

The rules for looking at the worshiper during his prayer in the books of jurists. (contemporary study)

Prepare

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In the name of Allah the Merciful

Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon the Master of the Messengers, and upon all his family and companions. As for what follows:

This research aims to clarify the jurisprudence rulings on issues related to the use of modern techniques in recitation during prayer. To achieve the goal of the research, it was extrapolated from what was mentioned in the legal texts and jurisprudence rules, and then the contemporary issues were extracted from them. The research showed the most important techniques that will be used for recitation during prayer, the advantages of these techniques and shed light on jurisprudential issues related to recitation devices during prayer, and the doctrinal issues that fall under them, and a statement of the jurisprudential adaptation for each issue. From this point of view, the idea of the topic came with (The rules for looking at the worshiper during his prayer in the books of jurists).

Research aims:

- 1- Explanation of the jurisprudential ruling in the view of the worshiper during his prayers in the presence of modern technologies.
- 2- Spreading doctrinal awareness of how to use these devices at the present time when performing acts of worship.

Review of the related:

- 1- Mobile phone provisions in Islamic jurisprudence, D. Khaled Mohamed Emara, Without date.
- 2- Jurisprudential rulings related to techniques serving the Holy Qur'an, Anwar Al-Shalouti, Journal of the College of Sharia and Islamic Studies, Issue (45), for the year 2012.

Research curriculum:

This includes the aforementioned information and its presentation to the legal evidence to know its jurisprudential rulings.

Research plan:

The first topic: Introducing the search terms.

The first requirement: (Looking at) in the language and idiomatic:

The second requirement: the reality of prayer:

The third requirement: the prayer in the idiomatic:

Fourth requirement: Definition of technologies (in our time):

The second topic: the rules of looking through the books of the ancient jurists:

The third topic: the rules of (Looking at) in the light of modern technologies:

The first requirement: the ruling on reading from the Qur'an during prayer:

The second requirement: Reading from the electronic Quran during prayer:

The third requirement: the ruling on reading the Qur'an from the phone:

The fourth requirement: Looking at the place of prostration:

The fifth requirement: looking at the woman:

The sixth requirement: looking at the pictures:

The seventh requirement: looking at the fire:

The eighth requirement: looking at the television:

The ninth requirement: Looking at the sky:

Finally...this is my best effort. If I reach the truth, it is from God Almighty. Whatever was wrong with it is from myself. Praise be to God, Lord of the worlds. May God bless our master Muhammad and all his family and companions.

Researcher

The first topic: the definition of the research terms, and it includes:

The first requirement: (Looking at) in the language and idiomatic:

First: (Looking at) in language: One of the requirements of scientific research is to definition (considering) language and idiomatic. In the language, it is definition as looking: contemplating something with the eye. And consider: wait. It is said: It is said: live, lawful and visible. Any neighbors see each other¹, And (the gaze) and (the two gazes) contemplate something with the eye. He (looked) at something².

looking: the sense of the eye, look at him looked and looking and looking at him. Perspective: a source of view; The meaning is that the house of contemplation of a thing is a metaphor, and looking at a thing and the sense of the eye is a reality³.

Second: Looking at idiomatically:

Looking at: It is the turning of eyesight and insight to perceive something and see it. It may be intended contemplation and examination, and it may mean the knowledge that has occurred after the examination, which is vision. It is said: You look, but you do not, and the use of sight is more for the common people, and for insight is more for the special⁴.

So we find the scholars' use of the linguistic and idiomatic meaning summarized in the following: That looking: is contemplation to perceive spiritual matters.

The second requirement: the reality of prayer:

First: Prayer in language:

Prayer: supplication⁵, and prayer is what the Shariah brings from bowing, prostration and all the

¹ Seen: Al-Sahah Taj Al-Lughah and Sahih Al-Arabiya, Abu Nasr Ismail bin Hammad Al-Jawhari Al-Farabi (d. 393 AH), investigation: Ahmed Abdel-Ghafour Attar, Dar Al-Ilm lil-Malayin, Beirut, 4th edition 1407 AH 1987 AD, 2/830 AD, article (look).

² Seen: Mukhtar Al-Sahah, Zain Al-Din Abu Abdullah Muhammad bin Abi Bakr bin Abdul-Qadir Al-Hanafi Al-Razi (d. 666 AH), Investigator: Youssef Sheikh Muhammad, Al-Asriya Library - Al-Dar Al-Namudhajat, Beirut - Saida, 5th edition, 1420 AH - 1999 AD, 1/313, Article (look).

³ Seen: Lisan Al-Arab, Muhammad bin Makram bin Ali, Abu Al-Fadl, Jamal Al-Din Ibn Manzur Al-Ansari Al-Ruwafa'i Al-Ifriqi (d. 711 AH), Dar Sader - Beirut, 3rd - 1414 AH, 5/215, article (look).

⁴ Seen: Al-Mufradat fi Gharib Al-Qur'an, Abu Al-Qasim Al-Husayn ibn Muhammad known as Al-Ragheb Al-Isfahani (d. 502 AH), Investigator: Safwan Adnan al-Dawdi, Dar Al-Qalam, Al-Dar Al-Shamiya - Damascus Beirut, 1st edition 1412 AH, 1/812.

⁵ Al-Sahah Taj Al-Lughah and Sahih Al-Arabiya, Al-Gawhari, 6/2402, Article (Sala).

limits of prayer⁶.

The third requirement: the prayer in the idiomatic:

The man prayed, that is: he increased and removed himself from himself with this worship, the prayer, which is the kindled fire of God. And a building that prayed is like a building that made sick to remove disease. The place of worship is called prayer⁷.

And in Sharia: it is about specific pillars, and remembrances are known, with conditions limited to predetermined times, and prayer is also: a request to glorify the side of the Messenger, may God bless him and grant him peace, in this world and the hereafter⁸.

Fourth requirement: Definition of technologies (in our time):

First, the technical in language:

Al-Tiqn: sedimentary water in the spring, which is the water that comes from the clot. And they perfected their land, that is, they sent the clotting water there to be generous. Proficiency: precision⁹, "(Taqn) /ta, qaf and nun/ Origin of the word: one of them is the tightness of a thing, and the second is clay and sludge. The first saying I have mastered the thing, I have made it perfect. And a man of skill: clever¹⁰".

Perhaps this last definition is the most accurate and intended in our research, which says:

- 1- source of Taqn "technology".
- 2- rulers on accuracy and precision.
- 3- The application of science and engineering to develop machines and procedures in order to improve or improve human conditions or raise human effectiveness from a point of view¹¹.

Second, the technical in the idiomatic:

It was defined as a programmed method that aims to apply experience and knowledge in different

⁶ Muejam Maqayis Al-lughat, by Ibn Faris, 3/300, Article (Sala).

⁷ Seen: Al-Mufradat fi Gharib Al-Qur'an, by Al-Ragheb Al-Isfahani, 1/491.

⁸ Seen: Kitab Al-Taerifat, Ali bin Muhammad bin Ali Al-Zain Al-Sharif Al-Jarjani (d. 816 AH), the investigator: seized and corrected by a group of scholars under the supervision of **Dar Al-Kutub Al-Ilmiyya**, Beirut - Lebanon, 1, 1403 AH 1983 AD, 1/134.

⁹ Seen: Kitab Al-Ain, Abu Abdul-Rahman Al-Khalil bin Ahmed bin Amr bin Tamim Al-Farahidi Al-Basri (d. 170 AH), Investigator: Dr. Mahdi Al-Makhzoumi, Dr. Ibrahim Al-Samarrai, Dar and Al-Hilal Library, 5/129, article (Taqn).

¹⁰ Muejam Maqayis Al-lughat, by Ibn Faris, 1/350, article (Taqn).

¹¹ Seen: Muejam Al-Lughat Al-Arabia Al-Mueasira, Dr. Ahmed Mukhtar Abdel Hamid Omar (d. 1424 AH), with the help of a working group, World of Books, 1, 1429 AH - 2008 AD, 1/295.

areas of life¹².

The second topic: the rules of looking through the books of the ancient jurists:

The saying of Al-Hanafi'a:

The look of the one who is praying is desirable for the one who is praying, when standing, to look at the place of prostration. And in his kneeling to his toes, and in his prostration, to the tip of his nose, and in his sitting on his lap. And at the first salaam to his right shoulder and at the second to his left shoulder¹³.

The worshiper, whether he is a man or a woman, looks at the place of his prostration standing, in order to protect him from looking at what distracts him from reverence, and his "look" at the back of his feet kneeling, at the tip of his nose in prostration, and at his lap sitting¹⁴.

It is better for the worshiper to look at the place of his prostration, in his bowing to his feet, in his prostration to his nose, and in his sitting to his lap¹⁵.

The saying of Al-Malikia:

If the worshiper looks at a writing in his hands [and reads it]; If what is written is Qur'an, his prayer is not invalidated, and whether he utters the recitation or recites it in his heart. And if he is not from the Qur'an and he recites it in his heart and does not utter it, his prayer is not invalidated, unless he is very long, and his prayer is invalidated because he is distracted from prayer by reciting. If he spoke with his tongue, he was like a speaker. The intentionally invalidated his prayers. And if he was forgetful, it does not invalidate unless that is prolonged, as we have presented in the discussion. And prostrate after peace. The ruling on completing the two kneeling comes in the section on forgetfulness in full¹⁶.

If the worshiper looks at a boy who wants to fall into a well or a place and shouts at him, there is no harm in him to complete his prayer. He said: Likewise, if he saw a wolf jumping on his sheep and

¹² Seen: Communication and educational technology, Alyan Rebhi Mustafa, Amman - Jordan, 1st edition 1420 AH - 1999 AD, p. 221.

¹³ Tuhfat Al-Muluk (fi Fiqh Madhhab Al-Imam Abu Hanifa Al-Numan), Zain Al-Din Abu Abdullah Muhammad bin Abi Bakr bin Abdul Qadir Al-Hanafi Al-Razi (d. 666 AH), the investigator: Dr. Abdullah Nazir Ahmad, Dar Al-Bashaer Al-Islamiyyah - Beirut, 1 edition, 1417 A.H., 1/84.

¹⁴ Maraqi Al-Falah Sharah Matn Noor Al-Iddah, Hassan bin Ammar bin Ali Al-Sharnabili Al-Masry Al-Hanafi (d. 1069 A.H.), taken care of and reviewed by: Naim Zarzour, Al-Asriya library, 1 edition, 1425 A.H. - 2005 A.D., 103/1.

¹⁵ Sharah Mukhtasar Al-Tahawi, Ahmed bin Ali Abu Bakr Al-Razi Al-Jassas Al-Hanafi (d. 370 A.H), Investigator: Dr. Ismat Allah Enayat Allah Muhammad - Professor. Dr. Saed Bakdash - Dr. Muhammad Obaidullah Khan, Dr. Zainab Muhammad Hassan Fallata, prepared the book for printing, reviewed and corrected it: Professor. Dr. Saed Bakdash, Dar Al-Bashaer Al-Islamiyyah - Dar Al-Sarraj, 1st edition 1431 AH - 2010 AD, 648-1.

¹⁶ Al-Tanbih eala Mabadi Al-Tawjih- Department of Worship, Abu Al-Taher Ibrahim bin Abdul Samad bin Bashir Al-Tanoukhi Al-Mahdawi (died after 536 AH), investigator: Dr. Muhammad Belhassan, Dar Ibn Hazm, Beirut - Lebanon, 1 edition, 1428 AH - 2007 AD, 506/1.

shouted at him, complete the rest of his prayer¹⁷.

The saying of Shafi'i:

And it is desirable that his gaze in all his prayers be to the place of his prostration, and Malik said: (Looks in front of his direction of prayer). Sharek bin Abdullah said: He looks in standing to the place of his prostration, and in kneeling to his feet, and in prostration to his nose, and in sitting on his lap¹⁸. Even in darkness or blind, or praying at a funeral, even in the presence of the Kaaba, or behind a prophet. (His saying: It is better to close his eyes.) And it is obligatory to close one's eyes if it is dependent on leaving what is forbidden as a matter of look and it is obligatory to leave it when it stops to pay harm. It is not permissible to commit it as a cost to a person, an organ, or a benefit. If what is occupied are like pictures, or if he is crucified with his face towards the sky so that he cannot see the bottom because it dislikes the worshiper looking at the sky¹⁹.

The worshiper has the right to constantly look at the place of his prostration in all his prayers, and this is the meaning of his saying: "Watching the place of his prostration" i.e., if he is looking at the place of his prostration in all his prayers, even if it is in the darkness; Because gathering consideration in one place is closer to reverence. And the place of his prostration is more honorable than others, except in his witnessing.. The Sunnah is that his gaze should not go beyond his prayer beads, and a group of them are excluded, including the Mawardi and Al-Ruyani who are praying in the Sacred Mosque.. It is desirable for him to look at the Kaaba and not at the place of his prostration²⁰.

The saying of Al-Hanbalia:

The worshiper's gaze is either facing his face, or at the place of his prostration, and the worshiper chooses what is most humble of his heart except in two places:

1- In the case of fear, he looks at the enemy's side.

2- If he sits between the two prostrations or for the tashahhud (salutation), he should cast his eyes to the place where he pointed to his finger²¹. It is better for the worshiper to look at the place of his

¹⁷ Jawaher Al-Durar fi hali 'alfaz Al-Mukhtasar, Abu Abdullah Shams Al-Din Muhammad bin Ibrahim bin Khalil Al-Tatai Al-Maliki (000 - 942 AH), verified and narrated by his hadiths: Dr. Abu Al-Hasan Nuri Hassan Hamid Al-Masallaty, Dar Ibn Hazm, Beirut - Lebanon, 1 edition, 1435 AH - 2014 AD, 2/217.

¹⁸ Al-Bayan fi Madhhab Al-Imam Al-Shafi'i, Abu Al-Hussein Yahya bin Abi Al-Khair bin Salem Al-Amrani, Al-Yamani Al-Shafi'i (d. 558 AH), Investigator: Qasim Muhammad Al-Nouri, Dar Al-Minhaj - Jeddah, 1 edition, 1421 AH - 2000 AD, 2/176.

¹⁹ Al-Gharar Al-Bahiya fi Sharah Al-Bahja Al-Wardia, Zakaria bin Muhammad bin Ahmed bin Zakaria Al-Ansari, Zain Al-Din Abu Yahya Al-Siniki (d. 926 AH), Al-Maymaniyah Press, 1/323.

²⁰ Fath Al-Rahman bi Sharah Zabad Ibn Raslan, Shihab al-Din Abu al-Abbas Ahmed bin Ahmed bin Hamza al-Ramli (d. 957 AH), meant by: Sheikh Sayed bin Shaltout Al-Shafi'i, legal researcher and trustee of fatwa in the Dar Al-Ifta of Egyptian, Dar Al-Minhaj, Beirut - Lebanon, 1 edition, 1430 AH - 2009 AD, 1/299.

²¹ Mudhakirat Al-Qawl Al-Raajih mae Al-Dalil Sharah Manar Al-Sabil - Prayer, Khaled bin Ibrahim Beirut - Lebanon 1, 1430 AH - 2009 AD, 2/3.

prostration without the tashahhud. If he was praying in the Sacred Mosque; Is it better to look at the Kaaba in order to arrange the reward for just looking. And if it is not in prayer or keeping looking at the place of prostration; Because it is the assembly of the heart, and looking distracts from humility: which is what is meant by prayer - and the condition for its validity is according to us, or it separates those who play with looking at someone else²².

The superior saying:

After presenting the evidence, we suggest that the worshiper should look at the place of his prayer, due to the confluence of evidence for that:

First: From the Holy Qur'an, the Almighty says: { **They who are during their prayer humbly intent**}²³ It is not possible to complete humbly intent if the worshiper turns his eyes in different places.

Second: From the Sunnah of the Prophet: On the authority of Abdullah bin Omar, that he saw a man moving pebbles with his hand while he was praying, when he left. Abdullah said to him: [**"Do not move the pebbles while you are praying, for that is from Shaitan. Rather do what the Messenger of Allah (Peace be upon him) used to do."** He said: "What did he used to do?" He said: "He would put his right hand on his right thigh, and point with the finger that is next to the thumb toward the Qiblah, and he would look at it, or thereabouts." Then he said: "This is what I saw the Messenger of Allah (Peace be upon him) doing]"²⁴.

The third topic: the rules of (Looking at) in the light of modern technologies:

The first requirement: the ruling on reading from the Qur'an during prayer:

The jurists differed regarding the ruling on reading from the Qur'an during prayer, according to four sayings:

The saying of Al-Hanafi'a:

And its image: if he does not memorize anything from the Qur'an and can read from the Qur'an, if he prays without reading it is permissible. The object of the protest: If reading from the Qur'an was permissible, it would not be permissible to pray in this form without

²² Tuhfat Al-Raakie wa Al-Aaajid bi'ahkam Al-Masajidi, Abu Bakr bin Zaid Al-Jara'i Al-Salihi Al-Hanbali (d. 883 AH), taken care of by: Saleh Salem Al-Nahham, and others, Kuwaiti Ministry of Endowments - Administration of Mosques in Farwaniya Governorate, 1 edition, 1425 AH - 2004 AD, 1/199.

²³ Surat Al-Muminoon, verse (2).

²⁴ Al-Sunan Al-Kubra, Abu Abd Al-Rahman Ahmad ibn Al-Khorasani, an-Nasa'i (d. 303 AH), verified and narrated by: Hassan Abd al-Moneim, supervised by: Shuaib Arnaout, presented to him by: Abdullah ibn Abd al-Muhsin - Beirut, 1, 1421 AH - 2001 AD. A book mentioning what invalidates prayer and what does not invalidate it, chapter on the position of sight in the tashahhud, Hadith No. (751) 1/373.

reciting it. As for reading from the Qur'an, it is the view of Abu Hanifa, and according to them, it does not spoil, because looking at the Qur'an is an act of worship and does not invalidate it. Except that it is hated because it imitates the Jews and the Christians. And if he carries it, then it is a lot of work, because he carries and turns the papers. And if he is on the earth, then he has learned, and he has done a lot and spoils it, as if he had learned from someone else. Reading from the Qur'an during prayer is Unloved according to Abu Hanifa and invalidates prayer²⁵.

The saying of Al-Malikia:

Reciting the Qur'an in the mosque is an ancient order of the people, and the first to be introduced by Al-Hajjaj said: And I do not like him to read the Qur'an in the mosque. In reciting from the Qur'an, the teacher has nothing to do, and the teacher is disciplined by his negligence if he feels good. And according to his determination, if he does not improve it, then if he apologizes for the indolence of the boy, he will be tested. If he gives him the truth, he will have a reward according to his judgment and discipline, unless he makes his father known through his insinuation. I said, or did the father know that? He said, and the place of the cleverness of the surahs is what is established in it by custom, such as: It was not Surah Amma, Surat Al-Mulk, Al-Fath and As-Saffat. This means that it is disliked to read from the Qur'an in additional prayers as well, since he did not enter into that; That he began reading it during the additional. no ole; It means that it is not disliked to read in the Qur'an for someone who is a additional if he enters into that by reciting in it at the beginning of the additional , and the difference between during the additional and at the beginning is a lot of work in the first without the second²⁶.

The saying of Al-Shafi'i:

Reciting from the Qur'an is better than reciting from the heart, because it combines reading and looking at the Qur'an, which is another act of worship, And I did not see a difference of opinion in it, and perhaps they intended that in the case of someone who equals his reverence and the presence of

²⁵ Al-Muhit Al-Burhani fi fiqh Al-Nu'mani, fiqh Imam Abu Hanifa, may God be pleased with him, Abu Al-Ma'ali Burhan Al-Din Mahmoud bin Ahmed bin Abdul Aziz bin Omar bin Maza Al-Bukhari Al-Hanafi (d. 616 AH), Investigator: Abdul Karim Sami Al-Jundi, Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, 1st Edition. , 1424 AH - 2004 AD, 1/312, Al-Aikhtiar Lita'il Al-Mukhtar, Abdullah bin Mahmoud bin Mawdud Al-Mawsili Al-Baladhi, Majd Al-Din Abu Al-Fadl Al-Hanafi (d. 683 AH), with comments: Sheikh Mahmoud Abu Dhaqqa (a Hanafi scholar and teacher at the Faculty of Fundamentals of Religion previously), Al-Halabi Press - Cairo (photographed by Dar Al-Kutub Al-Ilmia). - Beirut, and others) 1356 AH - 1937 AD, 6/1.

Al-Usul Al-Maeruf bi Al-Mabsout, Abu Abdullah Muhammad bin Al-Hassan bin Farqad Al-Shaibani (d. 189 AH), Investigator: Abu Al-Wafa Al-Afghani, Department of the Qur'an and Islamic Sciences - Karachi, 1/264.

²⁶ Al-Madkhal, Abu Abdullah Muhammad bin Muhammad bin Muhammad al-Abdari al-Fassi al-Maliki, known as Ibn al-Hajj (died 737 AH), Dar Al-Turath, 3/111, Manah Al-Jaleel, Sharh Mukhtasar Khalil, Muhammad bin Ahmed bin Muhammad Alish Abu Abdullah Al-Maliki (d. 1299 AH), Dar. Al-Fikr - Beirut, 7/481, Lawami' al-Durar in Hetk Astar al-Mukhtasar [Explanation of "Mukhtasar Khalil" by Sheikh Khalil bin Ishaq al-Jundi al-Maliki (D: 776 AH), Muhammad bin Muhammad Salem al-Majlisi al-Shanqiti (1206 - 1302 AH), correction and investigation: Dar al-Radwan, see the correction of the hadith and its graduation: al-Yidali Bin Al-Hajj Ahmed, Introduction by the grandson of Sheikh Ahmed Bin Al-Nini, Dar Al-Radwan, Nouakchott - Mauritania, 1, 1436 AH - 2015 AD, 2/395.

his heart in both cases. As for the one who increases his reverence, the presence of his heart, and his contemplation in reciting from the heart, it is better for him²⁷.

The saying of Al-Hanbalia:

(It is permissible to read from the Qur'an) to engage the sense of sight with worship. (And it is desirable) to read (in the Qur'an) but Ahmad chose to read in the Qur'an for news, Then mentioning it is desirable (listening to it) i.e. for reading; Because he shares his reward with the reader, (and he hates talking at that time) i.e. reading (with what is useless) and because it is a reluctance to listen, which results in a reward that is useless²⁸.

The superior saying: There is nothing wrong with reading from the Qur'an even though it is not recommended, and God knows best.

And the evidence is on the authority of Abu Malikah, on the authority of Aisha (may God be pleased with her), the wife of the Prophet (Peace be upon him). **[She was led by her boy Dhakwan in the Qur'an in Ramadan]**²⁹.

The second requirement: Reading from the electronic Quran during prayer:

The jurists differed regarding the ruling on carrying the electronic Qur'an during prayer, based on four sayings:

The saying of Al-Hanafi'a:

It is not permissible to read from the Qur'an during prayer, and if he reads from it during his prayer, his prayer is spoiled, and this is the saying of Imam Abu Hanifa (may God have mercy on him)³⁰.

The saying of Al-Shafi'i:

Reading from the Quran in prayer is permissible and the prayer is valid³¹.

The saying of Al-Hanbalia:

²⁷ Al-Majmoo' Sharh Al-Muhadhab ((with the completion of Al-Subki and Al-Mutai'i)), Abu Zakaria Muhyi Al-Din Yahya bin Sharaf Al-Nawawi (d. 676 AH), Dar Al-Fikr, 2/166.

²⁸ Daqayiq Oli Al-Noha lee Sharah Al-Muntaha known as Sharah Muntaha Al-Iradat, Mansour bin Yunus bin Salah Al-Din bin Hassan bin Idris Al-Bahouti Al-Hanbali (d. 1051 AH), Alam Al-Kutub, 1, 1414 AH - 1993 AD, 1/254, Kashaf Al-Qinae ean Matn Al'iiqnaei, Mansour bin Yunus bin Salah Al-Din bin Hassan bin Idris Al-Bahooti Al-Hanbali (d. 1051 AH), Dar Al-Kutub Al-Ilmiyya, 1/432.

²⁹ Musanaf Abd Al-Razzaq Al-San'ani, The Book of Prayer, Chapter of the Imamate of Al-Abd, 2/393, Hadith No. (393).

³⁰ Al-Mabsout, Muhammad bin Ahmed bin Abi Sahl Shams Al-Imaam Al-Sarkhi (died 483 AH), Dar Al-Maarifa - Beirut, 1414 AH - 1993 AD, 1/201.

³¹ Al-Bayan fi Madhhab Al-Imam Al-Shafi'i, Abu Al-Hussein Yahya bin Abi Al-Khair bin Salem Al-Amrani Al-Yamani Al-Shafi'i (d. 558 AH), Investigator: Qassem Muhammad Al-Nouri, Dar Al-Minhaj - Jeddah, 1, 1421 AH - 2000 AD, 2/311.

Reading from the Qur'an in prayer is not liked, but the prayer is valid³².

The saying of Al-Malikia:

Reciting from the Qur'an during prayer is valid in voluntary prayers and not desirable in obligatory prayers, and this is the view of the Malikis³³.

The superior saying: The most correct view is what Imam Ahmad (may God have mercy on him) held regarding the dislike of reading from the Qur'an in the obligatory, and its permissibility in Ramadan, or voluntary in general, if forced to do so, and God knows best.

The third requirement: the ruling on reading the Qur'an from the phone:

It is better when a person has the Qur'an with him to read the Qur'an from the Qur'an, but when the Qur'an is not available with a person, the person reads from the mobile phone, which is what the Dar Al Iftaa in the Kingdom of Saudi Arabia went to, The ruling on reading from the Qur'an is taken in terms of reward and looking at the Qur'an. Because the Qur'an is like the Qur'an in terms of its original paper material that is manufactured, it has no sanctity, but it acquired its sanctity and status from what is written in it, which is the word of God Almighty. And then the word of God (the Almighty) takes the same ruling, whether written on paper or on the phone³⁴.

What supports the saying is that in the time of the Companions (may God be pleased with them), the verses of the Noble Qur'an were written on leather, palm groves, stones, cloth and papyrus, and they used to read from them. It used to take the sanctity and veneration of what was written on it and not for its own sake, and therefore anything on which the word of God was found takes the ruling of the Qur'an in terms of veneration, sanctification, respect, reading from it and looking at it³⁵.

The fourth requirement: Looking at the place of prostration:

That his eyes should be directed to the place where he prostrated, and he should not turn around or tamper with anything, and this is what the majority said, and the Shafi'is said, even if he is blind or in the darkness³⁶, Malik said: His gaze should be towards his Qiblah (the direction of prayer) without turning to anything, or turning back his gaze, and he hates to place his gaze in the place where he prostrates only, and this is one of the vocabulary of the doctrine of Imam Malik (may God have mercy

³² Al-Mughni - Ibn Qudamah, Al-Kitab: Al-Mughni in the Jurisprudence of Imam Ahmad bin Hanbal Al-Shaibani Abu Muhammad Muwaffaq Al-Din Abdullah bin Ahmad bin Muhammad bin Qudamah Al-Jama'ili Al-Maqdisi and then Al-Dimashqi Al-Hanbali, known as Ibn Qudamah Al-Maqdisi (d. 620 AH), Dar Al-Fikr - Beirut, 1editin , 1405 AH , 1/411.

³³ Al-Dhakhirat, Abu Al-Abbas Shihab Al-Din Ahmed bin Idris Al-Maliki, famous for Al-Qarafi (d. 684 AH), the Investigator, Dar Al-Gharb Al-Islami - Beirut, 1st edition 1994 AD, 2/408.

³⁴ Islamic Research Journal, Issue Ninety-Three, Rabi' Al-Awal for the year 1432 AH. Seen: Mobile phone rulings in Islamic jurisprudence, D. Khaled Muhammad Emara, without date, p. 896.

³⁵ Seen: Easr Al-Khilafat Al-Raashidati, Akram Zia Al-Omari, Obeikan Library, 1/301.

³⁶ Seen: Al'asl by Al-Shaibani, 1/8, Tuhfat Al-Fuqaha, 1/141, Badaa' Al-Sana'i, 1/215.

on him).³⁷, Al-Bukhari said in his Sahih: The chapter on raising the gaze to the imam in prayer, and what al-Bukhari meant: looking forward to the imam.³⁸, Al-Mawardi, Al-Ruyani and some Hanbalis recommended looking at the Kaaba if he prayed in the Sacred Mosque, and the correct view is that the Sacred Mosque is like any other³⁹, Among the evidence for the desirability of looking at the place of prostration is what was narrated by Al-Hakim in Al-Mustadrak through Isma'il Ibn Aliyah on the authority of Ayyub on the authority of Muhammad Ibn Sirin, On the authority of Abu Hurairah (may God be pleased with him): that the Messenger of God (may God's prayers and peace be upon him) if he prayed, he would raise his eyes to the sky, so the Almighty's verse was revealed { **They who are during their prayer humbly intent**}⁴⁰, He lowered his head⁴¹.

The fifth requirement: looking at the woman:

It does not invalidate the prayer, even if it contradicts the condition that the worshiper should be in, such as observing God Almighty, feeling standing before Him and the awe of speaking to Him. Ibn al-Arabi, may God Almighty have mercy on him, said in Ahkam al-Qur'an: It means stop taking extravagance, i.e. taking too long to look at forbidden things because a person may look at what is not permissible for him unintentionally. If he keeps looking, he has disobeyed, and if he catches his eye when he knows that he is looking at a forbidden person, then he does not have to do anything⁴². The worshiper should be reverence in his prayer, because reverence is the core and spirit of prayer, so one must preserve it, so that his prayer is complete Narrated `Aisha: [**the Prophet (Peace be upon him) prayed in a Khamisa⁴³ (a square garment) having marks. During the prayer, he looked at its marks. So when he finished the prayer he said, "Take this Khamisa of mine to Abu Jahm and get me his Inbijaniya⁴⁴ (a woolen garment without marks) as it (the Khamisa) has diverted my attention from the prayer."**]⁴⁵. Because the work on that may be a lot and is repeated, and the one who prays (distracts) thereby from his prayer, then there is nothing in it more than making it up and it is more difficult than playing and is useless for him. And if the knowledge of al-Khamisa distracts him from his prayer until he replaces it with the " Inbijaniya ", So how can (not) distract her with what this characterizes the matter, and it was said that this was out of necessity, as he did not find someone to stop her, and it was said that she carried her, because if he left her, she would weep

³⁷ Seen: Al-Bayan and Al-Tahseel: 1/220, Al-Thakhira, by Al-Qirafi, 2/166, Sharh Al-Kharshi, 1/,293 Al-Anwadir and Ziyadat, 1/186.

³⁸ Seen: Sahih Al-Bukhari, 1/150, Fath Al-Bari, by Ibn Rajab, 6/438.

³⁹ Seen: Mughni Al-Muhtaaj, 1/390, Tuhfat Al-Muhtaaj, 2/100, Al-Najm Al-Wahhaj fi Sharh Al-Minhaj, 2/177.

⁴⁰ Surat Al-Muminoon, verse (2).

⁴¹ Sunan A-Bayhaqi Al-Kubra, Book of Prayer, Chapter: His gaze does not go beyond the place of his prostration, 2/402, Hadith No. (3542). Al-Dhahabi said in Takhlees Al-Mustadrak, The correct sender..

⁴² Seen: Ahkam Al-Qur'an, Judge Muhammad Ibn Abdullah Abu Bakr Ibn al-Arabi (d. 543 AH), reviewed its origins and extracted his hadiths and commented on it: Muhammad Abd al-Qadir Atta, Dar al-Kutub al-Ilmiyya Beirut - Lebanon, 3rd edition, 1424 AH - 2003 AD, 3/377.

⁴³ Al- Khamisa: a black garment marked with down from goat hair, wool, and the like. Al-Ain: 4/191.

⁴⁴ Inbijaniya: a thick garment with no inscriptions or embroidery on it, and Manbij: a non-Arab place where the Arabs spoke and attributed to it the bijaniya clothes, Jamhrat al-Lughah: 1/272.

⁴⁵ Sahih Al-Bukhari, Kitab Maghazi, chapter on the illness of the Prophet (may God bless him and grant him peace), 4/1615, Hadith No. 4179.

and occupy his secret in his prayer more than his preoccupation with carrying her? Every time, it was not a succession⁴⁶.

The sixth requirement: looking at the pictures:

The saying of Al-Hanafi'a:

It is disliked for him to pray with pictures on his head on the ceiling, or with his shoes, or a hanging picture in front of him, or pictures in the house, and that does not spoil his prayer, and all of this is due to what we have described as analogous to the act of the polytheists in glorifying pictures⁴⁷,

And it is disliked to have pictures on the garment, whether he prayed or not, and if the door were not tied for what he dislikes in prayer, it would have been possible to apply his words to its general meaning, whether it was in prayer or outside it. And in (Al-Muheet) he prayed with the people and he had pictures in his hand, and he did not hate his imam because he was covered with clothes, so he became like a picture in the engraving of a ring while he was not clear⁴⁸.

The saying of Al-Malikia:

He does not pray on a rug that has pictures on it unless it is necessary, and Malik said on the ring that has pictures on it: He should not wear it or pray by it⁴⁹.

The saying of Al-Shafi'i:

They are the owners of the images, and if they are made, it is forbidden for the maker to make them, then speaking about the prohibition and permissibility of their use is considered in the case of use. If it is, then it is forbidden to look at it in prayer⁵⁰.

⁴⁶ Seen: Al-Labbab fi Al-Jame bayn Al-Sunat wa Al-kitab: Jamal Al-Din Abu Muhammad Ali, Al-Ansari Al-Khazraji (d. 686 AH) Investigator: Dr. Muhammad Fadl Abdel Aziz, Lebanon - Beirut, 2nd edition, 1414 AH - 1994 AD: 1/274.

⁴⁷ Sharah Mukhtasar Al-Tahawi, Ahmed bin Ali Abu Bakr Al-Razi Al-Jassas Al-Hanafi (d. 370 A.H), Investigator: Dr. Ismat Allah Enayat Allah Muhammad - Professor. Dr. Saed Bakdash - Dr. Muhammad Obaidullah Khan, Dr. Zainab Muhammad Hassan Fallata, prepared the book for printing, reviewed and corrected it: Professor. Dr. Saed Bakdash, Dar Al-Bashaer Al-Islamiyyah - Dar Al-Sarraj, 1st edition 1431 AH - 2010 AD, 1/274.

⁴⁸ See: Al-Nahr Al-Fa'iq, sharah kanz Al-Daqayiqi, Siraj Al-Din Omar bin Ibrahim bin Najim Al-Hanafi (d. 1005 AH), Investigator: Ahmed Ezzo Inaya, Dar Al-Kutub Al-Ilmiyya, 1, 1422 AH - 2002 AD, 1/283.

⁴⁹ Seen: Al-Tabsrah, Ali bin Muhammad Al-Rubai, Abu Al-Hassan, known as Al-Lakhmi (d. 478 AH), study and investigation: Dr. Ahmed Abdul Karim Najib, Ministry of Endowments and Islamic Affairs, Qatar, 1editin, 1432 AH - 2011 AD, 1/348. Al-Anawadr wa Al-Zziadat eala ma fi Al-mdawwant min Ghayriha min Al'Umhati: Abu Muhammad Abdullah bin (Abi Zaid) Abd al-Rahman al-Nafzi, al-Qayrawani, al-Maliki (d. 386 AH), investigative by: Dr.: Muhammad Abdul Aziz al-Dabbagh, Dar al-Gharb al-Islami, Beirut, 1st edition, 1999 AD. , 1/224.

⁵⁰ Seen: Al-Hawi al-Kabir fi fiqh Madhhab Al-Imam Al-Shafi'i, Abu al-Hasan bin Habib al-Basri al-Baghdadi, known as al-Mawardi (d. 450 AH), Investigator: Sheikh Ali Muhammad Moawad - Sheikh Adel Ahmed Abd al-Mawgod, Dar al-Kutub al-Ilmiyya, Beirut - Lebanon: 9, 1 edition , 1419 AH - 1999 AD/563.1, 1419 AH - 1999 AD

The saying of Al-Hanbalia:

And because the images distract the worshiper by looking at them, and distract him from his prayer. Ahmed said: hate to be in the Qiblah something suspended, the Quran or others, and is okay to be the subject of the earth, and does not write in the Qiblah nothing, This is because it occupies the heart of the worshiper, and may preoccupy him by reciting it about his prayer. Likewise, it is disliked to decorate it, and everything that distracts the worshiper from his prayer. And it has been narrated that the Prophet [the Prophet (Peace be upon him) prayed in a Khamisa (a square garment) having marks. During the prayer, he looked at its marks. So when he finished the prayer he said, "Take this Khamisa of mine to Abu Jahm and get me his Inbijaniya (a woolen garment without marks) as it (the Khamisa) has diverted my attention from the prayer."]. Agreed upon⁵¹, and the most correct of the sayings is the saying of the Hanbalia.

The seventh requirement: looking at the fire:

He was singled out for remembrance even though he mentioned the fire after him with interest in it, because the worshipers of fire from among the Magi do not worship it unless it is kindled by embers, like the one in the oven. And he referred to what was reported on the authority of Ibn Sirin that he disliked praying to the oven and said it is a house of fire. What is meant is that between the worshiper and the Qiblah is his saying, and what I see of God as His Prophet of fire is not in the status of a fire worshiped by a people who turns to the worshiper. It is also disliked to look at the electric heater and other means of heating⁵².

It does not have to be in front of him heading towards her; Rather, it may be on his right, on his left, or otherwise. He said: It is possible that this happened to him before he started the prayer⁵³.

The eighth requirement: looking at the television:

Praying in front of the mirror and the television set when it is turned on is included in the abominations of prayer from looking at what distracts, and it is not among its nullifiers, because the mirror and what he sees in it, whether it is his image or other distractions during prayer, and the same applies to the television when it is turned on; Rather, it is more distracting than looking at a garment with flags, i.e., the images prescribed for it. Because the Qiblah is what a person faces with his face, and facing is the opposite of turning back. The Qiblah is what a person faces and does not turn back. As for what a person raises his hand, head, or sight to, this is by agreement of people, it is not called a Qiblah; Because the person did not receive him⁵⁴.

The most correct view is that it is not permissible to look at television during prayer because it

⁵¹ Seen: Fath Al-Bari, by Ibn Hajar Al-Asqalani, 1/528.

⁵² Seen: Al-Mughni, by Ibn Qudamah: 2/178.

⁵³ See: Al-Binayaa sharah Al-Hedayah, 2/459.

⁵⁴ Seen: fiqh Al'adeiat wa Al'adhkar, Abdul Razzaq bin Abdul Mohsen Al-Badr, Kuwait, 2nd edition, 1423 AH / 2003 AD, 2/2002.

distracts from prayer and does not attend the heart, because prayer is the connection of the servant with his Lord, and God knows best.

The ninth requirement: Looking at the sky:

Among the dislikes is to raise his eyes to the sky, and to place his eyes in every place of his prostration and put his eyes in front of him and not raise his head to the sky, and there is nothing wrong with him looking at his eyes without turning and not looking where he prostrates⁵⁵. Among the things that are disliked in prayer: raising the gaze to the sky, even when supplicating. And in the hadith: it is forbidden, and that whoever does not stop doing that will snatch his sight⁵⁶, and the wording of the hadith is: **[People should avoid lifting their eyes towards the sky while supplicating in prayer, otherwise their eyes would be snatched away.]**⁵⁷, As for raising the gaze to the sky, other than in prayer, for supplication and the like, it is permissible for most and others hated it, and it is desirable to look at the sky in supplication after ablution⁵⁸.

And he mentioned the words of the Messenger (may God bless him and grant him peace) on the authority of Al-Amash, on the authority of Al-Musayyab, on the authority of Tamim bin Tarfa, on the authority of Jaber bin Samra, who said: The Messenger of Allah, peace and blessings be upon him, said: **[People should avoid lifting their eyes towards the sky while supplicating in prayer, otherwise their eyes would be snatched away.]**⁵⁹.

The superior saying: It is said that it is forbidden to look at the sky during prayer, and whoever closes his eyes and then moves them to the top, his condition will be looked at. If his view of the side accepted him, for example. This is not looking at the sky, rather some scholars said that the worshiper's gaze is towards the direction of the Qiblah. As for looking at the top. What it means is that a person has begun to look towards the sky with his eyes, and this is what is forbidden during prayer, and God knows best.

Conclusion:

At the conclusion of this research, several results emerged that were scattered throughout this research, which are summarized as follows:

- 1- A statement of the controls for looking at the books of the oldest jurists.

⁵⁵ Seem: Mawahib Al-Jaleel fi Sharh Mukhtasar Khalil, 1/549.

⁵⁶ Seen: Luma`i al-Durar fi Hathak Astar al-Mukhtasar [Explanation of "Mukhtasar Khalil" by Sheikh Khalil bin Ishaq al-Jundi al-Maliki: 2/172.

⁵⁷ Muslim, The Book of Prayer, Hadith No.: 429. Its wording is: People should avoid lifting their eyes.

⁵⁸ Seen: Tuhfat Al-Muhtaaj fi Sharh Al-Minhaj, Ahmed bin Muhammad bin Ali bin Hajar Al-Haytami: 2/161.

⁵⁹ Sahih Muslim, Book of Prayer, Chapter on the Prohibition of Raising the Eyes to Heaven, 1/321 Hadith No. (117).

- 2- The research came out with a result, which is what is the ruling on reading the Qur'an during prayer, as there is nothing wrong with reading even though it is not desirable.
- 3- The same applies to the issue of reading from the electronic Qur'an. Imam Ahmad (may God have mercy on him) was of the view that it is not desirable to read from the electronic Qur'an when it is obligatory, and it is permissible during Ramadan, or voluntary in general if he is forced to do so.
- 4- The research also showed the ruling on reading the Qur'an from the phone, so when the Qur'an is available, it is better to read the Qur'an from the Qur'an and in the absence of it, there is nothing wrong with it.
- 5- One of the decisions of the research is to look at the place of prostration as indicated in the narrations.
- 6- Looking at the mirror does not invalidate the prayer, but it is better for him to look at the place of his prostration because it calls for fear and observation.
- 7- It is disliked for the worshiper to look at pictures; Rather, the original is to look at the place of prostration.
- 8- Looking at fire is hated because it is one of the habits of the Magi. And because they worship it and imitating them is forbidden, but if it is not imitating them and the necessity calls for consideration, there is nothing wrong with that. As in the oil and electric heaters, there is nothing wrong with that.
- 9- Looking at the mirror and the television set when it is turned on is one of the abominations of prayer because looking at distractions during prayer.
- 10- It is disliked to raise the gaze to the sky, and he must place his gaze in every place of his prostration, and God knows best.

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