

Importance And Necessity Of Research In Education And Its Characteristics: An Analytical Study In The Light Of Shariah

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Abstract:

Knowledge and research has great importance in Shariah. Islamic academic heritage is full of virtue, necessity and importance of knowledge and education. This field has a higher status than other fields of Islam. The research is like the peak of the academic journey for which the Shariah requires integrity, truthfulness, avoidance of personal bias, integrity and personal observation or similar strong foundations. Research shows man the way of solving newly encountered problems, interpretation of ambiguities, summarization of detailed information, scientific correction of errors and access to the unknown.

Therefore the Shari'ah orders it in some places, in some places it advises to pray for the increase of knowledge and research, and in other places it has ordered the use of the senses while forbidding the following of illusions. In this article, all these issues will be discussed in detail.

Keywords: Research, Education, Shariah, Islam, Knowledge

Introduction:

Research is the systematic investigation into and study of materials and sources in order to establish facts and reach new conclusions. It is called "Tahqiq" in Urdu and "al Bahth" in Arabic. Since our research is based on Islamic sources, Therefore, its meaning, significance, importance and characteristics will be evaluated in the light of Urdu and Arabic books of Islamic teachings.

Research (Tahqiq/ Albahth):

The word research is derived from the Middle French "recherche", which means "to go about seeking", the term itself being derived from the Old French term

"recherchier" a compound word from "re-" + "cerchier", or "sercher", meaning 'search'.¹

In Urdu the Word Tahqiq (تحقیق) has been derived from the Arabic word "حق یحق" which means "anti-false" So the research will mean "proving the truth"². The famous dictionary of Urdu Feroz Ul Lughat describes the following meanings:

1. To discover
2. Correctness, soundness
3. Discovery, investigation, examination
4. Truth, authenticity, authenticity
5. Certainty
6. Confirmation, arriving at a base of evidence

7. Correct, correct, true, original, certain³
Albath(البحث) means: request, inspection, tracking and investigation

Definition:

It has many definitions:

Mehdi Fazlullah says: "The effort that a researcher spends on searching, researching, researching, analyzing, criticizing and comparing a subject in order to reach the truth or the truth becomes clear, not to argue about something. for, neither to prove anything nor to support an opinion". or "a report on a subject which is inclusive, sufficient, comprehensive and well-argued, prepared by a researcher without any selfishness or ambition."⁴

Allama Shalabi says: "A complete report that a researcher has taken responsibility for and completed it in such a way that the report covers every stage of the subject, even from one theory and idea it has become an edited, organized and well-argued conclusion⁵.

Abdul wahhab Says: According to Scholars Research is a scientific process for which facts and studies are collected, and in which material and moral elements are met on a specific and accurate topic in the field of specialization, to be examined according to established scientific methods, in which the researcher has a certain position; To reach from all this to new results⁶.

Dwidri writes: "To search for more knowledge with great attention in a particular way is called research⁷. Apart from this, Dwedri has quoted three or four other definitions, the summary of all of them is this: A detailed and comprehensive but coherent and organized writing on a scientific topic is called research. Dr. Umar Farooq Ghazi writes: "Research is fueled by the intensity and fervor of positive emotions, which includes beautiful values such as truth, honesty, hard work and dedication and seriousness.

In the light of prophetic hadiths, these values seem to work in the meaning of research. Along with these Characteristics, it is also necessary to observe the events directly to

describe them, listen to them personally and caution should be taken while narrating them⁸. We will try to discuss in detail the features, importance and necessity of this comprehensive concept of research.

Characteristics:

1. Honesty and Truthfulness: Truthfulness and honesty are the main pillars on which the building of research is built; the researcher is a realist, a seeker of truth and a sign of truth. The Prophet Muhammad (PBUH) has called suspicion as the most false thing, so he (PBUH) says: Beware of suspicion, because suspicion is the worst lie⁹.

The principles of research include that one should act with complete honesty and truthfulness while taking and quoting hadiths. Therefore, the prophet peace be upon him says: "The worst of the narratives is the telling of lies, and there is no good in the lie either seriousness or jest, and the man does not promise his son and then does not accomplish for him: that the truth leads to righteousness, and that righteousness leads to heaven, and that lying leads to immorality, and that immorality leads to hell, and that it is said to the truthful He is truthful and righteous, and it is said to the liar: he is a liar, and a man is truthful until he is recorded with God as truthful, and he lies until he is recorded with God as a liar"¹⁰.

In Shari'ah, lying is considered a serious sin, even the Prophet (peace and blessings of Allah be upon him) considered lying as a sign of a hypocrite. The Prophet says: The signs of a hypocrite are three: if he talks he tells a lie, if he makes a promise he breaks it, and if he is trusted he betrays a trust"¹¹.

2. Avoidance of personal prejudices: It is extremely important for the researcher to avoid his prejudices and personal fallacies, In our Shariah, there is a principle of solving Shariah problems through the Qur'an and Sunnah and the method of (Qiyas) speculation and ijtehad, above the prejudice and competition of individuals¹².

3. Caution: It is necessary to adopt a very careful attitude for research, as Abdullah bin Abbas (RA) said: "Whoever knows, let him say, and whoever does not know, let him say: Allah knows best. It is from knowledge that once says when he does not know: I do not know¹³".

4. Eyewitness: To gather information during research, eyewitness testimony is more important than all other sources of information, that is why it was a blessed practice of the Prophet (peace be upon him) to make all the delegations who came from outside to accommodate in the Prophet's Mosque, so that he could examine the conditions and moods of the Muslims from there, and benefit directly from the Prophet's orders¹⁴.

Personal Hearing: In order to reach the final results for the researcher, in addition to direct observation, personal hearing from the narrator is also important. From the beginning of Islam until today, Islamic researchers have been taking care of this. If the hearing of a hadith is not proven, then it is not believed. The Companions of the Prophet (may God bless him and grant him peace) used to be so careful in listening to it that he used to confirm this heard tradition again.

This is the statement of Hazrat Mabad bin Hilal, He said:

When we used to ask more questions from Anas bin Malik, he would bring his bag to us and say: "I have written down these hadiths after listening to them from the Holy Prophet (peace and blessings of Allah be upon him) and then presented them to the Holy Prophet (peace and blessings of Allah be upon

He said: I heard this from the Prophet, may God bless him and grant him peace, so I wrote it down and presented it to him¹⁵.

Importance of Research in Shariah:

As the caliph of Allah Almighty on earth, man is always searching for the hidden laws of nature and the mysteries of life for knowledge, as Sayyid Rizq Al Tawil says: "As long as a person performs the message of

the caliphate on the land that God wanted for him, he strives to uncover the hidden laws of the universe and the secrets of life in search of knowledge¹⁶". Islam has declared the pursuit of knowledge and research as the greatest work and goal. Research is a chapter and branch of the acquisition of knowledge, and the research of a human ends by going to this knowledge, and this knowledge of facts is the goal of this research. Its magnificence is abundantly mentioned in the Qur'an and Hadith, which is the following:

From Quran:

Allah Ta'ala has highlighted the importance of research in different ways, sometimes by ordering it, sometimes by mentioning it in quoted (Quranic) prayers, sometimes by describing its virtues. They are explained below

1. Order of Research and effort:

Allah Ta'ala says in the Qur'an while commanding to investigate suspicious and doubtful news. O you who have believed, if a trustless comes to you with news, verify it, lest you harm a people in ignorance, then become remorseful for what you have done¹⁷. In the same way, Allah Ta'ala forbids lying in various places of the Qur'an and has cursed the liar, thus saying: "فلعنة الله على الكذابين". Translation: May Allah curse those who tell lies.

2. Order of prayer for increase in knowledge:

Allah Ta'ala commands the believer to increase his knowledge, and the increase in knowledge is done through research and inquiry, so he says: "And say: O Lord, increase my knowledge¹⁸".

3. Virtue:

Just as Allah has revealed the importance of research by ordering it, in the same way He has made its importance more clear by describing the virtues of a scholar and a researcher, so that Allah says: "Are those who know and those who do not know equal? When this virtue of a knower and ."¹⁹ researcher has been described by Allah in the Qur'an, then what will be the importance of this knowledge and research in the pursuit of

which a person spends a part of his life, as the first revealed verse proves it. In which Allah mentions knowledge and mentions it as a favor, which is the greatest proof of its importance. So Allah Almighty says: "Read in the name of your Lord who created. He created man from clots of blood. Read, and your Lord is the Most Merciful, who taught through the pen, taught man that he did not know".²⁰

In another place, he says: "Allah raises the ranks of those who believe among you and the ranks of those who have knowledge".²¹

In another place, he says: "Verily, among the servants of Allah, the pious are the people of knowledge²²". In another verse, Allah has forbidden following anything without research and knowledge. Therefore, Allah says: "Do not follow that which you do not know²³".

That is, do not follow that which is not proven by observation, ahadith or definite arguments, this is called research.

This knowledge of the facts was the reason, due to which Moses became the follower of the Prophet of God, who is mentioned in Surah Kahf with these words: "So he brought up one of Our servants to whom We bestowed mercy and knowledge from Ourselves²⁴". In the same way, Allah appointed Talut as the king over Bani Israel, some people of Bani Israel objected to him and said that we are more than him in wealth, therefore we are entitled to it, So Allah said that our choice is not based on wealth and position, but on knowledge. Thus, He said in Quran: "And their Prophet said to them, "Allah has sent Talut as a king for you. They said, "How can he rule over us when we are the rightful ones and he does not have much wealth?" The Prophet said: Allah has chosen him from you and made him superior to you in terms of knowledge and body²⁵".

In another verse, Allah gave more importance to knowledge and research by counting the testimony of those who know with Him and the angels, thus He says: "Allah, the angels and the people of knowledge testified with

justice that there is no god but Allah²⁶". Likewise, research and the pursuit of knowledge and knowledge are among the great resources of human intellectual and material development, and this is the reason for the dignity and excellence of man, which has given man the honor of the Ashraf al-Makhlukat. For this reason, Allah subjugated the earth, the sky and other creatures of the world for man. Allah Almighty says in Surah Jathiyah: "And He subjected to you whatever is in the heavens and whatever is on the earth, all of it" "And Allah says in Sorah Isra: .²⁷ We have certainly honored the mankind and carried them on land and sea and provided them with good things, and preferred them over many of Our creations"²⁸. As long as a person is engaged in research, his evidence of understanding and knowledge increases. When he thinks that he has reached the peak of a knowledge and research, from there his ignorance begins. As there is a well-known saying: Man knows as long as he seeks knowledge, when he thinks he knows he becomes ignorant. Abd al-Malik Ibn Marwan advised his sons and said: "Acquire knowledge and if you are a leader, you will be promoted, if you are among the middle class people, you will become a leader, and if you are among the low-class people, you will live a good life." In research, a person starts work on the subject, his goal is only to reach the truth and clarify it, it is devoid of his desires and preconceived ideas, In the end, his research leads to a conclusion involving the discovery of reality, whether it is consistent with or against his previous ideas. The things that a researcher takes care of in his research at all times have been described separately in the Qur'an, by ignoring these things, no writing can be called a research writing. Yes, of course, it can be a collection of thoughts and illusions. Those things are:

I. Proving your knowledge claims with arguments and proofs:

No claim in the world can be proved by a single claim, but for its validity and proof, a correct and definite argument is needed.

Every claim and title of the article should be decorated with evidence. Allah has clarified this in the Qur'an by asking Jews and Christians to prove their claim, thus saying: And they said that no one can enter Paradise except Jews and Christians. These are their thoughts and hopes, say (O Muhammad) if you are truthful, present your argument. Every matter should have its appropriate scientific argument, if the matter is related to a sensory and material thing, then its arguments will be experiences and observations, if it is about an immaterial and spiritual thing, then its arguments will be such universal matters and cases in the world that are standards in the world and which the world recognizes as arguments. If the matter is about the collective or individual rights of people, then there is a need for evidence that can prove it.

II. Order in the arguments:

At the time of argument, a researcher should distinguish between certain, hypothetical, illusory and false arguments. At the same time, the researcher should also take care of what kind of claim he wants to prove, i.e. is it theoretical or practical? If that theoretical claim is related to beliefs, then its argument must also be certain, because in these matters it is useless to reason with suspicion, suspicion and illusion, so Allah Almighty says: "Most of them follow illusions and conjectures, indeed, false arguments do not benefit anything in the matter of truth²⁸".

III. Avoiding blind imitation in arriving at facts:

There is a contradiction between correct real knowledge and blind imitation. If a person copies a person's opinion in his thesis without any argument, then it will not be called research. Islam has eliminated this blind imitation in the beginning of Islam, Allah Says: "When it is said to them to follow what Allah has revealed, they say that we will follow what we found our parents to follow, even though their parents did not know anything and Neither was directed²⁹".

IV. Avoiding contradictions and discrepancies between facts

A Research paper is acceptable and important when there is no difference in its claims, arguments and other components, such as Allah Almighty says: "(O man) do you see any difference in what Allah has created (sky)". From this, it was found that the thing that has differences cannot be made a standard in any claim or any other topic, and we cannot include such non-standard materials in our thesis, when this is a situation of disparity and difference in research parts, the contradiction is worse than it. it will be even more necessary to avoid it.

V. Controlling the senses and using them:

When Allah Almighty creates a human being, He also blesses him with the great wealth of intellect and senses. By using them, man invents various types of devices today and with the passage of time new things are being introduced. All this is the charisma of these researches which the five senses and the human intellect have provided to this world. Islam has likened those who do not use them to animals. Allah Almighty says: "And we have collected for Hell many jinn and humans, they have such hearts that they do not understand through them, and they have such eyes that they do not see through them, and they have such ears that they do not hear through them, they are like animals. Rather, they are misguided and worse than them³⁰". Importance of education and research in Hadith:

Different styles have been adopted in the hadiths of the Prophet emphasizing the need and importance of research. On the one hand, in view of the principles of research, it has been ordered to adopt a research style of thinking and it has been encouraged in different ways, It has been advised and prayers have been taught to Allah Almighty to persevere in the research process, On the other hand, such practical steps have been taken due to which the research methodology has been promoted. And it has been practiced

as a habit among Muslims, knowledge, knowledge and research can be estimated from the fact that the Holy Prophet (peace and blessings of Allah be upon him) encouraged a Muslim to compete in the field of knowledge and research. In another place, while mentioning the excellence of a scholar and researcher, he says: "The importance of a knower is over an ignorant worshiper in the same way that my superiority is over a lowly person among you".

The Messenger of Allah says: "Whoever takes a path seeking knowledge, Allah makes it easy for him to enter Paradise". What can be more important than that whose quest is the tidings of heaven? In another place he says: "Seeking knowledge is a duty of every Muslim"³⁶. What is obligatory for a Muslim will be the most important and true knowledge will be obtained only through research and survey.

And in the same way, the Messenger of Allah, peace and blessings of Allah be upon him, declared the one who believes what he hears without checking it and copies it as a liar. He says: "It is enough lying for a person to forward everything he hears."³⁷

In the hadiths, where the virtues of adopting a research approach have been described, they have also been taught Masnoon prayers to ask the Lord of the Worlds for guidance in research, the Holy Prophet said:³¹ اللهم ارنا الاثنياء كما هي".

Oh God, show us things as they are

In another hadith, the Holy Prophet (PBUH) taught Hazrat Ali (RA) this prayer: "Allahum Ahadni wa Saddni". Translation: O Allah, guide me and keep me on the right path.

Writing which is a part of research, no academic research can be done without writing, but sometimes only the writing of something becomes its research when the thing to be written is a certain, definitive or observational matter of a writer. The order of writing like this has been done by the command of the Holy Prophet (peace and blessings of Allah be upon him) and the actions of the Companions (may Allah be

pleased with them), is present in Islam which is a clear proof of its importance and necessity. It is narrated by Bukhari and Muslim that once a Yemeni man, Abu Shah, came to the Holy Prophet (peace and blessings of Allah be upon him) and requested him to write down some advice for him, then the Holy Prophet (peace be upon him) said: "Write for Abu Shah".

The most prominent example to understand the importance of research in Islamic history is the compilation and editing of the Qur'an. The compilation of the text of the Holy Qur'an is the greatest masterpiece of the literary world. So Hazrat Abu Bakr, then Hazrat Umar, then Hazrat Uthman collected and collected the Holy Quran and started research and writing. Hazrat Abu Bakr Siddique (R.A.) set strict conditions for the collection of the Qur'an during his time, he did not accept the written, nor the heard, nor the memorized verse, even bringing two witnesses to it. Thus, Abu Dawud narrated: "Hazrat Abu Bakr (RA) said to Hazrat Umar and Zayd Bakr (RA): "Sit at the door of the mosque, whoever brings two witnesses to you on a part of the Book of Allah, Write from him"³².

Necessity of research:

We can assess the need for research when we need the following things that we can achieve with the help of our research and exploration:

I. Access to the unknown or unknown: This is when the researcher combines some known cases and principles with a thought process to arrive at a conclusion that is not previously known and is needed. The illegal social and economic problems created by Western civilization should be presented as an alternative solution by applying the principles of Islam. the focus of the research should be that instead of these wrong and forbidden things, the needs of the new age can be fulfilled by what legitimate and halal forms. For example, the banking system and loan interest should be discussed, but not to make it halal, but its alternative forms of

mudarabat, Musharakha and murabaha should be discussed. Instead of introducing wine, nakedness and mixed society into Islam, we should think of a strategy to avoid these problems by maintaining the contemporary development of the society. New issues and problems should be resolved in the light of the Qur'an, Sunnah, the teachings of the Companions and the fatwas of the Salaf, within specific conditions and limits. Dr. Umar Farooq writes: "Because research is the search for facts, the investigation of circumstances and the solution of the problems faced by human beings, the definition of research in terms of hadiths includes the resolution of human problems and treatment of human sufferings³³".

II. Collecting the scattered and different issues:

Sometimes the issues are scattered in different books or chapters, so the researcher collects them in a certain order, so that all the details related to this chapter can be found in one place, sometimes this arrangement is in alphabetical order

Or they have a special order of their own, such as Imam Bukhari's "Al-Jaz for Rifa-ul-Iddin" in which all issues related to Rifa-ul-Ideen have been collected and "Fiqh al-Bay'u" by Mufti Muhammad Taqi Usmani, in which all the issues of Economic affairs have been collected.

III. Completing the Incomplete research:

Many books were written in the earlier periods, but many of them are insufficient to cover all the parts of the subject, because Sources and tools of knowledge were not available at that time. In this era, if a researcher finds any material in this subject, then he completes the subject by adding it to this previous book, As in the chapter of hadiths, Mustakhrajat is this type of research, sometimes a researcher dies during his research, so his incomplete research is completed by another Scholar, such as: Book "Jalaleen" in Tafseer Qur'an. It is a unique

book, it was started by Allama Jalaluddin Mahali But after the interpretation of half of the Qur'an, he left died, and the interpretation of the remaining half of the Qur'an was completed by the great researcher Allama Jalaluddin Suyuti, In the same way, Shaykh-ul-Islam Shabir Ahmad Usmani started to write a commentary on the book "Al-Sahih lil Muslim" under the name of "Fathul Mulhim", but he passed away after interpreting one part of it, then after him it was written by Mufti Muhammad Taqi Usmani, he completed it under the name of "Takmilah Fath ul mulhim", which has been published from many countries in the world.

IV. Explanation of brevity:

When a book is written in such a way that it contains only principles, or although there is some detail, but its meaning, terms and other matters require further clarification and description, in view of this need, the author or any other researcher explains it, there are many examples of it in the past and present, such as: Allama Ibn Hajib's famous book "Kafiyah" is the basic book of syntax in Arabic Grammar, which is very brief, it has been interpreted by many researchers. Common among them is Allama Jami's commentary which is very detailed. Similarly, in the chapter on hadith, Allama Ibn Hajar commented on "Al-Sahih al-Bukhari" in 30 volumes, published under the name "Fath al-Bari".

V. Review of lengthy research:

Sometimes a researcher's book is very lengthy, which is very difficult to use, especially in this machine age when people are trapped in various kinds of confusion, so in view of this necessity, a researcher revises it in such a way that it is not so long that it is not possible to learn from it, or it is difficult, and it is too brief that it is completely beyond understanding, or it is difficult to understand it. For example: The famous Imam of Hanafi jurisprudence, Allama Murghinani, interpreted his own book "Bidayat al-Mubtadi" and it became too long, which he named Kifayat al-Muntahi, it consisted of

eighty volumes, then he revised it to four volumes and named "Al-Hidayyat" which is considered as one of the basic sources of Hanafic jurisprudence.

VI. Coordinating mixed discussions:
Consolidation of mixed discussions: Sometimes it happens that a researcher collects all the materials related to a problem without any logical, scientific and bibliographic order, or he does not arrange them at all. Or the order is somewhat forward and backward from them, due to which the discussions and information are mixed up, that is, some material related to one chapter is included in another chapter, then later the same author or another researcher compiles it in a special scholarly way, so that it becomes easier to use and learn. For example, the jurist Qazi Abu Talib organized the book "Kitab al-ilal" of Imam Tirmidhi according to the chapters, which was previously a collection of unorganized hadiths and renamed it as "Tartib o Kitab al-ilal".

VII. Editing already edited topics in a new style:

Sometimes it also happens that discussions are compiled, but it can be presented in another style, so at that time a researcher presents it in this new style to make it more convenient and useful, because the real purpose of any Scholarly research means that what is said and written can be easily understood by people, For this reason, Allama Kasani presented the compiled books of Hanafi jurisprudence in a new style and named it "Bada'i al-Sana'i fi Qorib al-Shari'a". He mentions its principles under each chapter and then mentions the details and issues that come under each principle.

VIII. Clarify and define the vague and unclear:

Sometimes it happens that a researcher of a certain era writes something based on the situation of the people that time which is vague and unclear to those who come later, therefore the author or one of his contemporary or later coming researcher would revise it or explain its ambiguities, and determine the meanings of its suspicions, such as Allama Ubaidullah Nasafi first wrote a book of Usul, "Tanqih al-Usul", then he Wrote "Al-Tawzih Fe Hal Ghwamaz Al-Tanqiyyah" to explain.

IX. Scholarly marking and correcting errors:

No one in the world is safe from mistakes except the Prophets, so there have been mistakes and corrections and distortions from writers and researchers, Later other researchers corrected them, mistakes were made by muhaddiths, jurists and other researchers. The researchers of new age wrote books on it such as scholar dar Qutni and Askari wrote books on the mistakes of muhaddith.

Conclusion:

In conclusion, the research and learning is an important matter in Islam, so the first revelation was revealed regarding the reading, which is the first step of getting knowledge and learning, so the Prophet had been sent as a teacher to the nation, so the nation learned, God favored the knowledgeable over the ignorant in many places of the Qur'an. It is obligatory for every Muslim to seek knowledge and education. Then the Sharia commanded clarification and research in every suspicious matter, which is the scientific research in reality.

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