

Evidence of Giving Priority to the Hadith Associated with Mentioning the Reason over Other Hadiths: An Empirical Study

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Abstract

The study thoroughly examined the presumption of giving precedence to hadiths that mention their reasons over other hadiths. The primary objective of the study was to elucidate the underlying concepts, jurisprudential rulings, and practical applications pertinent to the topic. To fulfill the study's aims, the researchers utilized a combination of inductive and deductive methodologies to explore the assumptions underlying the prioritization process and to analyze the relevant texts. The study was geared toward achieving a comprehensive understanding of the results within the context of the examined topic. The study yielded several findings, one of which is that the presumption of prioritizing hadiths that cite a reason over those that do not is categorized within the domain of generality and specificity. Nevertheless, the principle is broad and is applicable to all individuals encompassed by the rationale stated within the rule. Numerous jurisprudential applications and rulings are derived from this principle, which are founded on hadiths that are tied to specific reasons.

Keywords: fundamentals of jurisprudence, conflicting and weighting, evidence, the reason for the occurrence of the hadith

قرينة ترجيح الحديث المقترن بذكر السبب على غيره من الأحاديث: دراسة تطبيقية

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ملخص

تناولت الدراسة قرينة ترجيح الحديث المقترن بذكر السبب على غيره من الأحاديث، وهدفت: إلى بيان المفاهيم الخاصة بالدراسة وبعض الأحكام والتطبيقات الفقهية المتعلقة بموضوع الدراسة، ولتحقيق غرض الدراسة اتبع الباحثان المنهجين: (الاستقرائي، والاستنباطي)؛ وذلك لدراسة القاعدة موضع الدراسة واستقراء النصوص المتعلقة بموضوعها، ومن ثم التوصل إلى الغاية المنشودة لتحقيق النتائج ضمن إطار الدراسة.

وخلصت الدراسة إلى العديد من النتائج، منها: أن قرينة ترجيح الحديث المقترن بسبب على غيره تدخل في باب العموم

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والخصوص، إلا أن حكمها عام وينطبق على جميع الأفراد الذين يشملهم سبب الحكم الوارد بشأنها، وأن هناك العديد من التطبيقات الفقهية والأحكام المبنية على هذه القاعدة والمستنبطة من الأخبار التي وردت لسبب خاص. الكلمات المفتاحية: أصول الفقه، التعارض والترجيح، القرائن، سبب ورود الحديث.

An Introduction:

Praise be to Allah, whose help and guidance we earnestly seek. We take refuge in Allah from the evils within ourselves and from the consequences of our actions. Whoever Allah guides, no one can lead astray, and whoever He allows to stray, no one can guide. I bear witness that there is no deity but Allah alone, and that Muhammad is His servant and prophet. Furthermore:

The science of the principles of Islamic jurisprudence is one of the most pivotal Islamic sciences, indispensable to any student of Sharia. Allah has blessed His people with imams who have endeavored to elucidate methods of deriving Sharia rulings, particularly when facing apparent conflicts within the evidence.

The concept of weighting (tarjih) is a critical tool for scholars to address and resolve apparent discrepancies between texts. It has a profound influence on the interpretation of Sharia texts and on the extraction of jurisprudence, enabling scholars to coherently resolve contradictions and appropriately apply the texts' teachings. Among the various methods of weighting, the presumption of weighting is particularly noteworthy. It is a concept that scholars cannot overlook, as elucidated by Al-Tewfik (1987): "It is well-known that the establishment of rules takes precedence over their abrogation".

After thorough investigation and research, the scholar was able to delve into one of the presuppositions of weighting, namely, the preference given to hadiths that specify their reasons over those that do not. This study focuses on the comparative weighting of different aspects by considering the cause for which the hadith was transmitted. Hadiths that mention their reasons are given precedence in the context of resolving conflicts over similar subjects according to the rules of weighting central to this research. To the best of the researcher's knowledge, this aspect of weighting based on presumptive reasoning has not been previously examined; hence, this work aims to be the inaugural exploration of the subject. I shall discuss this presumption and provide examples to the best of my ability. If I succeed in achieving the goals of this study, it is due to the benevolence and grace of Allah Almighty. If I fall short, it is due to my own limitations and deficiencies. Praise and thanks to Allah at all times.

Statement of the Problem and the Questions of the Study

This study addresses and elucidates the presumption of weighting in favor of hadiths that mention the cause or reason behind their narration when compared to other hadiths. This presumption occurs when there is a conflict between two hadiths concerning the same subject, with one citing the reason for its occurrence and the other lacking such an explanation. In such instances, the hadith that specifies the reason is given greater weight than the one that does not. It is crucial to clarify that the reason being discussed in this study is not the well-known juridical reason recognized by the majority of fundamentalists—it refers, rather, to the specific circumstance or event that led to the pronouncement of the hadith by the Prophet Muhammad.

To shed light on this presumption and its justifications, the researcher in this study presents several jurisprudential applications derived from this concept and aims to address the following questions:

- Is a hadith that states its reason given precedence over other hadiths?
- What does it mean to weight a hadith that mentions its reason above others?
- What principles pertain to the presumption of weighting a hadith with a stated reason over others?
- What are the jurisprudential applications that emerge from the presumption that a hadith with a mentioned reason is weighted more heavily than other hadiths?

Significance of the Study

The concept of weighting presumptions holds considerable importance, as it stands as one of the central pillars of jurisprudence extensively explored by the ancients, particularly in relation to the Sunnah and hadith. Given that the Sunnah comprises numerous hadiths upon which Sharia rulings are established, these narrations have been allocated a prominent role in the studies and scholarly works of jurists. Sharia rulings cannot be ascertained without tangible proof, and such evidence may at times appear contradictory to the understanding of a mujtahid (Islamic scholar capable of independent reasoning). It is imperative to resolve these apparent conflicts by assessing and prioritizing the strongest evidence that aligns most closely with the Quran and Sunnah.

To address such discrepancies, a mujtahid must be well-versed in various methods, including the principles of weighting and the weighting of presumptions. This study serves as a practical examination of the weighting presumptions, investigating the specific scenario where hadiths that mention their underlying reason are given precedence over those that do not).

Method of the Study:

This study employs an inductive approach, which involves a comprehensive examination of the issue, the collation of Sharia texts relevant to the topic, and their subsequent analysis to ascertain Sharia rulings. From this process, a set of judgments and conclusions is drawn that fits within the ambit of the research. Additionally, the study adopts a deductive method, wherein the researcher undertakes analysis, presentation, and citation of examples and applications to formulate a holistic Sharia perspective on the topic of investigation.

Limitations of the Study:

The scope of this research is confined to the examination of the weighting of presumption—specifically, the scenario where a hadith associated with a stated reason is given priority over others. It does not encompass other forms of weighting presumptions acknowledged by jurists. Consequently, the findings of this study are not intended for application beyond this particular subject.

Review of literature:

Scholars have meticulously explored the subject of weighting in their books and research, recognizing its crucial role in the science of jurisprudence. There are also scientific studies that delve into semantic nuances, such as the general and the specific, the absolute and the restricted text, among others. However, to the best of the researcher's knowledge, there has been no study that specifically investigates the weighting of presumption—the main focus of this research. The present study outlines some relevant prior studies:

- 1- A. Al-Tamimi (2018) conducted a study entitled "Rules of Weighting Between the Evidence for Imam Shari: A Comparative Applied Study." This thesis was submitted for a Master's degree in jurisprudence and its principles at the University of Jerash in 2018 (A.D.). The study aimed to uncover the rules of weighting according to Imam Shari, covering eight chapters on topics such as weighting in the chain of transmission, the text, measurement, and semantics. However, it did not address the specific rule wherein a hadith that mentions its reason is given precedence over others.
- 2- M. Al-Hamad carried out a study titled "The Foundation Rule of Preliminary Emphasis: An Applied Analytical Study." The objective of this research was to elucidate the fundamental rule of "preliminary emphasis," its significance, and its various applications among jurists, hadith scholars, commentators, and other fundamentalists. This study proved valuable in structuring the current research's components, despite the differences in subject matter.

- 3- A study by Al-Azmi, Badr Muhammad Qabilan, and Al-Khairabadi, Muhammad Abu Al-Laith, titled "The Weights of the Text for Apparently Conflicting Hadiths: An Applied Study on Fath al-Bari by Ibn Hajar," was published in Al-Raed Magazine, affiliated with the College of Islamic and Arab Studies in Cairo, in issue (33) of 2016 (A.D.). The study focused on the textual weighting applied by Ibn Hajar in "Fath al-Bari" to reconcile conflicting hadiths. The researchers discussed various aspects of text weighting, using examples from "Fath al-Bari" to elucidate hadith contradictions. The current study, on the other hand, illuminates only one aspect of text weighting: the precedence given to hadiths that state their reason over others.

Study plan:

This study consists of an introduction, a preface, and three sections:

The introduction discusses the concept of weighting, its importance, and an explanation of related concepts.

The first section: Explaining weighting of presumptions hadith associated with a reason over and its concept

The first part: the meaning of weighting the hadith associated with the mention reason over other hadiths

The second part: the formulas in which the rule of hadiths associated with a reason over other hadiths was stated

The second section: The importance of knowing the reasons for the occurrence of hadith among fundamentalists.

The first part: the fundamentalists interested in understanding the reason for the occurrence of hadith

The second part: The relationship of the weighting of hadith associated with a reason with the rule of the lesson is in the generality of the word, not in the specificity of the reason

The third section is jurisprudential applications to the rule:

- The first part: In the hadiths that came in having a bath on Friday.
- The second part: In hadiths that allowed the sale of Al Araya (dates on its tree).
- The third part: In the rule of land rent.
- The fourth part: In the hadiths of prayer at the times when prayer is forbidden.
- The fifth part: In the hadiths that licensed wearing silk for men.
- The sixth part: In the hadiths, Hijāmah (Cupping) does not break the fast.

- **Conclusion of the study (findings and recommendations).**

- **References**

The introduction includes: an understanding of the concept of weighting, its significance, and a clarification of related terminologies.

First: The Meaning and Importance of Weighting

Second: Definition and Significance of Weighting

In the Arabic language, "رجح" (weighing/weighting) connotes the notion of preponderance or heavy bearing. It is said: The thing is "weighted," implying that it is likely to be given weight. "Weighting" refers to the assignment of value to something based on its importance or significance. "The thing was swinging," can evoke the image of a balance in motion, while "The balance is weighted" implies that it tilts, and "the thing is weighted" if it becomes heavier or its weight increases.

In terminology, "weighting" refers to ascribing superiority to one piece of evidence over another due to supporting indications that identify the stronger evidence. Upon recognizing the most compelling evidence, it is acted upon, and the other is relegated.

It is important to note that weighting applies in disputes where apparent evidence is in contradiction. Instances arise wherein scholars have divergent views based on multiple interpretations, and it is therefore crucial to consider the assertions of jurists for an informed perspective. Each opinion carries its evidence, which justifies it without entrenching bias, especially after evaluating the arguments and evidence of others in scholarly discourse.

Weighting fundamentally depends on the comprehension of evidence, the synthesis of accumulated narratives, and the judicious application of known principles to resolve discrepancies among them.

The field of weighting is vast; as such, the approaches of fundamentalists have varied in number due to diverse interpretations. Weighting is contingent upon factors that reinforce the observer's perspective and differs according to the clarity of thought, strength of intellect, and sound reasoning. Therefore, the methods of weighting are numerous and not exhaustively defined. Sheikh Al-Islam Ibn Taymiyyah remarked, "The reconciliation of the implications of hadiths and the weighting between them is akin to a vast ocean"¹.

Fundamentalists have mentioned several kinds of weighting hadiths, such as:²

- 1- Weighting by prophet's companionship and frequent companionship.
- 2- Weighting by hadith of the story owner.
- 3- Weighting hadith having many narrators.
- 4- Weighting by the act of the Rightly Guided Caliphs.
- 5- Weighting by the narrative of the hearing without a veil on the narrative of the hearing from behind a veil

- 6- Weighting BY increasing justice and trust in the narrator.
- 7- Weighting by the high Isnād, the jurisprudence of the narrator.
- 8- Weighting by the jurisprudence of the narrator.
- 9- Weighting by the existence of the narrator's mind.
- 10- Weighting by the narration, which only sends confidence.
- 11- Weighting by the narration of memorizers and the most memorizers.
- 12- Weighting by increased godliness and piety.

Among the scholars are those who dislike delving into opinions, halting at the apparent meaning of texts³. The presumption linked to hadiths—central to this research—is akin to other preferential rules. These rules, utilized by fundamentalists, jurists, interpreters, and hadith scholars, serve as evidence for their initial inclinations. They employ them to favor one statement over another⁴. The truth is, there are many aspects to weighting that extend beyond simply favoring a large number of assumptions. The guiding principle here is that when one of two pieces of evidence is strengthened by its connection to the matter at hand, it gains weight over the other. The author of the book (mentioning "report and inking") stated that "weighting what (mention with its reason) on what did not mention with it" implies that any general hadith received on a specific basis carries more weight than a general absolute one if it contradicts in terms of the reason for interest. The reason serves as the motivation outwardly, and its significance is so potent that it cannot be disregarded⁵.

Second: Explaining the concept of related words.

Specification: what the speech addresses.⁶

The occasions of revelation refer to "what the verse or verses were revealed about or clarifying their ruling on the days of their occurrence. This signifies an incident that took place during the time of the Prophet, may God bless him and grant him peace, or a question that was directed to him, leading to the revelation of the verse or verses from God Almighty, providing an explanation related to that incident or an answer to the question"⁷.

Different hadiths are considered when "two hadiths apparently conflict in meaning, then they are reconciled or one of them is given weight."⁸

Weightings of text: One of the well-known weightings among fundamentalists and hadith scholars is that there is a presumption in the text that makes it weighted towards something else, such as favoring the specific over the general, the general that has not been specified over the general that has been specified, the truth over the metaphor, the legal or customary truth over the linguistic truth, the meaning of what is said over the meaning of the understood, statement over

report, statement over action, prohibition over permissibility, and other weightings mentioned by scholars⁹.

The first section: Explaining weighting of presumptions hadith associated with a reason over and its concept.

The first part is the definition of weighting of presumption the hadith associated with the cause over other hadiths.

The truth of the presumption, the weighting of the hadith associated with one reason over another, is a presumption mentioned by scholars of the origins in more than one place. It was cited by Al-Amadi, Al-Raze¹⁰, IbnAl-Hajib¹¹, Al-Mardawi¹², Zarkashi, Al-Shawkani¹³, and others, constituting one of the rules of conflict and weighting among the hadiths. It belongs to the section of weighting that pertains to how the hadith is narrated, and its overall meaning is this: If two narrations conflict and one of them is narrated with its reason for happening while the other is narrated without mentioning its reason, then the hadith associated with mentioning the reason for happening is given weight among the masses of fundamentalists.

The meaning of "cause" in this rule is the reason behind the hadith, as expressed by the hadith of occurrence; not the reason known to the fundamentalists, which pertains to the cause of a judgment¹⁴.

The second part: The formulas in which the rule of weighting the hadith associated with one cause over another was stated.

In the books of the fundamentalists, numerous relevant rules and formulas are employed to express this principle. The study concluded that many of these formulas bear similarity to the rule under examination, including:

- 1- Rule: The hadith narrated by the direct witness of the incident holds greater weight over the hadith of others in case of conflict¹⁵.
- 2- Rule: Provide a narrative that mentioned the reason for hadith to those who did not mention his reason¹⁶.
- 3- Rule: Weight the narration of the direct witness over that of a second-hand witness¹⁷.

Section Two is the importance of knowing the reasons for the occurrence of hadith among fundamentalists.

The first part is the interest of fundamentalists is to find out the reason for the occurrence of hadith.

The fundamentalists place great emphasis on understanding the reasons behind the occurrence of hadiths or the incidents for which they were mentioned, as this sheds light on their implications, aiding in their comprehension within the context of the circumstances surrounding their occurrence. Scholars have compiled numerous works on discerning the causes of occurrence, a field of study that no one can overlook due to its significance to the fundamentalists. As Al-Suyuti describes it, this field "comprises the most crucial types, and all sect scholars are compelled to study it." When two contradictory hadiths arise, scholars either reconcile them or determine the more likely one, with the aid of imams who reconcile hadiths with jurisprudence, and fundamentalists who delve into their meanings"¹⁸, Imam al-Shafi'i, may Allah have mercy on him, authored a book titled "Mukhtalif al-Hadith" for this purpose.

Imam Al-Shari's, may God have mercy on him, devoted considerable attention to the science of the foundations of jurisprudence and the terminology of hadith. He authored the book "Mukhtalif al-Hadith," in which he reconciled apparently conflicting hadiths. For this reason, he was known as "Nasser al-Hadith," and Imam Ahmad, may God have mercy on him, remarked about him, "Without Al-Shari's, we would not have understood the jurisprudence of hadith." Furthermore, scholars studying the origins of Hadith are interested in understanding the reasons behind their occurrence, including their context and role in shaping Sharia law. This includes analyzing the rationale behind specific provisions and investigating the underlying reasons, which is considered one of the most important aspects in achieving their scholarly goals. They examine descriptions that influence judgment, aiming to bring about Sharia rulings based on this understanding¹⁹. Fundamentalists argue that presuming the reasons behind Hadith occurrences is only necessary when essential, rather than obligatory. They suggest delegating this task to others, presuming reasons for occurrence²⁰, along with cases indicating prohibition, absolute restriction, and general allocation.

The same principle applies to understanding the meaning of prohibition, absolute restriction, and general specification. The specific arises from the particular, namely, individuality. For fundamentalists, the focus is on attributing a singular meaning to individual cases. It's important to highlight scholars' approach to resolving apparent conflicts between texts, which includes:

- Public interpretation (plural, weighting, copying)

- Hanafi interpretation (copying, weighting, plural)
- Hadith scholars' interpretation (plural, copying, weighting)

The second part is the reasons for providing the hadith, the reason for which was mentioned by the fundamentalists

There is no doubt that a hadith which includes its interpretation or the reason for its occurrence carries greater weight than other hadiths that lack this detail. Because suspicion regarding its authenticity is lessened, a hadith associated with its occurrence is prioritized over those not associated with a reason, thereby adding an extra benefit. Additionally, because the narrator knows what they have narrated, as Al-Amadi states: 'When one narrator mentions the reason for a text while the other does not, the former's narration is given more weight. This is because the mention of a reason indicates a heightened interest in their narration.'²¹

Al-Mardawi further asserts: "One of two conflicting hadiths is given more weight due to the mention of the reason. The hadith in which the narrator mentions the reason holds precedence over others because such mention indicates the narrator's increased interest in the hadith."²²

Al-Futuhi elaborates: "If two conflicting hadiths are compared, and one narrator mentions the cause while the other does not, the former hadith is prioritized. This is because the mention of the reason by the narrator indicates a heightened interest in their narration."²³

Combining a hadith with the mention of its reason aids in its interpretation and understanding, unlike those without such combination. The pioneers in devising legal provisions emphasize extracting insights from such combinations to facilitate comprehension. Understanding the reason behind a hadith assists in grasping its intended meaning, given its transmission from the Prophet Muhammad, peace be upon him. This understanding is paramount among fundamentalists, who prioritize hadith associated with a cause over others, shaping Sharia provisions accordingly. Consequently, both fundamentalists and hadith narrators place significant emphasis on the science of hadith transmission. Furthermore, exegetes pay close attention to studying the Asbab An-Nazul (reasons for revelation) of Quranic verses, which elucidates their context at the time of revelation. This practice aids in discerning their legal implications during the period of their descent, a point highlighted by Sayooti, who closely links hadith to the revelation of Quranic verses²⁴.

The third part: The relationship of presumption of weighting of the hadiths associated with one cause over another; The lesson is in the generality of the words, not in the particular reason.

The principle of deriving legal rulings from texts lies in their general wording rather than specific circumstances. This well-known rule is among those established by fundamentalists,

holding a prominent position in the discourse on general versus particular cases. Its essence is that if a statement encompasses a general condition along with a specific circumstance, it is appropriate to attribute the circumstance as a presumption applicable to the general condition.

A significant aspect of this principle emphasizes that a general statement, when accompanied by a specific circumstance like a question or a narrative, becomes decisive concerning that circumstance. Albaher Almohet elucidates that despite the general statement appearing in the context of a specific circumstance such as a question or narrative, its influence on the circumstance is stronger. Thus, many assert its decisiveness in addressing the circumstance, despite its apparent generality. They render it decisive due to the necessity of promptly addressing the need at hand. It would be incorrect to expect explicit clarification from the Prophet - peace be upon him - regarding what necessitates his clarification. He anticipates the need and addresses it preemptively, thereby demonstrating its permissibility to attribute this general statement to evidence, akin to other general statements. However, it is impermissible to attribute the specific circumstance with the same level of diligence, as the text presents it in a general manner, leaving room for interpretation²⁵. Al-Ghazali further expounds on the benefits of understanding the reasons behind hadith, stating that understanding the reasons for revelation, the Prophet's biography, narratives, and the breadth of Sharia knowledge, while also refraining from overly restricting the reasons through diligent allocation²⁶.

Hence, fundamentalists argue that one of the benefits of understanding the reasons behind hadith occurrences is to prevent hasty interpretations that may mistakenly extract specific circumstances from general statements, thereby ensuring a nuanced understanding of legal rulings and their applications, whether pertaining to actions or abstentions²⁷.

In summary, the relationship between prioritizing hadith associated with one reason over another and the principle of deriving legal rulings from general statements can be delineated as follows²⁸:

- 1) Both rules entail that judgments are based on specific reasons, narratives, or testimonies. Judgments are not arbitrary but are responses to particular questions, narratives, or circumstances, with the hadith serving to elucidate these judgments. The prioritization of hadith associated with one cause over another corresponds to a specific reason, akin to the broader principle of deriving legal rulings from general statements.
- 2) Both rules relate to matters of public and private concern, as discussed by fundamentalists within their discourse on public and private sections. Legal rulings are formulated in response to specific inquiries or situations, reflecting the interplay between general principles and specific contexts.

- 3) Both rules involve a general application of judgment. While the rule of deriving lessons from general expressions and the prioritization of hadith associated with one cause over another appear specific, they also have broader implications. Many reported events indicate that judgments, though originally specific to certain questions or issues, have been applied generally. Scholars have decided that if a hadith concerns a particular member of the community for a specific reason, the judgment regarding this reason extends to the entire community. To illustrate, some hadiths concerning the Prophet, peace be upon him, in this context are mentioned for clarification:
- A- It is reported that a woman gave birth days after the death of her husband and sought to remarry. {She either asked or conveyed her request to Prophet Muhammad (peace and blessings be upon him), and he instructed her to marry.} This ruling extends to all women of the community and is not specific to her alone. Therefore, jurists have determined that the waiting period for pregnant women ends upon giving birth, and they are permitted to remarry thereafter. This ruling applies universally to all women.
 - B- Imran bin Hussein reported: {I suffered from hemorrhoids and asked the Prophet, "Should I pray standing, and if I am unable, then sitting, and if I am still unable, then lying down?"} This instruction from the Prophet (peace be upon him) to Imran pertains solely to him and does not extend to other members of the community.
 - C- It is narrated that Fatima bint Abu Hobeish was experiencing abnormal uterine bleeding (Istihadah). She consulted Prophet Muhammad (peace be upon him), who advised her, "This is a vein. So, when your menstrual period begins, refrain from praying. Once it ends, perform the ritual bath, cleanse yourself of the blood, and then resume prayer." This ruling applies universally to all Muslim women.

The third section is jurisprudential applications of the rule.

The first part: In the hadiths that come about taking bath on Friday.

The narration of Ibn 'Abbas, may God be pleased with him, is given precedence over the narration of Ibn 'Umar, may God be pleased with him, on this matter because Ibn 'Abbas's narration is associated with a reason.

The first hadith narrated by Ibn Abbas, may Allah be pleased with him, states: "During the time of Prophet Muhammad, peace be upon him, people were poor and would wear woolen clothes, carrying loads on their backs. The mosque was small with a low roof made of a trellis of vine. On a

hot day, the people perspired profusely, emitting a foul smell. Upon noticing this, the Prophet instructed them that on Fridays, they should bathe and anoint themselves with the best oil and perfume they have."²⁹

The second hadith narrated by Abdullah bin 'Umar, may God be pleased with him, simply states: "Whoever comes to Friday prayer should bathe."³⁰

The preference for Ibn Abbas's narration stems from its alignment with the reason behind the directive to bathe on Fridays. Ibn Hajar emphasizes the need to recognize that the wisdom behind this directive is to ensure cleanliness and prevent harm from the foul smell³¹.

Consequently, the directive to bathe mentioned in the second hadith is considered preferable or recommended, and the obligation to bathe is specifically applied to those who, like the individuals mentioned in the first hadith, may cause discomfort to others³².

Ibn 'Abd al-Barr reported that Ibn Abbas said: "Washing on Friday is not obligatory, but those who do so are considered better and purer." He further explained that this practice was observed during the time of Prophet Muhammad, peace be upon him, referencing the aforementioned hadith.

Al-Suyuti stated that the context behind this hadith was that "Two men from the people of Iraq came to Ibn 'Abbas and inquired whether washing on Friday was obligatory. Ibn 'Abbas responded, 'Those who wash are considered better and purer.' Then he mentioned the hadith." This narrative reinforces the validity of the principle of weighting, wherein the hadith associated with mentioning the reason is given precedence over others. The narration of Ibn 'Abbas, may God be pleased with him, is aligned with the reason for which the directive to wash on Friday was sought; hence, it holds significance. On the other hand, the narration of Ibn 'Umar, may God be pleased with him, simply contains the directive without the context. Therefore, it is considered preferable but not obligatory. This is the decree, and God Almighty knows best.

The second part: In hadiths that allowed the sale known as AL-Araya.

The hadith narrated by Zaid bin Thabit, may God be pleased with him, is as follows: "The Prophet granted concession in case of 'arayas transactions (for exchange of the same commodity) with measure." Additionally, Malik narrated from Naif from Abdullah bin Umar, may God be pleased with them, that the Prophet, peace be upon him, forbade muzabana, which refers to the sale of dates for dates by measure³³.

The significance of the first hadith lies in its association with a specific reason: the necessity of people for such transactions. This type of transaction involves exchanging a specific commodity for a similar one, which is permitted to fulfill a need and facilitate people in meeting their requirements.³⁴

Imam Shafi'i, may God have mercy upon him, reported in the Hadith of Mahmoud bin Lipyid: "I asked Zaid bin Thabit about the 'arayas transactions that he sought a solution for. He mentioned that some individuals complained to the Prophet that the season of ripe dates was approaching, but they lacked money to purchase them. These individuals relied on the sustenance of their Sunnah for their year's food. Consequently, the Prophet permitted them to engage in 'arayas transactions with measure, allowing them to obtain ripe dates³⁵ .

As a result, the general populace was authorized to conduct 'arayas transactions³⁶ , because it served as an exception to the prohibited sales. The reason behind this concession was the Prophet's desire to alleviate the difficulties faced by those who expressed their need, as they could only acquire ripe dates through such transactions. The public need was thus elevated to the status of necessity.

It is noteworthy that this hadith is weighted due to the reason associated with it, namely the people's need for the permissibility of such transactions. 'Arayas transactions involve the sale of fresh dates from palm trees for other dates, and they are exempted from the prohibited sales according to the noble hadith. Their permission was granted to accommodate necessity and need.

The third part: In the rule of land rent.

Presenting the hadith narrated by Rafi bin Khadij, may God be pleased with him: "We used to rent the land to its owner based on a specific delimited portion of its yield to be given to the landlord. Sometimes, the vegetation of that portion would be affected by blights, while the rest remained safe, and vice versa. Upon observing this, the Prophet, peace and blessings of Allah be upon him, forbade this practice³⁷".

In the second hadith, also narrated by Rafi bin Khadij, may God be pleased with him, he stated: "The Prophet, peace and blessings of Allah be upon him, forbade the renting of farms³⁸.

In another narration, Zaid ibn Thabit reported: "Allah forgives Rafi 'ibn Khadij. I and Allah know best from him. Two men who had quarreled came to the Prophet, peace and blessings of Allah be upon him, seeking resolution. He advised them, 'If this is your situation, do not lease farms' However, what Rafi 'ibn Khadij heard was 'Do not lend farms'³⁹.

Sa 'ad ibn Abi Waqqas narrated that during the time of the Messenger of Allah, landowners used to rent their arable land in exchange for whatever grew on the banks of the streams for irrigation. When a dispute concerning such arrangements was referred to the Prophet, peace and blessings of Allah be upon him, he forbade them from leasing land on such terms and instructed them to lease it for gold or silver⁴⁰. This indicates that the first hadith was associated with a specific context. Consequently, jurists deliberated on the permissibility of land rental, concluding that it is permissible unless it involves such arrangements, which could lead to misunderstanding due to ignorance⁴¹ .

In summary, the majority of jurists considered the reason behind the occurrence, allowing for the permissibility of land rental. The correlation between the hadith and its context rendered it a presumption and a clear rationale, elucidating the ruling on the issue and resolving potential conflicts in the minds of scholars. They gave preference to the hadith permitting land rental over the one prohibiting it due to the reason behind its occurrence.

The fourth part is prayer hadiths at the forbidden times.

Hadith by Abu Qatada: "I entered the mosque, and the Prophet (may Allah's peace and blessings be upon him) sat among the people. The Prophet (may Allah's peace and blessings be upon him) said: 'What prevented you from offering two rak'ahs (of Nafl prayer) before sitting down?' I said: 'Messenger of Allah, I saw you sitting and people sitting around you, so I sat in your company.' He (the Holy Prophet) then said: 'When anyone among you enters the mosque, he should not sit till he has observed two rak'ahs'⁴². This hadith is given precedence over another hadith, which states that the Messenger of Allah, may Allah bless him and grant him peace, forbade prayer after Asr until the sun had set, and prayer after Al-Fajr prayer until the sun had risen⁴³.

It was argued that whoever enters the mosque during these two times should not pray the greeting (two rak'ahs) in order to reconcile this hadith, which restricts prayer at specific times, with the hadith that instructs greeting the mosque upon entry at all times. The first hadith is given precedence due to its association with a specific reason, namely, entering the mosque.

The significance of the first hadith lies in its association with a specific reason, which is entering the mosque. Additionally, prayers that are based on specific reasons must be performed promptly, or else they will be missed. Therefore, it is weighted in favor of the prevailing interest and because it was mentioned in conjunction with a specific reason in the principle of weighting presumptions.

The fifth part: In the hadiths that licensed wearing silk for men.

The hadith narrated by Anas, may Allah be pleased with him, states: "God's Messenger granted permission to Az-Zubair and 'Abdul-Rahman ibn 'Auf to wear silk due to an itch that they had." This hadith is given precedence over the second hadith narrated by Ibn Mas'ud, in which the Prophet (may Allah's peace and blessings be upon him) said: "Allah did not make your cure in what He made unlawful to you."⁴⁴ Anas, may Allah be pleased with him, deferred to the narration of Ibn 'Umar, may Allah be pleased with them, on this subject, because the hadith of Ibn 'Abbas, may Allah be pleased with them, was associated with a reason.

Despite the initial prohibition of wearing silk for men, this permission was granted to two

companions for a specific reason: their suffering from itching. Therefore, this hadith takes precedence over the second hadith narrated by Ibn Mas'ud due to its association with a specific reason. It was the necessity arising from their condition that led the Prophet, peace and blessings be upon him, to allow them to wear what was otherwise forbidden.

The sixth part: The hadiths that cupping does not break the fast

Hadith indicates that cupping does not invalidate the fast, citing the narration: "The cupper and the one being cupped have broken the fast." This ruling is derived from an incident when the Prophet (peace and blessings of Allah be upon him) encountered a person undergoing cupping during Ramadan, and in the midst of their conversation, he remarked: "The cupper and the one being cupped have broken the fast."⁴⁵ This hadith was presented with a rationale, contrasting with another hadith in which the Prophet (peace and blessings of Allah be upon him) expressed disapproval while fasting.⁴⁶

The first hadith cited is contextualized by a specific reason: the individuals involved were engaging in backbiting. Thus, the Prophet, peace and blessings be upon him, declared that their fasts were broken due to this misconduct during Ramadan. Otherwise, the act of cupping itself does not nullify the fast, as evidenced by the second hadith, wherein the Prophet, peace and blessings be upon him, underwent cupping while observing his fast.

Conclusion:(Conclusions and Recommendations)

Conclusion

The study has yielded the following conclusions:

- 1- The Noble Sunnah of the Prophet comprises numerous hadiths that are weighted due to specific reasons.
- 2- Hadiths that mention the reason for their occurrence are given greater weight than others, owing to the presumption that accompanies the reason for their occurrence.
- 3- There exists no actual conflict among the texts; rather, any perceived conflict arises solely within the mind of the diligent scholar.
- 4- Legislative rulings encompass all current and novel occurrences, including new incidents or individual cases, ensuring consistency with precedents.
- 5- Ijtihad lacks validity without a comprehensive understanding of apparent conflicts between hadiths and texts, along with an earnest effort to reconcile them.

Recommendations

Further studies ought to be undertaken on Prophetic hadiths, particularly those that exhibit apparent conflicts, with an aim to reconcile them, elucidate the related jurisprudential rulings, and bring clarity to their application. Additionally, further investigations are warranted to discern the underlying reasons for the occurrence of hadiths, distinguishing between specific issues and general principles that encompass all individuals. Moreover, it is imperative to prioritize the study of the Noble Sunnah, equipping oneself with the knowledge necessary to respond effectively to those who challenge or disparage the Sunnah of the Beloved and Chosen Prophet. Such slander only serves to bring about loss and calamity to the one who engages in it.

Footnotes:

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- (2) See: Nizam al-Din, Abd al-Ali Muhammad, *Fatih al-Rahmout*, explained by Musallam al-Thabut, Dar al-Sadir al-Mutaba' al-Amiriyyah, Egypt, 1st edition, Vol. And beyond, al-Zarkashi: Badr al-Din Muhammad bin Bahadur bin Abdullah al-Zarkashi, *al-Bahr al-Muhit fi Usul al-Fiqh*, Dar al-Kutub al-'Ilmiyyah - Beirut, ed., T. 1421 AH, part 4, pg. Al-Ahkam fi Usul al-Ahkam, investigation: Abd al-RazzaqAfifi, The Islamic Bureau, Beirut-Damascus-Lebanon, Part 4, pg. 277, Part 4, pg. 238. Al-Shawkani, Muhammad bin Ali bin Abdullah, *Irshad al-Fuhul to the realization of the truth from the science of assets*, Dar Al-Kitab Al-Arabi, 1st Edition, 1419 AH, Part 2, p. 260. And beyond
- (3) Seti, Hana, *The Impact of Sayings of the Companions in Islamic Jurisprudence*, research published in a magazine (FakultasSyariahdanHukum UIN SyarifHidayatullah Jakarta) Volume 14, Issue 2 (2014), p. 306 of the magazine.
- (4) Al-Hamad, Muhammad Abd al-Hamid, *The Rule of Incorporation is Prior to Confirmation*, a research published in the *Jordanian Journal of Islamic Studies*, Al al-Bayt University - Mafraq - Jordan, 2012 AD, Volume (8), Issue (1), p. 190 of the journal.
- (5) Ibn Amir al-Hajj, Abu Abdullah, Shams al-Din Muhammad bin Muhammad bin Muhammad, known as Ibn Amir Haj, and he was called Ibn al-Muwaqq al-Hanafi (deceased: 879 AH) *Al-Taqreef and Al-Tahbeer*, Dar Al-Kutub Al-Ilmiya, ed. 2, 1403 AH - 1983 AD, vol. 3, p. 35.
- (6) Al-Razi: *Al-Mahsool fi Ilm al-Usul*, vol. 3, p. 7, and Al-Amidi, *Al-Ihkam fi Usul al-Ahkam*, vol. 2, p. 401
- (7) Al-Zarqani, Muhammad Abd al-Azim (deceased: 1367 AH), *Manahil al-Irfan fi Ulum al-Qur'an*, Issa al-Babi al-Halabi and Partners Press, 3rd edition, vol. 1, p. 106.
- (8) Al-Suyuti, Abdul Rahman bin Abi Bakr, Jalal al-Din (deceased: 911 AH), *Training the Narrator in Sharh Taqreeb al-Nawawi*, Taiba Publishing House, vol. 2, p. 651.

- (9) Al-Shawkani, Muhammad bin Ali bin Muhammad bin Abdullah (deceased: 1250 AH), *Guiding the Stallions to Realizing the Truth from the Science of Principles*, Dar Al-Kitab Al-Arabi, 1419 AH - 1999 AD, 1st edition, vol. 2, p. 265 et seq.
- (10) Al-Razi, Abu Abdullah Muhammad bin Omar bin Al-Hassan (deceased: 606 AH), *cropped in the science of assets*, Dar Al-Kutub Al-Ilmya for Publishing and Distribution - Beirut, 1999 AD, Part 5, p. 422.
- (11) Ibn Al-Hajib, Taj Al-Din Abd Al-Wahhab Bin Taqi Al-Din (deceased: 771 AH) *Raising Al-Hajib on Mukhtasar Ibn Al-Hajib*, Alam Al-Kutub for Publishing - Beirut, 1st edition, 1999 AD - 1419 AH, Part 4, p. 635.
- (12) Al-Mardawi, Alaa al-Din Abu al-Hasan Ali bin Suleiman, *Al-Tahbeer Explanation of Tahrir fi Usul al-Fiqh*, Al-Rushd Library - Saudi Arabia - Riyadh, 1421 AH - 2000 AD, Part 8, p. 2442.
- (13) Al-Shawkani, Muhammad bin Ali bin Muhammad bin Abdullah (deceased: 1250 AH), *Guidance of Al-Fahul to the Realization of the Truth from the Knowledge of Fundamentals*, investigation, Ahmed EzzoInaya, Dar Al-Kitab Al-Arabi, Damascus - KafrBatna, 1st Edition, 1419 AH - 1999 AD, Part 2, p. 150.
- (14) See: Al-Amidi Al-Ihkam, previous reference, Part 4, p. 277, Al-Mardawi, Al-Tahbeer, previous reference, Part 8, p.
- (15) Al-Amidi, Al-Ahkam, previous reference, Part 4, p. Al-Rayyan for printing, publishing and distribution, 1423 AH - 2002 AD, part 2, p. 393.
- (16) Al-Shawkani, *Irshad Al-Fuhul*, previous reference, p. 278
- (17) ee: Al-Amadi, Al-Ahkam fi Usul Al-Ahkam, previous reference, Part 4, pg. 257, and Al-Tawfi, Suleiman bin Abd al-Qawi bin al-Karim al-Tawfi, *Explanation of Mukhtasar al-Tawfi*, investigation: Abdullah al-Turki, Al-Risala Foundation, vol. 1, d. 1407 AH, vol. 3, p. 729.
- (18) Al-Suyuti, Abd al-Rahman bin AbiBakr, Jalal al-Din (deceased: 911 AH), *Training the narrator*, investigation: Abd al-Wahhab Abd al-Latif, Riyadh Modern Library - Riyadh, Part 2, p. 196.
- (19) Al-Asaad, Tariq Ahmed Helmy, *The Science of the Reasons for the Revival of Hadith and Its Applications among Modernists and Fundamentals*, Dar IbnHazm for Printing and Publishing, 1st edition, 2021 CE, p. 186. act.
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- (21) Lamdi Al-Ihkam, previous reference, Part 4, p. 277
- (22) Al-Mardawi, Al-TahbeerSharh Al-Tahrir, previous reference, Part 8, p. 2442.
- (23) Look, Al-Futouhi, *Explanation of Al-Kawkab Al-Munir*, previous reference, Part 4, p. 710.
- (24) Al-Suyuti, *The Perfection in the Sciences of the Qur'an*, Part 1, pg. 82.
- (25) Al-Zarkashi, Al-Bahr Al-Muheet, previous reference, Part 4, p. 293
- (26) Al-Ghazali, Al-Mustafa, previous reference, vol. 1, p. 236
- (27) For more, see Al-Kharabesha, Abd al-RaoufMufdi, *al-Mundoub between necessity and choice*, research published in the *Jordanian Journal of Islamic Studies*, Al-Bayt - Mafraq - Jordan, 2006 AD, Volume (3), Issue (3), p. 21.
- (28) See: Al-Kharraz, Abd al-Rahim Ibrahim, *the difference between the two bases of the lesson in the generality of the pronunciation and the issues of the objects that have no generality*, a research published in the *Journal of*

- the Islamic University for Sharia and Legal Studies - Gaza, Volume (19) Issue (1) 2021 AD, p. 13, from the research. and p. 186 of the magazine.
- (29) The Governor, Abu Abdullah Mohammed bin Abdullah bin Muhammad al-Nisaburi (deceased: 405H), who is rightful to the Governor, Dar al-Haramain, Cairo - 1417H - 1997, J1, S408, spoke about him (1039).
- (30) Al-Bukhari, Al-Jami' Al-Musnad Al-Sahih Al-Mukhtar = Sahih Al-Bukhari, previous reference, The Book of Friday, Chapter on the virtue of washing on Friday, Part 2, P. 2, Hadith No. (877).
- (31) IbnHajar, Ahmed bin Ali Abu Al-Fadl, Fath Al-Bari Explanation of Sahih Al-Bukhari, Dar Al-Maarifa - Beirut, 1379 AH, part 6, p. 115
- (32) See: IbnAbd al-Barr, Abu Umar Yusuf bin Abdullah (deceased: 463 AH) See what is in the Muwatta' of meanings and chains of narrators, investigation: Mustafa bin Ahmed Al-Alawi Al-Islamiya, Muhammad Abd Al-Kabir Al-Bakri, Ministry of All Awqaf and Affairs - Morocco, 1387 AH, c. 10, p. 87, and Ibn al-Hammam, Kamal al-Din Muhammad ibnAbd al-Wahed (deceased: 861 AH) Fath al-Qadeer, Dar al-Fikr-Beirut, ed., d.t., part 1, p. 65. And al-Zuhaili, Mustafa Wahba, Islamic jurisprudence and its evidence, Dar al-Fikr- Damascus, Dutt, Dutt, Part 1, p. 541.
- (33) Al-Bukhari, Sahih al-Bukhari, previous reference, the chapter on selling raisins for raisins and food for food, part 3, p. 73, No. (2171).
- (34) See: Al-Suyuti, Abd al-Rahman bin AbiBakr, Jalal al-Din (deceased: 911 AH), similarities and analogues, Dar al-Kutub al-Ilmiyyah, 1411 AH, 1990 AD, 1st edition, p. 85.
- (35) Al-Shafei, Muhammad bin Idris, Difference of Hadith, Cultural Books Foundation, Beirut, investigation: Amer Ahmed Haidar, 1405 AH - 1985 AD, pg. 553
- (36) See: Al-Dasouki, Muhammad bin Ahmed bin Arafa (deceased: 1230 AH), Al-Dasouki's footnote to Al-Sharh Al-Kabeer, Dar Al-Fikr, Dat, Dat, Part 3, p. Dar Revival of Arab Heritage - Beirut, vol. 2, part 3, p. 562, IbnQudamah, Abu Muhammad Muwaffaq al-Din Abdullah bin Ahmad bin Muhammad (deceased: 620 AH), al-Mughni, Cairo Library, 1968 CE, part 6, p. 119.
- (37) Al-Bukhari, Al-Jami Al-Musnad Al-Sahih = Sahih Al-Bukhari, previous reference, The Book of Shares, Chapter on Cutting Trees and Date Palms, Part 3, pg. 104, No. (2327).
- (38) Al-Bukhari, Al-Jami Al-Musnad Al-Sahih = Sahih Al-Bukhari, previous reference, The Book of Shares, Chapter on Shares of Shares and the like, Part 3, Pg. 104, No. (2344).
- (39) IbnHanbal, Abu Abdullah Ahmad bin Muhammad bin Asad Al-Shaibani (deceased: 241 AH) Musnad Ahmad bin Hanbal, investigation: Al-Sayyid Abu Al-Maati Al-Nouri, Alam Al-Kutub - Beirut, 1st edition, 1998 CE, vol. 5, p. 182. He commented Shuaib Al-Arnaout said: "Good for others."
- (40) IbnHanbal, al-Musnad, previous reference, vol. 5, p. 187, and Shuaib al-Arna`ut commented on it by saying: "Its chain of transmission is good."
- (41) See: Al-Dasouki, Muhammad bin Ahmed bin Arafa (deceased: 1230 AH), Al-Dasouki's footnote to Al-Sharh Al-Kabeer, Dar Al-Fikr - Beirut, without edition, without publishing house, Part 4, p. The singer of the need to know the meanings of the words of the curriculum, Dar Al-Kutub Al-Ilmiya - Beirut, 1415 AH - 1994 AD, 1st edition, Part 2, p. 324. IbnQudamah, Al-Mughni, vol. 5, p. 394

- (42) Muslim, Sahih Muslim, Chapter on the desirability of greeting the mosque with two rak'ahs, and the dislike of sitting before their prayers, part 1, pg. 495, number (714).
- (43) Al-Bukhari, Al-Jami' Al-Musnad Al-Sahih Al-Mukhtasar = Sahih Al-Bukhari, Part 1, Pg. 120, No. 581.
- (44) Al-Bukhari, Al-Jami' Al-Musnad Al-Sahih Al-Mukhtasar = Sahih Al-Bukhari, previous reference, the chapter on sweet and honey drinks
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- (46) See: Ibn Hazm, Abu Muhammad Ali bin Ahmed bin Saeed Al-Qurtubi Al-Zahiri (deceased: 456 AH), Al-Mahalla, Dar Al-Fikr - Beirut, without edition and without date, volume 3, p. Al-Majmoo', Dar Al-Kutub Al-Ilmiya - Beirut, vol. 6, p. 351. Ibn Qudamah, Al-Mughni, previous reference, vol. 3, p. 36.

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