

# **THE COMMANDMENTS OF THE HOLY QUR'AN FOR THE PROPHET'S CONSORTS (PBUH) AND THEIR APPLICATIONS IN THE CHAPTERS OF JURISPRUDENCE.**

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## **Abstract**

He who considers the talk of the Holy Qur'an about the prophet's consorts (PBUH) finds that it is a speech of a special kind, where it carries the honor and reverence. It is sufficient that when the Quran talks about them ascribing them to the prophet (PBUH), that we see: "O consorts of the prophet" and "his consorts are their mothers" "to marry their consorts after him" and "tell your wives", which indicate their honor, status and sanctity. Among the objectives and purposes of Surat Al-Ahzab is to point out about the mothers of the believers, explain their sanctity and status, reverence and honor their affairs, the inviolability of marrying them and determining the right of motherhood to them over the believers and the imposition of the veil on them in particular and the women of the believers in general.

## **Introduction**

The verse of the veil touches on the sanctity of the prophet's consorts in his life and after his death, taking into account the times of the Prophet's privacy (PBUH) with his wives and family and devote himself to their affairs and manage their needs. The term "homes of the Prophet" is for honor, privatization and the reverence. The homes, in general, have inviolability and privacy, so how about if there are the wives of the Prophet in the homes, then his homes are honorable and dignified and those in them have sanctity and status.

Through the legislation to seek permission when entering the Prophet's homes, there is a determination of the prohibition of looking at his women as a respect for him, and that is in his life, and an affirmation of imposing the veil on them, and imposing the veil on the mothers of the believers has intentions and purposes that reinforce their status and sanctity in the souls of believers.

The research has an introduction in which I will explain the topic, its problem and its objectives and its plan.

Concerning the problem of the study, it is specified in the following questions:

1. What are the commandments of the Holy Qur'an for the Prophet's wives (PBUH) and their applications in the chapters of the jurisprudence?
2. What do these commandments achieve for women in order to achieve the good of all humanity?

As for the objectives of the thesis, they are summarized as follows:

- 1- Extrapolating the meaning of these commandments for women in general and concluding their relationship with women today in light of the jurisprudential rules.
- 2- Deducing the ruling on spending, compliance and doubling the torment twice, and the superiority of the Prophet's wives (PBUH) over all other women of the world.
- 3- Associating the commandments of Surat Al-Ahzab and the related Jurisprudential matters to the contemporary reality that women live today.

As far as the importance of the study is concerned, it is summarized as the following:

1. Showing the jurisprudential and social aspects regarding the rules in Surat Al-Ahzab, specifically the speech of the Prophet's wives (PBUH).
2. Understanding the words of Almighty Allah and what is meant by it; as the holy Qur'an is the words of God, that is considered the primary source of Islamic legislation and, without understanding the main legislative source, we will not be able to know the teachings of the religion as required.
3. Recognizing the interpretation is useful in deducing the jurisprudential rules through the verses. The interpretation places you in the heart of the verse and analyzes it for you so that you can come up with a sound jurisprudential vision.

## Previous studies

The researcher has made use of the scientific efforts exerted in previous seminars on the subject of the commandments of the holy Qur'an for the Prophet's wives (PBUH) and their applications in the chapters of jurisprudence and researches that have been raised about it in relation to the topic of sub-issues that serve our topic, and in accordance with the scientific methodology based on the complete extrapolation of what was presented from researches on the subject of the commandments of the Messenger (PBUH) for women in Surat Al-Ahzab. It also shows what the previous have reached in terms of results and discussion. What the researcher can add to the topic through previous studies via previous knowledge structures in the topic and what the previous ones have found out in terms of results and then discussing these results in the light of our topic. I, hereby, I ask Allah for help according to the following methodology:

- 1- Extrapolating and reviewing previous studies from sources, books and seminars, explaining what they have reached specifically on the subject of the commandments of the holy Qur'an for the Prophet's wives (PBUH) and their applications in the chapters of the jurisprudence.
- 2- Determining the important methodological points on the subject, which has cast its shadows on the jurists and invokes the results of these commandments in Surat Al-Ahzab.
- 3- Writing down the sayings of the jurists regarding the commandments of the Messenger (PBUH) in Surat Al-Ahzab.
- 4- Accessing to the results related to these commandments, taking into consideration the disagreement of the jurists on the subject, excluding these results based on the well-known disagreement in this regard among the public.

In this jurisprudential presentation, the researcher will take into consideration two important aspects:

First: Explaining the commandments of the holy Qur'an for the Prophet's wives (PBUH), their applications in the chapters of jurisprudence with an indication of the alimony payment and doubling the torment of two times, the compliance, showing the preference of the of the Prophet's wives (PBUH) over the other women of the world, and the preference of his honorable family in honor of the Prophet (PBUH).

Second: Integrating the opinions of contemporary jurists on the subject of the commandments of the Messenger (PBUH) with the extrapolating process that the researcher carried out according to his ability to the sayings of jurists and contemporary researchers in bringing these commandments to the ground in relation to the women today.

The study plan will be as following:

The first section: The definition of jurisprudence in language and convention:

The second section: Surat Al-Ahzab and it contains five demands:

The first demand: the names of the surat, its name ways, the number of its verses, and the place of its revelation.

The second demand: the virtues of the surat and its arrangement.

The third demand: the main axe of Surat Al-Ahzab.

The fourth demand: the occasion of the surat for what came before and after it.

The fifth demand: the general objectives of Surat Al-Ahzab

The third section: The commandments of the holy Qur'an for the Prophet's wives (PBUH) and their applications in the chapters of jurisprudence:

The first demand: alimony payment.

The second demand: doubling the torment two times.

The third demand: She who complies among you.

The fourth demand: Explaining the preference the Prophet's wives (PBUH) over other women of the world.

The fifth demand: The preference of his honorable family in honor of the Prophet (PBUH).

The first section: The definition of jurisprudence in language and convention:

The Jurisprudence in language: it is the knowledge of a thing, understanding and discernment in it and overcoming knowledge of religion for its honor <sup>(1)</sup> The Almighty said, "They said: "O Shu'aib! much of what thou sayest we do not understand! " <sup>(2)</sup> "It was said that it refers to every information that the scholar is certain of the thought" <sup>(3)</sup>.

Jurisprudence in the terminology: "It is knowledge of the practical legal rulings acquired from their detailed evidence" <sup>(4)</sup>.

The second section: Surat Al-Ahzab, and it contains five demands:

The first demand: the names of the surat, its naming ways, the number of its verses, and the place of its revelation.

This is that Surat Al-Ahzab was called in Qur'an books, the interpretation books, and the Sunnah. Its name was also narrated by Ibn and Ubay bin abi Ka'b with accepted narrations. It has no other known name. The reason behind its naming is that the infidels parties from Quraish and who allied with them, they wanted to invade Muslims in Al-Madinah but Allah and enough guile of God believers fighting. And it is Madaniyah (revealed in Madinah) by consensus <sup>(5)</sup>.

Its letters are five thousand and seven hundred and ninety-six, which are seventy and three verses in all the number, and they have no variation, and it has what look like commas which are not counted with one position in consensus. <sup>(6)</sup>

The place of its revelation: It was revealed in Madinah after Surat Ali-Imran, with seventy-three verses, a thousand two hundred and eighty words, five thousand and seven hundred and ninety letters, there is not like it in the number of the verses, "In the name of Allah, the Most Gracious, the Most Merciful," Almighty Allah said: "O Prophet. fear Allah and do not obey the unbelievers and the hypocrites" in what they offer you or ask it from you because you do not know their intentions," Allah was a knowledgeable, wise," nothing is hidden from his knowledge <sup>(7)</sup>.

The second demand : the virtues of the surah and its arrangement

Concerning its virtue: <sup>(8)</sup>

Among the virtues of the surah is what Uday bin Hatim narrated that a man sermonized with the messenger of Allah (PBUH) and said: "Whoever obeys Allah and His messenger has become rational, and whoever disobeys

them has deceived, hence the messenger of Allah(PBUH) said: You are such a miserable orator, say and whoever disobeys Allah and His messenger) (<sup>9</sup>).

It's arrangement: "Medinya and it's verses 73. It was revealed after the Aly-Imran in the name of Allah, the most Gracious, the most Merciful" (<sup>10</sup>).

The third demand: the main axe of Surat Al-AhzabIts

It's intention is to encourage honesty in sincerity in approaching the Creator without regard for any aspect of the creatures, because He knows what is good for them, Wise in what He does, so he exalts whoever he wills and even though he is weak and he turns back whomever He wants, even though if he is strong. Hence,then, one should not care about his matter with the hope of one of them in his righteousness or Fear from him in the his great evil and hidden defraud (<sup>11</sup>).

The fourth demand: the occasion of the surah for what came before and after it.

It was found that it's connection with what preceded it was similar to the beginning of this and the conclusion of the previous one, because that was concluded with the command of the Prophet, PBUH, to turn away from the unbelievers and wait for their torment. This one starts with the command of the prophet (PBUH) to fear Allah and not to obey the unbelievers and the hypocrites but to follow what was revealed to him from his Lord and put trust in Him.(<sup>12</sup>)

The fifth demand: the general objectives of Surat Al-Ahzab

1- Surat Al-Ahzab is the thirty-third surah in the arrangement of the Qur'an, and it is one of the Medinyin suras, and its was revealed after Surat Aly-Imran, that is, it was one of the first Al-Madaniya Surahs, as only Surat Al-Baqara, Anfal and Aly-Imran preceded it in revelation after the ( Hijrah) the migration.

It seems that: it's revelation was in the period that followed the Battle of Badr up to before the Hudaibiyah reconciliation. The number of it's verses is seventy-three. (<sup>13</sup>)

2- Surat Al-Ahzab has opened with a call from the Almighty Allah to His Prophet (PBUH), forbidding him to obey the hypocrites and the unbelievers and instructing him to keep on obeying the Almighty Allah - alone, following His command and trusting in Him - praise be to Him.

The almighty said: O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of Knowledge and Wisdom. But follow that which comes to thee by inspiration from thy Lord: for Allah is well acquainted with (all) that ye do. And put thy trust in Allah, and enough is Allah as a disposer of affairs. . (<sup>14</sup>)

3- Then the noble surah moved to show a statement of the judgement of almighty God in some traditions and social situations that prevailed in society at that time, so it nullified the adoption, abolished what was prevalent in society from the habit of Dihaar, in which a man saying to his wife: You are like my mother's back for me and So she becomes forbidden for forever. (<sup>15</sup>)

4- Then the almighty God explained, after that, some other legislative provisions, such as the obligation to obey the Messenger, PBUH, the obedience that surpasses their obedience to themselves, the obligation of Muslims to respect and glorify his wives, PBUH, as their mothers, the obligation of inheritance between relatives in the way that the almighty God - praise be to Him - shows in other verses, and the annulment of inheritance through brotherhood that took place after the migration between the migrants and the supporters.

5- Then He, praise be to Him - called upon the believers, in which He reminded them the side of his blessings on them, as he pushed back the armies (Al-Ahzab) of the parties away from them, sent soldiers from Him to those armies that they did not see them, revealed the vices of the hypocrites that they had committed in that invasion, and praised the sincere believers for fulfilling their pledges, and He rewarded them for that by bequeathing them the land and the homes of their enemies. (<sup>16</sup>)

After this detailed talk about the battle of Al-Ahzab (the parties), which took nearly twenty verses, the noble surah moved to the talk about the wives of the Prophet, PBUH, and instructed the Prophet, to give them the choice between being discharged with charity, and patience over hardship, so that they would gain the pleasure of the almighty God . It also directed a call to them, instructing them to adhere to the religious morals that befit them because they are a model for all other women.

It also ordered them to stay at their homes, so they should not go out without a legitimate need. The same is applied to all other Muslim women. Hence they can devote themselves to taking care of the affairs of their homes that are their due responsibilities and not of men. <sup>(17)</sup>

The third section: The commandments of the Noble Qur'an for the wives of the Prophet (PBUH) and their applications in the chapters of jurisprudence.

The first demand: The Alimony <sup>(18)</sup> ثُمَّ جَاءَهُ هَاهُنَا آيَاتٌ مِّنْ رَبِّهِ

When the almighty God has given His Prophet a manifest victory of the world and bequeathed the muslims the land and homes of the Jews, that the Prophet would expand their maintenance on them like all the faithful women, ( May God be pleased with them) and their money, the women of the Prophet thought, so they formed an internal front that the Prophet faced with patience and perseverance as he faced the front of external parties to be a good example for every believer. These two verses revealed how he deals with his family, and the status of the Prophet; the husband.

Two sayings: One of them is that he let them to choose between divorce and the residency (PBUH) and what the messenger let them choose to be with him. This is the saying of Aisha, may God be pleased with her, and the second: that he let them to choose between the world and he will abandon them or to choose the hereafter and he will keep them with him, so he did not let them to choose the divorce according to Al-Hassan and Qutadah. The saying of his wives that he let them choose to stay with the prophet according to God will that is the more correct way in letting the prophet his wives to choose and they chose to stay, because Aisha, may God be pleased with her, said when she was asked about the man and we chose him. It is not considered a divorce. It was not proved that the prophet (PBUH) He is giving his wife a choice, and she said: the messenger of God has given us a choice. With an exception of the ordered to choose between stay and divorce. <sup>(19)</sup>

It lets her to choose until consulting her parents which is not an absolute and our speech is in absolute, and because it is ownership of act of her for being an agent of herself and is confined to him reporting that it is an ownership of her that how it could be an ownership with the remaining of his ownership, and the one thing is impossible to be owned by two individuals. He answered in Al-Qafi that the ownership is in marriage and not the ownership of the being before the marriage his ownership remained. , and reported on being an agent for herself if the whole absolving himself was an agent as evidenced by the correcting of his return before sanitization with the debtor is an agent for himself and his answer will come in the virtue of the will and the saying of Al-Zayghali in the agency Agency when saying it is annulled to hire the sponsor with money that the owner is not agent requiring that is correct to revoke it. He declared in Al-Inayah and others that he is not confined by the Council and the right to revoke it. According to Al-Inayah, the ownership is the legitimate ability to have a status of the act, and the ability authorization to act, so this suspicion is pushed . <sup>(20)</sup>

The condition of their choice is the will of this worldly life and its adornment, and there is no dispute among the jurists that if a woman wanted this worldly life and adornment, she would not have to choose for the sake of her will for that. <sup>(21)</sup>

It stipulated that they Mut`ah (a suitable gift ) after consummating the marriage and Mut'ah for those who have not consummated the marriage is more compulsory, because the almighty God has stipulated in his book that Mut'ah is for her with the command, and the command is obligatory and did not stipulate Mut'ah for the one who consummated marriage except in the choice of the Prophet - PBUH - of his wives, which is a private rule for the prophet (PBUH) from the believers as it is proved by consus that no one has to make his wife to choose but it was made compulsory according to God order from the general expression of the divorced women and not what is obligatory in the outward and general terms as stipulated by the command that requires it. Each saying has a chance to look, and the most vivid and correct one is what what Malik and all his companions supported. <sup>(22)</sup>







Al-Qurtubi said in his interpretation {not to be complacent in speech} that is to mean, "do not soften your speech, commanding them to be direct, virtuous, and not to be on the way that shows a relation in the heart with what is shown of softness (leniency)" (49)

Al-Shafei said, "He rewarded them with him - PBUH - from the women of the worlds." (50)

Concerning the privacy of the consorts of the Prophet (PBUH), it is for four things:

One of them is: When the almighty God accords them of the privacy of His messenger, and the was among them.

the second: Choosing them for his messenger as wives in this world and in the hereafter.

the third: for doubling the reward for good and the punishment for sins, including the reward for good deeds and the punishment for sins.

the Fourth: Making them forbidden mothers for all believers, so, clearly, they became the best women, and there are two sayings in it:

One of them: of the best women of their time.

The second: the best of all women, and in his saying "If you fear" there are two possible interpretations:

The first: It means that if you persist in piety, then you are not like any of the women.

The second: meaning you are not like other women so he accorded to them the (fearing of God) piety, according to the first interpretation it means the condition and means the commandment according to the the second interpretation, then he says: {be not too complacent of speech, lest one in whose heart is a disease should be moved with desire } {Al-Ahzab: 32}

Of being too complacent in speech, there are five interpretations:

The first: in their submission by saying: One of them is: do not raise your speech, which is the saying of Al-Suday.

The second: Do not say low speech according to Ibn Abbas.

The third: Do not speak sexual matters, which is the saying of Al-Hassan.

The fourth: It is the speech of what the doubtful person desires, according to Al-Kalbi. (51)

Sheikh Abu Bakir Al-Jazaery - may God have mercy on him - said: "This verse has great connotations, they are as the following:

1 - Prohibiting the female believer from softening and tenderizing her words and softening it, if she talks to a stranger about her who is not forbidden (marriageable) for her.

2- Appreciating the existence of the disease of desire in the hearts of some believers, which is the reason for the prohibition of a woman from speaking softly if she says.

3 - The necessity of specifying the phrase and speaking as much as needed, so that if the woman spoke to a foreigner in her speech, what is not necessary for understanding, it is not permissible for her to be redundant and extrapolation, but, rather, her words must be as much as she needs in his speech. (52)

The Muslim woman must be at ease in her gait, so she walks upright, not bending or breaking, as is the reality of many Muslim girls today, when they go out wearing high shoes that help them to break in walking. Al-Nasafi said: "The woman would hit her legs if she walked to hear clanking to reveal what she has an anklet, so we



permitted but it is well-known having been dealt with in the word as to swear i did not drink from some one's novel he prejures the drinking from his water. (<sup>58</sup>)

And make not a dazzling display (in front of men):That is why you find some wise and virtuous women surrender to her husbands in many matters, although some of them may be preferable. But God makes it full of blessing and goodness in which chosen by their husbands, that result from the fear of almighty God , because she has feared almighty God. There are many things that we may behold them preferred, we all witness this and all of us live with the elderly and saw things that might, superficially, appear cruel, but eventually came to be the best they could be.

Nowadays, the girl of Islam came out of this creation or Islam and learned how to rebel against the father, rebel against the husband, and her society. The father used to order her to marry the old man whom she might not like, but she surrendered to her father and obeyed him, and God would bring out of his body a righteous offspring, makes her happiness with that noble man out of honoring her and kindness to her. She finds something that she didn't imagine, but she may refuse her father's saying and marry the young man who destroys her life and makes her life uncomfortable, and this is the whole matter that the creation or Islam and the nation have followed it.

We are a nation whose texts and meanings are clear, it does not need anyone to enter into its religion something of millet. If the woman is reckless and distraught, she doesn't deserve alimony. she is either a rebellion in saying or in act, and she rebels in saying that if she opposes and raises her voice to him and yells to his face, and she rebels in act like that he told her to do something and she gave him her back, or wriggled her face, or made odd movements indicating her lack of love, and her turning away from the husband. These are all from rebellion. (<sup>59</sup>).

So he came with that abhorrent picture, as to say: If you return to the dazzling display , you will return to the first pre-islamic ignorance, so the safety of the nation, the safety of the nation of almighty God, and the safety of her religion is to stay at her home.

So let the woman experience, so as long as she stayed for a month and two months at her home, she did not go out and did not see the men, and the men did not see her, surely she would find an effect on herself and her religion. If she left her home even for knowledge, lessons and lectures groups, she would find a lack of perfection. We don't say a discredit of her religion but she must find a deficit of perfection.

So: the perfection of a woman, her safety and her chastity are in not seeing men and seen by men, no matter how good the woman is, the fascinated young man may pass through her, and may passed by a young man whose seeing is a sedition, then who will save her ?! The almighty God gave her the blessing of wellness, so if he recovers the woman and obliges her to make stay at home that would be one of the greatest blessings of God upon her.

The committed woman who is in the perfection of her commitment does not feel comfort but in her home. The woman who knows nothing but her home, you should know that she is a good woman and has goodness. What is meant is that the safety of a woman and the greatest good for her is in not being seen by men and she does not see men. If it is said: She is righteous, then the other one is not righteous , and if she is righteous, no matter how righteousness a woman has reached, there is a seditions that the hearts cannot resist but with a mercy from God, especially in these times. I advise the women, as much as they can, to stay at their dwelling home. Adding that I advise the righteous man and the righteous husband that if he sees his wife love to pray in the Sacred Mosque, knowing her piety and her goodness, to help her to do good, and not to strict or restrict her. But we say to the women: It is better for them to stay in their homes, so if the female servant of God (amatullah) who wants to go out and intends to do good, you should help her openly, may God have mercy on you. The righteous women in this time have a great right over husbands, for the righteous woman in this time - a wife, girl or a mother - is honored and not humiliated, reverend and not belittled, a woman whose life is between four walls. Behold if you live a month between four walls, how will you be ?! She has no entertaining or amusement, she is far from seditions, praising and thankful, such a woman if she says to you: She wants to go out for good, think well of her. (<sup>60</sup>)

## Conclusion

To conclude our research, several results have emerged that were sprinkled throughout it, we summarize them as the following:

1. This research deals with the study of verses of ordinances specially meant to the consorts of the Prophet, PBUH, that are privately addressing them in Surat Al-Ahzab and the occasion of it's coming in this surat. Then, the study of these verses in an interpretive way that discusses these ordinances and focuses on the delicate witticisms of the Holy Qur'anic style through which they were stated. The importance of this study is found in the care of that group that had the greatest impact on the life of the Prophet, PBUH, and in sharing him the burdens of the Islam mission and message, because they are a good example that the women of the nation to follow their path, because their lives, may God be pleased with them, were subject to direct supervision of God in an unusual way in the life of the others. Besides shedding light on the aspects of their privacy and distinguishing between what is good for following up and what is specific to them as consorts of the Seal of the Messengers, PBUH.

2. What is suitable for guidance and what is special for them as consorts of the of the seal of the Messengers, PBUH.

3. Almighty God starts surat Al-Ahzab by calling our master Muhammad, He mentioned him over the rest of the prophets, peace be upon them, when talking about taking the covenant from them, making him the seal of the prophets and the best of them, and singling him out with many characteristics.

4. Among the high statuses of the Prophet (PBUH) with God is that God chose the people of his household in particular, including his consorts and his offspring, PBUH- and sanctified them, kept them away from harm, bad and evil, and purified their souls with the perfect purity.

5. Talking about them via the description of the matrimony. God mentioned the women of the Prophet, PBUH, using the word "matrimony" in other than the place of the Holy Qur'an, and among that is the first verse of the verses of the making a choice: (O Prophet, tell your consorts) (Al-Ahzab: 28). The address was directed to them In the Holy Qur'an often in the wording of the consort- even in the case of the reproaching as in Surat Al-Tahrim, and He did not address them with the word of woman.

6. These are some of the virtues of the consorts of the Prophet, PBUH, which indicate that God has chosen them over other women, the thing that requires every Muslim to love and respect them, know their virtues, study their biography, and the role they had in supporting and helping the Prophet, PBUH. The role they had after his death in preserving requisites of the religion and spreading them among the nation, for there are many prerequisites of his guidance, PBUH, that can only be known through his consorts, may God be pleased with them.

7. Coloring the address, and His directing to them to show that He takes care of their advice and calling them here and later, in addition to him, PBUH, because it is on which the rules that came to them revolve around them, and considering that they are women in the two places is more eloquent than considering them being consorts as it is not hidden from the contemplative.

8. O consorts of the Prophet, if you fear God as He should be feared, and this is what is expected from you and the reality, so do not be complacent in talk for of non-mahrams (marriageable men), the one who has in his heart the disease of hypocrisy and lust for fornication. You have to say good saying of according to Sharia (Islamic law), custom and reason, abide at your homes, and never get out unless there is an urgent need. You must not display yourselves or your adornment and ornament to men who are not allowed to you to display your ornament before them and you are afraid of doing what the pre-islam women, intentionally, intended to look beautiful in the eyes of foreign men, and just as the grooming was outside the houses, so was inside. They were ordered (may God be pleased with them) to perform obligatory prayers and the optional one, pay the obligatory zakat(alms) and the optional one, and obey God and His messenger with an absolute obedience.

## End Notes

- (1) - See: Islamic jurisprudence and its evidence (Al-Shamil liadilah alshariyah walara's al-mathhabiya waham alnadhariyat alfiqhiah watahqiq alahadith alnabawiyah watakhreejha) written by: Prof. Dr. Wahbah bin Mustafa Al-Zuhaili, Professor and Head of the Department of Islamic Jurisprudence and Its fundamentals at the University of Damascus - Sharia College Dar Al-Fikr - Syria - Damascus 1/29, 32, Al-Qamoos Al Muheet, Majd Al-Din Abu Taher Muhammad bin Yaqoub Al-Fayrouz abadi (d.817 AH). Investigated by: investigation office

in Al-Risala Foundation, Muhammad Naim Al-Arqsousi, Al-Resala Foundation for Printing, Publishing and Distribution, Beirut - Lebanon, 8th floor, 1426 AH -34/, 2005.

(2) Surat Hud: verse (91).

(3) - Lisan Al-Arab, Muhammad bin Makram bin Ali, Abu Al-Fadhl, Jamal Al-Din Ibn Manzur Al-Ruwaifai al-Afriqi (711 A.H.) Dar Sadir - Beirut 3rd edition - 1414 A.H. 1/19.

(4) - Jami' Al-Jawami' known as "Al-Jami' Al-Khabeer" Jalal Al-Din Al-Suyuti (849-911 A.H.). The investigator: Mukhtar Ibrahim Al-Hayej - Abd Al-Hamid Muhammad Nada - Hassan Issa Abd Al-Dahir Al-Sharif, Cairo - Arab Republic of Egypt, 2nd. Edition 1426 A.H. - 2005 A.D. 1/32, Islamic Jurisprudence and Its Evidence, 1/30, 5, Al-Bahr Al- Muheet in Usul al-Fiqh (jurisprudence fundamentals, Abu Abdullah Badr Al-Din Muhammad bin Abdullah bin Bahadur Al-Zarkashi (d. 794 AH), Dar Al-Kutbi, Edition 1, 1414 A.H. - 1994 AD 1/21.

(5) - See: Bayan Al-Ma'ani [arranged according to the order of revelation], Abd Al-Qadir bin Mulla Huwaish Sayyid Mahmoud Al Ghazi Al-Ani (d. 1398 A.H.), Damascus, 1st. ed. 1382 A.H. - 1965 AD: 5/453.

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