

The interest considered in the Holy Quran
-An Empirical Study-

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INTRODUCTION

Praise be to God who revealed the Qur'an to be the best evidence for the worlds, and made his Sharia based on the principle of interests as evidence, and he defended all corruption in every way and way, and blessings and peace be upon the honorable master, and the Holy and seal prophet, Muhammad bin Abdullah who brought the arbitrator and the principal in the revelation, and God be pleased with the family The house of the Prophet, the leading imams, and the great gentlemen, who were the best guides to the religion of God and the best evidence, and may God be pleased with his companions, the suns of knowledge in the darkness of the long night, and the torches of guidance for those who wanted to follow the path of scholars and reverence,

but after:

The Holy Qur'an came with a great judgment and great lessons of value, for it is the effective medicine for those who want to be freed from the disease of ignorance, and it is the net resource for those who wanted to quench from the eyes of knowledge. The Sharia, which is the basis for wisdom in the area of assignment, for this purpose I wanted to explore the depths of his long sea, and take out its pearls from its seashell for the world and the common people, so I wrote this research and made it tagged with (the considered interest in the Holy Qur'an - an applied study), and I made this research contain an introduction And two studies, under each topic have several demands, and it is as follows.

The first topic: Defining what the interest is, its types, and the scholars disagreeing with it, and it contains three demands:

The first requirement: Defining the interest in language and idiomatically:

The second requirement: the types of interest in Islamic law, and their difference in it.

The third requirement: the fundamentalist rules that consider interests.

The second topic: the interest in the Holy Qur'an and its legal applications, and it contains three demands:

The first requirement: the inclusion of the term interest or its meaning in the Holy Qur'an.

The second requirement: the prestigious interest in the Holy Qur'an and its realistic applications.

The third requirement: Stories of the Holy Qur'an and the respected interests that they contain.

Conclusion.

And God Almighty, I ask that I be able to clarify what I want, and that this work is purely for his honorable sake, for it is the best of the Lord and the best of the protector, and may God bless our master Muhammad and his family and companions and grant them peace, and praise be to God first and foremost.

Researcher

The first topic: Defining what the interest is, its types, and the scholars disagreeing with it, and it contains three demands:

The first requirement: Defining the interest in language and idiomatically:

Interest is a language: and (reconciliation) is the same (reconciliation) and (reconciliation) against corruption, so Righteousness is against corruption. And the transport of fur was also reconciled by adding. This is valid for you, whichever is from your door. And (goodwill) by breaking the source (reconciliation) and the name (reconciliation) is mentioned and feminized. It was (formulated), (reconciled), and (reconciled) by the intensity of the em. And (reform) against corruption, (and) the imam saw (reconciliation) in such a thing, (one of the interests), that is, goodness. And look at the people's interests. And they are among the people of interests, not of evils¹.

And in the dictionary of the Arabic language: interest [singular]: a collection of interests and interests:

1 - There is nothing in which there is goodness in something or a situation "in the interest of the accused to declare the names of his partners - he works in the interest of his friend" with him in the interest and corruption: with him in the ease and hardship.

2 - What a person engages in of the actions that benefit him "personal interest - harms the interests of others"
° Conflict of interests: conflicts - a marriage of convenience: a marriage made in the greed for a social, political or economic gain².

Interest idiomatically: It is preserving the intention of the Islamic Law to ward off evil to the people, and the Imam and Al-Ghazali interpreted it by saying that there is a meaning for which the judgment feels appropriate to it, and there is no agreed-upon origin, and the pictorial explanation is ongoing in it, and Ibn Burhan interpreted it in the middle: that it is not based on a complete or partial origin³.

And in al-Mussafah: The purpose of the Sharia from creation is five: which is to protect their religion, soul, mind, offspring, and money for them, so everything that includes preserving these five assets is an interest, and everything that misses these assets is corrupting and paying them interest⁴.

The second requirement: the types of interest in Islamic law, and their difference in it.

¹See: Mukhtar As-Sahah, Zain Al-Din Abu Abdullah Muhammad bin Abi Bakr bin Abdul Qadir Al-Hanafi Al-Razi (deceased: 666 AH), Investigator: Yusef Al-Sheikh Muhammad, Modern Library - Model House, Beirut - Saida, Fifth Edition, 1420 AH / 1999 AD: 1 / 178, Crown of the Bride from the Jewels of the Dictionary, Muhammad bin Muhammad bin Abdul Razzaq al-Husayni, Abu al-Fayd, nicknamed Murtaza, al-Zubaidi (died: 1205 AH), the investigator: a group of investigators, Dar al-Hidaya: 6/549.

²See: The Dictionary of Contemporary Arabic Language, Dr. Ahmed Mukhtar Abd Al-Hamid Omar (deceased: 1424 AH) with the help of a working group, The World of Books, First Edition, 1429 AH - 2008 AD: 2/1314.

³See: Al-Bahr al-Muheet in Usul al-Fiqh, Abu Abdullah Badr al-Din Muhammad bin Abdullah bin Bahader Al-Zarkashi (deceased: 794 AH), Dar Al-Kutbi, First Edition, 1414 AH - 1994 AD: 8/83.

⁴See: Al-Mustasfi, Abu Hamid Muhammad bin Muhammad Al-Ghazali Al-Tusi (deceased: 505 AH), edited by: Muhammad Abd Al-Salam Abd Al-Shafi, Dar Al-Kutub Al-Alami, First Edition, 1413 AH - 1993 AD: 1/174.

In addition to the Islamic Law testimony, there are three sections: a section witnessed the sharia for its consideration, a section witnessed its invalidity, and another did not witness the law either because it is invalid or for its consideration:

First: The division of the interest in terms of the street's consideration of it: The interest is divided in terms of the street's consideration of it in three parts:

1. Considerable interest: It is the interest that the street saw as being; Like our ruling that whatever intoxicating a drink or food is forbidden by analogy with wine. Because it is forbidden to preserve the mind that is the subject of the assignment, so the Sharia forbidding wine is evidence of observing this interest¹, and this benefit is an argument by consensus².

The considered interest has conditions which are:

- It is real, not fake.
- It is public, not private.
- Not to oppose the Qur'an and Sunnah.
- Not to oppose the correct measurement.
- That she does not miss an interest greater than or equal to it because of it³.

1. Revoked interest: It is an interest that the Islamic Law has certified null and void, such as the interest of the usurer in increasing his money, as the street has canceled it, God Almighty said: **(And God permitted sales and forbidden usury)**⁴, This interest is canceled by agreement⁵.

2. The sent interest: It is the interest that the legislator has not taken into consideration, nor cancellation, and this is of three types:

A. The first type: What falls into the category of needs: such as the guardian's authority to marry off the young woman, so that is not necessary, but he needs it. For efficient achievement; Fear of missing out, and a welcome in the future.

B. The second type: What is located in the site of improvement and decoration, and taking care of good approaches in worship and transactions, such as the consideration of the guardian in marriage. Maintenance but fulfills the intent of the street; Such as the collection of the Qur'an during the time of the Companions, for this is an interest in which there is no text regarding its consideration or its cancellation, and it fulfills the intention of the street, so these two strikes we do not know of any difference in that it is not permissible to adhere to them without basis. If it were permissible, then it was a condition of the law by opinion, and we

¹See: Al-Mussafah: 1/174, Al-Muhdhabab in the Science of the Fundamentals of Comparative Jurisprudence (Editing of his questions and studying them in a theoretical and applied study), Abdul-Karim bin Ali bin Muhammad An-Namlah, Al-Rashed Library - Riyadh, First Edition: 1420 AH - 1999AD, First Edition: 1420AH.

²See: Al-Jami' of Issues of Fundamentals of Jurisprudence and its Applications to the Most Improved Doctrine, Abdul Karim Bin Ali Bin Muhammad Al-Namlah, Al-Rashed Library - Riyadh - Kingdom of Saudi Arabia, Edition: First, 1420 AH - 2000 AD: 1/389.

³See: Taking Care of Interest and Wisdom in the Legislation of the Prophet of Mercy (peace and blessings be upon him), Muhammad Taher Hakim, The Islamic University of Madinah, Edition: Issue 116, Year 34, 1422 HOM 2002 AD: 1/244.

⁴Surah Al-Baqarah: From verse 275.

⁵See: The Whole of Issues of Fundamentals of Jurisprudence and its Applications on the most correct doctrine: 1/389

would not need the mission of the Messengers, and the commoner would be equal to the world in that. Everyone knows his own interest.

C. The third type - what falls under the ranks of necessities, which is what the street knows to pay attention to, and it is five: to preserve their religion, their souls, their mind, their lineage, their money, and the example of it: the law of decreeing the killing of the deceived infidel, and the punishment of the heretic who calls to heresy, safeguarding their religion¹.

Second: The interest, given its strength in itself, is divided into three parts:

1- The necessary interest: Al-Shatibi says: "It means that it is necessary for it to establish the interests of the religion and the world, so that if it is lost, the interests of the world are not conducted in a straightforward manner, but rather on corruption, escapism and the loss of life, and in the other he misses salvation and bliss, and returns with the evident loss."².

2- The needy interest: it is called bringing interests, and it is: if the interest in it is in the place of need rather than necessity, then the achievement of this interest takes place facilitating and collecting benefits, and missing it does not result in the missing of any of the necessities, such as renting and drinking³, Imam Al-Shatibi says: "As for the needs, Its meaning is that it lacks it in terms of expansion and raising the distress that often leads to embarrassment and subsequent hardship by missing the required, and if the income is not taken into account for the taxpayers - on the whole - embarrassment and hardship, but it does not reach the normal amount of corruption expected in the public interests."⁴.

3- The ameliorative interest: it is not related to a special need or a general need; But in it there is an intent to bring an honor or a denial contrary to it, and it is permissible for sex to shade with it, the purity of the juvenile and the removal of malice⁵, and examples of which are: the covering of the nakedness, the closeness of the ritual acts of worship, the etiquette of eating, and other honorable morals⁶.

Third: The division of the interest in terms of inclusion: the interest is divided in terms of its coverage into three sections:

1. Public interest: It is the interest related to the right of all creation; Such as protecting the religion, and preserving the Qur'an from general vanishing⁷.

2. Interest related to groups: It is the interest related to the right of a group of the Nation, and not general to the whole nation; Such as interests related to a specific country, or interests related to those with a specific

¹Seen: Rawdat al-Nazir and Jannat al-Mazhar in the fundamentals of jurisprudence according to the doctrine of Imam Ahmad bin Hanbal, Abu Muhammad Muwaffaq al-Din Abdullah bin Ahmed bin Qudamah al-Jamili al-Maqdisi, then al-Dimashqi al-Hanbali, known as Ibn Qudamah al-Maqdisi (died: 620 AH), Rayyan Foundation for Printing, Publishing and Distribution, Edition: Second Edition 1423 AH-2002 AD: 1/481.

²See: The approvals, Ibrahim bin Musa bin Muhammad al-Lakhmi al-Gharnati, the famous Shatibi (deceased: 790 AH), the investigator: Abu Ubaidah Mashhur bin Hassan Al Salman, Ibn Affan House, Edition: First Edition 1417 AH / 1997AD: 2/17.

³See: Milestones of Fundamentals of Jurisprudence among Ahl al-Sunnah wal Jama'ah, Muhammad Ibn Husayn ibn Hassan al-Jizani, Dar Ibn al-Jawzi, Edition: Fifth Edition, 1427 AH: 1/237.

⁴See: approvals to Shatby: 1/11.

⁵See: Al-Burhan Usul al-Fiqh, Abd al-Malik bin Abdullah bin Yusuf al-Juwayni, Abu al-Maali, Rukn al-Din, nicknamed Imam of the Two Holy Sanctuaries (deceased: 478 AH), investigator: Salah bin Muhammad bin Awaida, Dar Al-Kutub Al-Ilmiyya Beirut - Lebanon, Edition: First Edition 1418 AH - 1997 AD: 2/79.

⁶See: The Science of Legal Objectives, Nour al-Din bin Mukhtar al-Khadimi, Al-Obeikan Library, Edition: First 1421 AH - 2001 AD: 1/90.

⁷See: approvals to Shatby: 3/89.

profession, such as securing trade for Muslim merchants in non-Islamic countries, and as adjudication to the illegal judiciary in countries where there is no Sharia judiciary¹.

3. Private interest: it is the interest of a specific individual; As an interest in the annulment of a sale that involves fraud in a person, or in the interest of divorcing a woman from her husband because of the harm caused to her².

The third requirement: the basic assets considered interests.

The rule for the fundamentalists: It is the total matter to which many parts apply, the rulings of which are understood³.

And it is according to the jurists: a majority rule is not total that applies to most of its parts, in order to know its provisions from it, and it applies to most of its parts, in order to know its provisions⁴.

The difference between the fundamentalist rule and the jurisprudential rule is: The fundamentalist rules are comprehensive and comprehensive that apply to all parts. While the rule of jurisprudential rules is a majority rule that applies to most of its parts. The rules of reasoning, processes, purposes and interests are holistic and comprehensive and do not lag behind. While the jurisprudential rules are directly related to their parts, and therefore exceptions are exposed to them, and they vary greatly in terms of general and specific⁵.

Among the fundamentalist rules that referred to prestigious interests, the following:

• The first rule: Sharia is based on achieving the interests of the servants and warding off evil from them in this world and the hereafter⁶.

Imam Al-Shatibi says: "Establishing laws is in the interests of the people in the immediate and future interests"⁷

A. The Lawgiver does not enjoin except what is in his best interest, pure or preponderant, and it is not forbidden except for what he corrupts, pure or preponderant. This basic principle includes all of the Sharia, and none of its provisions deviate from it.

¹See: Shifa al-Ghaleel in the statement of likeness, imagination and paths of reasoning, Abu Hamed Muhammad bin Muhammad al-Ghazali al-Tusi (deceased: 505 AH), investigator: Dr. Hamad Al-Kubaisi, Al-Irshad Press - Baghdad, Edition: First, 1390 AH - 1971 A.D. : 1/99, Maqasid Al-Sharia, by Ibn Ashour, p. 314.

²See: Shifa al-Ghaleel in the statement of likeness and imagination and the paths of reasoning: 1/101, Al-Wajeez in the fundamentals of Islamic jurisprudence, Professor Dr. Muhammad Mustafa Al-Zuhaili, Dar Al-Khair for Printing, Publishing and Distribution, Damascus - Syria, second edition, 1427 AH - 2006 AD: 1/124 .

³See: the rules, Abu Bakr bin Muhammad bin Abdul-Mumin, known as "Taqi al-Din al-Husni" (deceased: 829 AH), study and investigation by: Dr. Abdul Rahman bin Abdullah Al-Shaalan, d. Gabriel bin Muhammad bin Hassan Al-Busaili, The Book: Two Master Theses for Investigators, Al-Rashed Library for Publishing and Distribution, Riyadh - Kingdom of Saudi Arabia, First Edition, 1418 AH - 1997AD: 1/22.

⁴See: Winking Eyes of Insights in Explaining the The likenesses and Analogs, Ahmad bin Muhammad Makki, Abu al-Abbas, Shihab al-Din al-Husseini al-Hamwi al-Hanafi (deceased: 1098 AH), Dar al-Kutub al-Ilmiyya, First Edition, 1405 AH - 1985 AD: 1/51.

⁵See: The Theory of Jurisprudence and its Impact on the Difference of Jurists, Muhammad Al-Rooki, Publications of the Faculty of Arts at the University of Muhammad V, Series of Letters and Theses No. 25, 1994: pp. 57-59.

⁶See: the rules of jurisprudence and their applications in the four schools, d. Muhammad Mustafa Al-Zuhaili, Dean of the College of Sharia and Islamic Studies - University of Sharjah, Dar Al-Fikr - Damascus, First Edition, 1427 AH - 2006

⁷Approvals to El-Shatby: 2/9.

B. This law has never neglected an interest, for there is no good without it it has brought it, and there is no evil that I have warned against.

C. It is not possible for a conflict to arise between the Sharia and the interest, as it is not imagined that the lawmaker will forbid what his interest is clear or outright, nor that he orders what is corrupted, whether it is more correct or pure.

D. Whoever claims that there is an interest in which the Sharia did not respond, one of the two matters is necessary for him: Either the Sharia indicates this interest in a way that the plaintiff does not know, or what he believes is an interest is not an interest¹.

• **The second rule: The prestigious interest is what preserves the street's intent.**

Then bringing benefit and paying harm to the purposes of creation, and the righteousness of creation in achieving their intentions, but by the interest we mean preserving the intent of the street, and the intention of the street from creation is five, which is to preserve for them their religion, themselves, their minds, their offspring, and their money, and everything that includes preserving these five assets is an interest and everything that misses it is a corruption And pay it - that is, spoiling - interest ².

Imam Al-Shatibi says: "Sharia was based on the intention of preserving the three ranks of necessities, needs and improvements, and these faces were found in the chapters of the Sharia ... until he said: Preservation for them is by two matters, one of which establishes its pillars and establishes its rules, and that is the observance of it from the side of existence, and the second What is avoided by the actual or expected imbalance in it, and that is to observe it from the side of nothingness "³.

• **The third rule: Looking at interest and corruption is based on the balance of Sharia, not with whims:**

Imam Al-Shatibi says: The Sharia is only intended to remove those responsible for their desires in order to be a servant of God, and this meaning, if proven, does not meet with the assumption that the status of the Sharia should be according to the whims of souls and the request for its immediate benefits how it was, and God Almighty said: **(But if the Truth [i.e., Allah] had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message,[965] but they, from their message, are turning away)**⁴. And the Prophet Muhammad, peace and blessings be upon him, says: **"None of you believes until his desires are according to what you brought him"**⁵, An example of that is jihad, the Almighty said: **(Battle has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not)**^{6,7}.

¹Seen: Theology of Usul al-Fiqh, Abd al-Wahhab Khallaf (died: 1375 AH), The Da`wah Library - Youth of Al-Azhar (on the eighth edition of Dar Al-Qalam), edition: on the eighth edition of Dar Al-Qalam: 1/84, the appropriate description of the Sharia law, Ahmed bin Mahmoud bin Abd Al-Wahhab Al-Shanqeeti, Deanship of Scientific Research, Islamic University, Madinah, Edition: First, 1415 AH: 1/352.

²See: Al-Mustasfi Al-Ghazali: 1/174.

³See: Al-Mawwāfat to al-Shatibi: 3/171, The Theory of Objectives according to Imam al-Shatibi, Ahmad al-Raissouni, International House for Islamic Book, 2nd edition - 1412 AH - 1992 AD: 1/343.

⁴Surat Al-Muminun: verse 71.

⁵Anecdotes of origins in the hadiths of the Messenger - the attributed version, Abu Abdullah Muhammad bin Ali bin al-Hassan, known as al-Hakim al-Tirmidhi (320 AH), the investigator: Ismail bin Ibrahim Metwally Awad, Imam al-Bukhari Library, first edition, 2008 AD: 1/1354, No. 1518.

⁶Surah Al-Baqarah: Verse 216.

⁷See: Approvals to Al-Shatby: 2/63.

• **The fourth rule: approved interests are the overall interests:**

So if the infidels took command of a group of Muslim prisoners, then if we stopped them, they would shock us and seize the house of Islam and kill all the Muslims, and if we throw the shield, we would have killed a Muslim, he did not sin, and this is not entrusted to him in Sharia. The one who said this prisoner was killed in any case, so preserving all Muslims is closer to what is intended by Sharia than preserving one Muslim, and it contains what is in it¹.

• **The Fifth Rule: “The rule of closing pretexts”:**

Whereas the purposes can only be reached by means and paths leading to them, their paths and causes are subordinate to them and are considered, so the means of forbidden and sins in their hatred and prevention of them according to their clearing of their goals and their ties to them, and the means of obedience and ties of love and permission in them according to their fulfillment of their goal; The means intended is dependent on the intended, and both are intended, but it is intended to intend the ends, and it is intended to intend the means².

The second topic: the interest in The Holy Quran and its legal applications, and it contains three demands:

Since The Holy Qur'an was the source of the first legislation, and the Sharia was based on achieving interest and warding off corruption, the Qur'an verses were expressing the concept of interest or referring to it as a nice reference. By mentioning what the Holy Qur'an stories included of clear references to the concept of a respected interest, this topic was based on three demands, which are as follows:

• **The first requirement: the inclusion of the term interest or its meaning in the Holy Qur'an.**

I did not find in The Holy Qur'an an explicit term of interest, but the Qur'an verses were referred to by clear and pleasant references. I will mention in this request some of these generous verses.

1. God Almighty says: **(Allah instructs you concerning your children [i.e., their portions of inheritance]: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother is a sixth, after any bequest he [may have] made or debt.[166] Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah . Indeed, Allah is ever Knowing and Wise.)**³

Significance: God Almighty said: **(Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah . Indeed, Allah is ever Knowing and Wise)** That is, give them their rights from the inheritance of their deceased person, which I have commanded you to give them, for you do not know which ones are inferior and more beneficial to you in the immediate and future of your life. God Almighty says: **(It is a duty from God)** is known and temporary arrows that God made it clear to them, then the Almighty said: **(Indeed God was Knower, Wise),** He means

¹See: Nafis al-Usul fi Sharh al-Maqsul, Shihab al-Din Ahmad ibn Idris al-Qarafi (d.684 AH), Adel Ahmed Abd al-Muawwad, Ali Muhammad Muawwad, Nizar Mustafa al-Baz Library, First Edition, 1416 AH - 1995 CE: 9/4080.

²See: Al-Furooq = Anwar Al-Burooq fi Anwa Al-Furooq, Abu Al-Abbas Shihab Al-Din Ahmed bin Idris bin Abdul Rahman Al-Maliki, famous for Al-Qarafi (deceased: 684 AH), The World of Books: 2/43, Al-Bahr Al-Muheet in Usul Al-Fiqh: 8/89 and beyond.

³Surah An-Nisa / Verse 11.

Most of his praise: God is still aware of what is good for his creation, O people, and they ended up what he commands you, your affairs are good for you, and he is still wise in his management, and he is also with regard to what he divides among you of some of the inheritance of some, and as he decides among you of judgments, he does not enter His ruling is a defect and not an error, because it is the judgment of those who do not conceal the positions of interest in the beginning and the consequence¹.

2. God Almighty says: **(And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah ; indeed, Allah is severe in penalty.)**²

God Almighty commanded cooperation in matters of interests, so the Almighty said: **(And cooperate in righteousness and piety)**. This is “an order for all creation to cooperate in righteousness and piety”³; That is because cooperating with it earns the love of collecting it, so its collection becomes a desire for them, so there is no crime for them to assist everyone who seeks it, even if he is an enemy, and if they are infidels who help in what is righteousness. Because righteousness guides piety⁴, and it is noticed that the verse mentioned righteousness and piety, for righteousness is the satisfaction of people, and piety is the pleasure of God⁵.

And in the sense of cooperation, he was narrated by Abu Masoud Al-Ansari, He said: **(A man came to the prophet (May peace be upon him) and said: Messenger of Allah! I have been left without a mount. So give me a mount. He replied: I have no mount to give, but go to so and so; he may perhaps give you a mount. He then went to him and he gave him a mount. He came to the Messenger of Allah (May peace be upon him) and informed him about it. Thereupon the Messenger of Allah (May peace be upon him) said: if anyone guides someone to a good (deed), he will get the reward like the reward of the one who does it.)**⁶, And in the sense of achieving the interests of others It was narrated on the authority of Ibn Omar that a man came to Prophet, peace be upon him, He said: O Messenger of God, which people are most beloved to God? Any works is most loved to god? The Prophet, peace and blessings be upon him, said, **“The most beloved people to Allah are those who are most beneficial to people. The most beloved deed to Allah is to make a Muslim happy, or to remove one of his troubles, or to forgive his debt, or to feed his hunger. That I walk with a brother regarding a need is more beloved to me than that I seclude myself in this mosque in Medina for a month. Whoever swallows his anger, then Allah will conceal his faults. Whoever suppresses his rage, even though he could fulfill his anger if he wished, then Allah will secure his heart on the Day of Resurrection. Whoever walks with his brother regarding a need until he secures it for him, then Allah Almighty will make his footing firm across the bridge on the day when the footings are shaken.”**⁷

¹See: Jami al-Bayan in the interpretation of the Qur'an, Muhammad bin Jarir bin Yazid bin Katheer bin Ghaleb al-Amili, Abu Jaafar al-Tabari (deceased: 310 AH), investigator: Ahmad Muhammad Shakir, Foundation for Resalah, First Edition, 1420 AH - 2000 AD: 7/51 .

²Surah Al-Ma'idah: From Verse 2.

³() See: Al-Jami' al-Ahkam al-Qur'an, Abu Abdullah Muhammad bin Ahmed bin Abi Bakr bin Farah al-Khazraji Shams al-Din al-Qurtubi (deceased: 671 AH), Investigator: Hisham Samir al-Bukhari, Dar Alam al-Kutub, Riyadh, Kingdom of Saudi Arabia, Edition: 1423 H / 2003AD: 6/46.

⁴See: Al-Tahrir and Enlightenment, “Liberating the Good Meaning and Enlightening the New Mind from the Explanation of the Glorious Book”, Muhammad Al-Taher Bin Muhammad Bin Muhammad Al-Taher Bin Ashour Al-Tunisi (died: 1393 AH), Tunisian Publishing House - Tunisia, Publication year: 1984 AH: 6/87.

⁵See: Fath al-Bayan in the Objectives of the Qur'an, Abu al-Tayyib Muhammad Siddiq Khan bin Hassan bin Ali Ibn Lotf Allah al-Husayni al-Bukhari al-Qanuji (deceased: 1307 AH). Beirut, year of publication: 1412 AH - 1992 AD: 3/330.

⁶Sunan Abi Dawood, Abu Dawud Sulaiman bin Al-Ash'ath bin Ishaq bin Bashir bin Shaddad bin Amr Al-Azdi Al-Sijstani (deceased: 275 AH), Investigator: Muhammad Muhyiddin Abdul Hamid, Modern Library, Sidon - Beirut, Kitab al-Adab, chapter in the signifying good: 4 / 333, No. 5129, Shuaib Al-Arna'ut said in the commentary on the Musnad: Its chain of transmission is authentic.

⁷The Great Lexicon, Suleiman bin Ahmed bin Ayyub bin Mutair al-Lakhmi al-Shami, Abu al-Qasim al-Tabarani (deceased: 360 AH), the investigator: Hamdi bin Abdul Majeed al-Salafi, Ibn Taymiyyah Library - Cairo, second edition: 12/453, number: 13646, Al-Salafi said Good talk.

3. God Almighty saying: **(And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.)**¹ Almighty saying: **(and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.)**²

In these two verses there is the principle of denying harm and warding off harm from oneself and others, which is the meaning of the famous Islamic rule (no harm or harm), because God did not charge his servants to do anything that would harm them at all. Determine the corruption of their religion and world, and the difference between harm and harm; That the harm is for a person to inflict harm on others for the sake of his own benefit, and as for harm, it is to inflict harm on others, even if it does not have a benefit³.

•The second requirement: the prestigious interest in The Holy Qur'an and its realistic applications.

I previously mentioned that the considered interest is the interest that the street has witnessed as it, and that it is an argument by agreement, and the Holy Qur'an was a forerunner in considering this interest, and it mentioned in the folds of its generous verses practical images, and I will mention some of them in this requirement, God Almighty

1. Almighty saying: **(But Allah has permitted trade and has forbidden interest.)**⁴ And the Almighty says: **(And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.)**⁵ And the Almighty says: (Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know.)⁶

And what are similar to these generous verses, they indicate that the respected interests, either that a person has an immediate and intended luck, such as a person's self-interest and his dependents, in food and housing, or he does not have an intended urgent luck, such as the duties of the notables of physical and financial acts of worship. As for the first, it has two parts:

A section in which the interests are fulfilled without an intermediary, such as his direct self-interest.

And a section in which interests are fulfilled by means of luck in others, such as carrying out the jobs of wives and children, and acquiring what is in the interest of others, such as rents, rent, trade, and all other aspects of industries and acquisitions. Sharia enjoined it in kind or sufficiency, as if it was imposed on the expense of wives and relatives, and the like⁷.

2. Almighty saying: **(And We have not sent you, [O Muhammad], except as a mercy to the worlds.)**⁸

It is clear that this mercy includes caring for the interests of the servants and warding off evil from them, and if you contemplate the law that God sent His Messenger, the right to contemplate and find it from

¹Surat An-Nisa: From Verse 29.

²Surat Al-Baqara: From verse 195.

³See: The Collector of Science and Ruling in Explaining Fifty Hadiths from Jami` al-Kulam, Zain al-Din Abd al-Rahman bin Ahmed bin Rajab bin al-Hasan, al-Salami, al-Baghdadi, then al-Dimashqi, al-Hanbali (deceased: 795 AH), the investigator: Shuaib al-Arna'out - Ibrahim Bagis, Foundation for the Resala - Beirut Edition: seventh, 1422 AH - 2001 AD: 2/223.

⁴Surah Al-Baqarah: From verse 275.

⁵Surat Al-Jumah: Verse 10.

⁶Surat Al-A'raf: verse 32.

⁷See: approvals to Al-Shatby: 2/306.

⁸Surah Al-Anbiya: Verse 107.

beginning to end, witnessing that speaking of it, and you find wisdom, interest, justice and mercy evident on its pages, calling for it, inviting minds and hearts to it¹.

3. Almighty saying: **(And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.)**

So explaining the rulings by bringing interest and preventing corruption, informing the taxpayers that the collection of interests is the intent of the wise street, and that the rulings were not enacted except for this purpose, so the legislation of retribution is a certain interest for the people, because it is a restraining and deterrent for those who beg to attack the souls of people, so their lives are preserved with this².

4. Almighty saying: **(Allah intends for you ease and does not intend for you hardship)**³.

One of the principles of Sharia, which is cut off in its validity, is to lift people's embarrassment and want ease in them and ward off hardship for them, and there is no doubt that lifting people's embarrassment and wanting ease with servants and relieving them are all manifestations of caring for the important interest in Islamic legislation⁴.

The third requirement: Stories of The Holy Qur'an and the respected interests that they contain.

The Quran stories came to fix the hearts of the believers, and to take lessons, sermons and timeless lessons for the Islamic community, and one of the greatest lessons of these Quran stories was the care of the interests considered in Islamic law.

• The first story:

God Almighty said: **(And [recall] when you slew a man and disputed over it, but Allah was to bring out that which you were concealing)**⁵.

The story of the Bani Israel cow began when a man who was the only heir of another man from his relatives was killed, and his corpse was thrown on the way, so the children of Israel differed in the murderer until they returned the matter to the Prophet Moses - peace be upon him - God Almighty inspired his prophet to slaughter⁶ a cow for his people, so he asked them to do so, and they were amazed at the matter. Then he died, The killer was the same man who complained about the killing of his relative, and the children of Israel took him and killed him for his bad deed, until he reached the Almighty saying (And if you killed a soul ...), and in it the significance of this story and what is meant by it is the considered interest in revealing the truth and imparting justice in The judiciary, which are two of the most important interests considered in Islamic law⁷.

• The second story:

¹See: Jami al-Fiqh, Sri Sayyid Muhammad, Dar al-Wafa for Printing and Publishing, first edition, 2000 AD: 7/12.

²See: Al-Ahkam fi Usool al-Ahkam, Abu al-Hasan Syed al-Din Ali bin Abi Ali bin Muhammad bin Salem al-Tha'labi al-Ahmadi (deceased: 631 AH), Investigator: Abd al-Razzaq Afifi, Publisher: The Islamic Office, Beirut - Damascus - Lebanon: 3/203.

³Surat Al-Baqarah: 185

⁴See: Keys to the Unseen = The Great Interpretation, Abu Abdullah Muhammad bin Omar bin al-Hasan bin al-Husayn al-Taymi al-Razi, nicknamed Fakhr al-Din al-Razi, Khatib al-Ray (deceased: 606 AH), House of Revival of Arab Heritage - Beirut, Edition: Third - 1420 AH: 24/421.

⁵Surah Al-Baqarah: Verse 72.

⁷See: Jami al-Bayan in the interpretation of the Qur'an: 2/188.

God Almighty's saying: **(And when he came to the water [i.e., well] of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women holding back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man.")**¹

So they watered their sheep for their sake, a desire for good and relief for the distressed, because they are two weak and concealed women who are unable to compete with men, and are ashamed of their mixing, so they must fight back and delay the watering so that the sheep do not mix, and what is in the relief of the two is not hidden from the respected legitimate interests.²

• The third story:

God Almighty's saying: **(Indeed, Quran was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, "Do not exult. Indeed, Allah does not like the exultant.")**³

Quran was one of the people of Moses, peace be upon him, who owned the great treasures of gold, and as long as Moses, peace be upon him, reminded him that the zakat of his money should be paid one dinar for every thousand dinars, then when Quran calculated what he owed from the zakat he was miserly with it and was scarce about paying it, so he wanted to make a plot for Moses against him Peace be upon himself to pay zakat, so he ordered a woman to accuse Moses, peace be upon him, of adultery And he brought her great money as a fee for her, and when the woman stood in the hands of Moses, peace be upon him, God spoke to her with the truth, so she refrained from accusing him of what God forbade, and when Moses, peace be upon him, learned of Quran's plot, he called upon him that God Almighty would destroy the earth with him. They viewed his wealth and condition when they saw his destruction, Do not let this story deviate from a significant interest, which is that the corruption of the plot is the fate of the affliction on its owner, and that the interest of giving zakat is a significant interest that must be imposed on the one who possesses the money, and that miserliness with it is a perversion that harms society. Peace be upon us that among the recognized interest is to pray for his destruction and the destruction of his money, lest it be a trial for the weak-minded in the Muslim community.⁴

Conclusion.

After I reviewed the topics of the subject of this research, listed the evidence for his demands, and published the essences of his issues, and came to the conclusion of his topics, I will list the results of his findings, in the form of points and as follows:

1. Sharia is based in its origin on achieving the interests of the servants and warding off evil from them, and this is the meaning of mercy that was manifested in it, and in its owner, may God bless him and grant him peace.
2. The interests differ according to different considerations, but the lesson in Sharia is the considered interest, which the scholars have agreed is a legal argument.
3. Considerable interests Be disciplined with conditions that are not met for this, otherwise it is negligence.

¹Surah Al-Qasas: Verse 23.

²See: The Long Sea in the Interpretation of the Glorious Qur'an, Abu al-Abbas Ahmad bin Muhammad bin al-Mahdi bin Ajaybah al-Hasani al-Anjri al-Fassi al-Sufi (deceased: 1224 AH), investigator: Ahmad Abdullah al-Qurashi Raslan, Dr. Hassan Abbas Zaki - Cairo, Edition: 1419 AH: 4 / 242, Al-Explanation Al-Mudhahiri, Al-Mudhari, Muhammad Thana Allah, The Investigator: Ghulam Nabi Al-Tunisi, Al-Rushdiya Library - Pakistan, Edition: 1412 AH: 7/155.

³Surah Al-Qasas: 76.

⁴See: Mahasin al-Tawwil, Muhammad Jamal al-Din bin Muhammad Saeed bin Qasim al-Hallaq al-Qasimi (died: 1332 AH), investigator: Muhammad Basil Uyun al-Soud, Publisher: Dar al-Kutub al-'Almiyyah - Beirut, Edition: First - 1418 AH: 7/538.

4. The Holy Qur'an, which is the first source of legislation, gave priority to the important interest, its great concern. Its generous verses had spread the call to it and the urging to establish them.
5. Qur'an stories have not failed to refer to the concept of a perceived interest, and it was one of the greatest benefits from it, as well as lessons and sermons.

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