

The impact of the Prophet's biography in deriving the jurisprudential rulings, the rule of breastfeeding the adult as a model

Ahmed Rasheed noori ahmed Al-Sumaidaee

Sharia Department, College of Islamic Sciences, Iraqi University

Dr. Mustafa Farhan Awad Al-Mohammadi

Sharia Department, College of Islamic Sciences, Iraqi University

Abstract

Praise be to God, Lord of the worlds, and prayers and peace be upon our master Muhammad, the trustworthy Prophet, his good and pure family, his noble and honorable companions, the followers, the followers of the followers, and those who follow them in goodness until the Day of Judgment.

INTRODUCTION

Praise be to God, Lord of the worlds, and prayers and peace be upon our master Muhammad, the trustworthy Prophet, his good and pure family, his noble and honorable companions, the followers, the followers of the followers, and those who follow them in goodness until the Day of Judgment.

As for after:

For Islamic jurisprudence is for the sake of the sciences that came with Islamic law, how not, and it is the knowledge through which the servant learns how to deal with God - the Almighty - first, and with creation secondly. For his saying - may God's prayers and peace be upon him -: ((Whoever God wants good for him, He gives him understanding of the religion)) (1), so this knowledge received great care, especially from the imams of the jurisprudential schools and their followers, especially the four of them - may God have mercy on them - so they became familiar with it, and this was inherited The path is followed by the scholars who came after them, and it

reached us a pure spring, with no blemish or trace in it.

Research topic

When Islamic jurisprudence and the methods of deduction were affected by the nature of the overall and detailed evidence from which the jurist derives the ruling, and that includes the Prophet's biography, which is considered the practical and applied side of the jurisprudential rulings, and this influence has various colors and paths, from that the Prophet's biography is considered a detailed guide to the legal ruling, or the image shows The process of applying the legal text, or it is considered the main compass by which the jurist is guided during conflicting evidence in a single issue, or the interpreter of the text, through which the abrogator is known from the abrogated, the reasons for the revelation and its places, the temporal and spatial evidence, the evidence of conditions, and the action is given precedence over the saying in the narration on The opinion of some jurists and fundamentalists, the subject of my study was (the impact of the Prophet's biography on the elicitation of jurisprudential

rulings, the rule of breastfeeding an adult as a model).

Reason for choosing the topic.

It is very difficult for the researcher to find an original title in Islamic jurisprudence due to the large number of ancient and modern studies, and to my passion for studying Sharif jurisprudence, and my love for reading the books of the Prophet's biography. And choose this address after seeking the help of God Almighty.

Objectives of the study:

Perhaps one of the most important goals of my research study in this title is to address a problem that many researchers have, which is the lack of distinction in some citizens between what the jurist inferred, is it from the Prophet's biography or from the purified Sunnah?, It is also due to the negligence of many researchers to enter into this aspect because of their limited view To the books of the biography of the Prophet, given that most of them were received from weak paths due to the lack of interest of the people of biographies in the validity of the isnad, unlike the people of hadith, but this is not the case, and the most important goal in my study of this title is to clarify the harmonious fabric between jurisprudence and the biography of the Prophet, and the extent to which jurisprudence and jurisprudence are affected by it.

Difficulties.

Every sober research needs a painstaking effort that is not free of difficulties and obstacles, and among those obstacles and difficulties that I encountered was choosing the vocabulary that I will deal with in my study, as well as the method of collecting information and rephrasing it. Hadith, then the science of the principles of jurisprudence, then the science of

jurisprudence, and mixing these sciences in one template.

Previous studies

By collecting the research vocabulary, and inventorying the titles of the books of jurisprudence and the biography of the Prophet and its chapters, and the research and articles that were written in this aspect, I found those who wrote in the jurisprudence of the biography and wrote many books on that, but the method of their research and study was a narration of the incident, and then the reference after that jurisprudence Without elaborating and mentioning the evidence of the schools and discussing them, and from some of those who wrote about that, Sheikh Muhammad Abu Zahra - may God have mercy on him - in his book (The Seal of the Prophets), and Sheikh Muhammad Saeed Ramadan Al-Bouti - may God have mercy on him - in his book (The Jurisprudence of the Prophet's Biography with a Brief History of the Rightly Guided Caliphate) These two scholars preceded other scholars, and I also found some research and articles that dealt with some of the vocabulary and parts of the research, and I benefited from them in expanding the scope of the research vocabulary with my addition to the sayings of the jurists and their evidence and discussing them.

What I wanted to point out is that I did not write in the jurisprudence of the biography as others preceded me, but rather I wrote in the impact of the biography on jurisprudence and jurisprudence in deriving the jurisprudential ruling, and this is evident through the applied issue.

Work Plan.

The nature of the work required that I divide the research into an introduction, two chapters, and

a conclusion: in which I mentioned the most important results that I reached through this study.

I have taken into account in my methodology the graduation of verses and hadiths and judgment on them, and the statement of jurisprudential opinions and their discussion, and the statement of the impact of the Prophet's biography on the issue.

And I ask God to accept this work sincerely for His honorable face, so what was right in it is from God, and whatever was wrong in it is from myself and Satan, and I seek forgiveness from God Almighty, and our last prayer is that praise be to God, Lord of the worlds.

The first topic: Definition of the title: The impact of the Prophet's biography in deriving jurisprudential rulings

The first requirement: defining the effect linguistically and idiomatically

First: Athar linguistically: "Al-Hamza, Al-Tha', and Al-Ra' have three principles: introducing something, mentioning something, and drawing the remaining thing" (2).

1- Presenting the thing: Al-Khalil said: "I have preferred that I do such and such..., and you say: Do this, O so-and-so, this is an effect... Ibn Al-Arabi said: It means, do it first of all."

2- Mentioning the thing: the source of your saying you influenced the hadith, if you mentioned it on the authority of someone else, and from it it was said: a hadith narrated, that is, it was transmitted by a successor from a predecessor (3).

3- Drawing the thing: He collected traces and traces of it, and I went out in his aftermath and in his trace, that is, after him, and I traced his traces and traced his traces. : {And we are

following in their footsteps} (5), that is, their ways in religion (6).

Second: the effect idiomatically:

The effect on the terminology of jurists and fundamentalists:

1- The use of the term "athar" among the jurists and fundamentalists does not deviate from these previous linguistic meanings.

2- What results from the thing, which is called the ruling according to them, as if the effect is added to the thing, then it is said: the effect of the contract, the effect of annulment, the effect of the marriage, and so on (7).

Tradition in the terminology of the hadith: It was said: a synonym for hadith, which is what was transmitted from the Prophet - may God bless him and grant him peace - in terms of saying, deed, statement, or description. 8).

The effect in the terminology of the wise: and here the effect can be traced back to the ninth saying of the ten sayings (9): the saying "gets excited", and the emotion: is accepting the effect of the effect, and to the tenth saying: the saying does, which is the effect on the thing that accepts the effect like heating, and the feeling like heating, and like cutting and cutting (10).

Therefore, the Prophet's biography has an effect like fire, and the elicitation of jurisprudential rulings is influenced like water that is heated by fire, and the relationship between the influencer and the affected is the effect: it is the effect understood from the title – the effect of the Prophet's biography is the deduction of jurisprudential rulings-, the effect is what arises from the influence of the influencer (11).

The researcher's opinion: This concept of influence in the terminology of the wise is what is meant in most of the title of the research, as

the prophetic biography has an impact on jurisprudence and jurisprudence in deriving jurisprudential rulings, on the other hand, jurisprudence and jurisprudence in deriving rulings are affected by it in many respects, which we will discuss later.

The second requirement: defining the biography of the Prophet as an additional compound, and a scientific title

First: Defining the biography of the Prophet as an additional component

Al-Sirah is a language: by breaking the seine, the noun is a source of the verb Saar, easy to walk, and its plural is Sir, and the Sirah is in the form of the Fatah, the plural of Sir, and the Sirah is like a hamza of a lot of Sir, and the Sirah came with the brokenness for brilliance

many, namely:

1- The Sunnah: And it has flown, and I have pleased it: So do not be angry with a Sunnah that You have pleased, for the first satisfied is the Sunnah of the one who facilitates it (12) that is, You made it circulate among the people.

2- The method: It is said: The ruler walked in his subjects a good way, and the best way, and this is in the way of the first two.

3- The appearance: This is what the Almighty said: "We will restore it to its former way" (13), "meaning: its first form" (14).

4- Al-Mira: Gathering to walk, chanting the rags:

I complain to God, the Mighty, the Mighty... Then to you today after the veil, and it is said: The curtain in this house is fabricated from the path (15).

5- The history of human life: It is said that I read the biography of so-and-so, i.e. the history of his life (16).

Idiomatically, the biography: a research in which the writer presents his life or the life of one of the famous scholars and highlights the achievements that were achieved in his life or the life of the person speaking about him.

The Prophet: A name attributed to a prophet, a prophet, and a feminine on a prophet; Because it is a real adjective for biography, and the adjective matches the adjective male and female (18).

Al-Nabi linguistically: non-mahmuz is derived from prophecy, which is the elevation, placed on a prophet, that is, on something elevated, so if it is hamzed, then it is from the news, which is the news, and it was said: Each of the prophets has a prophet; Because it tells about God Almighty (19).

The Prophet idiomatically: a free male human being from among the children of Adam who was inspired by Sharia, even if he was not commanded to inform him (20).

Second: Defining the biography of the Prophet as a scientific title:

Biography of the Prophet: It is the history of the life of the Messenger - may God bless him and grant him peace - and his conquests and so on. The prophecy and the message and after them, and his miracles, and his morals as a prophet, leader, husband, father, grandfather, and the rest of his life, day and night, awake and asleep, resident and traveller, sick and healthy, until his death and burial - upon him be peace and blessings (21).

The third requirement: defining deduction linguistically and Idiomatically

First: Deduction linguistically: extraction, and the jurisprudent deduced if he extracted the inner jurisprudence by his diligence and understanding, God Almighty said:

{For the knowledge of those from whom they extract it} (22), al-Zajjaj said: meaning they extract it in the language, they extract it, and its origin is from the nabat, which is the water that comes out of the well when it is first dug (23).

Second: Istibat idiomatically: extracting the meanings from the texts by overthinking, and the strength of the Qur'aha (24), or it is extracting the ruling or the reason if they are not stipulated or unanimously agreed upon by a kind of ijtiḥad, so the ruling is extracted by analogy or the reason by dividing, sounding, appropriateness, or other than what is known as the paths of the reason. (25).

The fourth requirement: Defining the ruling linguistically and idiomatically

First: Judgment is language: the judiciary, and its plural is rulings, and its origin is prohibition. It is said: I judged him with such-and-such if I prevented him from opposing him, and he was not able to get out of that, and I judged between the people and separated them, and he was judged by the matter to rule by judgment and government (26).

Second: Judgment idiomatically: the legal ruling according to the majority of fundamentalists is: the speech of the legislator related to the actions of those charged with necessity, choice, or situation (27).

As for the jurists, it is: the effect of God's speech related to the actions of those charged with necessity, choice, or situation, so the ruling for them is the effect, that is, the obligation and the like, and not the speech itself.

For this reason, I chose to present the word impact in the title of the research, so that the title of the research would be jurisprudential from the outset, not fundamentalist. Because jurisprudence deals with the effect of the ruling,

not the ruling itself, as we have shown in its definition.

Fifth requirement: definition of jurisprudence linguistically and idiomatically

First: jurisprudence is a language: by breaking the knowledge of something, understanding it, and discernment, and it prevailed over the knowledge of religion due to its honor (29).

Secondly: fiqh idiomatically: it is the knowledge of practical legal rulings gained from its detailed evidence (30).

The second topic: the rule of breast-feeding an adult as a model

Image of the issue: If a man or a female enters the stomach of a person, and his age has exceeded the two years of a woman's milk, is the prohibition established for them established for the young, or not?

The first requirement: definition of breastfeeding linguistically and idiomatically

First: Breastfeeding is a language: by breaking the ray and opening it as a source of breastfeeding his mother.

Second: Breastfeeding idiomatically: a name for the arrival of a woman's milk or what happened from her milk in the stomach of a child with conditions, and it was called breastfeeding in order to give priority to the linguistic meaning (32).

What is understood from the linguistic and terminological definitions is that suckling applies to latching on to the breast and sucking milk from the udder, which is the majority, or drinking milk from a container, so what counts is when the milk reaches the stomach.

The second requirement: liberating the subject of the dispute

There is no disagreement between the jurists in proving the prohibition of breastfeeding if the infant did not complete the two years, but they differed as to what exceeded the two years by a short period.

The period of breastfeeding affecting the prohibition is two years, no more (33).

While the Malikis stipulated in the prohibition that he be breastfed in the two years or an increase of a month or two, and it is stipulated by them that he not be weaned before the end of the two years, a weaning in which he dispenses with food from milk.

While Abu Hanifa - may God have mercy on him - said: The period of forbidden breastfeeding is two and a half years, and it is not forbidden after this period, whether weaned during the period or not (35).

And through our mention of the opinions of the jurists on the age unanimously agreed on the prohibition of breastfeeding in it, the meaning of the adult's breast-feeding is: it is the arrival of a woman's milk or what happened from her milk in the stomach of those whose age exceeded two years, according to the previous detail according to everyone who said it.

The third requirement: the opinions of jurists in the ruling of breast-feeding an adult

The jurists differed as to whether or not it was forbidden to breastfeed an adult, based on three opinions:

The first saying: Breastfeeding an adult does not necessitate prohibition at all, and this is the doctrine of the majority of jurists, and the Hanafis, Malikis, Shafi'is, Hanbalis, Zaidis, and Imamis held it. Masoud, Abdullah bin Abbas, Ibn Omar, Abu Hurairah, Jabir bin

Abdullah, and all the mothers of the believers other than Aisha - may God be pleased with them - and the seven jurists from the people of Medina, Al-Hasan Al-Basri, Al-Zuhri, Al-Awzai, Al-Sha'bi, and Ibn Abi Layla said it. Al-Thawri, Ishaq Rahawayh, Abu Thawr, Al-Tabari, and others - may God have mercy on them - (36).

Evidence for the first argument:

The owners of this saying inferred the book and the Sunnah.

First: the book

The Most High said: "And mothers shall breastfeed their children for two full years for those who wish to complete the breast-feeding" (37).

Significance:

Imam Al-Shafi'i - may God have mercy on him - said in the face of the evidence of this verse: "And the evidence for the difference between the young and the old is found in the book of God - the Almighty -, God Almighty said: {And the mothers breastfeed their children for two full years for whoever wants to make the breast-feeding complete} (38) Allah, the Mighty and Majestic, completes breastfeeding for two full years." (39)

And Imam Al-Qurtubi - may God have mercy on him - said: "Indeed, God Almighty said: {And mothers breastfeed their children for two full years for whoever wants to complete the breast-feeding} (40), so this is the maximum period that does not affect him in terms of his need for breast-feeding. Normally, it is not considered Sharia, because it is rare, and the rare is not judged according to the usual rule" (41).

And he objected to them that what God Almighty meant in the noble verse is that the

breastfeeding that takes place at the completion of the two years, or with the consent of the parents before the two years if they see that in that is in the best interest of the infant. And your sisters from breastfeeding (43), and he did not say in two years, nor in a time without a time (44).

And I answer that the noble verse is explicit in that complete breastfeeding is two complete years, and there is no doubt that if the matter was completed, it would not have been added to it, and this was stated by Imam Al-Shafi'i - may God have mercy on him - and he is an imam of the masters of the Arabic language, just as what we will mention from the Sunnah of the Prophet is explicit in determining the effective period of breastfeeding in prohibition.

Second: the year

She said: He said: ((Look after your brothers through breastfeeding, because breastfeeding is only from famine))(45).

Significance face

Ibn Hajar Al-Asqalani - may God have mercy on him - said: "He inferred from it that breastfeeding is only considered in the case of childhood, because it is the state in which hunger can be expelled with milk, unlike the case of old age" (46).

Ibn al-Mulqqin - may God have mercy on him - said: And his saying - upon him be peace and blessings: ((Look at your brothers)), is a warning about the time in which the breastfeeding ruling is established for the breastfeeding woman, and its rulings follow on him, lest the breastfeeding of that person occurred in a state of old age and does not result in him its provisions" (47).

2- On the authority of the Mother of the Believers, Umm Salama - may God be pleased

with her - she said: The Messenger of God - may God's prayers and peace be upon him - said: ((No one is forbidden from breastfeeding except what herniates the intestines in the breast, and that was before weaning)) (48).

Significance face

Al-Tirmidhi - may God have mercy on him - said after seeing this hadith: "And this is acted upon according to most of the people of knowledge among the companions of the Prophet - may God's prayers and peace be upon him - and others: that breastfeeding is not forbidden except for what is less than

two years, and what was after the two full years, it does not prohibit anything" (49).

I have left out many of the hadiths that the majority used as evidence to dispense with what I mentioned, so it is sufficient to invoke them.

The second saying: Breastfeeding is effective at any age, which is what Mrs. Aisha went to and a narration on the authority of Ali bin Abi Talib (50) - may God be pleased with them -, and Abu Musa Al-Ash'ari then retracted it, and it is a narration on the authority of Urwa bin Al-Zubayr, and the saying of Ata', and Al-Layth, And Daoud Al-Zahiri, Ibn Hazm Al-Zahiri, and Ismail bin Aliyah.

Evidence for the second saying:

The owners of this saying inferred what was narrated by Urwa bin Al-Zubair on the authority of Mrs. Aisha - may God be pleased with her.

She said: "How can I breastfeed him when he is a big man?" The Messenger of God, may God's prayers and peace be upon him, smiled and said: "I know that he is a big man." (51)

And in another narration: (Umm Salama said to Aisha, "The youngest boy (52) whom I do not like to enter upon me enters upon you." Hudhayfah said: O Messenger of God, a man enters upon me, and Abu Hudhayfah has some of him in his soul, so the Messenger of God, may God bless him and grant him peace, said: Vinegar on you)) (53).

Significance:

It is understood from this hadith that if an adult breastfeeds from a woman, she is forbidden to him, and this is in the text of what the Prophet - may God's prayers and peace be upon him - said: ((breastfeed him)), and for this reason, Mrs. Aisha - may God be pleased with him - initially believed that the suckling of an adult proves the prohibition.

He objected to it on the most prominent and strongest grounds:

The first aspect: This text understands the permissibility of the woman's breasts to the adult non-mahram, and this in itself is a suspicion that the people of slander and hypocrisy exploited by slandering the Prophet's Sunnah, and the wife of the Prophet - upon him be blessings and peace -, and the legal texts are definitive about the prohibition of looking as well as touching, among which is the Almighty's saying: {Say to the believers They turn a blind eye to their eyesight and keep their promotions, so they are zakat for them} (54), and among them is his saying, peace and blessings be upon him-: ((If he is stabbed in the head of one of you)

And it is answered: That there is no command in the hadeeth to touch the breast, and lick it, as is most often the case with breastfeeding children, but rather what is meant is milking the milk in a container and then drinking it. With children, but he wanted to milk him

give you some milk, then give it to him so that he can drink it" (56).

Ibn Abd al-Barr - may God have mercy on him - said: "The characteristic of suckling an adult is to milk him and give him to drink. As for a woman feeding him to her breast, it is not appropriate according to any of the scholars." (57)

From the Messenger of God to Sahla bint Suhail) (59).

It is objected to by the fact that in the chain of transmission of this narrator there is an accused narrator, who is Al-Waqidi, and the reasoning with it is dropped.

And it is answered: This news is supported by the principles of Sharia and the binding texts to cover the woman's body from non-mahrams, and the prohibition of touching her, just as it was not contradicted by another news similar to it, or stronger than it or weaker, proving breastfeeding directly from an easy breast without the medium of milking in the vessel, except for the linguistic meaning of breastfeeding, which is relied upon. It is the legitimate meaning or legal truth.

And it is added to him that Ibn Hajar is trustworthy in what he narrates from him, and that Al-Waqidi is an imam in his art, even if he is accused by the people of hadith, so perhaps he is trustworthy according to the people of biographies and weak according to the people of hadith. Therefore, despite this, it is not indispensable in the campaigns, the days of the Companions and their news" (60).

And he objects to it: We accepted the acceptance of this narration, but Ibn Hazm Al-Dhaheri - may God have mercy on him - stated that it is permissible to touch a woman's breast during breastfeeding, as evidence of the apparent linguistic meaning of this incident.

And I answer that this is a single and anomalous opinion emanating from the specificity of the apparent doctrine of Ibn Hazm, which often contradicts the purposes of Sharia and the jurisprudence of the majority of scholars, as he relied here on what he thought was a linguistic truth in the meaning of breastfeeding, so he stipulated that it be by latching on to the breast, but the linguistic facts are reckless and fade in front of the facts legitimacy (61).

The second aspect: This hadith is authentic in its chain and text, but it is specific to the case of Salem alone, as stated by the majority of scholars, based on what came from the mother of the believers, Umm Salama - may God be pleased with him - who used to say: (The rest of the wives of the Prophet - may God's prayers and peace be upon him - refused to consummate

The third facet: It is possible that this hadith was abrogated, depending on the progress of Salem's case and the delay in restricting and specifying the forbidden breastfeeding of the young. The beginning of the migration, because she immigrated after the revelation of the verse, and the verse was revealed at the beginning of the migration, and as for the hadiths of judgment that the prohibition is specific to minors, they were narrated by those who delayed their conversion to Islam from the Companions towards Abu Hurairah, Ibn Abbas and others, so they are the first.

She said: He said: ((Look after your brothers through breastfeeding, because breastfeeding is only from famine))(64).

The Prophet - upon him be peace and blessings be upon him - explained to her the meaning of forbidden breast-feeding, and he understood from him her retraction from the fatwa with an easy hadith.

Al-Hafiz Ibn Hajar - may God have mercy on him - said: "And I saw in the handwriting of Taj al-Din al-Subki that he saw in a compilation of Muhammad ibn Khalil al-Andalusi on this issue that he paused in that Aisha, even if the fatwas were authenticated by her, but it did not occur from her to introduce any of the foreigners with that breastfeeding." (65)).

It seems that Mrs. Aisha - may God be pleased with her - was looking at some of the children and boys around her, so she commanded him to breastfeed him so that he could enter upon her when he grew up and became able to carry knowledge. It has what was not from it, then some of the people of desires carried this from them in whose hearts there is a disease, and they said in it what angers God and His Messenger - upon him be blessings and peace - (66).

And what supports this speech is what Malik narrated on the authority of Nafeh: (that Salem bin Abdullah told him that Aisha, the mother of the believers, sent him while he was being breastfed, to her sister, Umm Kulthum, daughter of Abi Bakr, and she said: Breastfeed him ten times (67), until he enters upon me.

Salem said: So Umm Kulthum breastfed me three times, then I got sick, and she only nursed me three times, so I did not go to Aisha, because Umm Kulthum did not complete ten breastfeedings for me)(68).

If you kept giving fatwas to breastfeed the elderly, you would have ordered Umm Kulthum to complete the breastfeeding of Salem bin Abdullah, who is the nephew of the mother of the believers, Hafsa - may God be pleased with her -.

And Abu Al-Walid Al-Baji - may God have mercy on him - said: "And no one has been

appointed for us who entered upon her through the breast-feeding of an adult" (96).

From the aforementioned, the hadiths of the adult's suckling must be carried on the best basis, and we do not leave the owners of deviance an opportunity to employ this opinion in undermining the house of prophecy and harming him in his household and his wives, and God Almighty: "And it is not for you that you should harm the Messenger of God" (70), and he raised the status of his wives by saying :) The Prophet is closer to the believers than their own selves, and his wives are their mothers (71).

The third saying: It is proved in the adult's breast-feeding that it is permissible to be alone with oneself and to lift the veil, without prohibiting marriage. , Al-Sanaani, Al-Shawkani, and Siddiq Hassan Khan Al-Kanouj - may God have mercy on them - in the event of the need to lift the veil (72).

Evidence for the third saying:

And the owners of this saying inferred the Sunnah and analogy.

First: the Sunnah of the Prophet

Sahla's hadeeth with Salim Mawla Abi Hudhayfah, who was previously mentioned when mentioning the evidence of the majority, and here the owners of this opinion took the view that if he breastfeeds for the sake of hijab and entering and pays the hardship of being away, as in Salem and Sahifa, then it may be permissible for need what is not permissible for others, Ibn Al-Mawaz - may God have mercy on him - said: If he was taken with him in the hijab in particular, I would not bother him, and leaving him would be more beloved to us" (73).

Ibn al-Qayyim - may God have mercy on him - said: The hadeeth of Sahla is not abrogated, nor

is it specific, nor is it general for everyone, but rather it is a concession for the need for the one who does not dispense with his entering upon the woman, and it is difficult for her to hide from him, as is the case of Salem with the wife of Abu Hudhayfah, such as this If the adult breastfeeds him out of need, the effect of suckling him is effective, and as for those other than him, it only affects the feeding of the young, and this is the path of Sheikh Al-Islam Ibn Taymiyyah - may God Almighty have mercy on him - and the hadiths that negate breastfeeding in the adult are either absolute, so they are restricted to an easy hadith, or they are general in circumstances, so specifying this situation is one of its generalities. And this is better than abrogation and claiming to be specific to a specific person, and it is closer to working with all the hadiths on both sides, and the rules of the Sharia bear witness to it." (74).

Second: measurement

Where they measured those whose condition was the case of Salem, the breastfeeding forbids what was proven for Salem of prohibition, meaning that the specificity here is the specificity of a description, not the specificity of an eye (75).

He objected that this is a false analogy. Because the case of Salem is rare and will not be repeated, and it is not measured on the rare, just as the need is not disciplined (76).

weighting

After mentioning the sayings of the jurists and discussing their evidence, it appears to us that the majority's view is that the breastfeeding of an adult has no effect at all, for the following reasons:

1- The strength of the public's evidence, and its safety from appeal and response that necessitates dropping the inference.

2- The weakness of the inferences of the second and third opinion holders, and their lack of safety from the projected response to infer them.

3- The basis of the evidence for the second and third sayings is the hadith of Salem and Sahla that was narrated by Mrs. Aisha - may God be pleased with her - who herself narrated another hadith: (((Look at your brothers from suckling, for suckling is only from starvation))) (77) from which it is understood that she knew about the ascription, And especially the specific incident that he did not agree to generalize the mothers of the believers and the rest of the companions, as well as the retraction of Abu Musa al-Ash'ari from his fatwa in agreement with the rest of the companions - may God be pleased with them all -.

4- Salim bin Abdullah bin Omar's refusal to enter upon Mrs. Aisha - may God be pleased with her - for not completing the feedings when he was young from Umm Kulthum, and she did not order her to complete the feedings after that, and this indicates that she retracted her fatwa.

5-It is not reported from a specific person that he entered upon her by breastfeeding the adult.

The fourth requirement: the impact of the Prophet's biography on deduction in the matter

The one who looks at this issue from the first moment does not find a clear trace of the Prophet's biography in it, but rather the prominent effect in it is the Holy Book, and the purified Prophet's Sunnah represented by his sayings - upon him be blessings and peace -, but after contemplating the folds of the issue, we find the impact of the Prophet's biography in it as follows:

1- The temporal factor on which those who said the abrogation relied had a clear impact on the issue, as the revelation of the verse of adoption

and the story of Salem were at the beginning of the migration, and as for the hadiths prohibiting breastfeeding that is specific to the young, they were narrated by the late companions of their conversion to Islam towards Abu Hurairah, Ibn Abbas and the like - may God be pleased with them. About them -, and this identification of the progress of the story and the delay in prohibition is taken from the sequence and chronological arrangement of events that are at the heart of the Prophet's biography.

2- The sources of the Prophet's biography - the great classes, and the injury - had a clear impact on explaining the method of breastfeeding the adult, which cut off the way for every claimant and challenger to raise the suspicion of breastfeeding and sucking milk from the adult foreigner to the woman.

3- Allocating Salem to his old age with this breastfeeding is one of the characteristics of the Prophet - upon him be peace and blessings -, and we have previously learned that the prophetic characteristics are among the vocabulary of the topics of the Prophet's biography.

Conclusion

Praise be to God, Lord of the worlds, and prayers and peace be upon the Seal of the Prophets Muhammad, his family and all his companions.

After my study of this blessed research (the impact of the Prophet's biography on the elicitation of jurisprudential rulings, the rule of breastfeeding an adult as a model), I reached results, the most important of which were:

1-The Prophet's Biography is the practical translation of Islamic rulings.

2-The sources of the Prophet's biography had a great impact on explaining the method of milk reaching the large cavity.

3-The issue of breast-feeding an adult is one of the issues in which there was a dispute between the jurists, but the majority went to the fact that the prohibition was established in it for a special case, as we have shown.

4-It has not been proven by a valid method by appointing an elderly person who entered upon Mrs. Aisha - may God be pleased with her - by breastfeeding the elder.

5-As evidenced by the return of the mother of the believers, Aisha - may God be pleased with her - from her fatwa, Salem did not complete the number of breast-feeds from Umm Kulthum after he grew up and passed the age of breastfeeding.

In conclusion, I ask God to make us righteous within ourselves, righteous to others, and to favor us and help us to do good and righteous deeds, and to avoid immorality and bad deeds, for He is capable of that.

Reference

- 1- Special Provisions in the Prophet's Sunnah, Muhammad Al-Khaimi, Edition: Dar Al-Fikr-Damascus, Edition: First, 1435 AH-2014 AD.
- 2- Al-Ikhtiyar li'l-Mukhtar, Abdullah bin Mahmoud bin Mawdud al-Mawsili al-Baladhi, Majd al-Din Abu al-Fadl al-Hanafi (d.
- 3- The Injury in Discrimination of the Companions, Abu al-Fadl Ahmad ibn Ali ibn Muhammad ibn Ahmad ibn Hajar al-Asqalani (d.
- 4- Informing the benefits of Omdat Al-Ahkam, Abu Hafs Omar bin Ali bin Ahmed, Al-Ansari Al-Shafi'i, known as Ibn Al-Malaqqin (d. , 2007 AD.
- 5- Al-Umm, Muhammad ibn Idris al-Shafi'i (d. 204 AH), investigation: Refaat Fawzi Abd al-Muttalib, published: Dar al-Wafaa al-Mansoura, Edition: First, 2001 AD.
- 6- Anis al-Fuqaha' in the definitions of expressions circulated among the jurists, Qasim bin Abdullah bin Amir Ali al-Qunawi al-Roumi al-Hanafi (d. 978 AH), investigation: Yahya Hassan Murad, published: Dar al-Kutub al-'Ilmiyyah, first edition, 1424 AH - 2004 AD.
- 7- Research (No Prohibition of Breastfeeding an Older Person), Dr. Maher Yassin Al-Fahal, Anbar University Journal of Islamic Sciences, Anbar University.
- 8- Al-Bahr al-Muhit fi Usul al-Fiqh, Abu Abdullah Badr al-Din Muhammad bin Abdullah bin Bahadur al-Zarkashi (d. 794 AH), investigation: Dr. Muhammad Muhammad Tamer, published: Dar al-Kutub al-Ilmiya - Lebanon - Beirut, Edition: First, 1421 AH - 2000 AD.
- 9- Bada'i al-Sana'i fi Tartib al-Shari'a, Alaa al-Din, Abu Bakr bin Masoud bin Ahmad al-Kasani al-Hanafi (d.
- 10- The statement in the doctrine of Imam Al-Shafi'i, Abu Al-Hussein Yahya bin Abi Al-Khair bin Salem Al-Omrani Al-Yamani Al-Shafi'i (d. 558 AH), investigation: Qasim Muhammad Al-Nouri, Published: Dar Al-Minhaj - Jeddah, Edition: First, 1421 AH - 2000 AD.
- 11- Crown of the Bride from the jewels of the dictionary, Muhammad bin Muhammad bin Abd al-Razzaq al-Husayni, Abu al-Fayd, nicknamed Murtada al-Zubaidi (d. 1205 AH), investigation: a group of investigators, published: Dar al-Hidaya, edition: first.

- 12- Interpretation of different hadiths, Abu Muhammad Abdullah bin Muslim bin Qutaybah al-Dinuri (d. 276 AH), published: The Islamic Office - Al-Ishraq Foundation, Edition: Second, 1419 AH - 1999 AD.
- 13 - The Training of the Narrator in Explanation of Taqreeb Al-Nawawi, Abd al-Rahman bin Abi Bakr, Jalal al-Din al-Suyuti (d. 911 AH), investigation: Abu Qutayba, Nazr Muhammad al-Faryabi, edition: Dar Taibah, Edition: first.
- 14- Definitions, Ali bin Muhammad bin Ali Al-Zein Al-Sharif Al-Jarjani (d. 816 AH), investigation: it was compiled and corrected by a group of scholars under the supervision of the publisher.
- 15- A strange interpretation of what is in the two Sahihs of Bukhari and Muslim, Muhammad bin Fattouh bin Abdullah bin Fattouh bin Hamid, Al-Azdi Al-Mayorqi, Al-Hamidi, Abu Abdullah bin Abi Nasr (d. 488 AH), investigation: Dr. Zubaydah Muhammad Saeed Abdel Aziz, Published: Maktab al-Sunna - Cairo - Egypt, Edition: First, 1415 AH - 1995 AD.
- 16 - Tafsir Mujahid, Abu al-Hajjaj Mujahid bin Jabr, al-Tabi'i, al-Makki, al-Qurashi, al-Makhzoumi (d. 104 AH), investigation: Dr. Muhammad Abd al-Salam Abu al-Nil, published: Dar al-Fikr al-Islami al-Haditha - Egypt, Edition: First, 1410 AH - 1989 CE.
- 17 - Detailing the Shiites' means to collect Sharia issues, Muhammad bin Al-Hassan Al-Hurr Al-Amili (d. 1104 AH), investigation: Aal Al-Bayt Foundation - peace be upon them - for the revival of heritage, published: Mehr - Qom, edition: second, 1414 AH.
- 18- Preface to the meanings and chains of transmission in the Muwatta', Abu Omar Yusuf bin Abdullah bin Muhammad bin Abd al-Bar bin Asim al-Nimri al-Qurtubi (d. 463 AH), investigation: Mustafa bin Ahmed al-Alawi, Muhammad Abd al-Kabir al-Bakri, published: Ministry of All Endowments and Islamic Affairs - Morocco , Edition: First: 1387 AH.
- 19- Tahdheeb Sunan Abi Dawud, Shams al-Din Ibn al-Qayyim al-Jawziyyah (d. 251 AH), investigation: Kamel Mustafa al-Hindawi, published: Dar al-Kutub al-Ilmiyyah - Beirut, first edition, 2000 AD.
- 20 - Jamharat al-Lughah, Abu Bakr Muhammad ibn al-Hasan ibn Duraid al-Azdi (d. 321 AH), investigation: Ramzi Mounir Baalbaki, published: Dar al-Ilm Li'l Millions - Beirut, Edition: First, 1987 AD.
- 21- Al-Darari Al-Madiyah, Sharh Al-Durar Al-Bahia, Muhammad bin Ali bin Muhammad bin Abdullah Al-Shawkani Al-Yamani (d.
- 22- The Constitution of the Scholars = Collector of Science in the Conventions of the Arts, Judge Abd al-Nabi bin Abd al-Rasul al-Ahmad Nakri, Arabs His Persian Phrases: Hassan Hani Fahs, Published: Dar al-Kutub al-Ilmiya - Lebanon - Beirut, Edition: First, 1421 AH - 2000 AD.
- 23 - Breastfeeding the Great and its Impact on Prohibition and Solitude, a Comparative Jurisprudential Study, A. Abu Falja Hormah, Al-Haqiqa Magazine, Ahmed Deraya University, Adrar, Algeria, Issue: 39.
- 24- Zaad Al-Ma'ad in the guidance of the best of servants, Muhammad bin Abi Bakr bin Ayoub bin Saad Shams al-Din Ibn Qayyim al-Jawziyyah (d.
- 25- Subul al-Salam Explanation of Bulugh al-Maram from the Evidence of Rulings, Muhammad ibn Ismail al-Amir al-Kahlani al-Sana'ani (d.

- 26- Sunan al-Tirmidhi, Muhammad bin Isa bin Surah bin Musa bin al-Dahhak, al-Tirmidhi, Abu Issa (d. 279 AH), investigation: Ahmed Muhammad Shaker (vol. 1, 2), Muhammad Fuad Abd al-Baqi (vol. 3), and Ibrahim Atwa instead of the teacher at Al-Azhar Al-Sharif (vols. 4, 5), Published: Mustafa Al-Babi Al-Halabi Library and Press Company - Egypt, Edition: Second, 1395 AH - 1975 AD.
- 27- Biography of the Flags of the Nobles, Shams al-Din Abu Abdullah Muhammad bin Ahmad bin Uthman bin Qaymaz al-Dhahabi (d. 748 AH), investigation: a group of investigators under the supervision of Sheikh Shuaib al-Arnaout, Published: Al-Risala Foundation, Edition: Third, 1405 AH - 1985 AD.
- 28- The torrent flowing over the gardens of flowers, Muhammad bin Ali bin Muhammad bin Abdullah Al-Shawkani Al-Yamani (d. 1250 AH), published: Dar Ibn Hazm, first edition.
- 29- Explanation of Al-Maqriyyah Hadiths, Bay Bin Amam R. al-Kunti al-Wafi (died in 1348 AH), manuscript: (a copy in the author's handwriting).
- 30- Al-Zarqani's Explanation of Al-Muwatta', Muhammad bin Abd al-Baqi bin Yusuf al-Zarqani (d. 1122 AH), investigation: Taha Abd al-Raouf Saad, Published: Religious Culture Library - Cairo, Edition: First, 1424 AH - 2003 AD.
- 31- Explanation of Sahih al-Bukhari, Ibn Battal Abu al-Hasan Ali bin Khalaf bin Abdul Malik (d. 449 AH), investigation: Abu Tamim Yasser bin Ibrahim, Published: Al-Rushd Library - Saudi Arabia - Riyadh, Edition: Second, 1423 AH - 2003 AD.
- 32- The Sun of Science and the Medicine of Arab Words from Al-Kaloum, Shawan bin Saeed Al-Humairi Al-Yamani (d. 573 AH), investigation: Dr. Hussein bin Abdullah Al-Omari, and Mutahar bin Ali Al-Iryani, d. Youssef Muhammad Abdullah, Published: Dar Al-Fikr Al-Moasr - Beirut - Lebanon, and Dar Al-Fikr - Damascus - Syria, Edition: First, 1420 AH - 1999 AD.
- 33- Al-Sihah, the crown of language and the authenticity of Arabic, Abu Nasr Ismail bin Hammad al-Gawhari al-Farabi (d. 393 AH), investigation: Ahmed Abd al-Ghafour Attar, published: Dar al-Ilm Li'l Millions - Beirut, Edition: Fourth, 1407 AH - 1987 AD.
- 34- Al-Sihah, the crown of language and the authenticity of Arabic, Abu Nasr Ismail bin Hammad al-Gawhari al-Farabi (d. 393 AH), investigation: Ahmad Abd al-Ghafour Attar, published: Dar al-Ilm Li'l Millions - Beirut, Edition: Fourth, 1407 AH - 1987 AD.
- 35- Sahih Al-Bukhari, Muhammad bin Ismail bin Ibrahim bin Al-Mughira Al-Bukhari (d. 256 AH), investigation: Muhammad Zuhair bin Nasser Al-Nasser, published: Dar Touq Al-Najat, Edition: First, 1422 AH.
- 36- Sahih Muslim, Muslim ibn al-Hajjaj Abu al-Hasan al-Qushairi al-Nisaburi (d. 261 AH), investigation: Muhammad Fouad Abd al-Baqi, published: Dar Ihya al-Turath al-Arabi - Beirut, first edition.
- 37- Al-Tabaqat Al-Kubra, Abu Abdullah Muhammad bin Saad bin Manea Al-Hashemi, with loyalty, Al-Basri, Al-Baghdadi known as Ibn Saad (d. 230 AH), investigation: Muhammad Abdul Qadir Atta, Published: Dar Al-Kutub Al-Ilmiya - Beirut, Edition: First, 1410 AH - 1990 AD.
- 38- Theology of the Fundamentals of Jurisprudence, Abdel-Wahhab Khallaf (d. 1375 AH), Edition: Al-Da`wah Library - Shabab Al-Azhar, Edition: on the eighth edition of Dar Al-Qalam.

- 39- Al-Inayat Explanation of Al-Hidaya, Muhammad bin Muhammad bin Mahmoud, Akmal Al-Din Abu Abdullah Ibn Al-Sheikh Shams Al-Din Ibn Al-Sheikh Jamal Al-Din Al-Roumi Al-Babarti (d. 786 AH), Edition: Dar Al-Fikr, Edition: First.
- 40- Awn al-Ma'boud and Hashiyat Ibn al-Qayyim Awn al-Ma'bood explained Sunan Abi Dawud, along with a footnote of Ibn al-Qayyim: Refining Sunan Abi Dawood and clarifying its causes and problems, Muhammad Ashraf bin Amir bin Ali bin Haider, Abu Abd al-Rahman, Sharaf al-Haq, al-Siddiqi, al-Azim Abadi (d. 1329 AH) , Published: Dar Al-Kutub Al-Ilmiya - Beirut, Edition: 2nd, 1415 AH.
- 41- Al-Gharar al-Bahiyyah fi Sharh al-Bahja al-Wardiyyah, Zakaria bin Muhammad bin Ahmad bin Zakaria al-Ansari, Zain al-Din Abu Yahya al-Sunaiki (d.
- 42- Fath Al-Bari, Ahmed bin Ali bin Hajar Abu Al-Fadl Al-Asqalani Al-Shafi'i, investigation: Muhammad Fouad Abdel-Baqi, and Moheb Al-Din Al-Khatib, published: Dar Al-Maarifa - Beirut, Edition: First, 1379 AH.
- 43- The art of biography and its types in Arabic literature, Dr. Abdul Majeed Al-Baghdadi, Journal of the Arabic Department, Punjab University, Lahore - Pakistan, Issue: Twenty-third, 2016 AD: p. 190.
- 44- Al-Qamos Al-Muheet, Majd Al-Din Abu Taher Muhammad bin Yaqoub Al-Fayrouzabadi (d. 817 AH), investigation: The Heritage Office of the Al-Risala Foundation under the supervision of: Muhammad Naim Al-Arqoussi, Published: Al-Risala Foundation for Printing, Publishing and Distribution, Beirut - Lebanon, Edition: Eighth, 1426 AH - 2005 AD.
- 45- Al-Kafi in the jurisprudence of the people of Medina, Abu Omar Yusuf bin Abdullah bin Muhammad bin Abd al-Bar bin Asim al-Nimri al-Qurtubi (d. 463 AH), investigation: Muhammad Muhammad Ahaid Walad Madik al-Mauritani, Edition: Riyadh Modern Library - Riyadh - Kingdom of Saudi Arabia, Edition Second: 1400 AH - 1980 AD.
- 46- Scout Conventions of Arts and Sciences, d. Mahmoud Abdel-Rahman Abdel-Moneim, Edition: Dar Al-Fadila, Edition: First.
- 47- Al-Kuliyat, Ayoub bin Musa Al-Husseini Al-Quraimi, Al-Kafawi, Abu Al-Baqaa Al-Hanafi (d. 1094 AH), investigation: Adnan Darwish - Muhammad Al-Masry, Published: Al-Risala Foundation - Beirut, Edition: First.
- 48- Lisan Al-Arab, Muhammad bin Makram bin Ali Ibn Manzoor Al-Ansari Al-Afriqi, investigation: Abdullah Ali Al-Kabeer, Muhammad Ahmed Hasab Allah, Hashim Muhammad Al-Shazly, Published: Dar Al-Maarif - Cairo, Edition: First.
- 49- The Complex of Appendices and the Source of Benefits, Abu al-Hasan Nur al-Din Ali bin Abi Bakr bin Suleiman al-Haythami (d. 807 AH), investigation: Hossam al-Din al-Qudsi, Published: al-Qudsi Library - Cairo, Edition: First, 1414 AH - 1994 AD.
- 50- The arbitrator and the greatest ocean, Abu al-Hasan Ali bin Ismail bin Sayeda al-Mursi (d. 458 AH), investigation: Abd al-Hamid Hindawi, published: Dar al-Kutub al-Ilmiyyah - Beirut, Edition: First, 1421 AH - 2000 AD.
- 51- Al-Muhalla bi-Athar, Abu Muhammad Ali bin Ahmed bin Saeed bin Hazm Al-Andalusi Al-Qurtubi Al-Dhaheiri (d. 456 AH), published: Dar Al-Fikr - Beirut, Edition: First.

- 52- Mukhtasar Al-Muzani, Ismail bin Yahya bin Ismail, Abu Ibrahim Al-Muzani (d. 264 AH), published: Dar Al-Maarifa - Beirut, Edition: First, 1410 AH-1990 AD.
- 53- Introduction to the science of advocacy - a systematic study -, Dr. Muhammad Abu Al-Fath Al-Bayanouni (d. 2014 AD), Published: Al-Risala Foundation - Syria, Edition: Third, 1415 AH - 1995 AD.
- 54- Al-Mudawana, Malik bin Anas bin Malik bin Amer Al-Asbahi Al-Madani (d. 179 AH), published: Dar Al-Kutub Al-Ilmiya, Edition: First, 1415 AH - 1994 AD.
- 55- Al-Misbah Al-Munir fi Gharib Al-Sharh Al-Kabeer, Ahmed bin Muhammad bin Ali, Al-Fayoumi, then Al-Hamwi, (d. 770 AH), published: The Scientific Library - Beirut, Edition: First.
- 56- The Great Lexicon, Suleiman bin Ahmed bin Ayoub bin Mutair Al-Lakhmi Al-Shami, Abu Al-Qasim Al-Tabarani (d. 360 AH), investigation: Hamdi bin Abd Al-Majid Al-Salafi, Published: Ibn Taymiyyah Library - Cairo, Edition: Second.
- 57- A Dictionary of Contemporary Arabic, d. Ahmed Mukhtar Abd al-Hamid Omar (d. 1424 AH) with the assistance of a work team, Published: The World of Books, Edition: First, 1429 AH - 2008 AD.
- 58- A Dictionary of Jurisprudential Terms and Expressions, Mahmoud Abdel-Rahman Abdel-Moneim, Edition: Dar Al-Fadila, Edition: First.
- 59- Al-Mujam Al-Waseet, The Arabic Language Academy in Cairo, Ibrahim Mustafa, Ahmed Al-Zayyat, Hamid Abdel-Qader, and Muhammad Al-Najjar, Matt: Dar al-Da`wah, Edition: First.
- 60- Lexicon of the Language of Jurisprudence, Muhammad Rawas Qalaji, and Hamid Sadiq Quneibi, ed.: Dar Al-Nafais for Printing, Publishing and Distribution, Edition: Second, 1408 AH - 1988 AD.
- 61- A dictionary of language standards, Abu Al-Hussein Ahmed bin Fares bin Zakaria, investigation: Abdul Salam Muhammad Haroun, published: Dar Al-Fikr, Edition: First, 1399 AH - 1979 AD.
- 62- Knowledge of the types of hadith sciences, Othman bin Abd al-Rahman, Abu Amr, Taqi al-Din known as Ibn al-Salah (d. 643 AH), investigation: Abd al-Latif al-Hamim, and Maher Yassin al-Fahal, published: Dar al-Kutub al-Ilmiyyah, Edition: First, 1423 AH - 2002 AD.
- 63 - Keys to Science, Muhammad bin Ahmed bin Yusuf, Abu Abdullah, the writer Al-Balkhi Al-Khwarizmi (d.
- 64- Al-Mufhim Lama al-Muslim from the summary of Muslim's book, Abu al-Abbas Ahmad ibn Umar ibn Ibrahim al-Qurtubi (d. 656 AH), investigation: Muhyi al-Din Dib Mistou, Yusuf Ali Budaiwi, Published: Dar Ibn Katheer - Damascus, third edition, 1421 AH - 1999 AD.
- 65- Al-Muntaqa Sharh Al-Muwatta, Abu Al-Walid Suleiman bin Khalaf bin Saad bin Ayoub bin Warith Al-Tajibi Al-Qurtubi Al-Baji Al-Andalusi (d. 474 AH), Published: Al-Saada Press - next to the governorate of Egypt, Edition: First, 1332 AH.
- 66- Al-Minhaj Explanation of Sahih Muslim Ibn Al-Hajjaj, Abu Zakariya Muhyiddin Yahya Ibn Sharaf Al-Nawawi (d. 676 AH), investigation: Muhammad Fouad Abdel-Baqi, Published: Dar Ihya Al-Turath Al-Arabi - Beirut, Edition: 2nd, 1392 AH.
- 67- The polite in the science of comparative jurisprudence, Abdul Karim bin Ali bin Muhammad Al-Namla, Edition: Al-Rushd Library - Riyadh, Edition: First, 1420 AH - 1999 AD.

- 68- Al-Muwatta, narrated by Yahya Al-Laithi, Malik bin Anas Abu Abdullah Al-Asbahi (d. 179 AH), investigation: Muhammad Fouad Abdel-Baqi, published: Dar Ihya Al-Turath Al-Arabi - Egypt, edition: first.
- 69- Clear Syntax in the Grammar of the Arabic Language, Ali Al-Jarim, and Mustafa Amin, ed.: The Egyptian Saudi House for Printing, Publishing and Distribution, Edition: First.
- 70- Neil Al-Awtar, Muhammad bin Ali bin Muhammad bin Abdullah Al-Shawkani Al-Yamani (d. 1250 AH), investigation: Essam Al-Din Al-Sabati, Dar Al-Hadith - Egypt, Edition: First, 1413 AH - 1993 AD.
- 71- Al-Wafid fi Sharh al-Khurqi, Nur al-Din Abi Talib Abd al-Rahman bin Umar bin Abi al-Qasim bin Ali bin Uthman al-Basri al-Dareer (d. 684 AH), investigation: Abd al-Malik bin Abdullah bin Dahish, published: Dar Khadr for Printing and Publishing - Beirut, Edition: First : 1421 AH - 2000 AD.