

# The Jurisprudential Rulings Related To A Woman's Leaving The House (Preservation Of Honor, Necessity Of Supporting The Family Budget, The Healthiness Of The Home Environment, And The Safety Of Children And Newborns)

Prof. Dr. MOHAMMED ABDULLAH THABIT SHABALA

H (Principal Investigator), Department of Sharia, College of Sharia, Najran University, Kingdom of Saudi Arabia.

Research supported by the Deanship of Scientific Research at Najran University under code (NU/GP/SEHRC/13/556-6)

---

## **Research Summary:**

By her physiological nature, *a* woman is a romantic human being. Allah has instilled in *the woman* mercy, tenderness, and compassion suitable for bearing the burdens of pregnancy, followed by the upbringing of children and completing the breastfeeding process for a full two-year period. Allah has made the *woman's* home her warm kingdom, where she manages her affairs and internally supervises the needs of her husband and children. Therefore, the original rule for the *woman* is to remain settled in her home, honored by performing her great role and managing her distinguished kingdom. However, circumstances dictate rulings, as a woman is sometimes compelled to leave her parents' house or her husband's house. This emergency departure has conditions, rulings, and regulations, which are addressed in this research.

The objectives of the research were represented in the following main points:

1. Providing Sharia-based answers to the questions of husbands and wives regarding a set of rulings related to a woman's departure from her parents' house during her singlehood and her husband's house during her marriage.
2. Recording a collection of scattered rulings and regulations related to this topic in one place.
3. Demonstrating the ability of Sharia to provide suitable solutions for the new developments people encounter in their lives.

This research concluded with a number of findings and recommendations, which were clarified at the end of the study.

**Keywords:** settlement – departure – earning a livelihood – seeking permission

---

## **INTRODUCTION:**

From The wisdom of Allah Almighty, He made homes a place of tranquility and safety for people. The presence of the mother before her children in her home adds greater security to their souls, especially with the husband's daily absence for the purpose of earning a livelihood, usually outside the home. His external work complements the internal work of the wife, and this familial integration is encouraged by Sharia due to the valuable benefits it offers to all members of the family. A woman's departure to earn a livelihood remains an urgent and exceptional situation, for which jurists have established a set of rulings and regulations.

## **Research Problems and Questions:**

This research addresses two fundamental questions, the basis of which is: What is meant by a woman's leaving the house? From this question branch a set of jurisprudential inquiries related to the topic.

## **Reasons for Choosing the Topic:**

The reasons for this choice can be limited to two matters:

1. A strong desire to document a number of rulings and regulations related to a woman's departure from the home.
2. The frequency of questions posed by husbands and wives concerning jurisprudential issues that have emerged as a result of this departure.

**Research Objectives:**

3. It can be said that the most important objectives aimed at by this research are represented as follows:
4. Serving the research orientations of Najran University in the field of contemporary jurisprudential issues related to married life and personal status.
5. Contributing, through such research, to the dissemination of the rulings and regulations related to a woman's leaving the house.
6. Collecting the scattered issues of this topic in one place.
7. Demonstrating the ability of Sharia to address people's problems in light of its authentic legal principles.

**Previous Studies:**

After thorough investigation and careful research by the author, and within the limits of his sources, he found fragments of articles related to the topic and scattered fatwas, but they do not rise to the level and contents of this research.

**Research Methodology:**

The nature of the research necessitated that I follow an inductive analytical approach, based on uncovering the regulations and rulings related to a woman's leaving the house.

**Research Plan and Procedures:**

The research is presented in an introductory preface, three main sections, a conclusion, recommendations, and an index of sources and references, as follows:

**Introduction:**

It includes a summary of the research idea, a statement of its importance, its problems and questions, the reasons for its selection, its objectives, previous studies, its methodology, and its structure.

**Section One:** Clarification of the terms of the research title.

**Section Two:** The conditions of a woman's departure from the house and their rulings.

**Section Three:** Relevant jurisprudential regulations.

**Conclusion:** It contains the most important findings and recommendations of the research.

**Index of topics.**

**Index of sources and references.**

**Section One: Clarification of the Terms in the Research Title**

The proposed title for this research is: The Jurisprudential Rulings Related to a Woman's Leaving the House (Preservation of Honor, Necessity of Supporting the Family Budget, the Healthiness of the Home Environment, and the Safety of Children and Newborns). This necessitates clarification of some of the terms that make up the title.

**Leaving the House:**

It is the opposite of entering into it. Leaving and entering are two parallel and recurring actions. Sharia has given great attention to the first of them in terms of the emphasis on remembering supplications upon entering and exiting, seeking permission and knocking, the husband preparing himself by using the tooth-stick (siwāk), and the wife preparing herself for reception, all of which strengthen the connection between them and increase their harmony and affection. The linguistic dictionaries have extensively documented the meanings of the root word (kharaja - خروج). The scholars of language have stated that kharaja (خرج) has a root meaning indicating passing out of something. Kharaja khurūjan is the opposite of dakhala dukhūlan and walaja wulūjan. From it comes the saying: "A woman who goes out frequently and returns frequently" (kharrajah wallajah). The word makhrāj is a verbal noun meaning the place of exit. In the Noble Qur'an:

"And say: My Lord! Cause me to enter a sound entrance and to exit a sound exit" [Al-Isra: 80].

It is also said: al-kharj and al-kharāj refer to what is paid annually from wealth in a specified amount.

**Preservation of Honor:**

Through a woman's remaining in her home and her focus on her kingdom. And if she goes out, modesty is her covering, and the preservation of her honor is her constant concern. She refuses to have her dignity wounded in her religion or in her personal honor. The preservation of honor and chastity is among the greatest objectives of Sharia. Among the maxims of the jurists (may Allah have mercy on them) in this regard is their saying: "The original ruling regarding private parts is prohibited". This is an important legal maxim which affirms that: "The preservation of honor is one of the five necessities which the Lawgiver is keen to establish, clarify the rulings for its protection, ensure its security, and prevent any transgression against it. Honor is that by which a person is praised or blamed, and its subject is the woman. She is originally prohibited from men in terms of intercourse and enjoyment except through a marriage contract or possession by the right hand (i.e., Legal slavery).

**Supporting the Family Budget:**

In the case where a woman is compelled to seek work outside her home due to special circumstances, such as the complete incapacity of the husband caused by paralysis or the like.

**Healthiness of the Home Environment:**

Because if both spouses leave the domain of the home, harm may befall the children, or a fire may occur that consumes everything, both useful and harmful. Thieves might also break in if they are certain of the couple's absence.

**Safety of Children and Newborns:**

From both psychological and physical perspectives. The mother's presence – in the husband's absence – provides psychological security and protects from any harm that may threaten the children. As for newborns, it is dangerous to leave them at home alone. A young, non-discerning brother might harm his infant sibling due to sudden, devilish jealousy. Furthermore, some housemaids may commit actions contrary to modesty, especially those whose religion is Buddhism. Thus, the element of safety is lacking when the woman leaves her domain without strict security precautions.

**Section Two: Conditions of a Woman's Departure from the House and Their Rulings**

**First:** Attention must be given to three important matters in this regard:

**The original ruling is that a woman remains settled in the home, and her departure from it is an exceptional circumstance:**

The evidence for this principle is the saying of Allah Almighty:

"And remain in your homes, and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger".

[Al-Ahzab: 33]

Although the verse is a direct address to the noble women of the Prophet's household, all women of the Ummah are included in the command. Shaykh Muhammad ibn Ibrahim said:

"The point of evidence is that Allah, the Exalted, commanded the wives of the Prophet to remain in their homes and forbade them from tabarruj (wanton display), and this applies to them and to others, as is well-known among the scholars of legal principles that direct address in such cases is general. However, they were mentioned specifically due to their superiority over others". [15]

**Remaining in the home does not mean that women are imprisoned within the walls, oppressed or subjugated:**

Such that they are likened to those who have committed a crime and entered prison, confined and deprived of the freedom to move or walk. This is a misconception perhaps propagated by the enemies of Sharia for the purpose of distorting its rulings.

"The woman in Islam is not a prisoner behind walls as falsely claimed by the slanderers of Islam, but she leaves her home when she needs to. However, there are etiquettes that a woman must observe upon her departure". [25]

**The Muslim woman is at her closest to her Lord when she is in her home, which is her kingdom;** the Prophet (Peace and blessings be upon him) said:

"The closest a woman is to the face of her Lord is when she is in the depths of her home". [11]

### **Second: Conditions of a Woman's Departure from the House and Their Rulings**

#### **First Condition:**

Departure to seek knowledge along with a group of women in the houses of Allah (i.e., Mosques), or in Sharia-compliant schools, or in conservative institutions free from manifestations of gender mixing and corruption.

This entails great goodness, as she is engaging in learning alongside virtuous women, especially if her husband is preoccupied or is not a student of knowledge. It is objectionable for an ignorant layman to be angered by his wife's pursuit of knowledge and her effort to remove ignorance from herself.

Surely, the sweetness of Islamic knowledge in her soul and her eagerness for reward and divine recompense will lead her to benefit her husband, children, and family – and this is something encouraged by Sharia.

"Women during the time of the Prophet (Peace and blessings be upon him) used to go out to ask about the rulings of incidents that happened to them, and the Messenger of Allah (Peace and blessings be upon him) approved their going out for such matters; this indicates the permissibility of a woman's leaving to seek knowledge". [25]

On the authority of Abu Sa'id Al-Khudri who said:

"The women said to the Prophet (Peace and blessings be upon him): The men have taken over you, so appoint a day for us from yourself. So, he promised them a day in which he met them, admonished them, and commanded them". [9]

Ibn Hajar Al-'Asqalani said:

"This hadith shows how keen the women of the Companions were to learn the matters of religion". [16]

#### **Second Condition:**

Departure out of necessity for her needs, such as seeking a livelihood and the like.

If the husband is incapacitated, his health has failed him, and he is afflicted with paralysis or a severe illness that has confined him to bed, or if he has died and left her with children, then the woman in such a case is compelled to seek a respectable job through which she can provide sustenance.

Indeed, women in the early generations used to go out to their farmlands, work with their tools to turn the soil, perform planting efficiently, and raise livestock – which provided a suitable budget or facilitated access to agricultural and animal products without needing to spend money. This is considered good economic practice.

It was narrated in the hadith of Sawdah bint Zam'ah (may Allah be pleased with her) that the Prophet (Peace and blessings be upon him) said: "Allah has permitted you to go out for your needs". [9]

Ibn Battal said:

"This hadith is evidence for the permissibility of women going out for anything they are permitted to go out for, such as visiting fathers, mothers, mahrams and relatives, and other needs they require. This holds the same ruling as their going out to the mosques". [8]

As for the case when the husband is working and not incapacitated, the original ruling is for the wife to remain at home. However, if his income is weak, then she may take up a respectable profession – especially family-based jobs that do not require her to leave the home. Whatever she contributes financially to support the family budget is voluntary on her part, an act of good companionship, and not an obligation upon her.

The jurists have established in the chapter of a wife's participation in family expenses the following:

1. It is not obligatory upon the wife, according to Sharia, to participate in the expenses that are originally incumbent upon the husband, and it is not permissible to compel her to do so.
2. The voluntary contribution of the wife to the family expenses is a recommended matter in Sharia, due to the realization it brings of the values of cooperation, mutual support, and harmony between the spouses.
3. It is permissible for the spouses to mutually understand and agree upon the fate of the salary or wages earned by the wife.
4. If the wife's going out to work results in additional expenses specific to her, then she is responsible for bearing those expenses. [17]

Furthermore, the jurists have stipulated a set of conditions for a woman's employment out of necessity, summarized as follows:

1. Adherence to the proper Islamic covering (ḥijāb): It is not permissible for her to exhibit adornment or reveal her beauty. These revealing or body-defining clothes are a custom of the pre-Islamic era that has been revived by the Western world and, unfortunately, have infiltrated many women in the Islamic world. This is due to weak faith, lack of religiosity, domination of whims, and imitation of Western women in fashion trends.

The ugliest manifestations of this imitation are the exposure of many women on sea beaches in front of everyone's eyes, without fear of the Creator or shame before creation; also, their exposure among themselves in saunas and the like.

All these are calamities and misfortunes indicating a deviation from natural disposition (fiṭrah), leading to much corruption such as rape, harassment, lineage confusion, scandals, and other serious social afflictions.

The original place for a woman's adornment and display of beauty is in her home, for her husband. Yet, many women in this era exaggerate in beautifying themselves, grooming, dressing elegantly, and wearing perfume at weddings, workplaces, and markets. They wear their jewelry of gold, silver, and other ornaments. But when they return home, they abandon their adornment, and their husband – who is weak in his religion, feeble in character, and deficient in manhood – sees only a woman wearing old clothes, having removed her jewelry, neglecting her appearance. At times, unpleasant odors may even emanate from her, and she does not mind that her husband sees and smells her in this miserable state. All of this constitutes a major flaw and a severe breakdown in the marital relationship. It is a reversal of the desired Islamic reality, resulting in numerous problems, with the courts and judicial institutions being the end stations for such cases. These issues have led to divorce, which in turn has destroyed families.

2. Characterized by modesty in her walk and movement: Especially since the devil seeks out the woman when she leaves her house, as the Prophet (Peace and blessings be upon him) said: "The woman is 'awrah (a thing to be concealed), and when she goes out, the devil seeks her out". [7]

The scholars of hadith have mentioned several meanings for the devil seeking her out upon her departure:

- First: That he looks at her and casts his gaze upon her to mislead her or to use her to mislead others.
- Second: That the people of suspicion, when they see her emerging from her private space, look at her desirously – due to the evil the devil has instilled in their souls and the deviation he has cast into their hearts – so the act is attributed to the devil, since he is the one who instigated their gazing at her.
- Third: That he (the devil) wishes that she were upon a high place, so that she may be more exposed to him – i.e., To deviation.

3. Lowering her gaze from non-maḥram men and avoiding speaking to male workers except as necessary, without flirtation, softness in speech, or physical proximity to them, and avoiding seclusion with any of them. She must not be a salfa'ah – a woman who is brazen and shameless with men. [14]
4. Avoiding the use of perfume or fragrance in the presence of non-maḥram men, as the scriptural texts on this matter are severe. A woman who leaves her house wearing perfume and is smelled by others (non-maḥram men) is considered to be committing an act akin to that of a fornicator. However, this ruling is contingent on her passing by non-maḥram men, not in the presence of women.

Shaykh Ibn 'Uthaymeen said:

"A woman going out perfumed to the market is prohibited due to the temptation it causes. However, if the woman is going to ride in a car and the scent does not reach anyone except those permitted to smell it, and she is going to descend immediately without any men around the school, then there is no harm in that – for in this case, she is in her car as if in her home". [25]

5. That she goes out wearing her proper, loose Islamic garment (jilbāb), free from adornments and distracting decorations, and without attractive or tempting colors.
6. Obtaining the permission and approval of her husband or guardian, which is a fundamental condition upon which the jurists have unanimously agreed.
7. That the woman does not become accustomed to excessive leaving of the house, becoming a woman who frequently goes out and returns (kharrajah wallajah), hardly settling in her home. A woman must find diverse means of engagement within her home to occupy herself – such as exercise, cooking, beneficial academic programs, reading books, listening to religious lessons, and developing skills in family-based professions that benefit her in supporting the household budget. She should also maintain contact from time to time with righteous and virtuous women. All of these are factors that eliminate boredom and routine, which are among the major causes for excessive outings by women. There is no objection to coordinating weekly recreational outings led by the husband, accompanied by his wife, children, and those dear to him, such as his parents – for the purpose of permissible relaxation and enjoyment. Sharia supports this approach. As stated in an old saying – though not a hadith:

"Give rest to the hearts from time to time, for when the hearts grow weary, they become blind". [12]

These important conditions are not a restriction of her freedom, but rather contribute to the preservation of her honor and chastity – and honor and chastity are the most precious things a woman possesses after her religion.

### **Third Condition: Departure for Prayers – Obligatory Prayers, Friday Prayer, the Two 'Eids, the Rain Prayer (Istisqā'), and the like**

This is a woman's legitimate right, provided that she seeks her husband's permission, and the mosque is nearby, and that she does not use the mosque as a deceitful means to exit towards suspicious places.

Among the jurists, there is a near-consensus on the permissibility of a woman going out to the mosques to witness prayer, attend circles of knowledge, and participate in gatherings of remembrance, while emphasizing the necessary conditions and regulations.

Those who expressed dislike (karāhah) for it did so based on the observation that the time has changed from what it was during the earliest prophetic period [19][3][5][20], or due to the failure to uphold the required conditions upon women when going from their homes to the mosques. Many jurists relied on hadiths prohibiting the prevention of women from attending the mosques, such as the saying of the Prophet (Peace and blessings be upon him):

"Do not prevent the female slaves of Allah from the mosques of Allah, but let them go out unperfumed". [6]

– meaning without wearing perfume.

And on the authority of Ibn 'Umar, from the Prophet (Peace and blessings be upon him):

"Do not prevent your women from (going to) the mosques if they seek your permission".

Bilāl ibn 'Abd Allah said:

"By Allah, we will prevent them".

So 'Abd Allah turned to him and insulted him with a harsh insult – the likes of which I had never heard from him before – and said: "I inform you of what the Messenger of Allah (Peace and blessings be upon him) said, and you say: 'By Allah, we will prevent them' 10]

This is a strong denunciation from the noble Companion Ibn 'Umar of the objection made by a young, enthusiastic, and pious man – who perhaps noticed some shortcomings from certain women when going out to the mosques – and spoke boldly before Ibn 'Umar in words that clearly contradicted a very explicit Prophetic text indicating permissibility.

Furthermore, the departure of women to the mosques was a known and applied reality during the time of the Prophet (Peace and blessings be upon him), the Rightly Guided Caliphs, and the righteous predecessors. The common custom today also recognizes their going to mosques to witness prayer, seek knowledge, goodness, and make supplication with the Muslims, all under the previously mentioned legal conditions.

#### **Fourth Condition:**

The community's need for a female doctor or a specialist surgeon in obstetrics and gynecology – wherein the private parts of women are exposed – is among the communal obligations (*farḍ al-kifāyah*). If some women undertake it, the responsibility is lifted from the rest. This is also contingent on the woman seeking her husband's permission.

Being a doctor or surgeon does not, in Islamic law, justify waiving the requirement for seeking the husband's permission – which is a right he holds over her – especially if he is not her equal in terms of knowledge, status, or social standing.

The same applies to non-obligatory charitable activities which some women volunteer for, such as organizing religious study circles, washing deceased women, and delivering pregnant women. These are acts of righteousness for which the woman is rewarded, but on the condition that she obtains her husband's permission, and that her involvement in these charitable acts does not lead to negligence of his marital rights.

Ibn Nujaym Al-Ḥanafī stated:

"The husband has the right to prevent the midwife and washer from going out, because going out causes him harm, and she is confined to his right – and his right takes precedence over the communal obligation". [2]

#### **Fifth Condition:**

In which the woman does **not** need the husband's permission at all – this is the case of disasters such as earthquakes, floods, or when the house is at risk of collapse. In such situations, she flees to save herself, as staying would pose a risk to her life.

It is mentioned in *Al-Fatāwā Al-Khāniyyah* that a woman may: "Also go out without permission if she is in a house feared to collapse upon her". [2]

There are other situations related to a woman's leaving the house that jurists have elaborated upon in their books – such as when a woman is faced with a jurisprudence issue and finds no knowledge or answer from her husband.

"Women during the time of the Prophet (Peace and blessings be upon him) used to go out to ask about the rulings of incidents that occurred to them, and the Messenger of Allah (Peace and blessings be upon him) approved their going out for such matters – this indicates the permissibility of a woman's going out to seek knowledge". [25]

Likewise, her departure for essential, necessary, or complementary needs – if she obtains a general or specific permission from her husband. The same applies to the exit of a woman in 'iddah (waiting period) due to the death of her husband, when necessity calls for it, and to the departure of a betrothed woman before receiving her dowry.

"In Al-Fatāwā, under the chapter of dowry: A woman, before receiving her dowry, may go out for her needs and visit relatives without the husband's permission. But if he has given her the dowry, she may not go out except with his permission". [2]

This is a commendable indication of the wife's early commitment to marital obedience – something extremely important for the stability and success of married life.

What is witnessed in the present age of severe negligence by wives in seeking their husbands' permission before leaving the house is a disgraceful matter – and is contrary to the consensus of jurists regarding the obligation for a woman to seek her husband's permission. The warning in this regard is severe.

#### **Sixth Condition: The Fairness of a Husband with Multiple Wives Regarding Their Freedom to Go Out**

A husband is not permitted to give unrestricted freedom to one wife while restricting the other, nor to grant one wife opportunities to go out, visit her family, or enjoy permissible outings for recreation, while denying them to the other. Even if he favors one and his heart leans toward her, this does not invalidate the principle of fairness toward the other – even if he dislikes her.

In the authentic hadith, the Prophet (Peace and blessings be upon him) said: "Whoever has two wives and inclines toward one of them, he will come on the Day of Resurrection with one side of his body leaning". [20]

Imam Al-Khattābī (may Allah have mercy on him) said:

"This indicates the confirmed obligation of equal division among co-wives who are free women. The disliked form of inclination is that of conduct accompanied by the withholding of rightful dues – not the inclination of the heart, for hearts are not within one's control". [21]

#### **Research Findings:**

The research yielded several findings, the most important of which are as follows:

1. The root word (khurūj) (departure) carries linguistic connotations whose basis is "emergence from something," and its opposite is "entry" or "penetration" (dukhūl or wulūj). No human being, male or female, is free from the acts of exiting and entering homes and other places.
2. The Sharia places great importance on the act of a person leaving and entering their home, and it has legislated divine rulings that contribute to protecting them from devils and to strengthening the bonds of love among family members in general, and between spouses in particular.
3. Remaining in the home is an honor and elevation for the woman, not an imprisonment between four walls as propagated by the enemies of Sharia.
4. The home is a sanctuary for worship and a kingdom of activity for the woman.
5. There is no harm in a woman going out – after seeking her husband's permission – to seek knowledge, to pursue livelihood in the event of her husband's incapacity, or even to assist him during his capability in respectable professions, provided she abides by regulations such as obtaining permission, adhering to proper Islamic dress, maintaining modesty, chastity, lowering the gaze, and avoiding perfume and fragrance. Among the permissible situations for her to leave the house are: going to the mosques, and engaging in communal professions such as obstetrics and female surgery.
6. The necessity for a polygynous husband to uphold justice between his wives with regard to their leaving the house.

#### **Research Recommendations:**

The research has produced several research ideas worthy of further writing, including the following:

1. The legal maxim: The original ruling concerning private parts is prohibition – Contemporary Jurisprudence Applications.

2. Family budget efficiency in light of Sharia and law.
3. The maxim: Legal rulings change with the change of time – Contemporary Jurisprudence Applications in the Field of Family Matters.
4. Family-based professions: Legal Rulings and Observed Etiquette.
5. Jurisprudence rulings related to knowledge circles among women's communities.

**Acknowledgment:**

The researcher extends thanks to the Deanship of Graduate Studies and Scientific Research at Najran University for supporting the research project through the Namā' Program. The research project code is: NU/GP/SEHRC/13/556-6

**REFERENCES:**

1. al-Zamakhsharī, Maḥmūd ibn 'Umar. (d. 538 AH). *Asās al-balāghah* (M. B. 'Uyūn al-Sūd, Ed.). Dār al-Kutub al-'Ilmiyyah, Beirut, 1st ed., 1419 AH, Vol. 2, p. 353.
2. Ibn Nuḡaym al-Miṣrī, Zayn al-Dīn ibn Ibrāhīm. (d. 970 AH). *Al-Baḥr al-rā'iq sharḥ Kanz al-daqa'iq* (A. 'A. 'Ināyah al-Dimashqī, Ed.). Dār Iḥyā' al-Turāth al-'Arabī, Beirut, 1st ed., 1422 AH, Vol. 4, p. 212.
3. Ibn Rushd al-Qurṭubī, Muḥammad ibn Aḥmad. (d. 520 AH). *Al-Bayān wa al-taḥṣīl wa al-sharḥ wa al-tawjīh wa al-ta'līl li-masā'il al-Mustakhraja* (M. Ḥajjī et al., Eds.). Dār al-Gharb al-Islāmī, Beirut, 2nd ed., 1408 AH, Vol. 1, p. 421.
4. al-Zabīdī, Muḥammad Murtaḍā. (d. 1205 AH). *Tāj al-'arūs min jawāhir al-qāmūs* (Specialist team, Eds.). Ministry of Guidance & News, and National Council for Culture, Arts & Letters, Kuwait, 1st ed., 1385 AH, Vol. 5, p. 508.
5. al-Māwardī, 'Alī ibn Muḥammad. (d. 450 AH). *Al-Ḥawī al-kabīr sharḥ Mukhtaṣar al-Muzanī* ('A. M. Mu'awwad & 'A. A. 'Abd al-Mawjūd, Eds.). Dār al-Kutub al-'Ilmiyyah, Beirut, 1st ed., 1419 AH, Vol. 2, p. 455; Vol. 9, pp. 229, 585.
6. al-Sijistānī, Abū Dāwūd Sulaymān ibn al-Ash'ath. (d. 275 AH). *Al-Sunan* (Sh. al-Arnā'ūt & M. K. Qarah Billī, Eds.). Dār al-Risālah al-'Ālamiyyah, Beirut, 1st ed., 1430 AH, ḥadīth no. 565.
7. al-Tirmidhī, Muḥammad ibn 'Īsā. (d. 279 AH). *Al-Sunan* (B. 'A. Ma'rūf, Ed.). Dār al-Gharb al-Islāmī, Beirut, 1st ed., 1996 CE, ḥadīth no. 1173.
8. Ibn Baṭṭāl al-Andalusī, 'Alī ibn Khalaf. (d. 449 AH). *Sharḥ Ṣaḥīḥ al-Bukhārī* (A. T. Yāsir ibn Ibrāhīm, Ed.). Maktabat al-Rushd, Riyadh, 2nd ed., 1423 AH, Vol. 7, p. 364.
9. al-Bukhārī, Muḥammad ibn Ismā'īl. (d. 256 AH). *Al-Ṣaḥīḥ* (M. D. al-Bughā, Ed.). Dār Ibn Kathīr, Damascus, 5th ed., 1414 AH, ḥadīth nos. 101, 124.
10. Muslim ibn al-Ḥajjāj al-Qushayrī. (d. 261 AH). *Al-Ṣaḥīḥ* (M. F. 'Abd al-Bāqī, Ed.). 'Īsā al-Bābī al-Ḥalabī Press, Cairo, 1st ed., 1374 AH, ḥadīth no. 442.
11. Ibn Khuzaymah, Muḥammad ibn Ishāq. (d. 311 AH). *Ṣaḥīḥ Ibn Khuzaymah* (M. M. al-A'zamī, Ed.). al-Maktab al-Islāmī, Beirut, 3rd ed., 1424 AH, ḥadīth no. 1685.
12. Ibn 'Abd Rabbih al-Andalusī, Aḥmad ibn Muḥammad. (d. 328 AH). *Al-'Iqd al-farīd*. Dār al-Kutub al-'Ilmiyyah, Beirut, 1st ed., 1404 AH, Vol. 8, p. 90.
13. al-Farāhīdī, al-Khalīl ibn Aḥmad. (d. 170 AH). *Al-'Ayn* (M. al-Makhzūmī & I. al-Sāmarā'ī, Eds.). Dār wa Maktabat al-Hilāl, Cairo, 1st ed., n.d., Vol. 4, p. 158.
14. al-Khaṭṭābī, Ḥamad ibn Muḥammad. (d. 388 AH). *Gharīb al-ḥadīth* ('A. I. al-Gharbāwī, Ed.; 'A. Q. 'Abd Rabb al-Nabī, ḥadīth verif.). Dār al-Fikr, Damascus, 1st ed., 1402 AH, Vol. 2, p. 545.
15. 'Al al-Shaykh, Muḥammad ibn Ibrāhīm ibn 'Abd al-Laṭīf. (d. 1389 AH). *Fatāwā wa rasā'il*. (M. 'Abd al-Raḥmān ibn Qāsim, Ed.). Government Press, Mecca, 1st ed., 1399 AH, Vol. 10, p. 28.
16. Ibn Ḥajar al-'Asqalānī, Aḥmad ibn 'Alī. (d. 852 AH). *Faḥḥ al-bārī bi-sharḥ Ṣaḥīḥ al-Bukhārī* (M. F. 'Abd al-Bāqī, numbering; M. al-Khaṭīb, supervision; comments by 'Abd al-'Azīz ibn Bāz). Dār al-Ma'rifah, Beirut, 1st ed., 1379 AH, Vol. 1, p. 196.
17. al-Ṭayyār, 'Abd Allāh ibn Muḥammad, al-Muṭlaq, 'Abd Allāh ibn Muḥammad, & al-Mūsā, Muḥammad ibn Ibrāhīm. (1432 AH). *Al-fiqh al-muyassar*. Madār al-Waṭan li-l-Nashr, Riyadh, 1st ed., p. 142.
18. al-Zuḥaylī, Muḥammad Muṣṭafā. (1427 AH). *Al-qawā'id al-fiqhiyyah wa taṭbīqātuhā fī al-madhāhib al-arba'ah*. Dār al-Fikr, Damascus, 1st ed., Vol. 1, p. 193.
19. al-Sarakhsī, Muḥammad ibn Aḥmad. (d. 483 AH). *Al-Mabsūṭ* (Scholars' edition). Dār al-Ma'rifah, Beirut, 1st ed., 1409 AH, Vol. 2, p. 41.
20. Ibn Ḥanbal, Aḥmad ibn Muḥammad al-Shaybānī al-Baghdādī. (d. 241 AH). *Al-Musnad* (Sh. al-Arnā'ūt et al., Eds.). Mu'assasat al-Risālah, Beirut, 1st ed., 1421 AH, ḥadīth no. 7936.
21. al-Khaṭṭābī, Ḥamad ibn Muḥammad. (d. 388 AH). *Ma'ālim al-sunan: Sharḥ Sunan Abī Dāwūd*. al-Maṭba'ah al-'Ilmiyyah, Aleppo, 1st ed., 1351 AH, Vol. 3, p. 218.
22. Ibn Qudāmah al-Maqdisī, 'Abd Allāh ibn Aḥmad. (d. 620 AH). *Al-Mughnī sharḥ Mukhtaṣar al-Kharaqī* ('A. A. al-Turkī & 'A. al-Ḥilū, Eds.). Dār 'Ālam al-Kutub, Riyadh, 3rd ed., 1417 AH, Vol. 3, pp. 38-39.

23. Ibn Fāris al-Rāzī, Aḥmad. (d. 395 AH). Maqāyīs al-lughah ('A. al-Salām M. Hārūn, Ed.). Dār al-Fikr, Beirut, 1st ed., 1399 AH, Vol. 2, p. 175.
24. al-Zarkashī, Muḥammad ibn 'Abd Allāh. (d. 794 AH). Al-Manthūr fī al-qawā'id al-fiqhiyyah (T. F. A. Maḥmūd, Ed.). Ministry of Awqāf, Kuwait (Kuwait Press Company), 2nd ed., 1405 AH, p. 177.
25. Ayyūb, Aḥmad ibn Sulaymān, & a group of researchers. (1436 AH). Mawsū'at maḥāsīn al-Islām wa-radd shubuhāt al-la'ām (Concept & supervision: S. al-Duray'). Dār Īlāf al-Duwalīyah li-l-Nashr wa-l-Tawzī', Riyadh, 1st ed., Vol. 11, pp. 31, 32, 35, 39.
26. al-Tūrbishtī, Faḍl Allāh ibn Ḥasan. (d. 661 AH). Al-Muyassar fī sharḥ Miṣbāḥ al-Sunnah ('A. al-Ḥamīd Hindāwī, Ed.). Maktabat Nizār Muṣṭafā al-Bāz, Mecca, 2nd ed., 1429 AH, Vol. 3, p. 743.