

Taking Medication in Islam: Aqedah-based Study

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Abstract

The use of medication is one of the issues that scholars talked about during ancient and modern times. Due to the variety and development of the means. It is necessary to shed a light on the stand of Islam on taking medication. It is necessary to shed a light on the views of scholars in this regard. Islam addresses this issue, because it emphasizes the significance of protecting mind, body and psyche. Those three things are amongst the five basic essentials that must be protected and developed under Shariah. The specialists who are specialized in Fiqh provided discretionary views. However, they disagreed in terms of the Hukum of taking medication. There are supporters for each view. Thus, the researchers of the present study present the most important views in this regard. Then, he sheds a light on the main topic with shedding a light on Aqedah and Tawakol (reliance on Allah) with having a valid understanding.

Keywords: Medication; Islam; Aqedah; Hukum; Tawakol; Roqya; Tawheed; Fiqh.

Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon the master of all the children of Adam, his family, his companions, and those who are guided by his guidance until the Judgment Day.

Islam includes various teachings. All the teachings of Islam aim at protecting the five essentials. Such protection is essential in order to meet interests related to life and religion. In case of having infringements against those essentials, one won't meet some interests in life. In this case, many things shall be missed and one won't feel pleasure. In this case, one shall incur major loss. Those five essentials are: religion, psyche, reproduction, mind, and money. The teachings of Islam aim at protecting those five essentials from anything that may negatively affect any of them. Such things include: diseases. Diseases weakens one's reproduction, mind or psyche. The present study aimed to fight against certain ideas. The first idea is represented in refraining from taking medication out of showing Tawakol (Reliance on Allah). It involves a misunderstanding. The second idea is represented in addressing the causes and refraining from showing Tawakol (Reliance on Allah). In fact, one must address the causes and show Tawakol (Reliance on Allah). Thus, the researchers of the present study below the statement of the problem and the goals, methodology and results of the present study.

Statement of the problem

The researchers of the present study aim to answer the questions shown below

Q.1. What is the hukum of taking medication in Islam?

Q.2. What is meant by Tawakol (Reliance on Allah) correctly?

Q.3. Is there any contradiction between taking medication and showing actual Tawakol (Reliance on Allah)?

The study's approach

The researchers of the present study adopt the inductive approach. This approach is adopted to identify and analyse views, and evidence and determine which evidence is deemed the most powerful

The study's objectives

The researchers of the present study aim to

- 1- Identify the the hukum of taking medication in Islam
- 2- Fighting against the misunderstanding related to taking medications and Tawakol (Reliance on Allah)
- 3- Identify the actual meaning of Tawakol (Reliance on Allah)

Previous Studies

A study titled (Tawakol (Reliance on Allah) and its relationship with addressing causes) was carried out by Abdullah bin Omar Aldimaji. It was published by Dar Fadilah –Reyad / 2011. It presents the meaning and essence of Tawakol (Reliance on Allah) and its relationship with Tawheed. It offers knowledge about the significance, benefits and divisions of Tawakol (Reliance

on Allah). It presents the meaning of causes and Ahkam related to causes. However, it doesn't shed a light on taking medications in specific. It sheds a light on Roqya and Moxibustion therapy.

Part one:

The views of the specialists who are specialized in Fiqh about taking medication:

Scholars provided various discretionary views in this regard. Those views are based on the Holy book, Sunnah and Islamic fundamental rules. They shed a light on showing Tawakol (Reliance on Allah) and taking medication.

Some scholars suggest that taking medication is Mubah (permitted). Other scholars suggest that taking medication is Mustahab (preferred). Other scholars suggest that it is Wajeb (mandatory).

The first view: Taking medication is Mubah (permitted)

This view is adopted by most of the schools of Fiqh (i.e., Al-Hanafi, Al-Maleki, and Al-Hanableh schools). Ibn Abed Alber adds the following: (Taking medication and Roqya are Mubah (permitted) according to most of the schools of Fiqh) (Altamheed) (279/5). Ibn Alhaj adds the following:

The use of medication is one of the issues that scholars talked about during ancient and modern times. Due to the variety and development of the means. It is necessary to shed a light on the stand of Islam on taking medication. It is necessary to shed a light on the views of scholars in this regard. Islam addresses this issue, because it emphasizes the significance of protecting mind, body and psyche. Those three things are amongst the five basic essentials that must be protected and developed under Shariah. The specialists who are specialized in Fiqh provided discretionary views. However, they disagreed in terms of the Hukum of taking medication. There are supporters for each view. Thus, the researchers of the present study present the most important views in this regard. Then, he sheds a light on the main topic with shedding a light on Aqedah and Tawakol (reliance on Allah) with having a valid understanding.

(According to most of the schools of Fiqh, taking medication and Roqya are Mubah (permitted) (Almadkhal) (4/120).

Proof in Sunnah on this view

- 1)- Abi Hurayrah (MPBUH) added that Prophet Mohammad (MPBUH) added the following: (There isn't any disease created by Allah that doesn't have a cure offered by Allah) (Al-Bukhari) (5678).
- 2)- Jaber (MPBUH) added that Prophet Mohammad (MPBUH) added the following: (Each disease has a medication. So, if one took the right medication, one shall recover if Allah permits) (Muslim, 2204)
- 3)- Abi Hurayrah (MPBUH) added that Prophet Mohammad (MPBUH) added the following: (There is a cure for all diseases –except for death- in the fennel flower) (Al-Bukhari, 5688)
- 4)- Ibn Buhaynah (MPBUH) added that Prophet Mohammad (MPBUH) added the following (The Prophet received the cupping therapy while he was in the state of Ihram) (Al-Bukhari, 1836)

5)- Sa'id b. Zaid added that Prophet Mohammad (MPBUH): (Terfeziaceae is from Mann. The water in it is a cure for eye diseases) (Al- Bukhari, 4478).

Those Ahadeeth serve as proofs indicating that taking medication is Mubaah (permitted) under Shariah

6)- Awf bin Malik added: (we used to make Roqya during the state of Jahelyah. So, we ask prophet Mohammad (MPBUH): What is your stand on that? Prophet Mohammad (MPBUH) said: (Inform me about the statement you say during Roqyah. It is okay to make Roqyah. That applies, unless there is shirq in the statements being used)).

The term (It is okay) means that roqyah is Mubaah (permitted) under Shariah

The second view: Taking medication is mustahab (preferred)

This view is adopted by Al-Shafe'y school (Almajmoo' by Al-Nawawi) (106/5), (Mughani Almuhtaj by Alsherbeeni) (357/1)

Proofs supporting this view are shown below:

First: Proofs in Sunnah:

1)- Osamah bin Shareek (MPBUH) said the following: (A man from Al-A'rab said addressing Prophet Mohammad (MPBUH): (Oh, the messenger of Allah, shouldn't we take medication?) Prophet Mohammad (MPBUH) said: (Oh, worshippers of Allah, take medications. That's because Allah didn't create a disease without creating a cure for it, except for one disease). The man said: (What is this disease?) Prophet Mohammad (MPBUH) said: (It is getting aging)) (Abu Dawood, 3855) (Altermathi, 2038).

2)- Jaber (MPBUH) said the following: (My uncle used to make roqya for the ones pinched by a scorpion. He heard that Prophet Mohammad (MPBUH) said that roqya isn't permitted. Thus, he went to Prophet Mohammad (MPBUH) and said: (Oh, the messenger of Allah, you said that roqya isn't permitted and I make roqya for the ones pinched by a scorpion. Prophet Mohammad (MPBUH) said: (The ones who can benefit his brother must do that)) (Muslim, 2199).

3)- Abi Saeed Alkhodari (MPBUH) said the following: (A man came to the Prophet and said, "My brother has some abdominal trouble." The Prophet said to him "Let him drink honey." The man came for the second time and the Prophet said to him, "Let him drink honey." He came for the third time and the Prophet said, "Let him drink honey." He returned again and said, "I have done that ' The Prophet then said, "Allah gave us the truth, but your brother's `Abdomen has told a lie. Let him drink honey." So, he made him drink honey and he was cured) (Albukhari, 5716).

4)- Ibn Shehab (MPBUH) said that Abu Salma (MPBUH) and Said bin Almosayab (MPBUH) told him that Abu Hurayrah told them that Prophet Mohammad (MPBUH) said:) There is a cure for all diseases –except for death- in the fennel flower) (Al-Bukhari, 5688).

5) Ibn Abas (MPBUH) said the following: (The Prophet received the cupping therapy while he was in the state of Ihram) (Al-Bukhari, 1836)

The latter hadith indicates that Prophet Mohammad (MPBUH) ordered people to take medication and guided them in this regard. It indicates that Prophet Mohammad (MPBUH) did actually take medication. That means that taking medication is Mustahab (preferred)

Second: The patient may be suffered from shortness of breath which hinders him/her from doing worship practices. In case Allah cured him, one shall feel happy and relieved and become capable of doing worship practices. In this case, the medication shall become mustahab (preferred) because one wants to meet religions goals

Third: Taking medication serves as a use for the beneficial things created by Allah. It is Sunnah to use those things by worshippers.

The third view: Taking medication is Wajeb (obligatory)

This view is adopted by a group of people who adopt Alshafe'y school and some people who adopt Al-Hanbarli school. However, the ones who adopted this view suggest that the medication must be beneficial to consider taking it Wajeb (obligatory). This view is baesd on a statement mentioned in a hadith. This statement is the following: (Oh, worshippers of Allah, take medications) (Abu Dawood, 3855) (Altermathi, 2038). Thus, those people consider taking medication as Wajeb (obligatory). Some of the ones who disagreed with them suggest that taking medication is Mubah (permitted) and some of the ones who disagreed with them suggest that taking medication is Mustahab (preferred).

Some of the scholars of Shariah add that taking medication is Mubah (permitted) and some of the scholars of Shariah suggest that taking medication is Mustahab (preferred). Some of the scholars of Shariah add that taking medication is Wajeb (obligatory). That's because taking medication contributes to protecting one's psyche which is one of the goals of shariah.

The ones who say that taking medication is Mubah (permitted) believe that the patients who don't take medication aren't sinful. They believe that the patients who take the medication don't have thawb. The ones who say that taking medication is Mustahab (preferred) believe that the patients who take medication have thawb. They believe that the patients who don't take medication aren't sinful. The ones who say that taking medication is Wajeb (obligatory) believe that the patients who don't take medication are sinful. However, they believe that the patients who take medication have thawab. They believe that this view applies, provided that the medication is beneficial. For instance, if the patient refrains from taking an analgesic drug, the patient shall suffer. Thus, taking an analgesic drug serves as a cause for stopping the pain. Stopping the pain is a benefit for the patient. It enables the patient to live a normal life, especially when having a severe pain. Thus, taking the drug in this case is Wajeb (obligatory). The same applies to all diseases, provided that taking the medication is beneficial.

Part Two

Tawakol (reliance on Allah)

The actual meaning of Tawakol (reliance on Allah): It refers to the knowledge of one that the support of Allah is enough. It involves showing acceptance to the will of Allah. Ibn Ata' said: (Tawakol (reliance on Allah) means that one refrains from showing much reliance on addressing the causes of the problem, though one is highly in need for addressing the causes of the problem. Tawakol involves having peaceful mind with addressing the causes of the problem. It involves being attacked by heart only to Allah and relying on him only (Madarej Alsalekeen) (Ibn Alwayem, 115/2). It is a great worship practice that is represented in a feeling that lies in one's heart. It involves relying on Allah only without relying on the process of addressing the causes

of the problem. One address the causes of the problem through using senses. If there isn't any cause to address, the non-believer's hope shall fade away. However, the believer's hope in this case shall increase. The one who shows actual Tawakol (reliance on Allah) realizes fully that Allah is the only one who provides him with livelihood and all the necessities of life. He shows reliance on Allah only without showing reliance on any other one. He fully believes that Allah is the only one responsible for giving and deprivation. He fully believes that Allah is the only one responsible for benefitting people and allowing harm to occur. He fully believes that Allah is the only one responsible for offering things to people and delaying the process of granting things to people. He fully believes that Allah is the only one responsible for giving one a higher rank and giving one a lower rank. He fully believes that Allah is the only one responsible for granting people glory and letting people suffer from humiliation.

One may say: (I have relied a certain person for doing something). So, when showing Tawakol (reliance on Allah), it means that you ask Allah to handle all your problems and issues in life.

The Holy Quran sheds a light on Tawakol (reliance on Allah) and identifies its impacts. In fact, Allah ordered people to show Tawakol (reliance on Allah). That can be seen through nine verses in the Holy Quran. Some of those verses are displayed below:

1)- A verse states the following: (And rely on the Ever-living Who dies not, and celebrate His praise; and Sufficient is He as being aware of the faults of His servants) (Al-Furqan Surah, Verse No. 58).

2)- A verse states the following: (And rely on Allah; and Allah is sufficient for a Protector) (Al-Ahzab Surah, Verse No. 3).

Allah asked believers in general to show Tawakol (reliance on Allah). That can be seen through the following verses:

1)- A verse states the following: (Two men of those who feared, upon both of whom Allah had bestowed a favor, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are believers) (al-ma'edah Surah, Verse No. 23). Thus, showing Tawakol (reliance on Allah) is one of the requirements of faith

2)- A verse states the following: (Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them, they increase them in faith, and in their Lord do they trust) (Alanfal surah, verse No. 2). In this verse, Allah adds that showing Tawakol (reliance on Allah) is one of the main characteristics of believers

Showing Tawakol (reliance on Allah) is one of the virtues of all the prophets. That manifests in the following verses:

1)- A verse states the following: (And what reason have we that we should not rely on Allah? And He has indeed guided us in our ways; and certainly, we would bear with patience your persecution of us; and on Allah should the reliant rely) (Ibrahim Surah, Verse No. 12)

2)- A verse states the following: (Our Lord! on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming) (Almumtahanah Surah, verse no. 4).

Showing Tawakol (reliance on Allah) is mentioned in Sunnah when addressing verses issues. That's shown below.

Anas (MPBUH) said that Prophet Mohammad (MPBUH) said the following: (The one who says when leaving his home: (In the name of Allah, I rely on Allah, and there is no might nor power possessed by anyone other than Allah), angels shall tell him: (You were guided, protected from harm). A devil shall say to another devil: (What can you do to a man who was guided, and protected from harm?)) (Narrated by Dawood).

Based on Al-Sahih, Prophet Mohammad used to say: (Oh Allah, I obey you and I believe in you. Oh Allah, I rely on you and I repent to you. Oh Allah, with your support, I fight the enemies of Islam. O Allah, I seek refuge with You through Your Power; there is none worthy of worship except You Alone. I ask you to safeguard me against going astray. You are the one living for eternity without dying. All humans and jin die) (Narrated by Muslim).

There is a hadith in Al-Sahihain shedding a light on the 70,000 people who enter heaven without reckoning. This hadith describes those people as follows: (They are those who do not ask for receiving Roqya nor practice ornithomancy. They don't accept to be cauterized. They rely on their Lord." (Narrated by Albukhari and Muslim) .

Alwakeel is one of the names of Allah. It means that Allah is responsible for managing the affairs of his creatures based on his full knowledge, great abilities, and complete wisdom. It means that one believes that Allah is the one who guide people for the correct path and let them avoid the wrong path. It means that one believes that Allah is the one who protect people from harm. Thus, the ones who rely on Allah shall be protected (Tafseer Asma' Allah Alhusna by Alsa'di, 244).

When Allah block a certain path for someone, Allah shall open many other paths for this person. If the world became a dark world at a specific moment for a person, this person must realize that Alwakeel shall open other paths that make you happy. Allah deprives people from things in order to give them other things. He doesn't create affliction to someone unless it is for curing you from something).

The ones who rely on Allah relies on Allah for handling all their affairs. Allah shall handle all their affairs and shall be enough for them. He shall protect them and take care of them. He shall assist them to reach victory and bless their actions. He is the only one capable of doing everything. He is named Alhays (i.e., the one who shall keep existing for every). He's named Alqayoom (i.e., the ones responsible for handling the affairs of people). He doesn't die.

Part three:

The gap between taking medication and showing Tawakol (reliance on Allah)

Disease is an abnormal state that may affect one's body or mind. It may make one feel disturbed or weaken the functions of one's organs. It may let one feels fatigue. Thus, the functions of one's organs shall be carried out as they ought to be. They won't be carried out in the manner created by Allah.

Taking medication is one of the causes that aim at reducing the severity of the symptoms or ending a disease. It is one of the things created by Allah as Prophet Mohammad (MPBUH) said in the following statement: (There isn't any disease created by Allah that doesn't have a cure offered by Allah) (Al-Bukhari) (5678).

Some people believe that medications (regardless of its type) are beneficial and cure. They believe that medications cure people from diseases and eliminate the damage that affects one's body, especially with having major development in the field of modern medicine. When looking at reality, one would notice that people are highly keen on addressing causes with forgetting to show Tawakol (reliance on Allah). Tawakol (reliance on Allah) is one of the most significant rules in Aqidah. It is a state felt by one, especially when suffering from a disease. Some patients don't show Tawakol (reliance on Allah). They only focus on addressing the causes of the disease. In this context, it is necessary to shed a light on the following fact: (There isn't any one who can put an end to harm other than Allah). That manifests in the following verse: (And if Allah touch you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things) (Al-An'am Surah, Verse No. 17). Curing the patient occurs only if Allah permits. In this regard, it is necessary to refrain from asking people to make Roqya for them and practicing ornithomancy. It is necessary to refrain from being cauterized. That manifests in the hadith in Al-Sahihain shedding a light on the 70,000 people who enter heaven without reckoning. This hadith describes those people as follows: (They are those who do not ask for receiving Roqya nor practice ornithomancy. They don't accept to be cauterized. They rely on their Lord." Tawakol (reliance on Allah) in this regard is the main thing that made those people refrain from asking people to make Roqya for them, practicing ornithomancy and being cauterized. Thus, there is a relationship between Tawheed from one hand and refraining from being cauterized and asking people to make Roqya. That is because the patients in those cases ask people to help him. However, patients must ask Allah to help them and rely on him only. Thus, refraining from being cauterized and asking people to make Roqya means that people show actual Tawheed.

In this regard, it is necessary to set simple rules to show Tawakol (reliance on Allah) in case of getting sick with addressing the causes of the disease created by Allah. There isn't any contradiction between showing Tawakol (reliance on Allah) and addressing the causes of the disease. The following things should be mentioned:

- 1)- The patient must address the causes of the disease. That don't contradict the fact that one must show Tawakol (reliance on Allah). Addressing the causes of the disease must be based on faith in Allah. One must believe that medications are causes for recovery created by Allah. Thus, it is okay to take medication with relying on Allah who create the causes of recovery.
- 2)- There isn't anyone amongst all humans who relied on Allah more than Prophet Mohammad (MPBUH). Prophet Mohammad (MPBUH) asked people to take medication.
- 3)- There is a verse in the Holy Quran that addresses the story of prophet Ayoob (MPBUH). This verse states the following: (And Ayub, when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the merciful (83) Therefore We responded to him and took off what harm he had, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers (84)) (Al-Anbeya' Surah). There is a verse in the Holy Quran suggesting that recovery occurs through addressing the causes of the disease. This verse states the following: (Urge with your foot; here is a cool washing-place and a drink) (Sad Surah, Verse No. 42). The verses of (Al-Anbeya' Surah emphasize the significance of showing Tawakol (reliance on Allah) and the verse of Sad Surah adds that one must address the causes of the disease.
- 4)- Allah created a cause for everything to assist people. For instance, drinking water shall put an end to the thirst. Eating food shall put an end to feeling hungry. Taking medication may put an end to suffering from disease.

5)- Ibn Hajar (MPBUH) said: (The one who trust Allah and realizes that the fate created by Allah shall be experienced by him shall show Tawakol (reliance on Allah) with addressing the causes of the disease in order to comply with the Sunnah of Prophet Mohammad (MPBUH). Prophet Mohammad (MPBUH) was using two shields. He was seek wearing a helmet on his head and asked the shooters to set in Fam Alsha'b and a trench around the city. He asked people to immigrate from Habashah to Madinah. He also immigrated. He carried out measures for preventing diseases through food and drinks. He used to save the food for his family to ensure that it will be enough for them throughout the whole year. He didn't wait for having food dropping from the sky. However, he is the one who deserves the most amongst humans to get that. A person asked Prophet Mohammad (MPBUH): (Should I tie my camel to something or not?). The Prophet Mohammad (MPBUH) answered him: (Tie it to something and rely on Allah). That means that Prophet Mohammad (MPBUH) believes that being cautious doesn't contradict the state of showing Tawakol (reliance on Allah)) (Ibn Hajar, 212/10).

6)- It is clear that there is a relationship between showing Tawakol (reliance on Allah) and addressing the causes in (Aljihad) issue. That manifests in the following verse: (And Allah did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, the Mighty, the Wise) (Al-Imran Surah, Verse No. 126). The latter verse suggests that one must show Tawakol (reliance on Allah) fully because victory is granted only by Allah. There is another verse that suggests that one must address the causes through using imperative form. This verse states the following (And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah's way, it will be paid back to you fully and you shall not be dealt with unjustly) (Al-Anfal Surah, Verse No. 60).

Conclusion

1)- Some scholars suggest that taking medication is Mubah (permitted). Other scholars suggest that taking medication is Mustahab (preferred). Other scholars suggest that it is Wajeb (mandatory).

2)- Taking the medication is Wajeb (obligatory when the medication is beneficial

3)- Showing tawakol (reliance on Allah) is one of the greatest worship practices that one can do through feeling it in his heart. The one who shows actual Tawakol (reliance on Allah) realizes that Allah is the one who provides him/her with his/her livelihood and handles all his/her affairs, including his wellbeing-related affairs when being sick.

4)- Allah created the causes of diseases in order for people to address them to seek recovery

5)- There isn't any contradiction between showing Tawakol (reliance on Allah) and addressing the causes of the diseases through using medications.

6)- Prophets are the ones who showed Tawakol (reliance on Allah) the most amongst humans. They addressed the causes of the diseases through using medications.

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