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المرفأ

The Usage of Seashells as Ornaments in the Light of Hanafi Jurisprudence: An Analytical Study of Contemporary Opinions

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ABSTRACT

Seashells have been in human usage and valued for their aesthetic appeal in medicine, jewelry, decoration, and have been symbolic as well in expression across various cultures and their status in Islamic law remains subject of debate at scholarly interpretation of high rank. The research at hand is the study to explore the permissibility of sea ornament in general and depicts the cultural significance of the use of seashells as ornaments within the framework of Hanafi jurisprudence. Hanafi jurists classify materials derived from the sea by assessing their purity and lawful use. Since seashells are not taken non-edible, and are not considered prohibited in connection with the consumption of marine life. This research is an investigation limited in their ornamental usage along with principles of permissibility as emphasized in the Hanafi school of Islamic Jurisprudence. The study is inferred in the fact that the marine production, when used in moderation and within cultural norms consistent with Islamic values, are permitted as ornaments in Hanafi jurisprudence, and the contemporary cultural practices are tried to put in harmony with it. This research is a valuable contribution for a broader discussion on materialistic culture and Islamic esthetic values. Keeping the research under the shadow of the thoughts emerged from al-Hidāyah, al-Mabsūt, and al-Fatāwā al-Hindiyah—alongside contemporary juristic opinions, the methodology of qualitative research is employed.

Keywords:

Seashells, Islamic Law, Permissibility of Sea Ornament, Hanafi Jurisprudence, Contemporary Juristic Opinions

Introduction:

Among the countless creations of Allah Almighty, the seashell is a strange, highly beneficial, living sea creature. Pearls are produced from within it, its shell is used as an ornament, and it is also utilized in the treatment of various diseases. According to the Shafi'i, Hanbali, and Zahiri schools of thought, its meat is permissible (halal) to eat. In Arabic, it is called "al-Sadaf" in English "Seashell" and in Persian and Urdu "Seep". In addition to "al-Sadaf" the Arabs have also referred to it as "al-Muharrah".

Researchers have mentioned several types of seashells. Among them are "al-Qabqab" "al-Qunqun" and "al-Nabbah" types of seashells that, in the Age of Ignorance (Jahiliyyah), and even today in some regions, are hung around children's necks as protection against the evil eye. Another type is "al-Dük" found in the Arabian Sea, while one of its varieties, "al-Dulā" is present in the seas of every country. ⁽¹⁾

It is narrated from Hazrat Ibn Abbas (RA) that when rain falls from the sky, the seashells open their mouths, and whichever drop of rain falls into them, it turns into a pearl. ⁽²⁾

Since ancient times, it has been well known about the people living along the seashores that they dive into the sea to collect seashells. They eat the meat of these shells, while the pearls found inside them are used as ornaments for adornment and as a remedy for protection against diseases. Likewise, they have continued to benefit in many ways from the shells' outer structure as well. ⁽³⁾

Seashells are found in the seas of most countries of the world, among which the Arab region, Pakistan, Iran, Britain, America, and India are most prominent.⁴

The definitions and descriptions of seashells given by the eminent scholars of lexicography and Qur'anic exegesis are as follows:

Allama al-Zubaidi, while defining the seashell, said: —

الصدف: غشاء خلق في البحر تضم صدفتان مفروختان عن لحم في روح يسمى المخار و في مثله يكون اللؤلؤ. ⁵

Al-Sadaf: A shell created in the sea, consisting of two hinged coverings that enclose flesh in which there is life. It is called al-Muhārah (oyster/seashell), and it is within this that pearls are formed.

Allama al-Asfahani, while defining the seashell, said:

Al-Sadaf is a marine animal which serves as the covering of a pearl, and its singular form is "Sadafah".⁶

Imam Ibrahim bin Ishaq al-Harbi writes:

الصدف: أوعية يكون اللو فيها وهي حيوان واحد صدفة. ⁽⁷⁾

"Al-Sadaf refers to the containers in which pearls are found, and it is an animal. Its singular form is Sadafah."

That is, Sadaf is a pouch in which a pearl exists, and it is a living creature, with the singular being Sadafah.

Imam Abu Bakr al-Jassas al-Razi said:

الصدف من حيوان الماء. ⁽⁸⁾

"Al-Sadaf is one of the aquatic animals."

The Egyptian scholar, Ustadh Mahmoud Abdul Rahman, writes:

الصدف: مصدر الإصداف، وهو الذابة التي تتدانى فخذها وبياعددها فراها ويلتوى ر ساعها.^(٩)

“Al-Sadaf is the root of the word al-Isdaf. It is a creature that brings its thighs close together, while its forelegs move apart from them, and its wrists are twisted backwards.

Conclusion:

There is no doubt that each of the aforementioned lexicographers, while defining the seashell, certainly considered its various aspects. However, when we examine the information available on this subject in the present era, none of their individual definitions seems to encompass all the characteristics of the seashell. Therefore, in my view, if we combine all the definitions given by the lexicographers along with the information accessible today, the following comprehensive definition of the seashell can be formulated:

A seashell is the upper and lower shell of a living, organic, voluntarily moving, turtle-like marine creature that has limbs. This shell is obtained by separating it from the flesh of the creature (known as al-Sadaf). When its flesh is removed, a pearl is found inside its body.

The Need and Importance of the Seashell

Allah Almighty has created countless things for the benefit and use of mankind, as He says in the Qur'an:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا.^(١٠)

“He it is who created for you all that is in the earth.”

In another place, He declares:

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعاً مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ.^(١١)

“And He has subjected to you all that is in the heavens and all that is in the earth; surely in this are signs for a people who reflect.”

Among these countless invaluable blessings, the oyster is a gift of immense benefit and great importance for human life.

Historical Background

Historical sources bear witness that the earliest use of oysters was by the inhabitants of the seashores. They would dive into the sea to bring them out, eat their flesh, adorn themselves with the pearls found inside, and use them for medicinal purposes. They would also hang oyster shells around children's necks to ward off the evil eye. Gradually, this practice spread to the cities, until people in every land and region began to benefit from it. Even poets, recognizing its value and significance, incorporated it into their poetry. Some examples are as follows:

Abū al-'Atāhiyah said:

وتبسم عن ثغر نقي كأنه... من اللؤلؤ المكون في صدف البحر. (12)

“He smiles with pure, shining teeth, as though they were pearls kept within the shell of the sea.”

The author of al-Kulliyyāt cites a poet while discussing *tashbīh al-maqlūb* (reversed simile):

فالسهم في هدف كاللحظ في جسدي... والدر في صدف كالنغر في فيه. (13)

“The arrow in the target is like the glance in my body, and the pearl in the oyster is like the teeth in his mouth.”

He also says:

فالماء في حجر والتبير في ثوب... والدر في سدف والدر في صدف. (14)

“Water is in the stone, gold in the cloth, the moon behind a veil, and the pearl within the oyster.”

Ishāq b. Ibrāhīm al-Mawṣilī wrote:

كأن نربة مسك ينفخ به... أو عنبر دافة العطار في صدف. (15)

“It is as if its soil were musk, diffusing fragrance, Or ambergris moved within its shell by the perfumer.”

The importance and necessity of the oyster can also be gauged from the fact that wearing jewelry for adornment is a natural and innate right of women, just as seeking treatment for recovery from illness is a basic and essential human right. Allah, the Exalted, has placed in the oyster both of these qualities: it is used as an ornament for adornment, and it is also employed as a remedy for numerous diseases.

As some physician’s state:

- * When powdered and inhaled, the oyster stops nosebleeds.
- * Its collegium (kohl) cures eye diseases, sharpens vision, and brightens the eyes.
- * It cures burning urination and gonorrhea.
- * It strengthens the bones, since it is naturally rich in calcium.
- * A poultice made from oyster powder is beneficial for joint pains.
- * When its powder is mixed with vinegar and applied, it stops nosebleeds.
- * Its flesh, when given to a person bitten by a rabid dog, cures him. (16)

Dr. Jawād ‘Alī al-Miṣrī writes:

قد استفادوا من الصدف، إذ اخذوا منه حلياً وزينة. (17)

“They benefited from oysters, making from them ornaments and adornments.”

He further adds:

عالجو بعض الامراض بدمها. (18)

“They treated certain diseases with its blood.”

Use of Seashell (Seipi) as Jewelry

There is no explicit and definitive verse of the Qur’ān or Hadith that directly provides a ruling regarding the permissibility or prohibition of using shells (seipi) as ornaments. However, based on the general application of the Qur’ānic verses and the Ahadith concerning adornment and necessity, as well as the legal statements and

interpretations of the scholars and jurists of Islam — including the Hanafis, Malikis, Shafi‘is, Hanbalis, Abu Dawud al-Zahiri, Shaykh Ibn Taymiyyah, and others — it becomes clear that for men, using shells as a gemstone in a ring is permissible, and for women, using shells in all forms of jewelry, such as rings, lockets, necklaces, bracelets, bangles, and earrings, is permissible.

Allah Almighty says:

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِنَا كُلُّوْنَا مِنْهُ لَخَمَاطِرِيَّا وَتَسْتَخْرُجُ مِنْهُ حَلِيلَاتِنَا بُسُونَهَا۔ (۱۹)

“And He it is who has subjected the sea for you, so that you may eat from it fresh meat and extract from it ornaments which you wear.

In another place, He says:

أَوْ مَنْ يَتَشَاءَفِي الْحَلِيلِ (۲۰)

“Is one who is brought up amid adornments?”

In yet another place, He says:

فَلْ مَنْ حَرَمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ (۲۱)

“Say: Who has forbidden the adornment of Allah which He has produced for His Servants?”

Qazi, Al-Baizawi, and Allama Al-Alusi write under the aforementioned verse:

“This verse proves that, in all matters of eating, drinking, clothing, and adornment, the basic ruling is permissibility.”⁽²²⁾

Allama Ghulam Rasool Saeedi, in his commentary on the aforementioned verse, writes:

“This verse shows that everything which serves as an adornment or benefit for Muslims is lawful, except in cases where there is a clear text in the Qur‘an or Sunnah declaring it forbidden or disliked.”⁽²³⁾

Similarly, declaring all that exists on the earth as an adornment for mankind, Allah the Exalted says in one place:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِتَنْبَهُمْ إِنَّهُمْ أَخْسَنُ عَمَلًا۔ (۲۴)

“Indeed, we have made whatever is on the earth an adornment for it, so that we may test them which of them is best in deeds.”

Furthermore, Allah the Exalted says:

يَا أَيُّهَا آدَمَ خُذْ لَكُمْ مِنْ كُلِّ مَسْجِدٍ (۲۵)

“O children of Adam! Adorn yourselves with your garments at every time of prayer.”

Likewise, at another place Allah the Exalted says:

وَسَخَّرْلَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْ إِنْ فِي ذَلِكَ لَيَاتٍ لَقَوْمٍ تَشَكَّرُونَ۔ (۲۶)

“And He has subjected to you all that is in the heavens and the earth; indeed, in this are signs for those who reflect.”

Similarly, the following verse also guides us to the same point, as Allah the Almighty says:

يَا أَيُّهَا الَّذِينَ آتَنَا الْأَنْتَرِحْرُمُ اطْبَيَاتٍ مَا أَحَلَ اللَّهُ لَكُمْ وَلَا تَعْنَتُو إِنَّ اللَّهَ لَا يُحِبُ الْمُغْنِتِينَ۔ (۲۷)

“O you who have believed, do not prohibit the good things which Allah has made lawful to you, and do not transgress. Indeed, Allah does not like transgressors.”

In addition to the aforementioned verses of the Holy Quran, the general applicability and implication of the following Hadith also guide us toward the permissibility of using sea shells.

It is narrated from Hazrat Abu Tha'labah Al-Khushani (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

إِنَّ اللَّهَ عَزَّ وَجَلَ فِرْضَ فَرَائِضٍ فَلَا تُنْصِعُوهَا وَحْرَمَاتٍ فَلَا تَنْتَهِكُهَا وَهُوَ حَدٌّ دَافِلٌ تَعْتَدُهُ وَهُوَ سُكْتٌ عَنْ أَشْيَاءٍ مِّنْ غَيْرِ نِسَانٍ فَلَا تَبْحَثُ عَنْهَا۔⁽²⁸⁾

Indeed, Allah, the Almighty, has prescribed the obligatory duties, so do not neglect them. And He has declared certain things unlawful, so do not go near them. And Allah has set limits, so do not transgress them. And Allah, without forgetting, has remained silent about certain matters, so do not pursue them.”

“It is narrated from Hazrat Salman al-Farisi (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) was asked about clarified butter (ghee), cheese, and wild donkeys. He (peace be upon him) replied.”

الحلال ما أحل الله في كتابه، والحرام ما حرم الله في كتابه، وما سكت عنه فهو مما عفا عنه۔⁽²⁹⁾

“That which Allah has declared lawful in His Book is lawful, and that which Allah has declared unlawful in His Book is unlawful, and whatever Allah has remained silent about is pardoned.”

Mulla 'Alī al-Qārī, in his commentary on the above-mentioned hadith, writes.

وَفِيهِ أَنَّ الْأَصْلَ فِي الْأَشْيَاءِ الْإِبَاحَةِ۔⁽³⁰⁾

“And in this is an indication that the fundamental principle regarding things is permissibility.”

Similarly, it is narrated from Hazrat Abu Darda (may Allah be pleased with him) in a Marfu' form that the Messenger of Allah (ﷺ) said.

ما أحل الله في كتابه فهو حلال وما حرم فهو حرام وما سكت عنه فهو عافية فاقبلا من الله العافية فان الله لم يكن نسيانا ثم تلا هذه الآية وما كان ربّك نسيئا۔⁽³¹⁾

“Whatever Allah has declared lawful in His Book is lawful, and whatever He has declared unlawful is unlawful. As for that about which He has remained silent, it is pardoned. So, accept the pardon granted by Allah, for indeed Allah is not forgetful. Then the Prophet (ﷺ) recited this verse: ‘And your Lord is never forgetful.’”

Similarly, it is narrated from 'Umar ibn 'Abd al-'Azīz that while delivering a sermon he said: O people! Indeed, after your Prophet, Allah will not send any other prophet, and after revealing the Qur'an to him (ﷺ), He will not reveal any other book.

فَمَا أَحَلَ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ فَهُوَ حَلَالٌ إِلَى يَوْمِ الْقِيَامَةِ۔⁽³²⁾

“Thus, whatever Allah has declared lawful through the tongue of His Prophet will remain lawful until the Day of Resurrection, and whatever He has declared unlawful through the tongue of His Prophet will remain unlawful until the Day of Resurrection”

Summary of the Discussion:

The aforementioned Qur'ānic verses and ahādīth are general and absolute. No restriction, specification, or abrogation has been stated for these verses through any other verse or ḥadīth, nor has any Imām, mujtahid, or mufassir mentioned any restriction or specification in this regard. Therefore, the generality and absoluteness of these verses and ahādīth indicate that every form of usage of seashells (ṣīpī) is permissible—whether for treatment and medication as a remedy, or as adornment in the form of jewelry. However, when seashells are used as jewelry, for men they may only be used as a stone in a ring, since the use of any type of jewelry other than a ring is not permissible for men. For women, however, the use of seashells is permissible in all types of jewelry. Another proof for the permissibility of using seashells (ṣīpī) as jewelry for adornment and as medicine for treatment is that anything which provides adornment to a Muslim, brings any other benefit, or fulfills a need of daily life—while there is no explicit text in the Qur'an or Sunnah prohibiting it—is deemed ḥalāl and its use permissible. This is because of the well-established principle affirmed by the majority of jurists and scholars of Islam, namely the original ruling concerning things is permissibility al-aṣlu fi al-ashyā' al-ibāḥah. Just as among the Hanafis, Imam Muhammad in "al-Asl"⁽³³⁾, Imam al-Sarakhsī in "al-Mabsūt"⁽³⁴⁾, 'Allāmah Badr al-Dīn "al-'Aynī" in "Nukhbah al-Afkār"⁽³⁵⁾, in "al-Bināyah Sharḥ al-Hidāyah"⁽³⁶⁾, and in "Umdat al-Qārī Sharḥ al-Bukhārī"⁽³⁷⁾, Ibn Nujaym in "al-Bahr al-Rā'iq Sharḥ Kanz al-Daqā'iq"⁽³⁸⁾, Mullā 'Alī al-Qārī in "Mirqāt Sharḥ Mishkāt al-Maṣābīh"⁽³⁹⁾, and Imām al-Shāmī in "Radd al-Muhtār 'alā al-Durr al-Mukhtār"⁽⁴⁰⁾; and among the Shāfi'īs, Imām Jalāl al-Dīn al-Suyūtī, al-Shāfi'ī in "al-Ashbāh wa al-Naẓā'ir"⁽⁴¹⁾, Ibn al-Rifā'ah al-Shāfi'ī in "Kifāyat al-Nabīh fi Sharḥ al-Tanbīh"⁽⁴²⁾; and among the Mālikīs, Imām al-Zurqānī in "Sharḥ al-Zurqānī 'alā Mukhtasar Khalīl"⁽⁴³⁾; and among the Hanbalīs, al-Buhūtī al-Hanbalī in "Kashshāf al-Qinā' 'an Matn al-Iqnā'"⁽⁴⁴⁾, and 'Abd al-'Azīz al-Hamad al-Hanbalī in "Sharḥ Zād al-Mustaqnī"⁽⁴⁵⁾ — all of them have explicitly stated that the original ruling concerning things is permissibility.

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(²) Al-İṣfahānī (d. 581 AH), Muḥammad b. Abī Bakr al-Madīnī, al-Majmū' al-Mughīth fī Gharīb al-Qur'ān wa-l-Hadīth, Saudi Arabia, Makkah al-Mukarramah, Markaz Iḥyā' al-Turāth al-Islāmī.

(³) Al-Mufaṣṣal fī Tārīkh al-'Arab Qabl al-Islām, vol. 13, p. 345.

(⁴) Encyclopedia of Stones, p. 374.

(⁵) Al-Zubaīdī (d. 1205 AH), Muḥammad b. Muḥammad b. 'Abd-u- al-Razzāq al-Ḥusaynī, Tāj al-'Arūs min Jawāhir al-Qāmūs*, Dār al-Hidāyah, vol. 7, p. 27.

(⁶) Al-Madīnī (d. 581 AH), Muḥammad b. 'Umar b. Aḥmad b. 'Umar b. Muḥammad, Al-Majmū' al-Mughīth fī Gharīb al-Qur'ān wa-l-Hadīth, vol. 2, p. 259.

(⁷) Al-Harbī (d. 285 AH), Ibrāhīm Abū Iṣhāq, Gharīb al-Hadīth, Makkah al-Mukarramah: Jāmī'at Umm al-Qurā, vol. 5, p. 710.

(⁸) Al-Jaṣṣāṣ (d. 370 AH), Aḥmad b. Alī Abū Bakr al-Rāzī, Aḥkām al-Qur'ān, Beirut: Dār Iḥyā' al-Turāth al-'Arabī, vol. 4, p. 32.

(⁹) Maḥmūd 'Abud al-Raḥmān 'Abud al-Mun'im, Mu'jam al-Muṣṭalaḥāt wa-l-Alfāz al-Fiqhiyyah, Cairo: Dār al-Faḍīlah, vol. 1, p. 199.

(¹⁰) Al Quran, Al-Baqarah, 29.

(¹¹) Al Quran, Al-Jāthiyah 13.

(¹²) Al-Khaṭīb al-Baghdādī (d. 463 AH), Aḥmad b. 'Alī b. Thābit Abū Bakr, Tārīkh Baghdād, Beirut: Dār al-Kutub al-'Ilmiyyah, vol. 6, p. 254.

(¹³) Abū al-Baqā' (d. 1094 AH), Ayyūb b. Mūsā al-Hanafī al-Ḥusaynī, al-Kulliyāt, Beirut: Mu'assasat al-Risālah, vol. 1, p. 271.

(¹⁴) Al-'Imād al-İsbahānī (d. 852 AH), Kharīdat al-Qaṣr wa-Jarīdat al-'Aṣr, unpublished, vol. 1, p. 198.

(¹⁵) Al-Zabaīdī, Tāj al-Arūs min Jawāhir al-Qāmūs, vol. 24, p. 389.

(¹⁶) Al-Damīrī, Muḥammad b. Mūsā b. Ḫālid al-Dīn, Ḥayāt al-Ḥayawān, Beirut: Dār al-Kutub al-'Ilmiyyah, vol. 2, p. 81.

(¹⁷) Al-Damīrī, Muḥammad b. Mūsā b. Ḫālid al-Dīn, Ḥayāt al-Ḥayawān, Beirut: Dār al-Kutub al-'Ilmiyyah, vol. 2, p. 81.

(¹⁸) Jawād 'Alī, al-Mufaṣṣal fī Tārīkh al-'Arab Qabla al-Islām, vol. 13, p. 345.

(¹⁹) Al Quran, An-Nahl:14

(²⁰) Al Quran, Az-Zukhruf:18

(²¹) Al-A'raf:32

(²²) al-Rāzī, Abū 'Abd Allāh Muḥammad ibn 'Umar ibn al-Ḥasan ibn, Mafātīḥ al-Ghayb (al-Tafsīr al-Kabīr), Mafātīḥ al-Ghayb, 14:67.

(²³) Saeedi, Ghulam Rasool (d. 2016), Tafsir Tibyan al-Qur'an, Vol. 4, p. 125. Lahore, Pakistan: Fareed Book Stall.

(²⁴) Al Quran, Al-Kahf: 7.

(²⁵) Al Quran, Al-A'rf 31.

(²⁶) Al Quran, Al-Jāthiyah 45:13

(²⁷) Al Quran, Al-Mā'idah 5:87

(²⁸) Abū al-Ḥasan 'Alī ibn 'Umar ibn Aḥmad al-Baghdādī Sunan al-Dāraqutnī, al-Dāraqutnī Beirut, Lebanon: Mu'assasat al-Risālah, Hadith 4396.

(²⁹) Abū Ḫālid Muḥammad ibn Ḫālid al-Tirmidhī, Al-Sunan Muṣṭafā al-Bābī al-Ḥalabī, Hadith 1726.

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(³²) Abū Muḥammad, Abdullāh ibn ‘Abd al-Raḥmān ibn al-Faḍl ibn Bahram ibn ‘Abd al-Šamad al-Dārimī al-Tamīmī al-Samarqandī, Al-Sunan al-Dārimī, Dār al-Mughnī li-al-Nashr wa-al-Tawzī, Kingdom of Saudi Arabia.

(³³) Al-Shaybānī, Muḥammad ibn al-Hasan, Al-Asl, Qatar, Wizārat al-Awqāf wa-Al-Shu’ūn Al-Islāmiyyah, introduction to the critical edition, 284.

(³⁴) Al-Sarakhsī, Muḥammad ibn Aḥmad ibn Abī Sahl, Al-Mabsūt, Beirut: Dār Al-Ma‘rifah, 24:77.

(³⁵) Abū Muḥammad, Maḥmūd ibn Aḥmad ibn Mūsā ibn Aḥmad ibn Ḥusayn al-Ghīṭābī al-Ḥanafī, Badr al-Dīn al-‘Aynī (d. 855 AH), Nukhbāt al-Afsār fī Tanqīḥ Mabānī al-Akhbār fī Sharḥ Ma‘ānī al-Āthār, Doha, Qatar: Wizārat al-Awqāf wa-al-Shu’ūn al-Islāmiyyah, 6:223.

(³⁶) Al-‘Aynī, Badr Al-Dīn Abū Muḥammad Maḥmūd ibn Aḥmad ibn Mūsā ibn Aḥmad ibn Ḥusayn Al-Ghīṭābī Al-Ḥanafī (d. 855 AH), Al-Bināyah sharḥ Al-Hidāyah, Beirut: Dār Al-Kutub Al-‘Ilmiyyah, 12:70.

(³⁷) Al-‘Aynī, Badr Al-Dīn Abū Muḥammad Maḥmūd ibn Aḥmad ibn Mūsā ibn Aḥmad ibn Ḥusayn Al-Ghīṭābī Al-Ḥanafī (d. 855 AH), Umdat Al-Qārī Sharḥ Ṣahīḥ Al-Bukhārī, Beirut: Dār Iḥyā’ Al-Turāth Al-‘Arabī, 5:72.

(³⁸) Zayn Al-Dīn ibn Ibrāhīm ibn Muḥammad, known as Ibn Nuṣaym Al-Miṣrī (d. 970 AH), Al-Baḥr al-Rā’iq Sharḥ Kanz Al-Daqāq’i, Cairo: Dār al-Kitāb al-Islāmī, 1:143.

(³⁹) Alī ibn Sultān, Muḥammad, Abū al-Ḥasan Nūr Al-Dīn al-Mullā Al-Harawī Al-Qārī (d. 1014 AH), Mirqāt Al-Mafātīḥ Sharḥ Mishkāt Al-Maṣābīḥ, Beirut, Lebanon: Dār Al-Fikr, 8:131.

(⁴⁰) Ibn ‘Ābidīn, Muḥammad Amīn ibn ‘Umar ibn ‘Abd al-‘Azīz al-Dimashqī al-Ḥanafī (d. 1252 AH), Radd al-Muḥtār ‘alā al-Durr al-Mukhtār, Beirut, Dār al-Fikr, 1:212.

(⁴¹) Al-Suyūtī, ‘Abd al-Raḥmān ibn Abī Bakr (d. 911 AH), Al-Ashbāh wa-l-Naẓā’ir, Beirut, Lebanon: Dār al-Kutub al-‘Ilmiyyah, 60.

(⁴²) Ibn Al-Rif‘ah, Aḥmad ibn Muḥammad ibn ‘Alī al-Anṣārī, Abū al-‘Abbās Najm al-Dīn (d. 710 AH), Kifāyat al-Nabīh fī Sharḥ al-Tanbīh, Beirut: Dār al-Kutub al-‘Ilmiyyah, 8:181.

(⁴³) Khalīl ibn Iṣhāq ibn Mūsā, Ḏiyā’ al-Dīn al-Jundī al-Mālikī al-Miṣrī (d. 776 AH), Mukhtaṣar Khalīl, Cairo: Dār al-Ḥadīth, vol. 1, p. 320.

(⁴⁴) Al-Buhūtī, Maṇṣūr ibn Yūnus ibn Ṣalāḥ al-Dīn ibn Ḥasan ibn Idrīs (d. 1051 AH), Kashshāf al-Qinā, an Matn al-Iqnā, Beirut: Dār al-Kutub al-‘Ilmiyyah, vol. 1, p. 77.

(⁴⁵) Al-Ḥamad, Ḥamad ibn ‘Abd al-‘Azīz, Zād al-Mustaqnī, vol. 1, p. 77.