

Revista de Filosofía, N°85, 2017-1, pp 174-183

Permits to leave the kiblah reception (comparative jurisprudence)

Permits to leave the kiblah reception (comparative jurisprudence)

Assistant Professor Dr . Mohammed Jasim Naser Al-zaidi

d.m671967@gmail.com

College of education for pure sciences, University of Diyala, Iraq

ABSTRACT

Praise be to God who explained to the worlds in the provisions of his law, the principles of good and guidance and righteousness. And prayers and peace be upon Prophet Muhammad, who sent a messenger and a guide to humanity, and to his family and his good companions and those who follow their approach and follow them to the Day of Judgment. After that, the prayer is the base of religion, so Islam is keen to meet the pillars and conditions and Sunnah and its bodies and literature, and the verses and conversations contained in the virtue of the requirements must be fulfilled famous known from the words of the Almighty (keep prayers and prayer And pray to the middle and pray to God Almighty. He also warned the Koran of complacency in the words of the Almighty) woe worshipers who are about their prayers don't focus[1][2][3][4][5]. And the importance of the great varied writings of the old Muslims and modernists on them, and dealt with all the references and contained therein the jurisprudence of the prayer, and literature, and spirit, and wisdom, and other useful chapters useful, and still continue to correspond to the details of prayer One of the important topics is the inability to receive the Kiblah for various reasons may face worshiper[6][7][8], and this issue was not overlooked by the Islamic law tolerant, but addressed by jurists in detail and demonstrated the provisions of legitimacy[9][10][11]. This is why I wanted to write in this subject, which I divided after this introduction on three topics The first topic is the ruling on receiving the eye of the kiblah. The second topic is the license to leave the kiblah reception. The third topic is prayer on the deceased. And then stamped with a conclusion that showed the most important results Then the list of sources and references

RESUMEN

Alabado sea Dios que explicó a los mundos en las disposiciones de su ley, los principios del bien y la guía y la justicia. Y las oraciones y la paz sean con el Profeta Muhammad, que envió un mensajero y un guía a la humanidad, a su familia, a sus buenos compañeros y a quienes siguen su enfoque y los siguen hasta el Día del Juicio Final. Después de eso, la oración es la base de la religión, por lo que el Islam desea encontrar los pilares y las condiciones y la Sunnah y sus cuerpos y literatura, y deben cumplirse los versos y conversaciones contenidos en la virtud de los requisitos conocidos por las palabras de el Todopoderoso (reza las oraciones y la plegaria, reza en el medio y reza a Dios Todopoderoso. También advirtió al Corán de la complacencia en las palabras del Todopoderoso) ¡Ay de los adoradores que se refieren a sus oraciones no se enfocan [1] [2] [3] [4] [5]. Y la importancia de las grandes y variadas escrituras de los antiguos musulmanes y modernistas sobre ellos, y trató con todas las referencias y contenidas en ella la jurisprudencia de la oración, literatura, espíritu y sabiduría, y otros capítulos útiles útiles, y aún continúan para corresponder a los detalles de la oración Uno de los temas importantes es la incapacidad de recibir el Kiblah por diversas razones puede enfrentar adorador [6] [7] [8], y este tema no fue pasado por alto por la ley islámica tolerante, pero abordado por juristas en detalle y demostraron las disposiciones de legitimidad [9] [10] [11]. Es por eso que quería escribir sobre este tema, que dividí después de esta introducción sobre tres temas. El primer tema es la decisión de recibir el ojo del kiblah. El segundo tema es la licencia para abandonar la recepción kiblah. El tercer tema es la oración sobre el difunto. Y luego sellado con una conclusión que mostraba los resultados más importantes Luego la lista de fuentes y referencias

A-The first topic is the ruling on receiving the eye of the kiblah.

The experts 'agreed that the reception of the Kaaba is a condition of prayer for the able On that ; but they differed in the part to be received from the Kaaba, is it the Kaaba or its destination? On the two doctrines of which are:

A- first doctrine, if the worshiper in the case of watching the Kaaba to the same, ie to any side of the Kaaba, even if the deviation is not directed to None of them is permissible. And then went to Hanaf , and Malik , Hanbali[12][13][14][15].

And their pilgrimage is to say: 'Fill your face, divide the Sacred Mosque, and wherever you are, take your faces and divide it.' The face of significance is in the ability of the worshiper to turn the face to the eye, so it must be done[16][17]. They said that if the worshiper is far away from the Kaaba, he is absent from it, he should have to go to its side, the enclosures installed in the UAE, not to the same eye, and the side without the eye[18][19]. And their identity is:

1) that it was an agreement of the companions may Allah be pleased with them and after them; the companions may Allah be pleased with them opened Iraq[20][21], and made the kiblah between west and east And then they opened Khorasan and made the tribe of

ts people among the Moroccans, the sun rise of winter and sun shine the summer , and they came to it, and when they died they also made their graves for them without any evil that is denied by any one of them[22].

2)The intention is not the eye of the party, but the meaning of the face of God as he said Where did they take the face of God [23], and no side to the face of God only if we say going to any side will not be aborted, but the meaning of worship is achieved if it means the beginning

2.The meaning of worship if the meaning of the ablution [24]. Narrated Abu Hurayrah may Allah be pleased with him the Messenger of Allah peace be upon him saying «between the East and Morocco Kiblah[25].

The indication that the prophet Mohamed refers to the non-requirement to go to the eye of the Kaaba for those who were remote. I objected that the hadeeth is narrated to the people of the city and their names, and it is meant by the chest for all the width of the body If the party received it, something went out of the offer, unlike others, as the hand of the hand was not valid other than receiving the pillar. I answer that there is no difference in that the addresser by the people of the city[26][27]; but did not want customization of the chest or head in the modern, and talk about the possibility that the Kiblah between East and West as a general without restrictions[28].

B- The second doctrine is that it is obligatory to receive the eye of the Kaaba to see it and others, and not the stone, and the Shazroan. To which the Shaafa'is went. And their Hajj[29]

1. is to prove that it is my belief, and it is not sufficient for him in the Kiblah, and not the intention With the eye of the wall[30]. Rather, it is a commandment of the term, ie, the house and its attributes are assigned to heaven, and the seventh and habitual earth is its masculinity, not a fact, and its being in the chest in doing, and in the majority of the body in kneeling and prostration[31][32].

2.The Prophet (peace and blessings of Allah be upon him) said that he kneeled two rak'ahs in front of the Kaaba and said: 'This is the Kiblah[33]. Excluding the motive to solve the verse on the side '. I answer

This hadeeth was not mentioned in this hadeeth, but rather with the phrase: 'I came to Ibn 'Umar. This was narrated to him by the Messenger of Allah (peace and blessings of Allah be upon him) who entered the Ka'ba. Ibn' Umar said, 'I came and the Prophet (peace and blessings of Allah be upon him) came out and found Bilal standing between the two doors [34], I said the Prophet peace be upon him In the Kaaba? He said yes, two rak'ahs, between the two saris on his left if he entered, then went out, and prayed in the face of the Kaaba . In addition to that he did not respond to this word, it is apparent that the Messenger of Allah peace be upon him prayed inside the Kaaba, and this text outside the dispute, there is no argument[35]

The opinion chosen from the two doctrines, is what the authors of the first doctrine of the body is the aggressor in the reception of the Kaaba for those who do not see it, and that the work of the Companions, may Allah be pleased with them, as well as the prayer of the Prophet peace be upon him two rak'ahs in and the destination of the Kaaba on the assumption of the authenticity of the reasoning in the speech did not differ the owners of the first doctrine; because they were required to receive the eye of the Kaaba on the scenes, and carried this talk on the rule of those who did not see the Kaaba, where cost and hardship, God Almighty says[36][37][38] " What made you in the religion of difficulty"

The second topic is the license to leave the qiblah reception. The original is to receive the kiblah, but it may come out of that origin in the pictures mentioned by the experts:

The first image is naafil in traveling and traveling long and short (either). The evidence for this is true from Ibn 'Umar (may Allah be pleased with them) that the Messenger of Allah (peace and blessings of Allah be upon him) used to pray on his journey to travel wherever she went.

The second image is the intensity of the echoes Or of seven, or fear of being cut off from his companion, because of the harm, and the abstention, even if he is not harmed by his disconnection from his companionship.

Because the reception of the qiblah is a condition for which there is a deficiency, and the jurisprudence is that the worshiper is in the service of Allah and must be called upon, and Allah is glorified and exalted So he started to go to the Kaaba, because worship is not for her, so if the kaabah is worshipped as kufr, then when he is afraid, the excuse will be fulfilled. He is like the case of suspicion in achieving the excuse, and he goes to any destination, because the Kaaba was not considered for her eye But to the evils, which he did so, he fired it, including the fear of an enemy, or seven, or a thief. Whether he is afraid of himself or his mother, and he is afraid of those who have an excuse that includes the patient if he is unable to go, and he has no one to convert to it, or if the conversion harms him. The proof of that is the saying of Allah If you are afraid of men , then Ibn Umar (may Allah be pleased with him) said: 'My face must be towards is the Kiblah and not the destiny[39].

The third image is the excuse to imprison a person, or to be ill with someone with a disability such as shackles, and who can not embarrass his bed with a defect in his eyes or a wound in his body if he moves to bleed. If they find someone to direct them to the Kiblah without harm, Pray to others Kiblah in this case invalidated their prayer, and this was agreed by the experts As for those who do not find him to be guided to the Kiblah, or he is found, but it is not possible to turn him to the Kiblah because of a defect that prevents him from doing so, he is afraid of harm if he moves his bed or he is strapped on the other side of the Kiblah like a prisoner[40] The experts differed on three doctrines.

The first doctrine is that he prays on a case and repeats it, which is the view of the Shaafa'is, and the view of the Hanafis. (Interpretation of the meaning): 'Wherever you were, fill your faces with a slice.' The face of the significance that God Almighty enjoined to go to the Kiblah on the whole, did not allow the patient to leave Receiving the Kiblah in any case, then he has to pray according to his condition, and if he finds someone who turns him to the Kiblah, he will return.

The second doctrine That he can not go to the qiblah either by himself or by an assistant who prays according to his condition, and he can return it if he finds someone who turns it to the Kiblah in time. And to him went the Maalikis . Their argument is that Kiblahing the Kiblah in every prayer with rukoo 'and prostration is obligatory, and in the case of sickness, if he does not find it, It is not permissible for him to do so, and he can return the prayer if the excuse is removed. The third doctrine is that a person who is unable to receive the Kiblah should pray according to his condition, and he does not recite his prayer as long as he can not turn to the Kiblah, and he does not find anyone to turn it over to it. This is the famous view of the hanafiah, and the hanabilah said that also, their identity is:

[1]the Koran as saying Almighty God does not cost any person more than his ability . The face of significance showed the lifting of the embarrassment of Muslims, and receive the Kiblah in this case and return prayer is critical, especially if the duration of the disease [41].

[2] of the year is true of Ibu Huraierah. That the passenger of Allah (peace and blessings of Allah be upon him) said: 'If I command you to do something, come from him as much as you can" The point of reference is that the hadeeth is a link between bringing the worshippers into service, and in the event of sickness, the ability is lost.

[3] They quoted by analogy that the approach to the Kiblah is the condition of permissibility of prayer, and the performance, reading, kneeling and prostrating of pillars'. The chosen view The opinion of the chosen is the third doctrine of his sense and the strength of his evidence, and because the obligation of return is invalidated by performing the prayer[42].

The fourth image is ignorant and excused, and no excuse was said to anyone in ignorance of the usual evidence of the sun, the moon and so on..

The minutes of body science and the constellations of constellations are excused in ignorance. The evidence for this is that Allah says (interpretation of the meaning): It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said He said, 'If I command you to do something, come from it as much as you can[43]'

The fifth picture is to be incapacitated because of suspicion, which is to be in the middle of a dark night, or not aware of the emirates that serve the Kiblah . Their argument about Aamir ibn Rabiah (may Allah be pleased with him) said: 'We were with the Prophet (peace and blessings of Allah be upon him) traveling in a dark night, We did not know where the Kiblah, and prayed to each of us on the subject, when we have already mentioned that to the Prophet peace be upon him, came down) Where they took the face of God

The meaning of the prophet wisdom talking is that it is not permissible to receive the Kiblah if it is not possible to receive it because of clouds and others, and it is not permissible to recite it. The

sixth picture is to be on a board of the ship in the sea if his face to the Kiblah often drowns [44].

The seventh picture is the fear that his clothes will be contaminated with dirt This is the view of the Hanafis and Malikis.

The eighth picture is the fear of fighting time, which is agreed upon between the four schools of thought by the fall of the condition of the reception in the case of the fighting at the time of joining the war in the intensity of fear if the worshiper is unable to do so.

The ninth picture He is unable to ride, and if he is weak, he should not go down, and this is what the Hanafis and the Shaafa'is said.

The tenth picture is prayer on the journey, it is the slightest bug in the way, afraid if it came down The person who carries the prayer is left in the way; it is permissible for him to pray the obligatory duties on his tummy, as well as the sick person who is traveling, if he can not go down or do not take off the person who brings him down. Some of the issues related to them will be discussed in the next section.

The third topic is prayer on the late or (modern means of transport)

It is one of the famous licenses in not receiving the kiblah prayer on the late and the like. This issue is related to a number of issues.

The first issue

repetition of the prayer

if he prays the obligatory prayer on the deceased Do I have to return or not? The first doctrine may be related to the excuse of fear, and it is not obligatory for him to return (Fuqaha ') of the Hanafis and al-Malikiyyah (the most correct view of the Hanbalis).

1. (Interpretation of the meaning): 'If you are afraid of men , then if you believe, remember Allah as He taught you, unless you know (). The face of significance This verse was revealed in the permissibility of obligatory prayer on the deceased when fear of the enemy, and measured by the rest of the excuses are prohibitive, but the prayer remained on permissibility.

2. God wants you easy and does not want you hardship and said) and what made you in the religion of embarrassment . The significance of the signs revealed the lifting of embarrassment and hardship for Muslims [45].

3. What is true about Ibn 'Umar 'If the fear is more than that pray to men, standing on their feet, or knees, the future of the Kiblah or not the future.' Nafi said I do not see Ibn Omar told him only the Messenger of Allah. (Peace and blessings of Allaah be upon him).

4. The hadeeth of Jaabir (may Allaah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) used to pray on his journey towards the east If he wants to pray the Ketuvah, he is asked to take the Kiblah.

5. Narrated by Anas ibn Maalik (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) was traveling, and he wanted to volunteer . He received his prayer with the Kiblah and then he prayed, and he then prayed with

his face. 6.Ibn Umar (may Allah be pleased with them) said: 'Everywhere he went, his family prayed for voluntary prayer.

The second doctrine: restore prayer that preyed on the trip if the excuse, the shaafa'is said , and Imam Malik: ' I love him in time to remodel and was not seen as the enemy ' , is the questioner when Hanbali . Their argument: If you attended a prayer, and he fears if the Inn to pray on the floor to Kiblah is discontinuity from him or secret to himself or his money, it is not permissible to leave prayer and postponing it beyond its time, but that on an animal of time, it must return to that excuse Nader . Selected opinion: the chosen is the first doctrine, not to pray for strength of evidence, and to pray to what was correct in not returned.

The second issue

prayer excuse

it permissible to pray for the late excuse that he could come up with all its conditions and elements from the Qiblah, time to be stable in all conditions and met the Chief members And they differed in the case of late, were as follows: tap on the face may be said the novel prayers for the departed, and whatever narrated

Mohamed said if people lined up so it wasn't including Ulman and the Imam in the midst of them, otherwise it may not. They said: if he could stop an animal, he couldn't pray Kiblah opposite . Malkiya said: no partitioned rhythm of prayer on the pastern and bowing and prostrating to entering the manner. Shaafa'i said: permissible if some prayer Hodge on her feet, if not reasonable, if moving it is not permissible to proceed to possibility of success guide level. If an animal of necessary its bridle and driven, not unlike the Jazz . The hanbalis said: permissible to pray, whether the late moving or standing. View selected

That seems difficult to scrutinize the parking requirement NOTIS bring Flo stood for was able to descend and praying on the ground, but in the event that the Earth mud cannot pray, so parking requirement means of transport is not necessary here.

conclusion

the most important findings in this research as follows:

1. the experts urge the Muslims ' on the Ka'bah condition of praying to the Almighty.
2. to whom are the righteous receive the Kaaba for people watching.
3. licensed in not receiving the Kiblah in the following photos:
 - A-voluntary in traveling passengers and travel long and short.
 - B-fear, such as fear of an enemy, or seven, or the fear of dropping out of him, including damage, and not affected by interruptions from him.
 - C-the excuse for imprisonment rate, or a disease, and not repeat his prayer.
 - D-ignorant excused.
 - E-to be hamstrung by suspicion. H-to be on a ship out to sea if the face the Kiblah often drown.
 - F-fear of contaminated mud garments etc.
 - G-coalescence time fighting fear.
 - H-inability to ride who need a spin after coming to pray to and not find it.
 - I-Prayer on the journey.
4. If the chosen is not to late to pray.
5. the requirement late parking difficult, so chosen not to pray.

References

- [1] Alum, Abu Abdulla Mohamed Ibn Idris El-Shafei, (204), knowledge House, Beirut, 1410 e 1990 m.
- [2] equity in matters of dispute between the grammarians optometrists and dictational mistakes, father, Abdulrahman Mohamed Barakat Ibn ABI Sa'id al-anbari, (died 577), modern library, Beirut, 1424 of 2003.
- [3] AlBahar Alwathq explanation of kanz, Zainuddin Bin Ibrahim Bin Mohamed Ibn Mohamed Ibn Bakr Ibn famous Najim, (970), Islamic Book House, Beirut, 2, no date. [4] sanaa'i in order of canons, Abu Bakr bin Masoud Al-kaasaani Ahmed Aladdin, (587), scientific library, Beirut, 2, 1406 e 1986 m.
- [5] building explaining guidance, ABI Mohamed Mahmoud bin Ahmed bin Musa bin Ahmed bin Al Hussein known as Badar Aini Hanafi, (855), scientific library, Beirut, 1420 e 2000 .
- [6] statement of attainments in extracted from guidance and explanation, because my father Mohamed Ahmed bin Al Walid Ibn Rushd Grandpa, (520) achieve d. Mohamed Haji and others, West Lebanon, Beirut, Islamic I 2, 1408 e 1988.
- [7] the fuqaha ' masterpiece, Abu Bakr Mohamed Bin Ahmed bin Aladdin's father Ahmed samarqandi, (539), scientific library, Beirut, 2, 1414 e 1994 .
- [8] tuhfat Al-muhtaj explain curriculum, Ahmed Bin Mohamed Shehab bin Ali bin Hajar Al-haytami, (died 974), big bookshop Egypt to its owner Mustafa Mohamed, 1357 e 1983 .
- [9] interpretation of the Holy Quran's famous b (Tafsir Ibn kathir), Abe's redemption much Ismail Bin Omar Al-Qurashi Al-Dimashqi, (774), achieving Sami Ben Mohamed Salama, a good House for publishing and distribution, I 2, 1420 e 1999.
- [10] bright jewel's brief, Abu Bakr bin Ali bin Adam Mohamed Abadi, (800), printing press, Egypt, 1322.
- [11] Khatib bujayrimi Entourage known as the beloved masterpiece explain Khatib, Suleiman Bin Mohamed Bin Omar bujayrimi El-Masri El-Shafei (1221), Dar Al-fikr, Beirut, 1415 e 1995 m.
- [12] the footnote to the big explanation for desouky Mohamed Ben Ahmed Ben Arfa desouki Maliki, (1230), achieving Mohamed alish, Dar Al fikr publishing, Beirut, 1996.
- [13] footnote to explain the infection enough student supper, at Maleki, infection (1189), Sheikh Yusuf Mohamed investigation baqa'i, Dar Al fikr publishing, Beirut, 1412.
- [14] the large container, Abe Hassan Ali Bin Mohamed Bin Habib Al-mawardi, (450), just abdel_mawgod Ahmed, Mohamed mouad, scientific library, Beirut, 1419 e 1999.
- [15] munition, shahabuddin Ahmed Abu Abbas ibn Idris al-Maliki Al-quraafi (t 684), achieving Mohamed Hajji, happy expression, Mohamed BU his bread, the Muslim West Beirut, 1994 .
- [16] RADD on Durr explanation enlighten vision known as (haashiyat Ibn Abidin), Mr Mohamed Amin Abdin Bin Omar Bin Abdulaziz Al Abidin Muhammad Hanafi, (1252), Dar Al-fikr publishing, Beirut, 2, 1386.
- [17] a kindergarten students and Mayor of muftis, father Zakaria mohieddin bin Nawawi (v

- 676), supervision of Zuhair Al-Shawish, Islamic Office, Beirut, 1405 e 1985 m.
- [18] ways peace Sharh buloogh gather evidence provisions. For Mohamed Bin Ismail Al-san'aani Prince (1182), modern House, Cairo, no date.
- [19] Sunan Abi Dawood, Abu Dawood Sulaiman Al-azdi Al-sajistani, shaggy (275), achieving Mohamed Mohideen Abdul Hamid, modern library, Sidon, Beirut, no date.[20] Sunan Al-tirmidhi, Abu Issa Mohamed Issa Al-tirmidhi, (279), Mohamed Ahmed Shaker investigation and others, Dar EHIA, Beirut, 2, 1395 e 1975
- [21] the great commentary on the mystery, called panacea explain mystery, Shamsuddin ABI Faraj Mohamed Bin Abdul Rahman Ibn ABI Omar Ahmed Ibn qudaamah, (682), the Arab Book House, Beirut, 1972 m.
- [22]big explanation, Ahmed Bin Mohamed Bin blessings father Ahmed aldardeer Al-Maliki, infection (1201), achieving Mohamed alish, Dar Al fikr publishing, Beirut, no date.
- [23]Sharh Saheeh Muslim, Abu Zakaria Mohiuddin Yahya Bin Sharaf bin Meri DNA, (v 676), Dar EHIA, Beirut, 1392.
- [24] Sharh Mukhtasar Khaleel, ABI Mohamed Bin Abdul Allah Allah kharashi Al-Maliki, (1101), Dar Al-fikr, Beirut, no date.
- [25] Sahih Bukhari, Abu Abdullah Mohamed Bin Ismail Al-bukhaari ja'fi, (256), achieving Mohamed Zuhair Nasser Nasser, 'deliverance', Beirut, 1422
- [26] Sahih Muslim, father of Hussein Muslim Ibn Hajjaj qushayri in his hands, (261), achieving Mohamed Fouad abdulbaki, Dar EHIA, Beirut, no date.
- [27] the major classes, Mohamed Abu Abdullah bin Saad bin immune optical syphilis, (230), Mohamed Abdel Qader investigation, scientific library, Beirut, 1410 e 1990 m.
- [28] open brief explanation, dear father, Mohamed Abdul Karim bin Kassim bin Abdul Karim Al-Rafai, (623), Dar Al-fikr, Beirut, Lebanon, no date.
- [29] the branches and correct branches, to father Mohamed Bin Abdullah Mufleh al-Maqdisi, (762), achieving Abdul Allah bin Abdul Mohsen Turkish, message, Beirut, 1424 of 2003.
- [30]fawaakih Ibn ABI Zaid message Cyrene, shahabuddin Ahmed bin Ghanim Bin Salem bin Mahana El nafrawy Azhari Al-Maliki, (1125), Dar Al-fikr publishing, Beirut, 1415, 1995.
- [31] Finder mask from the persuasion, Mansour bin Yunus Ibn Salah ad-Din Ibn Hasan bin Ahmed bin Ali bin Idriss Al-bahooti Al-Hanbali, (died 1051), scientific library, Beirut, 1997.
- [32] pulp combine year book, Abe Mohamed Ibn Zakariya Mongi, (686), achieving Dr Mohamed Fadel Aziz, Dar El shorouk for publishing, distribution and printing, Jeddah, 1403 e 1983 m.
- [33] the creator explaining mystery, father Isaac Ibrahim Bin Mohamed Bin Abdullah ibn Muflih Al-Hanbali, (died 884), scientific library, Beirut Lebanon, 1418 e 1997 m.
- [34] mabsoot, Shams Abu Bakr Ahmed Mohamed Bin Imam Ibn ABI Sahl Hanafi, (483), knowledge House, Beirut, 1414 e 1993.
- [35] explain how to sail junction River complex (comparative Hanafi), labdalrhann bin Sheikh Mohamed bedamad known as Effendi aka (Shaykh Zadeh), (died 1078), Dar EHIA, no date.
- [36]Al-zawaa'id and sourcing benefits, Nur al-Din Ali Ibn ABI Bakr Al-haythami, (807), achieving husamettin compound, compound library, Cairo, 1414 e 1994 m.

- [37] total polite explanation, father Zakaria mohieddin bin Nawawi (v 676), achieving Mahmoud is my fourth, Dar Al fikr publishing, Beirut, 1417 e 1996.
- [38] Al-numani jurisprudence Ocean, Burhanuddin dad Excellency Mahmud Ibn Taj al-Din Ahmed Ibn Abdul Aziz bin Omar, Burhanuddin mash Bukhari, (616), achieving Abdulkarim Sami Al Jundi, scientific library, Beirut, 1424 e 2004.
- [39] great blog, forward Malik ibn Anas alasbahi, (179), a novel by Abdul Salam bin said Sahnoun altnokhi, (240), Abdul Rahman bin Qasim bin Khalid alatki, (died 191) from Imam Malik, scientific library, Webroot, 1415 – 1994.
- [40]the peasant hypochondriac explain light clarification and lifeboat spirits, for good Ben Ammar Ibn on Egyptian alsharnblali Hanafi, (1069), take care of him and Starling, modern library due Naim, Beirut, 1425 e 2005.
- [41] mustadrak to correct for ABI Abdullah Hafiz Mohamed Bin Abdullah Al-nishaburi, (405), achieving Mustafa Abdul Qader Dar Atta, scientific books, Beirut, 1411 e 1990.
- [42] the footboard Ahmed Ibn hanbal, Abu Abdullah Ahmed Ibn hanbal alshibani, (241), achieving Shu'ayb Al-arna'oot, just a guide, and others, Dr Abdullah bin Abdul Mohsen Turkish, message, Beirut, 1421 e 2001.
- [43] singer, of conciliator Ahmed Abdullah bin Ahmed DIN Bin Mohamed Bin qudaamah, (620), Cairo, 1388 e 1968 m.
- [44] the majestic talents of Sharh Mukhtasar Khaleel, ABI Abdullah bin Abdul Rahman Mohamed Trabelsi, known as woodcutter, (954), Dar Al-fikr publishing, Beirut, 3, 1412 e 1992 m.
- [45] Al-muwatta (Mohamed bin Hassan Al-shaibani novel), ABI Abdullah Malik ibn Anas alasbahi, (179), achieving Abdul Wahab Abdul Latif, scientific library, Beirut, 2, no date

Copyright of Revista de Filosofia is the property of Revista de Filosofia-Universidad del Zulia and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.