

The Noble Prophet's Hadith in Space Sciences

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Abstract

The Prophetic Hadith was concerned with space science via many tales (abadith), which are useful for the development of society, in all fields, since contemporary sciences, as space science, can be understood in the light of the Prophetic Sunnah that is valid for every time and place. And to contemporarily bring the Prophetic Hadith closer to the specialist and non-specialist, the study showed the greatness of the Prophetic Hadith in tackling problems, beliefs, imagery, and timing of stars. Moreover, this study pin-pointed the Prophetic Hadith approach in dealing with space sciences, and scientists' interest in explaining that.

Keywords: Religion and Space, Space Science, the Tales (Abadith) Referring to the Planets, the Tales (Abadith) Referring to Space Science

In the Name of Allah—the Most Compassionate, Most Merciful

INTRODUCTION

In the name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, the Lord of all worlds. Peace and blessings be upon His Messenger Muhammad ﷺ

This research is entitled: " The Prophetic Hadith Referring to Space Science

," and the importance of this topic and the value of this research specifically focuses on: presenting the Prophetic Hadith in a contemporary context for both specialists and non-specialists, due to its significant status and importance in serving the traditions of the Prophet ﷺ, It clarifies the Prophetic Hadith's role in addressing contemporary problems, fostering societal development in all fields, understanding contemporary sciences in light of the noble Prophetic tradition applicable to all times and places, highlighting the role of the Sunnah in caring for various aspects of individual, familial, and societal life. It also showcases the greatness of the Sunnah in addressing the small problems and understanding the overall meanings of the Hadith and obscure vocabulary in the text concerning the subject under discussion. Learning the proper method of dealing with the noble Prophetic Hadith also gives the researcher precision in observation, knowledge in building the researcher's scientific personality, strengthens the researcher's command of research in texts, and appreciates the efforts of scholars in serving the Prophetic Hadith after understanding the methodologies of the great scholars through practical examples.

Study Problem

Every study has its own problem, and this study aims to address a number of issues, including:

Clarifying whether the Prophetic Sunnah has addressed space sciences.

Are the Prophetic Hadith and Islam applicable to all times and places?

Has the Hadith addressed issues related to space science?

Have the Hadith and scholars clarified aspects of this matter?

Reasons for Choosing the Topic: Choosing the topic of Prophetic Hadith Referring To Space Sciences is important because:

1- It provides a practical illustration demonstrating the Hadith's interest in space sciences.

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- 2- As far as I know, this topic has not been independently researched, and the material I have gathered over the years forms the basis for this study.
- 3- There is a desire to explore the discussions of scholars and narrators in understanding the Hadith in this subject.
- 4- The development of the researcher's critical analysis skills in studying and understanding the Hadith according to scholars.

PREVIOUS STUDIES

this topic - to my knowledge - has not been independently researched. This study differs from the studies on the topic of Prophetic Hadith because I have observed that previous studies often compile Hadiths from Bukhari, Muslim, and the compilers of the Sunan, and others, under the same old titles without relevance to the contemporary era, organized according to traditional fiqh categories. While this serves an important aspect of religion, addressing the Hadiths with contemporary titles holds a benefit overlooked by many collectors of Prophetic Hadith. The researcher has benefited from the efforts of those who preceded in verifying chains of narration and narrations, such as contemporary verifications and studies, as well as scholars' understanding of the vocabulary of Prophetic Hadith in explanatory texts and lexicons. Their efforts are commendable, and every sincere pen dedicated to the Sunnah contributes to this cause. There are multiple avenues for research beyond the scope of this study, including adding Hadiths scholars deemed unreliable, or perhaps addressing certain expressions not covered in this research.

METHODOLOGY OF THE STUDY

I have utilized multiple methodologies in this study:

Inductive Method: I began by studying books on space science under different titles, then conducted manual induction of the hadiths related to space sciences through careful observation, and by directly referring to the books. This took me years. After completing the manual induction of a large number of Sunnah books, I also utilized the computer, in books that contain these narrations. I selected examples based on the presence of the least number of defects in each hadith, to achieve the largest number of hadiths in light of the research elements.

The second method, the Analytical Method: This method is associated with the previous method, where I conducted the inductive study and then analyzed the hadiths by referring to books of explanations, lexicons, and language to attempt to clarify the meanings, vocabulary, and explanation of the hadith while considering abbreviation as much as possible based on the context of the evidence, or by putting three dots... to indicate the omission of part of the quotation, attempting to maintain the text for researching the topics of this science in the prophetic hadith. After analyzing the topics also in space science under different titles, I managed to reach common general topics between space science and the noble prophetic hadith. I then formulated them in a modern language to achieve benefit for those who read them.

The third method, the Critical Method: I attempted to suffice by selecting the most complete narrations concerning the research topic rather than merely collecting narrations. I focused on the hadiths of space sciences that are within the accepted circle, as there are numerous hadiths that have been omitted due to their containing falsehoods and wonders, or because their chain of transmission is obscure, and their content is unsound, such as those discussing Venus, And the constellation of Al-Jadī is your direction of prayer, the galaxy, and others, which require several volumes. Instead, I focused on correcting Bukhari and Muslim. In other sources, I mentioned the ruling of the scholar who authenticated the book or narrated it in the margin. In the body of the research, I might say, for example: "The scholars authenticated it" or "The scholars considered it good."

Difficulties of the Topic

The difficulty of the terminology in space sciences, and the complexity of its various denominations.

The abundance of chains of transmission in space sciences, requiring several doctoral dissertations, and the texts alone reached more than two hundred pages.

The lengthy time period required for manual induction, necessitating reference to books of explanations, lexicons, as well as astronomy books to achieve the desired benefit.

The abundance of weak and fabricated narrations on the topic.

The multitude of narrations within a single hadith, requiring meticulous collection and analysis to select the clearest and most authentic wording.

Repeatedly condensing the research to meet publishing requirements.

After the study, I concluded the research with a conclusion, in which I outlined the most prominent findings reached in the research. The research was divided into four main topics and fifteen subtopics: Topic One: Some Beliefs and the Prophetic Approach in Dealing with Some Space Sciences. Subtopic One: Subtopic One: Among the practices of pre-Islamic ignorance was seeking rain by stars in the field of space science. Subtopic Two: Some beliefs related to the benefits of planets in space science. Subtopic Three: Eclipses and the lunar eclipse. Subtopic Four: Seeking refuge in God from the harm of some of His creations in space science. Topic Two: Analogies with Stars in Space Science. Subtopic One: The beauty of the people of Paradise is brighter than the brightness of a star in space science. Subtopic Two: Analogies with the light of the sun in space science. Subtopic Three: Analogies with the stars and planets in space science. Subtopic Four: The virtue of the scholar and the need for him like the need of planets for light, and the analogy with the favor of the moon over others in space science. Topic Three: Timing by Stars in Space Science. Subtopic One: Timing events by the rising of stars like Al-Thurayya, and the use of stars as examples in space science. Subtopic Two: Considering the sighting of the moon (the crescent) in space science for religious practices like fasting. Subtopic Three: Timing prayers by stars and space science. Subtopic Four: Mentioning some stars and constellations in space science. Topic Four: Various Topics in Space Science. Subtopic One: Solar and lunar eclipses in space science. Subtopic Two: Meteors (shooting stars and meteorites) in space science. Subtopic Three: The dominance of the moon's light over others among the planets in space science. Subtopic Four: The heavens, their number, and contents in space science.

Topic One: Some Beliefs and the Prophetic Approach in Dealing with Some Space Sciences.

Subtopic One: Among the practices of pre-Islamic ignorance was seeking rain by stars in the field of space science

Since the era of ignorance, and at all times, we find a keen interest in the lifelines and a resort to seek this matter, which Allah has made the source of all life. The hadiths and books that explained it did not overlook some of the matters of ignorance: "Seeking rain by stars" (Muslim 1954:934), and Ibn Al-Atheer mentioned that they used to attribute rain to the phases of the moon, but Allah has decreed its stages (Ibnu Al-Atheer 1979:121). Al-Nawawi narrated from Ibn Al-Salah: "Observation in all times of the year And known for the twenty-eight lunar mansions." It was also reported from Az-Zajjaj: "That which falls in the west is a rain cloud, while that which rises in the east are the thunderstorms" (Al-Nawawi 1972). Ibn Hajar summarized Ibn Qutaybah's words as agreeing with those of Az-Zajjaj regarding what falls (Ibnu Hajar 1958:523). Al-Manawi narrated from At-Tayyibi that seeking rain by stars and attributing rainfall to the appearance of something is forbidden because it is associating partners with God, and Al-Harani said: "The proponents of this opinion are the Sabians of this Ummah." Ibn Al-Arabi stated: "We only know it through a Prophet" (Al-Mannawi 1935:913).

So, one of the practices of ignorance was seeking rain by stars, and the hadiths conveyed some manifestations of astronomy attributed to the people of ignorance.

Subtopic Two: Some beliefs related to the benefits of planets in space science

In the Musnad, it is reported that the Prophet Muhammad (peace be upon him) said, "And make [the thanks for] your provision that you deny [the Provider]?" (Al-Quran 56:82) He said, "We received rain because of this and that celestial position, and because of this and that star." (Ibn Hanbal 1999: 677). In another narration, it is stated, "If Allah withheld the rain from people for seven years, then sent it down, a group among them would become disbelievers, saying, 'We were granted rain due to such and such star.'" (Ibid 11042; Ibn Hibban 1993: 6130). The star referred to here is Al-Majdah, which is one of the planets. Rain, however, is not caused by planets. Nevertheless, throughout history, people have often attributed unseen phenomena and unknown matters to inanimate objects. Even if this attribution is erroneous, ascribing blessings to inanimate objects rather than to their Creator is a form of disbelief. Ibn Qutaybah stated, "Al-Dabran is a bright red planet that follows Al-Thurayya. It is also known as 'follower of the star'. When it becomes visible after Al-Thurayya, it is called Dabran, and it is also called Al-Majdah, the same as mentioned in the hadith." (Al-Dainouri 1956: 37). Abu Hatim Ibn Hibban stated, "Al-Majdah is Al-Dabaran, which is the fourth station among the lunar stations." (Ibn Hibban 1993: 6130). In another narration, the Prophet (peace be upon him) said, ""Some of my servants will come as believers in Me and disbelievers. As for those who said, 'We were given rain by the grace and mercy of Allah,' they are believers in Me but disbelievers in the stars. As for those who said, 'We were given rain by such-and-such a star,' they are disbelievers in Me but believers in the stars.'" (Muslim 1954: 71-125). In another narration, it is stated, "They attribute it to the stars, and by the stars." (Muslim 1954: 72-126). In another narration, it is mentioned, "They said, 'Such and such asterism was right.'" Then the verse was revealed, "So I swear by the retreating stars No! I swear by the positions of the stars –" (Quran 56: 75), Until he reached, "And make [the thanks for] your provision that you deny [the Provider]" (Quran 56: 82). These are some beliefs related to attributing benefits to planets that the prophetic hadiths warned against and corrected their trajectory. (Ibid 73-127).

Subtopic Three: (The 'kusoof' , and the 'khusoof') The eclipse and the lunar eclipse are signs from God in space science, and the eclipse prayer in space science

"When the moon aligns with the Earth in the same plane, its shadow obscures it and a lunar eclipse occurs," "A solar eclipse occurs at the end of the lunar month when the moon is between the Earth and the sun" (Al-Kernouri 2010: 56). And the Prophet ﷺ said in the signs before the Hour: " "There are three (types of) solar eclipse: a solar eclipse in the East, a solar eclipse in the West, and a solar eclipse in the Arabian Peninsula." (Muslim 1954: 2901).

The occurrence of the eclipse is one of the signs before the Hour, which are meant to warn people, and what is required when the eclipse occurs is to engage in prayer, as narrated by the Prophet ﷺ: "When the sun and the moon are eclipsed, or one of them, so when you see them, invoke Allah and pray until the eclipse is over." (Ibn Hanbal 1999: 14762).

In discussing the hadith, scholars have authenticated it, and for explaining the unusual aspects of the hadith and distinguishing between solar and lunar eclipses, Ibn al-Athir said: "It was narrated with 'kaf', and narrated with 'kha', and narrated with 'ka' for the sun and with 'kha' for the moon, and they are signs of Allah not related to anyone's death or life. Al-Farra' said: The 'kusoof' is specific to the sun, and the 'khusoof' is specific to the moon" (Ibn Al-Atheer 1979).

Narrated by Aisha (may Allah be pleased with her): "The sun eclipsed, and the prophet of Allah ﷺ prayed with the people. He prolonged the standing, bowing, and prostration, then repeated it. He then prolonged the standing and prostration in the second rak'ah. Afterward, he delivered a sermon, saying, 'Verily, the sun and the moon are signs among the signs of Allah. They do not eclipse because of the death or the life of anyone. So, when you see them, supplicate to Allah, observe prayer, and give charity.'"

Despite the differences in the method of performing the eclipse prayer, it did not eclipse the sun for the death of the Prophet's son ﷺ, but it is one of the signs of Allah for people to reflect upon and turn to worship.

Subtopic Four: Seeking refuge in Allah from the harm of some of His creations in space science

Prophet Muhammad ﷺ looked at the moon and asked Aisha to seek refuge in Allah from the evil of night's darkness when it spreads around (Al-Tirmidhi 1986:3366), and scholars authenticated this hadith. Al-Tabari favored the interpretation that seeking refuge is from the darkness mentioned in the Quran (Surah Al-Falaq 113:3), whether it's the darkness of night, stars, or the moon when one of them fades away, it is considered darkness (Al-Tabari 1999). The supplication when the wind blows includes asking Allah for its goodness and whatever it carries, as well as seeking refuge from its evil (Muslim 1954:899). Therefore, the prophetic methodology is clear in seeking refuge in Allah from the evil of some of His creations, and even asking Allah to harness them for the benefit of humanity in the field of space science.

Topic Two: Analogies with Stars in Space Science.

Subtopic One: The beauty of the people of Paradise is brighter than the brightness of a star in space science.

The Prophet Muhammad ﷺ said regarding the characteristics of the inhabitants of Paradise: "The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full.

The Prophet ﷺ said, "The people of Paradise will see the Ghuraf (special abodes) in Paradise as you see a star in the sky." and this was explained by a companion to mean that they are radiant, either in the eastern or western direction. Ibn Al-Atheer explained it as being brightly illuminated for clarity. Al-Farra' stated that it is magnificent, and it is said to be a moving planet." (Ibn Al-Atheer 1979: 113)

Subtopic One: The beauty of the people of Paradise is brighter than the brightness of the sun in space science.

A small portion of the magnificence of Allah's blessings upon the people of Paradise has been likened to the greatest light of the sun in its radiance. Prophet Muhammad ﷺ described that even if a tiny nail from Paradise were to be revealed, it would illuminate what lies between the heavens and the earth. And if one of the bracelets of the people of Paradise were to appear, its brilliance would overshadow the light of the sun, just as the sun overshadows the light of the stars (Ibn Hanbal 1999:1467).

Regarding the narration, scholars have deemed its chain of transmission authentic. As for the explanation of the unique aspects of the hadith, Al-Qari explained that the light of embellishment emanates from the bliss of Paradise, spreading between the extremities of the heavens and the earth. He further clarified that the intended meaning could be the sides of the heavens and the earth or the regions from which the winds emerge (Al-Qari 2002:5637).

This attention to contemplation on what Allah has created in the heavens, the vastness of space, and everything therein, all indicate that He is the Creator

Subtopic Three: The multitude of stars in the sky resembles the vessels of the basin in space science and its planets

He (peace be upon him) said: "By Him in Whose Hand is the life of Muhammad, the vessels would outnumber the stars in the sky and its planets shining on a dark cloudless night(Muslim 1954: 2300)

As for the terminology explaining the hadith, Imam Nawawi transmitted from Al-Qadi 'Iyad that its indication is for abundance in number and exaggeration, but it does not amount to lying. (1972: 56 Al-Nawawii)

Ibn Manzour said: "Al-Sahw is the departure of clouds... from the sky, so it becomes bright: the clouds have dispersed from it." (Ibnu Manzour 1955: 452).

The Virtue of the Scholar and the Need for Him Like the Need of Planets for Light, and the Comparison of the Virtue of the Scholar over the Worshipper to the Moon's Virtue over Others in Space Science.

A rational person does not deny the virtue of the scholar and the need for him, likening it to the need of planets for light. The comparison of the hadith of the Prophet Muhammad ﷺ regarding the virtue of the scholar over the worshipper to the virtue of the moon over others in space science is evident from his saying: "The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars" (Ibn Hanbal 1999:21715). Scholars have deemed this hadith authentic, and its meaning is clear.

Topic Three: Timing by Stars in Space Science.

Subtopic One: Timing events by the rising of stars like Al-Thurayya, and the use of stars as examples in space science.

Prophet Muhammad ﷺ said: "Whenever a star set in the morning, it (the presence of certain harmful things like germs and microbes in the air) is lifted from the people, and whenever a star rises, it (the presence of harmful things) is cast down." This hadith has been classified as Hasan (good) by scholars (Ibn Hanbal 9039).

Prophet Muhammad ﷺ also praised a companion by saying: "If faith were at the Pleiades, then some men from among these people would attain it" (Al-Bukhari 4897). Moreover, when some people argued about selling fruits before their ripening and being affected by diseases, Prophet Muhammad ﷺ prohibited them from selling until the fruit's ripeness became apparent. Zaid bin Thabit was mentioned as someone who did not sell the fruits of his land until the Pleiades appeared, and the distinction between the yellow and the red colors became clear (Al-Bukhari 2193).

Explanation of the hadith and its vocabulary: Ibn al-Athir mentioned that "ath-thurayya" refers to the well-known star, and it is a diminutive form of "tharwa." It is said that "athara al-qawmu" means they became numerous, and "athrāwa" means when their wealth increased (Ibn Al-Atheer 1979:210). Additionally, it is mentioned that there are apparent and hidden stars for "ath-thurayya," and Ibn al-Athir clarified that harm and blemishes can affect fruits and livestock, so they corrupt (Ibid. 324). As for the use of similes, it is a well-known practice that portrays the environment in which the prophetic tradition was lived. This can be seen in the story where a companion placed his hand on Salman, as mentioned in Sahih al-Bukhari 324, and in a narration in Sahih Muslim 899, where Abu Huraira reported that the Prophet ﷺ said, "If the din were at the Pleiades, even then a person from Persia would have taken hold of it, or one amongst the Persian descent would have surely found it." The Prophet ﷺ also mentioned about someone who speaks to make the audience laugh, that he is ""He will fall from it further than a shooting star" , " as mentioned in Sahih Ibn Hanbal 9220. This hadith has been classified as Hasan (good) by scholars.

Subtopic Two: Considering the sighting of the moon (the crescent) in space science for religious practices like fasting.

"The science of space is important to the extent of its connection to religious practices such as fasting. Regarding mentioning Ramadan in terms of fasting or breaking the fast, or estimating that: 'Until you see the crescent' (Opi.cit 1080). This hadith is in Sahih Muslim and its explanation is the title of the chapter in Sahih Muslim. And in the narration of Ibn Khuzaima (Ibnu Khuzaima 1970: 204): the prophet ﷺ said: 'Do not anticipate the month (of Ramadan) fast when you see it and break your fast when you see it . If it is cloudy or obscured from you, then complete the count of as thirty days.' Scholars authenticated its chain. As for the terminology, Al-Khattabi said: 'And Qutr is the dust in the air that obstructs between the eyes and the sighting of the crescent' (Al-Khattabi 1932: 288). Ibn Manzur said: "And the cloud, which brings rain, is named as such because of its dispersal in the air." (Ibn Manzour 1955: 461), and the author of 'Awn al-Ma'bud said: 'Without its sighting' meaning its sighting is close (cloud or dust) meaning dust in that night, which is the night of the thirtieth of Sha'ban' (Abadi 1995: 313). Explanation of the hadith and its terminology: Ibn Manzur said: 'So the moon's phases in the month are estimated to complete thirty days or less.' It was narrated in the brightness of

the day and the darkness of the night: from 'Adi ibn Hatim, he said: 'When the verse was revealed: 'until the white thread of dawn can be distinguished from the black thread' (Quran 2:187), and in the story of 'Adi, he placed a white and a black thread under his pillow to distinguish between night and day. So, The prophet ﷺ was explained to him: 'Indeed, what is intended the darkness is the night and the whiteness is the day' (Muslim 1954: 1090), and Ibn al-Athir said: 'Al-Wisadah: the pillow... so he concealed with the pillow from sleep because it supports him' (Opi.cit 182)."

Subtopic Three: Timing prayers by stars and space science.

The Muslims, both in ancient and modern times, have shown interest in the science of space. They have benefited from it in determining the direction of the Qibla (the direction Muslims face during prayer) and knowing the times of prayer. In a narration describing Gabriel teaching the Prophet Muhammad ﷺ the prayer times, it is stated that the first time for Dhuhr (noon prayer) is when the sun declines, the first time for Asr (afternoon prayer) is when a person's shadow is equal to their height, the first time for Maghrib (evening prayer) is when the sun sets, the first time for Isha (night prayer) is when twilight disappears, and the first time for Fajr (dawn prayer) is when dawn breaks. And the ending time for Dhuhr is when a person's shadow is equal to their height, and the ending time for Asr is when a person's shadow is twice their height. The ending time for Maghrib is when the sun sets, and the ending time for Fajr is when dawn spreads, and the stars become visible but not yet dispersed. Then it was clarified that the time between these two prayers is a period." (Al-Nasai 1986: 513; Al-Tarmidhi 1986: 63).

The Hadith mentioned by Imam Bukhari is considered the most authentic Hadith in the Book of Prayer Times, which encompasses all the Prophetic traditions related to prayer timings. Additionally, Al-Suyuti, in his commentary on the terminologies used in Hadith, explains that "Sata'a al-Fajr" means the rising of dawn, and "Wajabat al-Chams" means, when the sun sets. This indicates that Muslims navigate by the stars at night and by the sun during the day, and the times of prayer are based on astronomical principles.

In another Hadith concerning the preservation of prayer, it is stated that there is no prayer after its time unless there is a visible "Shahid", and the "Shahid" refers to the star (Muslim 1954: 568).

Topic Four: Mentioning Some Constellations in Space Science.

Subtopic One: Enshrouding the Sun and the Moon in Darkness in Space Science.

The Prophet ﷺ mentioned that the Sun and the Moon will be rolled up on the Day of Resurrection. Al-Mannawi explained in his commentary on the unique aspects of the Hadith: "Rolled up, both gathered from their orbits, their light disappearing, their brilliance folded. Allah, the Most High, said: "And when the stars fall, scattering". And He said: 'And when the sun is wrapped up [in darkness]. Their light will disappear, and they will fall from their orbits on the Day of Resurrection. In another narration, it is mentioned: 'In the Fire,' meaning as a rebuke to those who worship them." (Al-Mannawi 1935: 4948)

Subtopic Two: Meteors (shooting stars and meteorites) in space science.

Allah has blessed humans with the gift of sight, and from time to time, we witness shooting stars and meteors twinkling in the sky. "Meteorites are rocks that have fallen to Earth from space, and they are the oldest objects humans have been able to hold, with an age similar to that of the solar system" (Gunnell 2009: 7). We only see one aspect of them, while many aspects remain hidden from us. Meteorites are considered remnants of the solar system, and they cannot reach the surface of a planet without disintegrating. (Dispersed meteorites can appear from any direction and at any moment. Meteorites can reach the Earth's surface without destruction and may be composed of stone, iron, or other materials), It's been authentically reported from the Prophet ﷺ that Allah's decree in the heavens, when it is repeated by the angels and heard by the eavesdroppers, may be burnt by shooting stars before the information reaches its destination on Earth, so that the magician may take it and lie about it a hundred times. And they believe it because he heard it in the heavens. (Al-Bukhari 2001: 4701) In the Hadith that scholars have authenticated describing those who pass over the Sirat (bridge to paradise or hell): "Among them are those who pass swiftly like the flash of a shooting star" (Al-Hakim 1990: 3424). Al-Qari commented: "Our submission is humble and obedient to His words and rulings, like the smooth, white

stones of Safwa. They eavesdrop, with some riding upon others, piled up like my fingers stacked on top of each other. They throw and hurl them down below, and the sorcerer lies a hundred lies with them" (Al-Qari 2000: 2908). Since seeking assistance from sorcerers is impermissible according to the Sunnah, which prohibits believing them, merely visiting them would invalidate certain acts, such as prayer. Therefore, this noble Prophetic tradition speaks of space science and the movements of celestial bodies.

Subtopic Three: The dominance of the moon's light over others among the planets in space science.

The Prophet ﷺ said regarding the Night of Decree (Laylat al-Qadr): "It is as if therein is a moon that exposes its stars" (Ibnu Hibban 1993: 3688). This Hadith has been authenticated by scholars. Ibn Manzour elucidated that the dawn has brightened with its whiteness (Opi. cit 545).

Subtopic Four: The heavens, their number, and contents in space science.

In the hadith, Zaynab, the Prophet Muhammad ﷺ wife said: "Allah, the Exalted, has married me to her from above the seven heavens" (Al-Bukhari 2000: 7420). In the account of the passing of a cloud when the companions looked at it, the Prophet (peace be upon him) asked them about it, and they said: "This is a cloud." He then asked about "muzn" and "anan" (types of clouds). Then he asked: "What is the distance between the heavens and the earth?" He clarified to them that the distance between them is either one, two, or three and seventy years. He counted them as seven heavens in the same manner. Then he explained further, saying: "Above the seventh heaven is a sea, the distance between its surface and its bottom is like that between one heaven and the next." Then he clarified that above that are eight mountain goats (meaning enormous creatures) between whose ears is the distance of the heavens to the heavens. Then, above them, is the Throne, and between its lower part and its upper part. He concluded by saying: "The distance between the heavens is like the distance between the heavens, and Allah is above that" (Tirmidhi 1986: 3320). This hadith demonstrates the Prophet's concern with space sciences. This research illustrates the greatness of the Sunnah in dealing with contemporary sciences, serving humanity in this era, aiding nations in development, and persevering to benefit from the treasures they possess. All praise be to Allah, the Lord of all worlds.

"Conclusion":

Through this study, I have arrived at the following conclusions:

It has been clarified that the prophetic traditions provide guidance for societal development across various fields, including space sciences, and offer solutions to contemporary problems.

The study clearly demonstrates an understanding of modern sciences, such as space science, in the light of prophetic tradition, which remains relevant across time and place.

The study showcases the greatness of Sunnah in addressing intricate details and resolving issues in space sciences.

The hadiths highlighted the Sunnah's concern for space sciences.

It emerged in the applied study the study reveals scholars' keen insight in explaining prophetic traditions related to space sciences in their commentaries and Arabic language books.

The researcher found significant benefits in gathering hadiths related to contemporary topics like space sciences to contribute to societal development through the specialization of prophetic traditions.

The science requires further studies. to better understand the efforts of our esteemed scholars, allowing Muslims to take pride in the field of prophetic traditions, as recognized even by our adversaries.

Allah has guaranteed the preservation of His book, and He has appointed among the scholars of the Sunnah divine scholars in every era, ancient and modern, who serve His Sunnah by benefiting from the Hadith of the Prophet ﷺ, and with contemporary terminologies such as space sciences. To Allah belongs all praise and blessings for this knowledge. Allah says: "Indeed, it is We who sent down the Qur'an and indeed, We will be

its guardian" (Quran 15:9), and He says: "Whatever the Messenger has given you - take; and what he has forbidden you - refrain from" (Quran 59:7), and He says: "And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought." (Quran 16:44).

After this effort, which has exhausted me, I present it to the people of knowledge and virtue, so they may correct any errors or mistakes, and they will have great reward from Allah, and from me, all thanks. Finally, our last supplication is that all praise is due to Allah, the Lord of all the worlds.

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