

Sustainable development in the Islamic economy (The reign of Imam Ali ibn Abi Talib (peace be upon him) for Malik al-Ashtar)

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Abstract

Sustainable development is one of the integrated aspects of the most important goals of which is to reduce poverty and unemployment, and work to pay attention to Health, Education, Job Promotion, and production, as it cares about people in the first place from the economic, health, environmental, educational and other aspects.

The types of sustainable development are all included in the commandments and the rule of the Amir of the faithful Ali ibn Abi Talib (peace be upon him), and are compatible with the goals of sustainable development, as his speech (peace be upon him) is inspired by the Holy Quran, the hadiths of the Prophet, as well as his knowledge and eloquence in speech.

The book of NAHJ Al-balagha, which included among its books sermons, rulings and commandments of the Amir of the believers (peace be upon him), is evidence of his eloquence and wisdom, he is a master of balagha, his words have been studied and researched by many Arab scholars and others. If he (peace be upon him) left something that he did not mention in his commandments or sermons, one of these things is that he mentioned the topic of sustainable development, in which he excelled and benefited - peace be upon him - wonderfully during his reign of Malik al-Ashtar and his guardian over Egypt.

Keywords

development, Imam Ali, sustainable

[1]

Introduction:

The research dealt with the concept of sustainable development and its importance in the Islamic economy, with a review of the characteristics of the Islamic economy, and then derived this concept from the era of Imam Ali –peace be upon him - when Malik al-Ashtar recommended some commandments that included economic, social, environmental and educational aspects, and clarification of some principles on which sustainable development is based.

The search problem:

Members of the Islamic community suffer from a lack of attention to the basics of Sustainable Development, a lack of awareness and education in all its aspects.

Research hypothesis:

Thereign of Imam Ali (peace be upon him) of Malik al - Ashtar includes sustainable development, and urges through his reign everything that contributes to the building and development of society, and the continuity of its giving.

Research objectives:

The research aims to explain the most important principles of sustainable development and the importance of sustainable development in the Islamic economy by studying the era of Imam Ali - peace be upon him-by Malik al-Ashtar; to enrich and increase the number of research in the fields of Islamic economics, including these goals:

- -statement of the importance of development in the words of the imam from an economic, social and educational point of view.
- -Clarifying the characteristics of sustainable development in the Islamic economy from the will of Imam Malik.
- -inclusion of aspects of Islamic Development for future generations, and the preservation of their rights, and this is also clear in his will, Peace be upon him.

Research methodology:

The research took the following axes in its methodology:

The concept of sustainable development, its characteristics.

The concept of Islamic economics.

The principles of Islamic Economics in the light of the reign of Imam Ali (peace be upon him) of Malik al-Ashtar.

The concept of development

Development is the process of upgrading and transition of society from the stage of stagnation and stagnation to the stage of recovery and continuous improvement, whether comprehensive or partial, it is a process of continuous progress and development.

Development is not limited to just economic actions and achievements, but includes many types of them: Social Development, Economic Development, Health Development, political development, and educational development. ,Cultural and intellectual development, development of the natural environment, human development and others‘

[2]

Development has an active role to play in achieving the goals of the individual and society, and one of its priorities is to achieve an appropriate standard of living and well-being for community members.

It is a comprehensive process for various spheres of life, and it moves society to a new stage of development, and development is an essential element for the stability and development of the individual and society, the first goal of which is to advance the human situation for the better, and to develop in accordance with the needs of the individual and society and its economic, social, cultural and intellectual potential.

The concept of sustainable development:

The concept of Sustainable Development appeared after population growth, economic growth and others, which required full care, attention to the fruitful relationship between members of society and the surrounding diverse resources, and long-term attention so that it includes future generations as well as preserving the environment from pollution damage and others, and work to improve it, and the development of all work related to A trade that benefits and serves individuals in the present and benefits future generations in all respects.

Therefore, several definitions of Sustainable Development have emerged with similar meanings, from which we choose:

Sustainable development is the development of the concept of development that takes into account the current economic and other resources, as well as the possibility of making those resources available in the future.¹

It provides everything that members of society need at the present time while ensuring the right of future generations to achieve their future ambitions and goals.

Development means seeking to stop the flow of people to cities in order to stabilize population growth by developing the level of educational and health services in rural areas.²

One of the definitions of sustainable development related to the environment and what it contains is: optimal use of agricultural land and water resources in the world, leading to the doubling of green spaces on the globe³

From the point of view of technology and technical development, sustainable development is the one that moves society to the era of clean industries and technologies that use the least amount of energy and resources, and produce a minimum of gases and pollutants that lead to raising the temperature of the Earth and harmful to the Ozone Layer.⁴

Sustainable Development focuses on integrated sustainable economic growth, environmental stewardship and Social Responsibility.⁵

The concept of Sustainable Development received international attention during the Seventies decade at the United Nations conference on human development in 1972, which focused mainly on environmental issues that were highly visible in the North and were associated with industrial development and the rapid growth of consumption rates, and issues of interest to the least developed countries did not receive sufficient attention, especially their need for more stable economies as well as, However, the need to link the objectives of Environment and development has become more obvious, drawing attention to the constraints imposed on growth as a result of the shortage of natural resources such as mineral wealth and energy sources.⁶

Characteristics of sustainable development:

There are several characteristics of sustainable development, some of which are derived from the general characteristics of Islamic Development, rather, the general characteristics of Islamic Development should be mentioned so that the characteristics of Sustainable Development become clear to us afterwards, the most important of these characteristics:⁷

1.comprehensiveness:

The Islamic curriculum is comprehensive to contain and achieve the basic needs necessary for all members of society, such as food, clothing and drink, housing, medicine, education, freedom of opinion, the right to work and other requirements of social life, as Islam rejects capitalist development that guarantees freedom of expression and does not provide food and drink, for example, and rejects socialist development that provides food and The thought even cancels it.

The approach of Islam to achieving development is to establish comprehensive social justice among individuals for the sake of an integrated society in all aspects.

2.balance:

Therefore, the axis of balance in Islamic Development requires a balance of all development requirements, Islam does not accept the uniqueness of development in economic terms only without attention to health, social or cultural aspects, or uniqueness in the field of industry Without trade and similar areas of development of Islam.

3.humanity:

The main motive of Islamic Development is not profit as in the case of capitalist development, nor according to the desire and ambitions of the rulers to rule as in socialist development, but the motive is humanity; by producing and providing the necessary needs of society, the goal of Islamic Development is the humanity of man.

4.sufficiency:

The main goal of the principle of sufficiency in Islam is not just to impose specific things on the rich for the sake of the poor; the first goal is to eliminate poverty, which is one of the most dangerous social diseases on society in social, economic, political and other terms, so by equating the maintenance of the rich to the poor, individuals get enough to live a decent life away from want and deprivation.

The concept of Islamic economics

Economy in the linguistic sense of the intention, i.e. straightening the path, moderation and mediation, economy is between extravagance and frugality.⁸

The linguistic meaning does not deviate from its idiomatic meaning, there are several definitions of Islamic economics from which we choose: Economics in the Fiqh terminology is the study of human behavior in the management of scarce resources and their development to satisfy.⁹

It is also known as the science that speaks in the best use of available economic resources to produce the maximum possible amount of goods and services needed

[4]

by society, and the distribution of output and its development within the framework of Islamic law and its purposes.⁽¹⁰⁾

While Mr. Mohammad Baqer al-Sadr pointed out in his book "our economy" that the Islamic economy is a doctrine and not a science, the Islamic economy is the way that society prefers to follow in their economic life, and solve its practical problems in the distribution of wealth, and the organization of economic transactions.⁽¹²⁾

The principles of Islamic Economics in the light of the reign of Imam Ali (peace be upon him) by Malik al-Ashtar

The Islamic economy is built on solid foundations that distinguish it from other economic doctrines, establishing correct and fair ways of producing and distributing wealth, as well as organizing economic life in all its aspects.

If we find these foundations and principles in the will of Imam Ali (peace be upon him) for the governor of Egypt (Malik al-Ashtar), the principles of Islamic economics will become clear that can be deduced from that Blessed will or covenant by a careful reading of the contents of those indicators in its texts.

The covenant included an integrated picture of the fundamentals of the Islamic economy with its ideological, ethical, social, economic and political dimensions and other clarification of the role of the state and its approach in the Islamic economy.

The most important of these principles are:

First: principle of harnessing and empowerment : (this is what Abdullah Ali, the Amir of the believers, Malik ibn al-Harith al-Ashtar ordered in his reign to him, when he was the ruler of Egypt: the collection of its output, the jihad of its enemy, the reclamation of its people, and the architecture of its country).

This is what we find from the will of Imam Ali (peace be upon him) to Malik al-Ashtar, that the righteous leader, the king of the Arabs, one of the honorable and heroes, he was one of the conditions of inclusion and empowerment, which benefits the members of society as it leads them to social and economic empowerment for some practices in their daily lives, and empowerment is not.

He (peace be upon him) first of all recommended the collection of Kharaj, which is a tax that was placed on open lands forcibly or peacefully as for Muslims or for the imam of Muslims, or lands that were abandoned by their people,⁽¹⁴⁾ then he recommended that the land be built up and revived, and this is the principle of empowerment, as he (peace be upon him) ordered After the abscess is collected, it should be used in the architecture of the Earth so that it can be revived and built up as Allah Almighty commanded us in the wise dhikr: (he created you,⁽¹⁵⁾ colonize you, whoever you do its architecture, construction and types of use from it;⁽¹⁶⁾ bringing it out of the structure of desolation to construction and urbanization.

And in another text: **(let your consideration of the architecture of the earth be more informed than your consideration of bringing in the kharajah, because this is only realized by architecture, and whoever asked for kharajah without architecture ruined the country, decimated the servants, and his order was straightened only a little).**

Although his will (Peace be upon him) presented the collection of tribute on the reconstruction of the land in the previous text, but he warned the owner of the need

[5]

to take care of reconstruction and the prosperity of the country more than busy collecting money from its resources, and put it in the treasury of the state, money is not collected unless there is reconstruction.

He (peace be upon him) has given priority to production, reconstruction and development and not to the collection of Kharaj (taxes), and he (peace be upon him) has pointed out that the results of empowerment depend on your practical or mental abilities, as he said: {and we have enabled you in and we have made a livelihood for you in it} ,⁽¹⁷⁾and the meaning of the verse Islamic economy.

Secondly: principle of moderation and moderation:**(let it be that I love things to you, mediate them in the truth, blind them in justice, and collect them for the satisfaction of the parish, the indignation of the public is unfair to the satisfaction of the private, and if private indignation is forgiven with the satisfaction of the public..)** .The imam (peace be upon him) shows Malik al-Ashtar to take in his policy the most important principle of the Islamic economy, the principle of moderation in everything, no excess and no excess, not to oppress anyone and not to support unjustly, and to satisfy the common people with Justice understanding the strength of the state unlike the private who hate fairness with others. Therefore, the public's satisfaction with the government of the country must be successful.

This can only be done with balance and moderation among them in all matters, as stated in the Almighty's saying:{so that there is no state among the rich among you} ,⁽¹⁹⁾so that it can be intermediate among them in the ownership and circulation of money, moderation not only from a material point of view, but even from a moral point of view, such as moderation in dealing with members of society and not discriminating one of them The other one.

Third: the principle of give half to Allah and half to people from yourself, especially from your family, and from whomever you have a liking for, from your flock, you only do injustice, and whoever wronged the servants of Allah, Allah was his opponent without his servants, and from his opponents Allah refuted his argument, and Allah had a war until he removed or repented. There is no need to change the grace of Allah and hasten his punishment from staying on injustice, for Allah is hearing the call of the oppressed, and he is on the lookout).

The aspect of justice appears in this text through the concept of fairness, as the imam (peace be upon him) made the axis of justice based on fairness, the fairness of Allah Almighty by worshiping and obeying him, sincerity by performing the duties of Allah Almighty, and not to be complacent because Allah Almighty sees us and watches over us. the messenger of Allah (peace and blessings of Allah be upon him and his God) said: (to worship Allah as if you If you don't see him, he sees.²⁰

This is the highest type of slavery, and then fairness and justice to people with them if you are unjust to them, or from the people closest to you and your Kinship, and stay away from enmity and hostility in order to consolidate the bonds of love among the members of society, the Almighty said: {and cooperate on righteousness and piety and do not cooperate on sin and aggression} .⁽²¹⁾The Islamic image of Justice ensures the happiness of society, and it is based on solidarity and balance.⁽²²⁾

[6]

Fourth: the principle of inclusiveness and minimizing class differences:**(then Allah Allah is in the lower class of the helpless, the poor, the needy, and the people of misery and time, because in this class he is contented and pious, and preserve for Allah what he reserved his right to them, and make them a part of the House of your owner, and a part of the The highest of them is the same as the lowest, and each has its own right.**

Imam Ali(peace be upon him) Malik al-Ashtar-as the Wali, which means that this commandment is one of the duties of the state-recommended the poor and needy, the chronically ill, and even women who have no breadwinner, as many families are financially needy, but you see them do not ask people anything of temperance, as he said: { ignorant consider them rich from Temperance you know They

There is no difference for him in dividing the money between people, even if he is a non-Muslim who does not distinguish between him and a Muslim, and in what is narrated about him (peace be upon him) that he passed by a great blind sheikh who asked, and the Amir of the believers said, What is this They said: O Prince of believers,a Christian. And the Prince of the believers said, ' Did you use it, even if you were old and helpless, you prevented it?' They spent it from the money.²⁴

This is the best proof of his emphasis (peace be upon him) on inclusiveness for all members of society, which leads to reducing class differences between them, and stopping people from asking.

Sustainable development in the era of Imam Ali (peace be upon him) by Malik al-Ashtar

1. peace and security with the fulfillment of the covenant:

(not pay for a peace that your enemy has invited you to, and Allah is pleased with it, for there is peace for your soldiers, relief from your worries, and security for your country, but be careful to be very careful of your enemy after he has reconciled, for the enemy may be close to oblivion, so take firmness, and be accused of that, good faith, and if a knot is tied between you and your enemy, or Keep your promise of fulfillment, and keep your promise of honesty ...) .The wise policy of Imam Ali (peace be upon him) was to accept peace even if he was one of the enemies, because he looks wisely at things, and it is beneficial for his soldiers and his country, based on the Almighty saying: {if they transgress peace, transgress it} ,²⁵that is, if they want to pacify you by leaving the war, or for any reason of peace, ask them and accept it ,²⁶with a warning against the treachery of the enemy on the pretext of peace, and what he (peace be upon him) says not to spread peace and preserve security.

In return for the characteristic of treachery, the imam (peace be upon him) warned to fulfill the covenant if a Muslim contracts with his enemy on something, and as a matter of first loyalty with the Muslim, as the Almighty said:{O you who believe and fulfill the contracts} ,²⁷the covenant is obligatory, and the contract is an obligation as a matter of strictness.²⁸

2.preserving state security by preserving the human soul:

(let blood be shed without solving it, it is not the slightest thing of a curse, nor the greatest of a consequence, and there is nothing more worthy of the demise of a blessing, and the interruption of a period, than shedding blood without its right, and Allah Almighty is a beginner in ruling among the worshipers, as you shed blood on the day of resurrection, do not strengthen

[7]

your authority by shedding haraam blood, for that weakens and weakens it, but removes it And Imam (peace and blessings of Allaah be upon him) warned against the crime of killing the human soul except by the truth, which must be killed, based on what is stated in the Holy Qur'an and the prophetic Sunnah, when he said: {and do not kill the soul that Allah has forbidden except by the truth} .⁽²⁹⁾ That is, to kill her with Justice, which requires it.⁽³⁰⁾

He said (peace and blessings of Allaah be upon him): (every Muslim is haram to a Muslim, his blood, money, and his offer) be upon him) stated that one of the reasons for the demise of blessings, and the destabilization of the security and weakness of the state is wrongful killing, because of the consequent fitnah and murder of Muslims, and this weakens the fork of Islam.⁽³²⁾

3.continuity and continuity:

What you have to do is to remember what has happened in the past to whomever gave you a just government, or a virtuous year, or a trace about our Prophet **peace and blessings of Allaah be upon him), or a commandment in the book of Allaah, so imitate what you have seen from what we have done in it** .In this honorable text, we emphasize the continuation of the correct way, which is the Sunnah of the Prophet, which the righteous former People followed and emulated them, whether in worship, transactions, or in any matter that benefits the members of society, in their present and future, and encourage them to continue working and continue it until the last day of his life.

Let us imitate the saying of the messenger of Allaah (peace and blessings of Allaah be upon him): "if the clock rises and one of you has a power, then if he cannot get up until he plants it, then let him do it. 33 ,"and power means what is taken off from the young palms for planting⁽³⁴⁾in the Hadeeth, encouraging the cultivation of the land and its until the last day of our life.

4.urge to seek knowledge and learning:

(Most of the scholars study, and discuss the wise men, to establish what has been corrected by the matter of your country, and to establish what the people did right before you) .Imam Ali (peace be upon him) was known for his great interest in spreading science and encouraging Muslims to seek knowledge, as one of the commandments of Imam (peace be upon him) was for Kamil ibn Ziyad Al-Nakhi:(O Kamil, science is better than money,..And science guards you, and you Guard money (.

Science is the measure of understanding life, and with it society moves forward ,⁽³⁷⁾and it develops unlike money, which, no matter how much you keep it, it disappears and dissipates, and Imam Ali (peace be upon him) expressed in a beautiful expression the knowledge that he is the ruler, in his will to the owner of al-Ashtar he desires science and learning, study, especially scholars and wise The country is stabilizing scientifically, intellectually, economically, etc.

5.Social Development by means of social integrative construction:

(And I know that the parish has layers that are only fit for each other, and indispensable for each other: some of them are soldiers of Allah, some are public and private writers, some are Judges of justice, and some are workers of fairness and kindness, and some are people of tribute and Kharaj from dhimmis and Muslim people, and some are merchants and people of industries, and This is one of the pillars of Social Development,

[8]

which emphasizes the importance of joint social responsibility between individuals and society along with his government, thereby achieving cohesion among community members by achieving social as well as economic returns 38).

Then he (peace be upon him) details the process of social integration by saying:(the soldiers, by Allah's permission, are the forts of the parish, the decoration of the governors, the strengthening of religion, and the means of security, and the parish does not do only for them, then the soldiers have no strength except what Allah brings them out of the abscess with which they Then there is no strength for these two categories except for the third category of judges, workers, and writers, because of what they judge from contracts, collect from benefits, and entrust to him from the characteristics and generality of things, and all of them have no strength except for merchants and people with industries and their generality, and all of them have no strength except for merchants and people with industries...Therefore, we derive from his words (Peace be upon him) a firm rule: that the goodness and progress of society is with the goodness of its members, and its corruption with their corruption.

6.interest in commercial and industrial activity:

(Then he inquired about merchants and people with industries, and recommended them well: the resident among them, the one who is troubled with his money, and the one who is attached to his body, because they are the materials of benefits, the causes of facilities, and fetching them from the distances and mills, in ponds and seas, your plain and your mountain, and where people do not gather for their sites, and do not dare to them) .Imam Ali (peace be upon him) emphasizes the development of the commercial and industrial sector by encouraging it and urging it to work. about him (peace be upon him) in his encouragement of industry, he said: (Allah loves an honest professional) ,³⁹and about him (peace be upon him) in trade: (be exposed to trade, for in it there is nothing for you that is in the hands of people) ;⁴⁰to encourage people to engage in trade matters because of their livelihood and goodness, a person sings about asking people and needing them.

7.interest in economic activity:from several aspects, the main ones are:

A. role of the state in monitoring Islamic financial transactions :(let the sale be a permissible sale: with fair balances, and prices that do not prejudice the teams of the seller and the) .The imam (peace and blessings of Allaah be upon him) recommends that the owner, in his capacity as Wali, should monitor the sale and describe it as permissible, i.e., easy and permissive, so that the market can be organized, and the scales should be disciplined, there should be no cheating and no slight, for he said:{ Woe to the mutafifeen} ,⁴¹those who underestimate the rights of people in kilos and weight .⁴²

One of his commandments (peace be upon him) is to follow the prices of goods and merchandise in the markets and to hold the defaulters accountable, and this monitoring includes not only the seller, but also the buyer, in terms of denying the seller or interrupting the purchase, and so on. the messenger of Allaah (peace and blessings of Allaah be upon him) said: (May Allaah have mercy on a man , while

[9]

staying away from quarrels and harassing people, has a lot of good benefits for both the seller and the buyer.⁴⁴

B. know, however, that in many of them there is obscene distress, ugly scarcity, monopoly of benefits, and control over sales, which is harmful to the public, and a blemish on the governors.

The imam (peace be upon him) explained in his speech –peace be upon him - two things:

The first thing is that it is forbidden to monopolize is: to lock up a commodity at a time of high price, and to refrain from selling it in order to wait for its value to increase with the need of Muslims for it⁴⁵this is haraam and a general injustice, and its owner is vilified in Islamic⁴⁶stated in the Hadith of the Prophet about the messenger of Allaah (peace and blessings of Allaah be upon him): ((no He monopolizes only a sinner (a disobedient Sinner.

It should be noted that the Forbidden monopoly was not in the majority of the people of the country.⁴⁸

And the second thing: the responsibility of the state and its role in reducing the phenomenon of Monopoly ,so that chaos does not prevail and no one is oppressed.

Conclusion:

The Amir of the believers focused in his sermons and commandments, including his will or covenant (peace be upon him) to Malik al-Ashtar on sustainable development in all its aspects, as he was not limited to one particular aspect only, he did not talk about the economic, health or educational aspect only, but included them all.

This or any other commandment serves as a law for mankind in their dealings with others, so there were encouraging things in the folds of the covenant for people to express their opinions, not to be afraid of facing enemies, seeking knowledge and babysitting scientists, maintaining health, and other commandments that base the personality of an individual in religious, moral and other terms.

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