysi reported that the Prophet (peace be upon him) encouraged fasting on the thirteenth, fourteenth, and fifteenth days of the month, equating it to perpetual fasting.

The jurisprudential provision deduced from the Hadith indicates that the majority of scholars consider fasting these three days of each month, known as the “white days,” as Sunnah. The Malikis, however, view fasting on these days as disliked due to concerns about it being perceived as obligatory. Nonetheless, fasting for any three days within a month is still recommended, regardless of whether they fall on the thirteenth, fourteenth, and fifteenth.

The desirability of fasting during these days is further supported by modern scientific studies, which have shown its potential benefits in stress reduction and detoxification. Studies indicate that during the full moon, especially on the thirteenth, fourteenth, and fifteenth days, there is an increase in nervous irritation and psychological tension among individuals. This phenomenon has been linked to increased aggression and propensity for accidents, particularly among those with mental instability.

Fasting during these days, characterized by the full moon, may help mitigate the negative effects of lunar influence on human behavior. By abstaining from water and reducing the body’s water content during this period, fasting promotes psychological clarity and stability, counteracting the gravitational effects attributed to the moon’s cycle. Fasting serves as a means of self-control, drawing individuals closer to God and fostering mental well-being.

Scientifically, fasting during these three days of the lunar month may facilitate blood purification within the body’s cells. Fluids pass from inside to outside the cell, especially during these days, due to the gravitational forces exerted by the moon. This natural phenomenon aids in emotional regulation and contributes to overall health and well-being.

In conclusion, fasting during the “white days” of the lunar month not only aligns with Sunnah practices but also offers potential physical and psychological benefits, contributing to holistic wellness.

Correcting Misconceptions Related to Space

The Prophet Muhammad (peace be upon him) was sent into an environment rife with superstitions, illusions, and false gods, including idols and planetary worship. These negative practices impeded scientific progress and hindered intellectual advancement. The Sharia, brought by the Prophet Muhammad (peace be upon him), aimed to rectify this environment, restoring it to its proper state and awakening minds from ignorance. It ushered people into a realm of true knowledge infused with faith and certainty, free from the shackles of ancestral traditions, baseless suspicions, and delusions.

Among the corrections made by the Prophet Muhammad (peace be upon him) regarding space-related beliefs was dispelling the notion that solar or lunar eclipses were linked to imminent deaths. He clarified that such phenomena are signs from Allah and urged people to stand and pray upon witnessing them.

The Prophet (peace be upon him) also invalidated the pre-Islamic practice of attributing earthly events to astronomical conditions, such as the movements of stars. He emphasized the fallacy of this belief, as events on Earth are not influenced by celestial occurrences.

Regarding astrology, the Prophet Muhammad (peace be upon him) warned against its practice, likening it to a form of magic. He emphasized that reliance on astrological predictions is a form of disbelief in the divine guidance sent through him.

Additionally, the Prophet (peace be upon him) highlighted the importance of recognizing Allah’s sovereignty over natural phenomena, such as rain. He rebuked those who attributed rain to anything other than Allah, affirming that true belief lies in acknowledging Allah’s mercy and grace.

Furthermore, the Sunnah utilized astrology to guide human behavior in practical matters, such as agriculture. The Prophet Muhammad (peace be upon him) instructed people to observe the appearance of certain stars as indicators of optimal times for harvesting or avoiding blight.

Ultimately, the Sunnah directed humanity to utilize astronomical observations for practical purposes, promoting a harmonious coexistence with the natural world and enhancing livelihoods.

Conclusion

This research has yielded several significant findings, which we outline below:

First: The correlation between Sharia provisions and astronomical phenomena introduces new criteria for efficiently utilizing space and encourages humanity to explore its depths. Establishing the precise timing of prayers, performed five times a day by Muslims worldwide, necessitates knowledge of varying timings across different countries and days, as well as calculations related to geographical viewpoints, the sun’s movement along the zodiac (ecliptic), and aurora conditions.

Second: The Sunnah extensively addresses space-related matters and provides guidance on incorporating it into various acts of worship.

Third: The Sunnah actively combated misconceptions and false beliefs about space perpetuated by the weak-minded and superstitious individuals. It advocated for dispelling fantasies and encouraged

Muslims to engage in contemplation and proper utilization of space.

Fourth: Utilizing the sun and moon for timekeeping spurred Muslims of the past to delve into research, exploration, and contemplation of cosmic phenomena. This led to the development of Islamic astronomy, characterized by distinctive features and advancements. Islamic scholars made significant contributions to astronomical research and studies.

Fifth: Despite differences in interpretations and the diversity of jurisprudential schools, scholars derived numerous legal provisions based on the teachings of the Prophet Muhammad (peace be upon him) in this realm. These provisions are grounded in the Hadith and serve as practical guidance for Muslims

References

- Abdel Baqi, M. F. (Ed.). (n.d.). Sahih Muslim. Beirut: Dar Revival of Arab Heritage.
- Abdel Hamid, M. (Ed.). (n.d.). Sunan Abi Dawood al-Sijistani. Beirut: Dar al-Fikr.
- Abdel Mawgoud, A. (Ed.). (2001). Sunan Al-Daraqutni (1st ed.). Beirut: Dar Al-Maarifa.
- Abdel Salam Haroun, A. (Ed.). (1979). Language Standards by Ibn Faris. Beirut: Dar al-Fikr.
- Abu Bakr al-Kasani. (n.d.). Badaa'i al-Sana'i' fi Arranging the Laws. Beirut: Dar al-Kutub al-Ilmiyya.
- Abu Ya'li, M. (Ed.). (1989). Musnad Abi Ya'li (2nd ed.). Beirut: Dar Al-Mamoun for Heritage.
- Ahmed ibn Hanbal. (n.d.). Musnad Ahmed ibn Hanbal. Egypt: Cordoba Foundation.
- Al-Adhami, M. (2003). Sahih Ibn Khuzaymah (3rd ed.). Cairo, Egypt: Islamic Office.
- Al-Ajli Al-Jamal, S. B. O. (1996). Explanation of the curriculum in the footnote of the camel. Beirut: Dar Al-Kutub Al-Ilmiyya.
- Al-Azhari, S. S. (n.d.). Jawaher Al-Iklil Sharh Khalil. Beirut: Cultural Library.
- Al-Bahouti, S. M. (1983). Scout the mask on the text of persuasion. Beirut: Alam Al-Kutub.
- Al-Bayhaqi. (2003). Al-Sunan Al-Kabir (M. Atta, Ed.). Beirut: Dar Al-Kutub Al-Ilmiyya.
- Al-Bujayrami, S. (2007). Al-Bujayrami on Persuasion. Beirut: Dar Al-Fikr.
- Al-Desouki, M. A. (Ed.). (n.d.). Al-Desouki's footnote on the great explanation of Muhammad Arafa Al-Desouki. Egypt: Issa Al-Babi Al-Halabi Library.
- Al-Gharnati, M. (2013). Jurisprudence Laws. Beirut: Dar Ibn Hazm.
- Al-Khatib al-Sherbini, M. (1421-2000). Mughni al-Muhtaj. Beirut: Dar al-Kutub al-Ilmiyya.
- Al-Mardawi, A. (n.d.). Al-Insaf (1st ed.). Saudi Arabia: Al-Sunnah Al-Muhammadiyah Press.
- Al-Mawsili Al-Hanafi, A. (2009). Selection for the explanation of the chosen one. Beirut: Al-Risala Al-Ilmiyya Library.
- Al-Qarafi. (1983). Differences. Kuwait: Dar Al-Nawader Al-Kuwait.
- Al-Ramli, M. A. (2003). The End of the Needy to Explain the Curriculum. Beirut: Dar Al-Kutub Al-Ilmiyya.
- Al-Sharnabalali, A. A. (n.d.). Maraqi Al-Falah (S. Aweidah, Ed.). Beirut: Dar Al-Kutub Al-Ilmiyya.
- Al-Tahawi, A. (1994). Explanation of the meanings of antiquities. Beirut: Alam Al-Kutub.
- Al-Zahawi, A. (1983). Al-Majmoo'. Jeddah, Saudi Arabia: Al-Irshad Library.
- Atta, M. (Ed.). (2002). Mustadrak Al-Hakim (2nd ed.). Beirut: Dar Al-Kutub Al-Ilmiyya.
- Faris, I. (1979). Language Standards (A. S. Haroun, Ed.). Beirut: Dar al-Fikr.
- Ibn Abdeen. (1423 AH). Al-Muhtar's response to Al-Durr Al-Mukhtar. Beirut: Alam Al-Kutub.
- Ibn Qadamah. (1388-1968). Al-Mughni. Cairo: Dar Ibn Kathir.
- Ibn Rushd. (1440 AH). The Beginning of Al-Mujtahid and the End of Al-Muqtasad (A. Z. Hammad, Ed.). Lucent.
- Ibn Manzur. (n.d.). Lisan al-Arab. Beirut: Dar Sader.
- Ibn Abi Shaybah (1428 AH). Musannaf Ibn Abi Shaybah (O. B. Ibrahim, Ed.). Beirut: Dar Al-Faruq Al-

Haditha.

Ibn Abd al-Barr. (1993). Remembrance (A. M. Qal'aji, Ed.). Damascus: Dar Qutayba for Printing and Publishing.

Al-Ittihad Newspaper. (2012, March 2). Retrieved from [URL]

Al-Jaroud, I. (1435 AH - 2014 AD). Al-Muntaqa Ibn Al-Jaroud. Dar Al-Taseel.

Al-Razi, M. bin A. B. (1986). Mukhtar Al-Sahih. Beirut: Librairie du Liban.

Firuzabadi. (n.d.). The Ocean Dictionary. Beirut: Modern Library.

Hanbal, A. (n.d.). Musnad Ahmed ibn Hanbal. Egypt: Cordoba Foundation.

Hanafi, A. A. M. A. (2009). Selection for the explanation of the chosen one. Beirut: Al-Risala Al-Ilmiyya Library.

Haroun, A. S. (Ed.). (1979). Language Standards by Ibn Faris. Beirut: Dar al-Fikr.

Ibrahim, O. B. (Ed.). (2008). Musannaf Ibn Abi Shaybah (1st ed.). Beirut: Dar Al-Faruq Al-Haditha.

Manzur, I. (n.d.). Lisan al-Arab. Beirut: Dar Sader.

Salafi, H. A. (Ed.). (1404 AH). The Great Dictionary of Al-Tabarani (2nd ed.). Library of Science and Governance.

Shaker, A. M. (Ed.). (n.d.). Sunan al-Tirmidhi. Beirut: Dar Revival of Arab Heritage.