



The Hadiths Mentioning Verses and Chapters from the Qur'an as 'A Cure for Every Disease': Compilation and Study

Abdul Jabbar Hadi A Al Marani*

*Professor of Hadith and its Sciences, Department of Fundamentals of Religion, College of Sharia and Fundamentals of Religion, Najran University, Najran, Kingdom of Saudi Arabia., ahalmarrani@nu.edu.sa

Citation: Abdul Jabbar Hadi A Al Marani (2024), The Hadiths Mentioning Verses and Chapters from the Qur'an as 'A Cure for Every Disease': Compilation and Study, Educational Administration: Theory And Practice, 30(4), 4463-4468, Doi: 10.53555/kuey.v30i4.2230

ARTICLE INFO	ABSTRACT
	<p>The research aims to collect the marfu' hadiths (attributed directly to the Prophet Muhammad) mentioned in the surahs and verses of the Holy Qur'an that describe it as "a cure for every disease," and then to study and verify their authenticity. The researcher used the inductive method to trace and investigate these hadiths and their chains of narration. Furthermore, a critical approach was applied in their study. The study concluded that:</p> <ol style="list-style-type: none">1. The general evidence from the Holy Qur'an indicates that the Qur'an itself is a cure, and some hadiths in Sahih Bukhari and Sahih Muslim suggest that Al-Fatiha contains healing properties.2. All hadiths attributed to the Prophet Muhammad (PBUH) stating that Al-Fatiha is "a cure for every disease" are not authentic.3. The hadith mentioning verses from the last part of Surah Al-Hashr as "a cure for every disease" is fabricated.4. It appears—as is usual in experiential and medical hadiths—that some of them are based on actual or valid medical experiences tried by individuals, and later, chains of narration were constructed—either intentionally or mistakenly—and attributed to the Prophet Muhammad (PBUH). Others, however, are neither sound in meaning nor correctly attributed to the Prophet Muhammad (PBUH).

Keywords: Hadiths, Al-Fatiha, Surah Al-Hashr, Cure, Every Disease.

Introduction

This research is among the studies I conduct to verify the authenticity of the hadiths that include phrases about healing, particularly the phrase "a cure for every disease." This research project is supported by the Deanery of Scientific Research at the university.

It is noteworthy that hadiths related to medicine and healing are very abundant. This is because medicine and healing are a significant human need, with many intricate details, and people naturally seek well-being and desire to know about remedies and disease prevention.

Hadiths about medicine vary; some are authentically attributed to the Prophet Muhammad (PBUH), some are not attributed to him but their meanings are correct, and others are neither authentic in attribution nor correct in meaning. As for those authentically attributed to him, their meanings also vary, and this is not the place for detailed discussion.

As for those not authentically attributed to him, if their meanings are deemed good, fabricators may construct chains of narration to attribute them to the Prophet Muhammad (PBUH), or some narrators might steal chains or methods of narrating the hadith. Alternatively, a reliable person known to practice tadlis might hear it from a questionable source and drop them from the chain. *Al-Mawdoo'at by Ibn al-Jawzi (1/101)*

Research Importance: The importance of this research lies in its study of a subject that people care about and seek to understand truthfully.

There is no doubt that hadiths related to healing are of great interest to people, and verifying their authenticity is essential. If they are weak, Muslims are spared the burden of relying on them.

If they are authentic, their meanings should be considered according to the interpretations of established scholars. Muslims must seek out pure truths.

Research Problem and Questions: Common issues in research on the authenticity of hadiths involve the relationship between the hadith and the correct or incorrect meaning. These two questions must be answered:

1. Does Al-Fatiha relate to healing?
2. If Al-Fatiha relates to healing, are the hadiths stating it is "a cure for every disease" authentic?
3. Are there specific verses in the Qur'an that are "a cure for every disease"?

Research Objectives:

1. To contribute to verifying the authenticity of hadiths related to healing, especially those outside the six major hadith collections.
2. To highlight the study of Prophetic medical hadiths, both narratively and analytically, and to clarify their relationship with correct and incorrect meanings.
3. To demonstrate that the correctness of the meaning does not necessarily correlate with the authenticity of the text's attribution to the Prophet Muhammad (PBUH).

Research Scope: The research will collect marfu' hadiths that appeared in verses and surahs of the Qur'an described as "a cure for every disease," from all books of Sunnah, focusing specifically on this phrase, excluding other healing-related hadiths about Al-Fatiha or the Qur'an.

Research Methodology: The research will follow these methodologies: Inductive method: By searching for marfu' hadiths in the verses and surahs of the Qur'an described as "a cure for every disease," in all books of Sunnah. Critical method: By critically studying the hadith, relying on the methodology of scholars of defects and criticism of narrators.

Research Procedures:

1. A brief introduction on the general relationship of the Qur'an, particularly Al-Fatiha, with healing.
2. Each hadith in Al-Fatiha and other parts of the Qur'an containing the phrase "a cure for every disease" will be presented separately under its respective section, followed by the text of the hadith from the oldest source as it is known.
3. The hadith will be traced back through its narrations (although most of these hadiths are unique and typically lack multiple transmission paths), and in the documentation, the hadiths will be referenced by their numbers within the text, not in the footnote.

Previous Studies: After researching the resources available in the comprehensive encyclopedia and on scientific search engines online, we did not find any study that specifically gathers these hadiths for documentation and study.

Research Plan: The research plan includes an introduction, a preliminary section, four main sections, a conclusion, and an index. The introduction covers the importance, problem, and questions of the research, its objectives, scope, methodology, procedures, previous studies, and an outline of the research plan. The preliminary section discusses the healing aspect of the entire Qur'an as indicated by the Book of Allah and the Sunnah of the Prophet Muhammad (PBUH), with Al-Fatiha being the greatest of its parts. Each main section studies a collected hadith related to the study topic. The conclusion presents recommendations and findings. Finally, an index of sources and references will be provided.

Introduction:

Indeed, Allah Almighty has clarified to His believing servants that the Qur'an is a source of healing. He, the Exalted, states: "O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers" (Qur'an 10:57). He also says: "And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss" (Qur'an 17:82). Additionally, He declares: "And if We had made it a non-Arabic Qur'an, they would have said, 'Why are its verses not explained in detail? Is it a foreign [recitation] and an Arab [messenger]?' Say, 'It is, for those who believe, a guide and healing; and those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place'" (Qur'an 41:44).

Moreover, the greatest chapter in the Holy Qur'an is Al-Fatiha, as narrated by Abu Sa'id bin Al-Mu'alla (may Allah be pleased with him), who reported that the Messenger of Allah (PBUH) said: "Shall I not teach you a Surah which is the greatest Surah in the Qur'an before you leave the mosque?" Then he took me by the hand, and when he intended to leave, I asked him, "Did you not say: Shall I not teach you a Surah which is the greatest Surah in the Qur'an?" He replied, "'All praise is due to Allah, the Lord of the Worlds.' It is the Seven Oft-Repeated [Verses] and the Great Qur'an which has been given to me". *Narrated by Al-Bukhari in his Sahih No. (4474)*

Therefore, this Surah has a significant impact on healing, both transmitted and experienced. Ibn Rajab (may Allah have mercy on him) stated: "Al-Fatiha is a cure for every illness; it is a cure for heart diseases and physical ailments..." The reason being: the entire Qur'an is a universal cure, healing the hearts from ignorance, doubt, suspicion, and more, ... and it is also a cure for physical illnesses, described by Allah Almighty as an absolute

cure in various places, ... Thus, the entire Qur'an is a cure, and Al-Fatiha, being the greatest Surah, holds a unique healing property not found in others, and those who know continue to use it for their ailments, finding its effects in swift recovery and healing. *tafsir surat alfatiha (44)*

Ibn Al-Qayyim stated: "Al-Fatiha, the Mother of the Book, the Seven Oft-Repeated Verses, the complete healing, the beneficial remedy, the perfect incantation, the key to wealth and success, the preserver of strength, and the repeller of anxiety, grief, fear, and sadness for those who appreciate its value, grant it its due, apply it correctly to their ailment, understand the method of healing and treatment with it, and the secret for its effectiveness". *altibu alnabawiu (262)*

This is supported by what is reported in the Sahihain from Abu Sa'id Al-Khudri that a group of the companions of the Messenger of Allah (PBUH) were on a journey, and they passed by a tribe of Arabs who refused to host them. They asked: "Do you have someone who can perform Ruqyah"? as the tribe leader had been bitten or was suffering.

A man from the group said yes, performed Ruqyah with Al-Fatiha, and the tribe leader was healed, then offered a flock of sheep as a gift, which he refused to accept until he had spoken to the Prophet (PBUH). Upon telling the Prophet (PBUH), he smiled and asked, "How did you know it was an incantation?" Then he said, "Take it from them, and allot a share for me". *Sahih Al-Bukhari No. (2276) Sahih Muslim No. (2201) and the pronunciation is by Muslim.*

In another hadith from Kharja bin Al-Salt, about his uncle, he passed by people who said, "You have come from a good man, perform Ruqyah for this man," and they brought him a man in chains, insane.

He performed Ruqyah with the Mother of the Qur'an three times, morning and evening, and each time he completed it, he gathered his saliva and spat, and it was as if he was unshackled, and they gave him something, which he later reported to the Prophet Muhammad (PBUH), who then said, "Eat, for by my life, those who eat from a true Ruqyah have eaten well". *Narrated by Abu Dawud in his Sunan (3420), and authenticated by Al-Hakim.*

Therefore, it is among its names "the Cure," mentioned by more than one, and thus this research is conducted to study the hadiths that specify that Al-Fatiha is a cure for every disease. *tafsir surat alfatihat liabn rajab (32).*

However, the aim of this research is to study a specific phrase from the hadiths mentioned.

section One:

First hadith: Al-Bayhaqi stated in *Shu'ab al-Iman (2152)*: Abu al-Husayn ibn al-Fadl al-Qattan in Baghdad informed us, Isma'il ibn Muhammad al-Saffar narrated to us, Musa ibn al-Hasan al-Mustamli narrated to us, Muhammad ibn al-Junaid al-Dhuby narrated to us, Ali ibn Hashim narrated to us from his father, from Abdullah ibn Muhammad ibn Aqeel, from Jabir ibn Abdullah, who said: "I saw the Prophet, peace be upon him, urinating. I approached him and said, 'Peace be upon you,' but he did not respond. Then I said, 'Peace be upon you, O Messenger of Allah,' and he still did not respond. Then I said again, 'Peace be upon you, O Messenger of Allah,' and he still did not respond.

He then finished and entered one of his rooms. I leaned against a pillar in the mosque and sat there feeling dejected and sad. While I was in that state, the Messenger of Allah, peace be upon him, came out, performed ablution, approached me, and then said, 'Peace be upon you and the mercy of Allah, peace be upon you and the mercy of Allah, peace be upon you and the mercy of Allah.' He then said, 'O Jabir, should I not tell you about the best surah revealed in the Qur'an?' I said, 'Yes, O Messenger of Allah.' He said, 'Al-Fatiha, the Opening of the Book - and I believe he added - it contains healing for every disease'".

Documentation of the Hadith:

- Abu al-Hasan al-Khulai extracted it in *al-Khulaiyat (360)* through the route of Mandal ibn Ali from Hashim ibn al-Barid, except that he stated: "Al-Fatiha, the Opening of the Book, is a cure for every disease except death, and death is the fatal poison".

Judgment on the Hadith:

The hadith is narrated by: Musa ibn al-Hasan al-Mustamli, Muhammad ibn al-Junaid al-Dhuby, Ali ibn Hashim, from his father, from Abdullah ibn Muhammad ibn Aqeel, from Jabir ibn Abdullah.

In its chain of transmission are individuals who are not known; Musa ibn al-Hasan al-Mustamli and Muhammad ibn al-Junaid, I have not found any biography for them.

Ali ibn Hashim ibn al-Barid and Mandal ibn Ali, who is weak, were noted by Ahmad and Nasa'i as "weak". *in al-Kamil by Ibn Adi (10/88), Tahdhib al-Kamal (28/493), Tahdhib al-Tahdhib (10/298), Mizan al-I'tidal (4/180), and Taqrib al-Tahdhib (6883).*

Abdullah ibn Muhammad ibn Aqeel was described by Abu Hatim as "lenient in hadith." Ibn Khuzaimah said, "I do not rely on him" as mentioned *in al-Kamil by Ibn Adi (10/88), Tahdhib al-Kamal (28/493), Tahdhib al-Tahdhib (10/298), Mizan al-I'tidal (4/180), and Taqrib al-Tahdhib (6883).*

This hadith is unique to Jabir ibn Abdullah al-Ansari, as Al-Bazzar said, "We do not know of anyone who narrated it from Jabir except Ibn Aqeel, and no one from Ibn Aqeel except Hashim ibn al-Barid," *as reported in al-Khulaiyat by Abu al-Hasan al-Khulai, taken from Al-Bazzar with his chain of narration (360).* If the

chain to Ibn Aqeil were authentic, his unique narration would not be accepted as we have clarified his status above.

Conclusion: The hadith is weak.

Section Two:

Second Hadith Text of the Hadith:

Al-Tha'alibi (215) stated: Muhammad ibn al-Qasim al-Faqih informed us, he said: Abu al-Husayn Muhammad ibn al-Hasan al-Saffar narrated to us, he said: The Faqih Abu al-Abbas al-Sarraj narrated to us, he said: Qutaybah ibn Said narrated to us, he said: Al-Layth ibn Sa'd narrated from Muawiya ibn Saleh, from Abu Sulaiman who said: "The companions of the Prophet - peace be upon him - passed by a man who had been struck down during one of their military campaigns, and some of them recited the Mother of the Quran into his ear, and he was cured. The Messenger of Allah - peace be upon him - said: 'It is the Mother of the Quran, and it is a cure for every disease'".

Documentation of the Hadith:

I did not find it - according to my research - reported by anyone other than Al-Tha'alibi.

Judgment on the Hadith:

The hadith is narrated by Al-Tha'alibi from Muhammad ibn al-Qasim al-Faqih, from Abu al-Husayn Muhammad ibn al-Hasan al-Saffar, from the Faqih Abu al-Abbas al-Sarraj, from Qutaybah ibn Said, from Al-Layth ibn Sa'd, from Muawiya ibn Saleh, from Abu Sulaiman Zaid ibn Wahb, *mursal*.

Its chain is very weak, including the author's teacher and the teacher of his teacher, for whom I did not find biographies according to my research.

Abu Sulaiman Zaid ibn Wahb is a *mukhadram* (a companion who did not meet the Prophet but saw other companions) who did not hear from the Prophet - peace be upon him. He traveled to meet him but the Prophet passed away while he was on the way, so his narration about him is *mursal* (a hadith missing a link between the narrator and the Prophet). *Referenced in Tahdhib al-Kamal (10/111), Tahdhib al-Tahdhib (3/427), Mizan al-I'tidal (2/107), and Taqrib al-Tahdhib (2159).*

Conclusion: The hadith is very weak.

Section Three:

Third Hadith:

Al-Darimi stated in Sunan (3413): Qubaysa informed us, Sufyan narrated to us, from Abdul Malik ibn Umair, who said: The Messenger of Allah, peace be upon him, said:

"In the Opening of the Book (Al-Fatiha), there is a cure for every disease".

Documentation of the Hadith:

- Al-Dinawari reported it in *Al-Majalis wa Jawahir al-Ilm* (1482) via Yusuf ibn Asbat al-Zahid,
- Al-Bayhaqi in *Shu'ab al-Iman* (2521) via Hussein ibn Hafs al-Asbahani, Both (Ibn Asbat and Hussein) narrated it from Sufyan al-Thawri in a similar manner.

Judgment on the Hadith:

The hadith is narrated by Sufyan al-Thawri, from Abdul Malik ibn Umair, *mursal*. Its chain is weak due to a break; Abdul Malik ibn Umair belongs to the middle tier of the *Tabi'un* and did not hear from or see the Prophet, peace be upon him. *Referenced in Tahdhib al-Kamal (18/370), Tahdhib al-Tahdhib (6/411), and Taqrib al-Tahdhib (4200).* Al-Bayhaqi stated: "This is disconnected". *Shu'ab al-Iman (4/43).*

Conclusion: The hadith is weak.

Section Four:

Fourth Hadith (at the end of Surah Al-Hashr) and its text:

Abu Nu'aym al-Isbahani said in the History of Isfahan (1/190): Abu al-Tayyib Ahmad ibn Yusuf al-Muqri narrated to us, and it is correctly recorded by Abu Nu'aym al-Isbahani in the History of Isfahan as Muhammad ibn Ahmad ibn Yusuf Ghulam ibn Shanboozh—Idris ibn Abdul Karim al-Haddad narrated to us, he said: "I recited to Khalaf, and when I reached this verse: {If We had sent down this Quran} [Al-Hashr: 21], he said: 'Place your hand on your head, for I recited to Saleem and when I reached this verse he said: Place your hand on your head, for I recited to Hamza and when I reached this verse he said: Place your hand on your head, for I recited to Al-A'mash and when I reached this verse he said: Place your hand on your head, for I recited to Yahya ibn Wathab and when I reached this verse he said: Place your hand on your head, for I recited to Alqama and Al-Aswad and when I reached this verse they said: Place your hand on your head, for we recited to Abdullah and when we reached this verse he said: Both of you place your hands on your heads, for I recited to the Prophet, peace be upon him, and when I reached this verse he told me: "Place your hand on your head; for when Gabriel brought it down to me he said: Place your hand on your head, for it is a cure for every disease except death, and death is the fatal poison".

Documentation of the Hadith:

- It was reported by Al-Khatib Al-Baghdadi in the History of Baghdad (2/254), and Ibn al-Jawzi in *Al-Musalsalat* (p. 23) from Abu Nu'aym al-Isbahani in a similar manner except that he said: by Abu al-Tayyib

Muhammad ibn Ahmad ibn Yusuf ibn Ja'far al-Muqri al-Baghdadi.

Judgment on the Hadith:

The hadith is narrated by Abu al-Tayyib Muhammad ibn Ahmad ibn Yusuf ibn Ja'far al-Muqri al-Baghdadi from Idris ibn Abdul Karim al-Haddad, from Khalaf, from Saleem, from Hamza, from Al-A'mash, from Yahya ibn Wathab, from Alqama and Al-Aswad, from Abdullah. The hadith is fabricated, and in its chain is Muhammad ibn Ahmad ibn Yusuf Ghulam ibn Shanboozh, who is accused of fabrication. *History of Baghdad* (2/91), *Mizan al-I'tidal* (3/461), *Lisan al-Mizan* (6/521).

Al-Dhahabi said: "The hadith is fabricated and there is suspicion in its chain except for Abu Nu'aym's teacher Abu al-Tayyib, who is the problematic one". *Mizan al-I'tidal* (3/461).

Ibn Iraq said: "It was also reported by Al-Daylami from two routes about Hamza from Al-A'mash. In one of them, it happened to mention that 'I recited to Ali ibn Abi Talib,' Al-Daylami stated after citing it: 'The statement that he recited to Ali ibn Abi Talib is not correct; because he recited it to Yahya ibn Wathab, and he to Alqama, and he to Ibn Mas'ood, and he to the Messenger of Allah, peace be upon him,' and the narrator from Hamza in the first route is Ali ibn Al-Fadl, whom I did not find any biography for, and in the second route, it is Sulayman ibn Isa, who I believe is the liar Al-Sijzi". *Mizan al-I'tidal* (1/295).

Conclusion: The hadith is fabricated.

Conclusion

First: Findings:

1. According to the researcher's investigation, the phrase "a cure for every disease" is found only in Al-Fatiha and the last verses of Surah Al-Hashr in the Quran.
2. The Quran is described as a "healing" in the Holy Book, and this description includes both Al-Fatiha and the last verses of Surah Al-Hashr. Al-Fatiha is considered the greatest chapter in the Quran, and it is mentioned in a hadith by Abu Sa'id al-Khudri in both Sahih Bukhari and Sahih Muslim as a cure for a type of sting.
3. All attributed hadiths stating that Al-Fatiha is "a cure for every disease" are not authentic.
4. The hadith claiming that the last verses of Surah Al-Hashr are "a cure for every disease" is fabricated.
5. As is typical with experiential and medical hadiths, some of them are based on actual or valid medical experiences of their narrators, after which chains of narration were constructed and attributed to the Prophet Muhammad (PBUH). Others, however, are neither correct in meaning nor in attribution to the Prophet Muhammad (PBUH).

Second: Recommendations:

1. To complete a critical study of all attributed hadiths mentioned in the verses and chapters of the Quran, to ensure comprehensive and thorough research in terms of the authenticity of their attribution to the speaker.
2. To study the weak and fabricated hadiths concerning the Quran and its verses and chapters, focusing on the accuracy of their meanings and their corruption, and to analyze these hadiths in this detailed manner, not for their attribution to the Prophet Muhammad (PBUH).

Acknowledgment:

The researchers express their profound gratitude to the Deanship of Scientific Research for funding this work through a grant from the Research Groups Program at Najran University under the code: (NU/RG/SEHRC/12/21).

References:

1. Ibn al-Jawzi, Abd al-Rahman bin Ali, d. 597 AH, Al-Musalsalat, manuscript, Ahmad al-Khudari Library, no print date.
2. Ibn Hajar, Ahmad bin Ali, d. 852 AH, Taqrib al-Tahdhib, Dar al-Rasheed - Syria, 1406 - 1986.
3. Ibn Hajar, Ahmad bin Ali, d. 852 AH, Tahdhib al-Tahdhib, printed at the Majlis Da'irat al-Ma'arif al-Nizamiyya in India, 1325 AH.
4. Ibn Hajar, Ahmad bin Ali, d. 852 AH, Lisan al-Mizan, Dar al-Basha'ir al-Islamiyah, 2002 CE.
5. Ibn Adi, Abdullah bin Adi, d. 365 AH, Al-Kamil fi al-Du'afa, Al-Rushd Library - Riyadh, 1434 AH - 2013 CE.
6. Ibn Iraq, Ali bin Muhammad, d. 963 AH, Tanzih al-Shariah, Dar al-Kutub al-Ilmiyyah - Beirut, 1399 AH.
7. Al-Bayhaqi, Ahmad bin al-Hussein, d. 458 AH, Shu'ab al-Iman, Al-Rushd Library for Publishing and Distribution - Riyadh, 1423 AH - 2003 CE.
8. Al-Tha'alibi, Ahmad bin Ibrahim, d. 427 AH, Al-Kashf wa al-Bayan, Dar al-Tafsir, Jeddah - Kingdom of Saudi Arabia.
9. Elfeky, A. I. M., Najmi, A. H., & Elbyaly, M. Y. H. (2024). The impact of advance organizers in virtual classrooms on the development of integrated science process skills. *PeerJ Computer Science*, 10, e1989.

10. Elfeky, A. I. M., Najmi, A. H., & Elbyaly, M. Y. H. (2023). The effect of big data technologies usage on social competence. *PeerJ Computer Science*, 9, e1691.
11. Elfeky, A. I. M., & Elbyaly, M. Y. H. (2023). THE EFFECT OF E-TUTORIAL PROGRAMS ON IMPROVING THE PRODUCING DIGITAL CONTENT SKILL. *European Chemical Bulletin*, 12, 6581-6587.
12. Elfeky, A. I. M., & Elbyaly, M. Y. H. (2023). MANAGING DRILL AND PRACTICE PROGRAMS WITH A MOTIVATIONAL DESIGN AND THEIR EFFECTS ON IMPROVING STUDENTS' ATTITUDES TOWARD INFORMATION AND COMMUNICATION TECHNOLOGY COURSES. *European Chemical Bulletin*, 12, 6567-6574.
13. Elfeky, A. I. M., & Elbyaly, M. Y. H. (2023). THE IMPACT OF PROJECT-BASED LEARNING ON THE DEVELOPMENT OF COGNITIVE ACHIEVEMENT IN THE COURSE OF APPLICATIONS IN EDUCATIONAL TECHNOLOGY AMONG STUDENTS OF THE COLLEGE OF EDUCATION AT NAJRAN UNIVERSITY. *European Chemical Bulletin*, 12, 6643-6648.
14. Elbyaly, M. Y. H., & Elfeky, A. I. M. (2023). THE EFFECT OF A SIMULATION PROGRAM ON STUDENTS AT THE COLLEGE OF EDUCATION'S ACQUISITION OF HAND EMBROIDERY SKILLS. *European Chemical Bulletin*, 12, 6575-6580.
15. Elbyaly, M. Y. H., & Elfeky, A. I. M. (2023). FLIPPED CLASSROOM: ENHANCING FASHION DESIGN SKILLS FOR HOME ECONOMICS STUDENTS. *European Chemical Bulletin*, 12, 6559-6566.
16. Elbyaly, M. Y. H., & Elfeky, A. I. M. (2023). THE IMPACT OF PROBLEM-SOLVING PROGRAMS IN DEVELOPING CRITICAL THINKING SKILLS. *European Chemical Bulletin*, 12, 6636-6642.
17. Elbyaly, M. Y. H., & Elfeky, A. I. M. (2023). COLLABORATIVE E-LEARNING ENVIRONMENT: ENHANCING THE ATTITUDES OF OPTIMAL INVESTMENT DIPLOMA STUDENTS TOWARDS THE DIGITAL SKILLS COURSE. *European Chemical Bulletin*, 12, 6552-6558.
18. Elfeky, A. I. M., & Elbyaly, M. Y. H. (2023). THE IMPACT OF MOBILE LEARNING ON DEVELOPING THE SKILLS OF INTEGRATED SCIENCE OPERATIONS AMONG STUDENTS OF THE OPTIMUM INVESTMENT DIPLOMA. *European Chemical Bulletin*, 12, 6629-6635.
19. Elbyaly, M. Y. H., & Elfeky, A. I. M. (2023). THE EFFECTIVENESS OF USING ADVANCED ORGANIZATIONS WITHIN THE VIRTUAL CLASSROOM TO ENHANCE THE ACCEPTANCE OF TECHNOLOGY DURING DISASTERS. *European Chemical Bulletin*, 12, 6603-6612.
20. Elbyaly, M. Y. H., & Elfeky, A. I. M. (2023). THE EFFICIENCY OF ONLINE LEARNING ENVIRONMENTS IN FOSTERING ACADEMIC MOTIVATION. *European Chemical Bulletin*, 12, 6622-6628.
21. Elbyaly, M. Y. H., & Elfeky, A. I. M. (2023). THE EFFICIENCY OF INSTRUCTIONAL GAMING PROGRAMS IN STIMULATING CREATIVE THINKING. *European Chemical Bulletin*, 12, 6613-6621.
22. Elfeky, A. I. M., & Elbyaly, M. Y. H. (2023). THE EFFECT OF SIMULATION PROGRAMS ON ENHANCING SKILLS OF DIGITAL APPLICATIONS. *European Chemical Bulletin*, 12, 6588-6594.
23. Elbyaly, M. Y. H., & Elfeky, A. I. M. (2023). THE EFFECTIVENESS OF EMPLOYING MOTIVATIONAL DESIGNED E-LEARNING SITUATIONS ON DEVELOPING ACHIEVEMENT IN COMPUTER SCIENCE CURRICULA FOR OPTIMAL INVESTMENT STUDENTS. *European Chemical Bulletin*, 12, 6595-6602.
24. Al-Khatib al-Baghdadi, Ahmad bin Ali, d. 463 AH, History of Baghdad, Dar al-Gharb al-Islami - Beirut, 1422 AH - 2002 CE.
25. Al-Khulai, Ali bin al-Hasan, d. 492 AH, Al-Khulaiyat, Ahmad al-Khudari Library, no print date.
26. Al-Darimi, Abdullah bin Abd al-Rahman, d. 255 AH, Al-Sunan, Dar al-Mughni for Publishing and Distribution, Kingdom of Saudi Arabia, 1412 AH - 2000 CE.
27. Al-Dinawari, Ahmad bin Marwan, d. 333 AH, Al-Majalis wa Jawahir al-Ilm, Islamic Education Association (Bahrain - Umm al-Hassam), Dar Ibn Hazm (Beirut - Lebanon) 1419 AH.
28. Al-Dhahabi, Muhammad bin Ahmad, d. 748 AH, Mizan al-I'tidal, Dar al-Ma'rifah for Printing and Publishing, Beirut - Lebanon.
29. Al-Mizzi, Yusuf bin Abd al-Rahman, d. 742 AH, Tahdhib al-