

Quality Standards in Islamic Law (Sharia) and International Quality Version (ISO 9001): A Comparative Study

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Abstract

The present study demonstrates the precedence and supremacy of Islamic law in placing high quality in the quality agendas and associated with high quality in the agendas of Islamic law and the international quality of quality (ISO 9001). The two researchers reached a set of results, including: Quality in Islamic law represents an Islamic value arranged that the individual must strive to achieve it in all his works that focus on the base of faith in God, benevolence and perfection.

Key words: Management, quality of work, quality issues, legal view, quality indicators

Introduction

Islamic law (Sharia) has taken the lead in launching comprehensive quality standards, which are part of the Islamic Sharia's view of the life of society, and this view stems from the divine guidance.

"Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions" (Al-Quran 16: 97). Total quality also represents an Islamic value that the individual should strive to achieve in all his works that focus on the base of faith in God, charity and perfection, where good work represents a general framework for the community's practice of quality standards in various areas of life in line with the saying of the Almighty "Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds" (Al-Quran 18: 30), and "[It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do" (Al-Quran 27: 88).

The international version of quality (ISO 9001), which contemporary administrative systems called for, came in line with the quality standards approved by Islamic Sharia (our stock-in-trade was returned to us). Since the legal product, with its various divisions; faith, Sharia or morals, passes through successive and varied stages within the work plan in which it determines the destination of production, this requires monitoring the course of events that has taken place during a stage, reviewing the completed works and their completion dates in accordance with the pre-prepared plan and conducting revision operations according to what is needed. It also necessitates the carrying out of accurate and continuous follow-up operations of the work and production stages, lest some indicators of mediocrity infiltrate

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the performance. This requires a search for the appropriate energies and the creation of an atmosphere of serious and real competition that enhances thinking and stimulates innovation and creativity, which is reflected in supplying the fields of production, the quality of the product and its ability to compete. To clarify this point, the most important quality standards in Islamic Sharia are reviewed below:

The First Quality Standard: Planning & Risk Management

Planning is one of the most prominent elements and standards of quality in Islamic law (Sharia), where the Prophet (peace be upon him), openly laid down the vision, mission, goals and values that he aspires, while proclaiming the constitution, which he adheres to, "Indeed, the religion in the sight of Allah is Islam" (Al-Quran 3: 19), the Almighty's saying "And whoever seeks a religion other than Islam, it will not be accepted from him, and in the Hereafter he will be among the losers" (Al-Quran 3: 85), His saying "Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account" (Al-Quran 40: 40) and other Quranic verses in this context.

Since the honorable mission, the Prophet Mohammed, (peace and blessings be upon him), undertook the prior study and deep analysis of the reality, based on anticipating the future. He, (peace and blessings be upon him), set goals along with realistic and objective plans, at various levels, in order to achieve the vision, mission, goals and values that he advocated and announced in the constitution that he announced to the people. He called them to worship only God, who has no partner, to entice them into Paradise, warn them against Hellfire, purify their souls, refine their morals, and establish an argument against them. Allah says: "It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error-" (Al-Quran 62:2). He also said: "And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know" (Al-Quran 34:28).

The Prophet, (peace and blessings be upon him), also justified his mission by saying: "I was sent to uphold and complement ethical values" (Al-Adab Al-Mufrad, p. 273). He explained to people the fruits and benefits that accrue to the society that implements the declared constitution in a way that achieves happiness for people in both worlds, which is known in modern total quality as beneficiary satisfaction. Islamic history is replete with many images and models that confirm the extent of the Prophet's care, (peace and blessings be upon him), in planning, drawing up public policies, and setting up various practical programs to achieve the vision, mission, goals and values he urged people to. Thus, the Prophet, (may God's prayers and peace be upon him), was able to establish an Islamic state that does not restrict anyone, regardless of his religion or affiliation, so long he adheres to the general system established by the Prophet, (may God bless him and grant him peace).

Therefore, the Prophet Mohammed, (peace and blessings be upon him), showed a superior leadership ability and genius in coordinating between the various work teams, solving their problems, and clarifying their powers and areas of work. Thus, the Prophet Mohammed, (peace and blessings be upon him), was able to achieve those goals whose achievement was based on well-studied plans and effective practical programmes. The Companions and their followers followed this approach .

Among the practical models in which the management of planning and risks is manifested

is the Battle of the Confederates, also known as the Battle of the Trench, in which the decision was made on how to confront the confederates, based on the rule: "and consult them in the matter" (Al-Quran 2: 159). So the Prophet, (may God's prayers and peace be upon him), consulted his companions to find an appropriate solution to the problem besetting Muslims, and worked to involve them in decision-making (a collective decision) to reach a consensual, elaborate and high-quality opinion. In this context, Salman al-Farisi, (may God be pleased with him), who had distinct experiences and skills, pointed out to him by digging a trench around the city, which is a defensive ploy that the Persians used in their wars, to use his skills and knowledge to reach the idea of digging the trench), (Sunan Ibn Majah, Volume 2, H 4169). The decision was taken logically and scientifically based on an objective analysis that relied on identifying the causes of the problem, alternative solutions and the appropriate method of implementation following the Almighty's saying: "And when you have decided, then rely upon Allah" (Al-Quran 2: 159). Through his adoption of this advice, the Prophet Mohammed, (may God bless him and grant him peace), was able to achieve the promotion of the values of cooperation and the development of teamwork in a team spirit, distributing work to teams, and distributing tasks for each man according to his ability, skill and qualifications, so he did not see anyone in the line slackening or negligent. The Messenger, (may God bless him and grant him peace), used to give each man a mark at a distance of forty cubits, and if he finished it, he would take another and so on. The Prophet Mohammed, (may God's prayers and peace be upon him), also participated with his Companions in the process of digging, he said: (in the name of Allah, then he struck a blow that broke a third of the stone, and said: "Allah is the greatest, I have been given keys of Sham, I have seen their red palaces" Then he said: "In the name of God", another hit, breaking the one-third of the stone, he said: "Allah is the greatest, I have been given the keys of Persia. I see its cities and its white palace "then he said:" In the name of Allah, and struck another hit to break the rest of the stone, he said: "Allah is the greatest. I have been given Yemen keys. I have seen the gates of Sanaa) (Musnad Abi Ya'la, Volume 3, 1685). This coincides with the principle of employee participation in total quality management and the need for teamwork in a team spirit, while leaving the final decision to the decision maker to choose from such alternatives to solve the problem that has been concluded or reached through the previous consultation stage. This principle is similar to one of the principle of total quality management; the principle of making decisions based on facts.

The Second Quality Standard: Operation Approach in Islamic Law

One of the practical examples, in which the Islamic Sharia's use of various operational approaches is evident, is the principle of doing good. The Almighty says: "Allah commands justice, the doing of good" (Al-Quran 16: 90). The doing of good in all actions is a divine command that a Muslim cannot transgress, as benevolence constitutes the highest foundations and standards of quality in Islamic Sharia, because its goal is for the individual to perform the work using the utmost degree of skill and perfection in it, and to avoid defects in a way that achieves God's pleasure and people's happiness (Qushary 315), And that his interaction and performance of all his actions be religiously motivated: (Now tell me about doing what is good. He replied, "Doing what is good means that you should worship God as if you see Him, for even if you do not see Him, He sees you." (Sahih Al-Bukhari Part 1, Volume 50 & Sahih Muslim, Volume 1, Volume 8). This necessitates that the quality of the work should not be affected by the influences that surround it. The Muslim is obligated to respond to evil with kindness and to overlook people's wrongdoing and forgive their

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mistakes because of the Almighty's saying: "And not equal are the good deed and the bad" (Al-Quran 41: 34). It is also very benevolent and perfect to focus on quality and not on quantity and number. Wahib ibn al-Ward, one of the pious predecessors, said: (None of you will be concerned with doing a lot of work, but let them focus on making it good and improving it) (Abu Naim, 1974).

And it was mentioned in the two Sahihs that the Prophet, (peace and blessings be upon him), said to the man repeatedly: "Go back and pray, for you did not pray. So the man came back and prayed as he had prayed, then came and greeted the Prophet, (peace and blessings be upon him). The Prophet, (peace and blessings be upon him), said to him: Go back and pray, for you did not pray. So he came back and prayed as he had prayed. Then he came the third time and greeted the Prophet, (peace and blessings be upon him). The Prophet said to him: Go back and pray. You did not pray, and the man said: I swear by Him who sent you with the truth, I can do no better than this, so teach me. The Prophet Mohammed, (peace and blessings be upon him), said to him: If you rise to prayer, perform ablution perfectly, then face the Qiblah and say Allah is the Greatest, then recite whatever is easy with you from the Qur'an, then kneel until you are at ease kneeling, then rise until you are straight, then prostrate until you are at ease in prostration, then rise until you are at ease, then rise until you are comfortably sitting, then prostrate until you are at ease in prostration, then do that in all your prayers) (Sahih al-Bukhari, Volume 1, p. 757 & Sahih Muslim, Volume 1, p. 397). The Prophet, (may God's prayers and peace be upon him), made it clear that he who does not master an act of his deeds, and improves it, is as if he did not do it in the first place, let alone the punishment that will befall him in the Hereafter.

Among the practical models, in which the use of Islamic Sharia for various operational approaches is evident, is the principle of efficiency in recruitment, promotion, and assuming positions and tasks. That is, it makes the people's assumption of jobs and their promotion in their jobs linked to their competency and the experiences, skills and special abilities they have in line with the needs of the job or position. The Almighty said: "Allah will raise those who have believed among you and those who were given knowledge, by degrees" (Al- Quran 58: 11).

In this context, we find that Abu Bakr, (may God be pleased with him), applied that, when he commissioned Khalid ibn al-Walid to take over the general command of the Islamic armies in the battle of Yarmouk, where he made him the general commander of the Islamic armies on his behalf so that Khalid, (may God be pleased with him), represented the administration of negotiation and leadership in application of the saying of the Prophet Mohammed, (may God bless him and grant him peace): "If there are three people, one of them should be made a leader" (Sahih Ibn Khuzaymah, Volume 4, p. 2541 & Al Mustadrak on the Two Sahihs, Volume 1, p. 1623). And the process of choosing Abu Bakr Al-Siddiq for Khalid bin Al-Walid, (may God be pleased with him), was not meaningless. Rather, the selection process stemmed from the military qualities, combat prowess, high planning skills and speed of response that Khalid bin Al-Walid, (may God be pleased with him), enjoyed. Abu Bakr al-Siddiq, (may God be pleased with him), in his assignment to Khalid ibn al-Walid in his leadership of the Muslim army, which numbered approximately 40,000 soldiers, compared to about 140,000 soldiers for the enemy army (Taqoush, 2003), used the skill of motivation and encouragement, by saying: "(By God, Khalid bin Al-Walid will make the Romans forget the whispers of Satan) (Bin Asaker, 1995).

Among the bright traits of the Prophet, (may God bless him and grant him peace), is

that he used the skill of motivating and encouraging the work team. He, (may God bless him and grant him peace), stood on the day of The Battle of Hunayn, saying to his companions and motivating them to take up the task and work: "Isn't there a knight guarding us tonight? Meanwhile, a man named Anis bin Abi Marthad Al-Ghanawi stood on his horse and said: I am here, O Messenger of God. The Prophet, (may God's prayers and peace be upon him), said: "Go until you stand on such-and-such a mountain. Do not go down except as a worshiper or for a defecating, and do not deceive those behind you." And when the task that was entrusted to him was finished, he said, O Messenger of Allah, I stood on the mountain as you commanded me, and I did not get off my horse except for a prayer or defecation until morning, and I did not see any enemy. The Messenger of Allah - may God's prayers and peace be upon him - said: "Go and get off your horse and come to us, and he said: He does not have to do anything after this" (Al-Waqidi, 1989).

This incidence, encouragement, and praise of the situation, call each supervisor or manager to exhaust his team's energy and dedication to work. The Prophet Mohammed (PBUH) mastered the art of motivation and encouragement through distinguished descriptions of his companions. Another example is that the Prophet, may God's prayers and peace be upon him, was inciting the believers to fight before the Battle of Badr, saying: "By the One in Whose Hand is the soul of Muhammad, no man will fight them today and be killed patiently, hoping for a reward, facing, not giving up, God will enter him into Paradise." He said while urging them to fight: (Get up for a paradise as wide as the heavens and the earth), and at that time Umair bin al-Hamam said: Bravo, Bravo! Then the Messenger of God, (may God's prayers and peace be upon him), said: "What makes you say: Bravo, Bravo?" He said: No, by God, O Messenger of God, except in the hope that I am one of its people. He said: "You are one of its people." So he took out dates and began to eat them, then said: If I lived to eat these dates, it is a long life. He threw what he had of dates, then fought them until he was killed) (Sahih Muslim, Volume 3, 1901).

The Third Quality Standard: Monitoring and Assessment

The term perfection is considered superior to the term quality. Perfection is one of the manifestations and indicators of wisdom in work that requires the individual to do his work to the fullest, and to strive to reach the stage of human perfection, so that an individual does the work sincerely without negligence, cheating or deception.

A good and perfect work needs sufficient time to achieve the quality standards. Moreover, for the product to take its time, this requires patience to produce that product or work in an accurate and meticulous manner to achieve the expected return. It also requires the participation of all workers, each according to his competence and the capabilities and qualifications that are played (Almaraghi, 1946).

One of the practical examples of monitoring and assessment is that the Prophet, (may God bless him and grant him peace), and the scholars after him have set various foundations and criteria that lead to ensuring the implementation of the objectives and criteria established in accordance with the approach, standards and controls of Islamic law in order to identify the extent of the efficiency and accuracy of the interpretative judgment processes that were launched from the text or from the path of interpretative judgment of the text and its multiple branches or judgment on what is not in the text, as well as identifying interests, purposes and the extent to which they achieve their goals of creating a legitimate product (deduction of legal rules) that conforms to the specifications and criteria necessary to reach the happiness and satisfaction of the obliged as well as their inquiries and their mundane and eschatological

questions.

The jurists have clearly benefited from the legacy left by the Prophet Mohammed, may God bless him and grant him peace, and the first generation in the process of assessment, measurement, and monitoring of the extent to which the rules and jurisprudence issued by them are compatible with the conditions of the obliged, the purposes of the Shari'a and the people's needs and realities, in order to bring the Shari'a ruling to the highest levels of accuracy, quality and consistency with the goals and objectives of public and private Shari'a, hence achieving the satisfaction of the recipients.

Their jurisprudence mimics their reality in a planned manner, as their jurisprudence has extended to our time due to the provisions and legislation that it stores in it as a way to achieve the happiness and interests of the obliged. Hence, we found that Imam al-Shafi'i, may God have mercy on him, was famous for his two schools of thought; the first being his old doctrine while the second was the new doctrine. This change was not random or not planned, but it was the result of assessment, measurement and reliance on new evidence that he had not seen or because of a change in custom of rulings. Based on it, he does not deny the change of rulings with the change of times, so the process of monitoring and assessment in Islamic law was consistent with the Almighty's saying: "for Allah ever watches over you" (Al- Quran 2: 1), "Every soul, for what it has earned, will be retained" (Al- Quran 74: 38) and His saying: "And [for] every person We have imposed his fate upon his neck" (Al- Quran 17: 13).

Moreover, monitoring, whether external or internal, makes the employee's performance stable, whether the organization uses control tools or not. It leads to ensuring the implementation of objectives and objective criteria in accordance with Sharia controls, and works to enhance the Muslim's sense of his full responsibility for his worldly and hereafter actions, taking into account the individual's capabilities within his societal powers. As it is stated in the hadith: "He who sees an evil, he should change it with hand, and if he is unable to do so, change it with his advice, and if he is unable to do so, change it with his hand, and this is the weakest level of faith" (Sahih Muslim, Volume 1, p. 49).

The Fourth Quality Standard: Development and Improvement

Islam's call for continuous improvement and development has been clear and evident in many texts, and from that is The Almighty saying: "To whoever wills among you to proceed or stay behind" (Al- Quran 74: 37). In this verse, there is an affirmation of the most prominent principles of Islamic quality, which is the obligation to continue improving and developing, and in this Ibn al-Qayyim says: "(The worshiper is still in progress or behind, and he does not stop at all on the road. If he does not progress, he will stay behind." (Ibn Qayyim, 1973).

This is noticed in the Prophet's saying, peace and blessings be upon him: (Then ask God for the means for me, for it is a station in Paradise that is only for one I hope to be him) (Sahih Muslim, vol. 1, 384). The Prophet (PBUH) also said: (He whose days are equal, then he is envied, and he whose last day is evil, then he is cursed, and he who is not on the increase is on the decrease, and he who is on the decrease, then death is better for him) (Abu Naim, 1974).

It was reported that Aisha said that: The Messenger of God - may God's prayers and peace be upon him, said: (If a day comes to me, in which I will not improve my knowledge, I will not be blessed by the rising sun of that day) (Al-Mu'jam Al-Awsat, Volume 6, 6636).

The previous texts clearly show the importance of improvement and development for the individual, the organization and society in general, and the keenness to increase all matters that advance the performance of the individual, the organization and society as a whole. Hence, the Islamic model considers the lack of improvement in performance from day to day to be a shame and a loss (Ajoulouni & Abdul Latif 10). The process of improvement and development aims to get rid of the defects of the production or design process before starting implementation, based on the policy of prevention is better than treatment, which is called in management the avoidance risk method.

The Prophet, may God bless him and grant him peace, applied the process of improvement and development in many places. Since the early days of Islam, the features of Islamic jurisprudence began to be formed. The Prophet Mohammed, may God's prayers and peace be upon him, was in charge of explaining the legal rulings to the people based on various methods and approaches that contributed to the formation of the jurisprudential faculty among the jurists and enabled them to inspire the foundations of development and improvement of the jurisprudential branches.

This in turn formed vital axes for the improvement and refinement of jurisprudence and the branching circle of the jurisprudential branches that represent the legal product (the legal ruling), which deals with the actions of those charged with its different levels of demand, choice or situation. It came in various divisions, degrees and contents in order to achieve the purposes of Sharia, including and highlighting it from the faculties and constants. It is comprehensive and consistent in looking at things, including the ranks and priorities it contains. The Prophet Mohammed, may God's prayers and peace be upon him, was not monopolizing the process of explaining the rulings of religion, but rather made this intellectual and mental process based on participation and interaction, so the honorable Companions had an important role in the process of deduction and judgment and documenting the operations they carried out. During the time of the Prophet, may God's prayers and peace be upon him, they judged on many facts and the Messenger, may God's prayers and peace be upon him, did not denounce them.

A practical example of this is the Companions' decision, may God be pleased with them, on the day of the confederates, when he commanded them to pray the afternoon prayer in Banu Qurayzah. Rather, he wanted them to rush, so they looked at the meaning. Others delayed the prayer, so they prayed it at night in Banu Qurayza, and these looked at the wording.

This approach continued through the imams of the four schools of jurisprudence, Abu Hanifa, Malik, al-Shafi'i and Ahmad, who were a natural extension of the first generation in the process of deduction, improvement and refinement of the legal ruling. That is, the process of refinement, improvement and development of jurisprudence did not stop at the jurists of the four schools of jurisprudence, but rather continued and will continue until the Day of Resurrection due to what Islamic jurisprudence enjoys that it is a fixed and dynamic jurisprudence in the movement of renewed and developed human societies. What the people of an era needed may not be needed by the people of another time, and what was new in one era may not be present in another time. It has helped to a large extent in the process of development, refinement and evaluation what Islamic jurisprudence stores of various evidences, some of which are agreed upon and others disagreed about, but in their

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entirety they were and still are a way to improve the legal ruling in order to reach the ultimate goal and the desired goal, which is to provide a jurisprudential product. And by this, we mean the legal ruling that is characterized by the quality that the wise legislator urged to achieve in many of the legal texts that order perfection and benevolence, which is reflected directly and effectively in the process of quality and improvement and refinement of the jurisprudential product.

Conclusion

The researchers found a number of results, the most important of which are the following:

1. Islamic law has a clear merit over humanity by providing quality standards in a way that combines the material and moral aspects.
2. Quality in Islamic Sharia is not an intellectual luxury, but rather represents an Islamic value that the individual should strive to achieve in all his works that focus on the base of faith in God, charity and perfection.

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