

## Sharia Purposes in the Rulings of the Honorable Woman according to Al-Malikiya

**Dr. Tayeb Boufateh**

University of Laghouat, Algeria

Email: [t.boufateh@lagh-univ.dz](mailto:t.boufateh@lagh-univ.dz)

**Received: 28/05/2024**

**Accepted: 04/10/2024**

**Published: 02/11/2024**

### **Abstract**

Islam has paid great attention to the Muslim family, because memorizing it preserves a necessary goal in Islam, which is the preservation of offspring and presentation. Everything that contributes to the stability of the family and perpetuates its continuation, then God Almighty has legislated. One of the reasons for the family's permanence is to respect the customs and customs of people. It is one of the interests that Islam came to achieve, because the honorable woman's position is in the provisions related to the marital bond, such as alimony, infants, and other provisions that Maliki has singled out in their approved codes.

**Keywords:** Honorable woman, Makassed, offspring, Maliki, interest, Custom, Family, Breastfeeding, Desplicable woman, Lineage, Imam Malik, Khalil, Al-Qarafi, Ibn Al-Arabi.

### **Introduction:**

In the name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, the Lord of the Worlds, and prayers and peace be upon the noblest of messengers and upon his family and companions. and then

The noble Islam came to take into account the interests of people and their customs in various transactions and in types of behaviors , because custom is tight unless it clashes with the principles of the tolerant Sharia, so the destinies of people and their homes are preserved in the religion of God Almighty, so their choice in ignorance is their choice in Islam if they jurisprudence, the conditions of people are different, they must be taken into account in all the provisions of the Almighty because the fatwa varies according to different circumstances,

some behaviors such as marriage, trade and other contracts, behaviors governed by custom when caught, so we find in our noble religion that alimony on wives is entrusted by the wise street to the customs that people are accustomed to. Every person spends as much as he can, and on the other hand, Islam sought to establish and stabilize the rules and principles of the stability of the Muslim family, because it is a cause of human existence in the legitimate way. Preservation leads to the preservation of honor and offspring, which is one of the necessary purposes of Sharia, which Islam preserved as existence and nihilism. The wise street prevented everything that leads to discord or the cracking of this thick charter. Some jurists stipulated competence between the spouses for the duration of the ten years and the stability of the family. Maliki jurists have warned of this issue in the past, so they came up with a term of their own in dividing women, considering the situation into two parts, an honorable woman and met her A despicable woman, and each section has its own provisions, and this is only for the benefit and taking into account the customs in that. A free, honorable Muslim woman with a wealthy family at that time is different from her provisions in the marital bond from other women in order to take care of her ability and preserve her status. Maliki scholars have talked in the past and recently about some of her provisions in their blogs, such as dowry and strictness in the requirement of the guardian in her marriage contract and breastfeeding...And other issues that it has singled out , so this insightful view came from the scholars of Malikism, and it indicated a correct inference and a deep understanding, to preserve the Muslim family from the conflict and rivalries that may occur as a result of this disparity between the spouses , or when the woman descends to a level below her level that she is accustomed to in her family's home, and the question is what are the most important issues that were singled out and singled out by the honorable woman? Does this discrimination achieve the purposes and interests of family permanence and continuity? Are these provisions specific to Malikiya and not others?

**The research included an introduction, two research papers and a conclusion as follows:**

**The first topic:** What is the science of Sharia purposes.

**The first requirement:** the truth of the purposes of Sharia.

**1/ Considering the composition:**

**A/ Definition of Purposes Language:** Purposes are derived from the verb intent, and it is called in the tongue several meanings, including the following:

**1/The integrity of the path:** And from him the Almighty says: ( And on God is the direction of the path.) .

**Ibn Manzur said:** "That is, on God, to show the straight path and pray to Him with clear arguments and proofs."

**2/ Adoption and mother:** It is said that the object is intended if its mother and mother adopt it.

**3/ Moderation and mediation:** The intention in the thing other than excessive, which is between extravagance and reduction.

**B/ Definition of purpose in terminology:** It is the goal and goal that is hoped for in integrity, fairness and moderation.

**B/ Definition of Sharia:**

Language: Sharia is called the method and the method, and it is also called the water resource from which people drink.

Terminology: Al-Thawfi defined it by saying: It is the fulfillment of the obligation of slavery.

**2/ Considering the title and scientific:**

Definition of Sharia purposes: The definitions of contemporaries differed in controlling the truth of Sharia purposes in several directions, which we **summarize as follows:**

The first trend: It considers that the legitimate purposes are the ends and secrets of the narrative of the legislation of judgments, and this view is defined by the following limits:

**1/ Dr. Bin Zughba:** "" A science that studies the purposes and secrets of Sharia behavior and its provisions, and organizes the interests of taxpayers in the two houses according to them.""

**2/ Dr. Omar bin Saleh:** "It is the purpose of Sharia, and the secrets set by the street at each of its provisions."

**3/Dr. Al-Husseini:** "" They are the intended interests of the provisions and the intended meanings of the speech.""

**The second trend: It considers that they are the meanings and provisions behind the legislation of judgments, and this view is determined by the following limits:**

**1/ Sheikh Taher bin Ashour:** They are the meanings and provisions observed for the street in all or most cases of legislation, so that their observation is not concerned with the universe in a special type of Sharia law.

**2/ Dr. Youssef Al-Qaradawi:** It is the ruling that is required by the legislation of the provisions.

**3/ Dr. Masoud Al-Youbi:** It is the meanings, governance and the like that the street has taken into account in legislation in general and in particular, in order to achieve the interests of worshipers.

**4/ Dr. Nour Al-Din Al-Khadimi:** They are the meanings observed in the Sharia rulings, and arranged on them, whether those meanings are partial rulings or total interests.

**The third trend:** It is seen as the eye of interests and harms, and this view is drawn by the following borders:

**1/ Dr. Youssef Al-Alam:** It is the interests that belong to the slaves in their world and the last, whether they are collected by bringing benefits, or by paying damages.

**2/ Dr. Abdulaziz bin Ali bin Rabia:** It is what the street has taken into account in legislation in general and especially of the interests of the slaves, and what leads to them, which brings them benefit, or pays them harm.

**3/ Dr. Mustafa bin Karama:** The purposes that are meant by the actions, and the purposes here are meant to be the interests and the evils themselves.

**4/ Dr. Muhammad Bakr Ismail:** It is the urgent and long-term interests that God Almighty has killed in Islam and took them by His law.

**The fourth trend:** It is seen as the motive behind the legislation of Sharia rulings, and this consideration is represented by the definition of:

**Dr. Lakhdar Lakhdari:** They are the motives of legislating judgments, preferably from the Almighty.

**The second requirement:** Types of Sharia purposes: We divide the purposes according to the considerations of its report as follows:

**1/ Considering its comprehensiveness of the purposes of the street:** We divide this consideration into three purposes:

A/General purposes: They are the ruling and meanings observed by the street in all or most of the conditions of the legislation, and the descriptions of the legislation include ease, eminence, innate nature and so on...

B/Special purposes: They are the ruling and the observed meanings of legislation in one of the sections of legislation, such as the purposes of the street in worship, transactions, or penalties...

C/Partial purposes: They are the ruling and the meanings that the legislation has taken into account when each of its provisions when enacting Sharia rulings.

**2/ Considering its effects on the nation:** It varies in this regard into three sections:

A/The necessary purposes: They are the ones that disrupt the system of life with its imbalance, and result in great corruption, so that the lives of people are similar to the lives of beasts, and in the image that the wise street did not want.

B/Haji purposes: They are needed in the formation of the system of the nation and its strength, so that if it is lost, people will fall into distress and hardship.

C/Improvement purposes: They are the purposes for which people's lives are completed, such as morals and customs, so that if they are lost, they do not affect the nation's system and stability.

**3/ Considering its attachment to the whole nation:** We divide this consideration into two parts:

A/The overall purposes: They are the purposes belonging to the whole nation, such as keeping the group from dispersal, and preserving the purpose of religion from demise, in a way that serves the interests of the nation.

B/Partial purposes: They are the purposes of individual individuals or groups, such as legislation of financial transactions and the like.

**4/ Considering determinism and presumption:** They are three types:

A/Definitive purposes: They are fixed by the definitive text or extrapolation, or the mind has indicated their validity, and they are fixed, apparent, disciplined and steady.

B/Presumptive purposes: They are the purposes indicated by a presumptive evidence of Sharia or reason to collect them, in a way that achieves a legitimate benefit and purpose.

A/Fictitious purposes: They are those that clash with categorical assets, and they fancy that they achieve a legitimate interest, in exchange for obtaining a great spoiler.

**5/ As it relates to the luck of the taxpayer: It is of two types:**

A/The original purposes: They are the intended purposes of the first purpose, or they are the purposes that began at the beginning, such as preserving the five faculties...

B/Accessory purposes: These are the intended purposes of the second purpose, and most of these purposes are limited to needs and improvements.

**The second topic:** Practical models for Maliki, especially for honorable women

In this section, we will talk about the rulings that have been singled out by the honorable woman in the chapter of marriage, and only the scholars of the doctrine have said that she is "with a certain amount of proportions and the highest proportions, beauty and money, and what is apparent to them if the proportions and calculation are not low, even if she is beautiful with money.

The first requirement: Issues in marriage.

There are many issues in the chapter of marriage that distinguished honorable women from despicable women, and based on the Makassed division, Maliki had special opinions on this issue.

Section I: Wilayah in Marriage.

Definition of the mandate

- Language: Ibn Fares said: "Whoever does a person's thing is his guardian."
- Terminologically: "A legitimate authority in which the person who is able to act has the right to take care of the affairs of others."

Second: Definition of marriage .

- Language: Combining and combining, or all of them.
- Sharia: A contract that includes the permissibility of enjoying women, by intercourse, directness, kissing, annexation, etc., if the woman is not prohibited by descent, breastfeeding, or in-law.

Third: The purposes of requiring the guardian in an honorable woman.

Maliki stressed the requirement of the guardian in the marriage of the honorable woman. They said that it is not permissible to marry her except Pauli, unlike the despicable woman who does not have a forced private guardian. She may make the matter of her marriage to a Muslim man, so he marries her in the public guardianship and does not initiate the marriage herself. This is known as the doctrine of Imam Malik - may God have mercy on him – this is

before the contract took place, but if the contract takes place without the permission of the forced private guardian, it is dissolved in the right of the honorable woman only. Al-Nafrawi says: "As for the honorable woman, she is entrusted to a foreigner with the private one who is not forced, and she is dissolved, unless he enters and extends so that she gives birth to children or goes on with what she can give birth to children." In this interest of the honorable woman and her family, the scholar Ibn al-Arabi says: "When the benefit of the guardian in marriage is to keep the woman from falling into incompetence, she pollutes herself, and inflicts shame on her." Al-Qarafi said, directing the words of Al-Malikiyah in the Maqasidi language, which reads: "The same honorable person with the same position does not live for the despicable, but that is the cause of enmity, strife, hatred and shame throughout the hurricane in the successors and ancestors. The despicable approach puts and the approach of the Most High raises and the rule is that every contract does not obtain the wisdom for which it was legislated, it is not legislated."

The matter is different for the despicable woman, so her marriage is valid without the permission of her guardian. If she is assigned to a foreigner who is correct in their celebrity, it is stated in the explanation of the message of Al-Qayrawani: "As for the dishonest woman, it is permissible for her to have sex without the permission of her guardian, a dispute referred to him by saying: (He differed in) the (despicable) dress with spurs because she is attributed to the despicable, and the dishonest despicable, which is not desired because of her money and beauty, and she is sufficient. Is it permissible for her (to give) any trust to a man (a foreigner) with the presence of her own guardian who is not forced to say two things, then Ibn al-Qasim is permissible first, which is the famous, and the second is for a gray hair. It is not permissible to start and is correct after the fall, and Khalil referred to him by saying: and he was corrected her in a despic with a special who was not forced." In this distinction, Al-Malikiyah considered the interest in marrying such a woman, as evidenced by the statement of Al-Baji 3 in the selection: "The face of the narrative of the license is that it is not possible for it to raise its matter to the ruler, so if it cost it, it would harm it and make it impossible to marry it."

Section Two: The Condition of Competence in an Honourable Woman:

Competency Definition Ibn Manzur said: "The competent is the counterpart, as well as the competent and efficient, for action and action. and the source of efficiency, by opening and

extending. She says: It is incompetent, broken, and it is originally a source, that is, it has no counterpart. and efficient: peer and equal. " The owner of the surrounding dictionary said: "Reward him with a reward and efficiency: reward him, and the like."

**Second: Definition of efficiency in marriage terminologically.**

The idiomatic definition is not far from the linguistic definition because the jurists who stipulated competence mean equality between men in essential things of closeness and spreading love and affection. They said in the definition of competence: "Efficiency in marriage, which is that the husband is equal to the woman in her calculation, religion, lineage, home, etc." It was said: "The equality of men and women in the following matters: Islam. and kinship, piety, freedom, money, and craft." Some jurists defined it as its fruit and its purpose: "Similarity between spouses is a means of shaming in private matters."

Third: The purposes of the condition of competence in the marriage of honorable women.

Maliki's view of this issue is purely purposive, because the guardian is more in contact with men and knows their conditions, and the woman in general conceals such matters. The guardian chooses for his dignity only the best men, so he is keen to marry his daughter from the competent. It came in the effect that Omar bin Al-Khattab, may God be pleased with him, said: "I would prevent the marriage of those who have the account except from the competent." Al-Malikiyah's main intention is to preserve the tenfold permanence, affection and mercy that must prevail in a Muslim family, and the scholar Al-Qarafi said psychological words that are justified by Al-Malikiyah's saying in a Maqasidi tone, and I find that I convey it in its entirety for its importance, so he - may God have mercy on him - says: "The fifth condition is efficiency and efficiency, the language of the parable, and the origin of its consideration is that what is required from marriage is silence, friendship and love for the words of God Almighty:"One of His signs is to create for you from yourselves wives so that you may dwell in them and to place between you affection and mercy. " The same honorable person with the same position does not live for the despicable, but that is the cause of enmity, strife, hatred and shame throughout the hurricane in the successors and ancestors. The despicable approach puts and the approach of the Most High raises and the rule is that every decade does not obtain the wisdom for which it was legislated, it is not legislated. " The requirement of the guardian in the marriage of an honorable woman is one of the reasons that achieve the goal of the street in the legislation of the year of marriage, and the scholar Ibn al-Arabisays: "Since the benefit of the guardian in marriage is to keep the woman from falling

into incompetence, so she pollutes herself, and inflicts shame according to her, Malik, may God be pleased with him, saw that the severed despicable thing is not related to the guardian." He also said in another place: "Because he who is afraid of it, and the meaning for which the guardian was considered to be lacking in it." Also, the regularity of interests between the spouses is usually only if there is equality between them; because the honest refuses to live with the villain, competence must be considered on the part of the man, not on the part of the woman; because the husband is not usually affected by incompetence, and custom and custom have stronger authority and greater influence on the wife, and if her husband is not sufficient for her, the marital bond will not continue, and the bonds of affection between them will disintegrate, and the husband with guardianship has no appreciation and respect. As well as the relatives of the woman are reluctant to marry those who do not suit them in their religion, their face and their lineage, and they are reproached with it, so the bonds of marriage are disrupted or weakened, and the social goals of marriage have not been achieved, nor the intended fruits of marriage.

#### **The second requirement: Matrimonial rights issues**

Maliki relied on the preponderant interest based on custom, so they distinguished between the honorable woman and the despicable woman in many of the provisions of the marital bond, which is based on observance of customs in many matters, and we will present some of them in this demand.

First section:

First: The definition of breastfeeding is a language. He is suckling, suckling, suckling and his mother is suckling her breast or udder, and it is said that breast or udder suckling

Second: Definition of breastfeeding idiomatically.

The scholar Khalil defined it in its abbreviation: "The occurrence of the milk of a woman, even if she is dead, and a small Bogor, snuff, or syringe is food or mixing. There is no victory, no yellow water, beast, and overgrowth: It is forbidden if it occurs in the two months or in excess of two months, except: to dispense, even if they are in them." This is the most comprehensive definition of breastfeeding according to the doctrine of Imam Malik - may God have mercy on him - and here are some of its brief meanings.

- (Obtaining the yogurt of a woman) Ibn Arafah: It is notorious to sow the yogurt of a man (even if he is dead) from the blog: If a dead boy is breastfed, he learns of the yogurt of his wife. Abu Omar: One pipette, if it reaches Al-Jawf, is forbidden.

- (And Saghira) Al-Lakhmi: And if a boy breastfed a young girl who was a mother, this is apparent from the doctrine: that the age of breastfeeding should not be taken into account, whether young or old.

Third: No breastfeeding is obligatory on the honorable wife.

Al-Malikiyah went on to say that if the mother is a wife or an abuser of a retroactive divorce, she must breastfeed her son. If she refrains from breastfeeding him without an excuse, the judge forces her, except for the honorable woman for wealth or according to her, she must not breastfeed if the child accepts breastfeeding from others. They understood from the verse that she is an order for every mother-in-law or other person to breastfeed, which is a right over her, and they excluded the honorable woman by custom based on interest. The divorced woman should not be breastfed either, for the Almighty says: {If she is breastfed for you, then give them their wages} This verse is mentioned in divorce divorce. The scholar Khalil, may God have mercy on him, says: "... As for those who do not breastfeed their honor, there is no breastfeeding on them, because the custom is not to cost this honorable woman breastfeeding, and the custom is like a condition. "Ibn al- 'Arabi al-Malikisays:" Our guide is the Almighty saying: "Mothers breastfeed their children two complete years for those who want to breastfeed." It has gone on in Surat Al-Baqarah that it is a possible term because it is a right over her or her, but the custom stipulates that she must be honest, and what happened with the custom is like the condition, as we have shown in the principles of jurisprudence, that custom and custom are an asset of the Sharia, which is stipulated in the rulings, and usually if she is honorable not to breastfeed, she is not obligated to do so. If she divorces her, she does not need to breastfeed him except that he is incapable of breastfeeding others, so then she needs to breastfeed; or she is chosen for this, so she breastfeeds on both sides with the reward for saying, "If she breastfeeds for you, then give them their wages."

Ibn Rushd, the grandson, said: "As for the difference between the despicable and the honorable, it is considered in that custom and custom." It means interest-based custom, and this is an allocation to the public by custom as it is known to fundamentalists.

Section II: Spouse and Dwelling Service.

Al-Malikiyah differentiated between the honorable woman and the despicable woman in many and varied matters, especially those related to marital rights, such as serving the house and housing affairs of the wife, as will come with us.

First: Wife's service. The meaning of the wife's service: to give her a servant to serve her, and is it permissible to serve the wife with more than one servant based on legitimate purposes, the most important of which is cohabitation with the virtue ordered by Islam in the marital bond.

-Serving the wife with one servant.

This is the opinion of the majority of jurists that the husband must use his wife, who is not worthy of serving herself, that she was serving in her father's house, or that she was one of the destinies, because this is her right to cohabitation with the virtue enjoined upon her in the Almighty's saying: {And they cohabited with them with the virtue} and because this is sufficient for her and what is needed at all times, so it is similar to alimony. Al-Malikiyah also believe that the husband must serve his wife, but they said: He must do so if the husband is of capacity and is of no interest to the service, or if he is of destiny to visit the service of his wife with him, the scholar Ibn Rushd, the grandson, said: "As for the rights of the husband over the wife: by suckling and serving the house, regardless of the difference between them in that. And some imposed it on the despicable, and they did not impose it on the honorable." This is a graduation from the Maliki doctrine, which they consider that custom is like a condition.

-Serving the wife with more than one servant.

The jurists talked about the issue of obliging the husband to have more than one servant for his wife, so their audience allowed this

The audience of scholars from the Hanafi, Shafi'i, and Hanbali went on to say that he does not need more than one servant; because the one who deserves to serve it in itself, and this happens with one server. Al-Malikiyah and Abu Yusuf from Al-Hanafiyyah argued that if her condition and position required two or more servants, she could do so.

Abu Yusuf from the tap said: If the woman is rich and she adores him with many servants, she is entitled to the alimony of everyone, as well as if she is one of those whose amount is greater than the service of one servant, the husband must spend on the indispensable servant who is more than one servant, or two or more.

One of the issues that stems from the issue is whether the servant's alimony must be paid by the husband if the woman is an honorable person of destiny. The scholar Khalil said: "He is obligated to have more than one servant in al-Rafi'ah." Khalil quoted some of the applicants

as follows: "Ibn Rashid said: Ishaq bin Ibrahim made it according to what Ibn Muzayn quoted as an explanation for the first and the first appearance, and we have in Egypt those who need many servants." The Almighty said: "And they slept with them by virtue." Providing one or more servants for the honorable woman from cohabiting with her.

As the scholar Khalil, may God have mercy on him, said. Some may object and invoke some of the incoming effects that indicate the wife's service to her husband, even if the woman is honorable, such as what happened between Ali bin Abi Talib and Fatima bint Muhammad, peace be upon him, as well as what happened between Al-Zubayr bin Al-Awam and Asmaa bint Abu Bakr, may God be pleased with everyone, so the general scholars of Malikiyah decide that if an honorable woman is humble and waives her right, it is okay, as the scholar Khalil warned.

#### Choice of domicile

The honorable woman has provisions that distinguish her from others in housing and others. The scholar Khalil said: "If he is unable to use and is able to afford alimony and clothing, then in the statement: It is known that he is not called so. Al-Mughirah narrated about the son of Al-Majshun that he is called him. Al-Jawhari said: And the servant does not do her thing, which is befitting of her example." An example of this is her housing with his relatives. If the wife is honorable (and she is the same amount), she may refrain from living with his relatives, even if the parents are in one house, because of the harm it would cause her to inform them of her situation and her own affairs, unless the husband stipulates that she should live with them at the time of the contract. She may not refrain from living with them unless there is harm from living with them or seeing her affairs and nakedness, but if the wife is lowly (and she is the one who is not destined), the husband may live with his relatives in one house, unless she stipulates at the time of the contract that none of the husband's relatives should live with her, or if she has been harmed by them." This is a graduation from the general rules decided by the scholars of Malikism on this issue

#### Conclusion:

Reflecting on the doctrine of Malikism in this matter, it is noted that they are the most legitimate doctrines in the formation of the Muslim family in terms of housing, permanence and stability. They have graduated on this issue many branches in differentiating between the honorable and the despicable, in breastfeeding, housing, home service and other isotopes,

and this is only taking into account the custom based on interest. We mention some of the issues on which this precious rule decided by Malikism withdrew and can be invested in many contemporary issues that contribute greatly to the stability of Muslim families.

At the end of this humble work, we can conclude what conclusions you have come to.

- From the mercy of Allah to His servants, He expanded the circle of Sharia sources for His servants, so that He took into account the revenues and customs that are in their interests and removed the embarrassment from them.
- One of the necessary purposes is the preservation of offspring, through which a valid legal marriage is based on elements and conditions that differ from one person to another.
- Al-Malikiyah gained precedence in the implementation of Sharia purposes in distinguishing between honorable women and despicable women to achieve the purposes of the street in the legislation of the year of marriage.
- An honorable woman with a high amount of money and calculation, we must respect her position, which she used to be in order to preserve her account and her lineage from the right of shame.
- We find that Maliki tightened in the honorable woman in the state of her marriage, and dropped breastfeeding from her unless she waived this in the branches of jurisprudence retracted in her suspicions.
- The large number of divorces in our society due to husbands' conflict over rights and duties, this would alleviate the severity of family disputes.
- An honorable woman should not serve her husband, unless she volunteered for it, but the husband must provide her with one or more servants if she needs to.
- The evidence of Maliki in its entirety, which ruled to differentiate between an honorable woman and a despicable woman, referring to the custom based on interest.

Recommendations.

From the above, I can put forward some recommendations for science students and researchers.

- Maliki's books are still soft to study in many aspects of jurisprudence, modernism, fundamentalism and other arts that need to be resurrected and downloaded to the living reality

- We call on universities and research centers to hold forums, collective books and scientific research in order to identify the dangers that threaten the continuation of Muslim families, and to give urgent legitimate solutions that return to normal.
- Contemporary issues need deep research that touches on the purposes of Sharia, especially family issues, which are considered one of the darkest issues and revelations that afflict the Islamic nation, so it is necessary to refer to the net subject by which things are controlled.

#### **References :**

- Lisan Al-Arab, Ibn Manzoor, Yousef Khayyat, , Beirut, Dar Lisan Al-Arab,
- Dictionary of Language Standards, Ibn Faris, verified by: Abdul Salam Haroun, Beirut, Dar Al-Fikr, 1979AD
- Mophradat Alafat Al-Quran Al-Karim, Al-Ragheb Al-Isfahani, Haqq: Nadim Marashli, Beirut, Dar Al-Kitab Al-Arabi, Year: 1982,
- Al-Mesbah Al-Munir, Al-Fayoumi, Beirut, Modern Library).
- Mukhtar Al-Sahah, Abu Bakr Al-Razi, urging: Ahmed Abdel Ghafour Attar , 2nd Edition, Year: 1402AH
- General Purposes of Islamic Law, Ibn Zughaiiba Izz al-Din ( Cairo, Mat: Dar al-Safwa, 1st Edition, Year: 1996) .
- Al-Sahah, Al-Jawhari, Haqq: Ahmed Abdel Ghor Attar ( Egypt, Arabic Book Press)
- Disclosure of the conventions of the arts, Al-Thanawi, ( Beirut, Lebanon) Dar: Khayyat,
- Maqasid Sharia by Imam Al-Izz bin Abdul Salam, Omar bin Saleh ( Jordan, Matt: Dar Al-Nafis, 1st Edition, Year: 2003) .
- Theory of Purposes by Imam Taher bin Ashour, Al-Hassani (Matt: International Institute of Islamic Thought, 1st Edition, Year: 1995)

- Maqasid Sharia, Taher bin Ashour, Haqq: Mohammed Taher Al-Maisawi ( Jordan, Mat: Dar Al-Nafis, 2nd Edition, Year: 2001)
  
- A study in the jurisprudence of Sharia purposes between the total purposes and the partial texts, Dr. Yousef Al-Qaradawi ( Cairo, Mat: Dar Al-Shorouk, 3rd Edition, Year: 2008)
  
- The Purposes of Sharia and its Relation to Sharia Evidence, Masoud Al-Youbi ( Riyadh, Mat: Dar Al-Hijra, 1st Edition, Year: 1998)
  
- The Science of Sharia Purposes, Nour al-Din al-Khadimi ( Riyadh, Mat: Obeikan Library, 1st Edition, Year: 2001)
  
- General Objectives of Islamic Law, Youssef Al-Alam (Mat: International Institute of Islamic Thought, 2nd Edition, Year: 1994)
  
- The Science of Street Purposes, Abdulaziz bin Ali bin Rabia ( Riyadh, Matt: King Fahd Library, 1st Edition, Year: 2002)
  
- Rules of Means in Islamic Law, Mustafa bin Karama ( Riyadh, Matt: King Fahd Library, 1st Edition, Year: 1999)
  
- The Purposes of Sharia in Originality and Effectiveness, Muhammad Bakr Ismail (Mat: Department of Advocacy and Education, Dr. I, Year: 1428AH)
  
- The Imam in the Purposes of the Lord of the Worlds, Dr./ Al-Akhdari ( Algeria, Matt: Dar Al-Mukhtar, 1st Edition, Year: 2010)
  
- Methods of Disclosure of Objectives, Noaman Jaghim, (Al-Adrin, Dar Al-Nafis, 1st Edition, Year: 2002.) The Science of Street Objectives, p. 117. Purposes of Sharia
  
- Muḥammad ibn Aḥmad ibn Arafat al-Dasūqī al-Mālikī (d. 1230AH), Ḥāshiyat al-Dasūqī ‘alá al-Sharḥ al-Kabīr, Dar al-Fikr, without edition and without date.

- Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (deceased: 395AH ), Dictionary of Language Standards, investigation: Abdul Salam Muhammad Haroun, Dar Al-Fikr, 1399AH - 1979AD.

- Awad bin Raja bin Freij Al-Aufi, Wilayah in Marriage, Deanship of Scientific Research at the Islamic University, Medina, Saudi Arabia, 1st Edition, 1423AH/2002AD.

- Majd al-Din Abu Taher Muhammad bin Yaqoub al-Fayrouzabadi (deceased: 817AH), Al-Muheet Dictionary, investigation: Heritage Investigation Office at Al-Resala Foundation, Al-Resala Foundation for Printing, Publishing and Distribution, Beirut – Lebanon, 8th Edition, 1426 AH - 2005 AD.

- Mohammed bin Abdul Baqi bin Youssef Al-Zarkani Al-Masri Al-Azhari, Investigation: Taha Abdel Raouf Saad, Religious Culture Library – Cairo, First Edition, 1424AH - 2003AD.

- Abū al-Qāsim, Muḥammad ibn Aḥmad ibn Muḥammad ibn ‘Abd Allāh, Ibn Jazī al-Kalabī al-Gharnāṭī (d. 741AH), Jurisprudential Laws, without edition, and without a year of publication.

Al-Fawaki Idawani ala risaalat Ibn Abi Zayd al-Qairawani, al-Nafrawi, Dar al-Fikr, 1415 AH / 1995.

- Abu Bakr bin Al-Arabi Al-Maafari, Al-Qabas in explaining Muwatta Malik bin Anas ,investigation: Dr. Mohammed Abdullah Ould Karim, Dar Al-Gharb Al-Islami, First Edition, 1992.

- Al-Qarafi, Al-Thakhira, Investigator Muhammad Boukbiza and His Group, Dar Al-Gharb Al-Islami - Beirut, First Edition, 1994.

- Saadi Abu Habib, Jurisprudential Dictionary of Language and Terminology, Dar Al-Fikr. Damascus – Syria, 2 1408 AH , 1988 AD.

- Sunan Al-Darqutni, achieved by adjusting its text and commented on it: Shoaib Al-Arnaout, Hassan Abdel Moneim Shalabi, Abdul Latif Herzallah, Ahmed Barhoum, Al-Resala Foundation, Beirut - Lebanon 1, 1424 AH - 2004 AD.

- Al-Qarafi , Al-Thakhira, Investigator Muhammad Boukbiza and His Group, Dar Al-Gharb Al-Islami - Beirut, First Edition, 1994.

- Abu Bakr bin Al-Arabi Al-Maafari, Al-Qabas in explaining Muwatta Malik bin Anas ,investigation: Dr. Mohammed Abdullah Ould Karim, : Dar Al-Gharb Al-Islami First Edition, 1992

- Heba bin Mustafa Al-Zuhaili, Islamic Jurisprudence and Evidence, Dar Al-Fikr - Syria – Damascus, without edition , and without a year of publication.

- Ibrahim Mustafa and his group, the intermediate lexicon, without edition, and without a year of publication.

- Khalil bin Ishaq, Mukhtasar Khalil, Investigator: Ahmed Gad, Dar Al-Hadith/Cairo, 1st Edition, 1426AH/2005AD

Crown and Wreath of Khalil, Al-Majaq, Dar al-Kuttab al-Alami, 1, 1416 AH / 1994.

- Al-Lakhmi, Al-Tabsara, Study and investigation: Dr. Ahmed Abdul Karim Naguib, Ministry of Awqaf and Islamic Affairs, Qatar, 1st Edition, 1432AH - 2011AD.

- The beginning of the diligent and the end of the economizer, Author: Abu Al-Walid Muhammad bin Ahmed bin Muhammad bin Ahmed bin Rushd Al-Qurtubi, known as Ibn Rushd the grandson (deceased: 595AH , Dar Al-Hadith – Cairo, without edition, publication date: 1425AH - 2004 AD .

- Judge Muhammad bin Abdullah Abu Bakr bin Al-Arabi Al-Maafari Al-Ashbili Al-Maliki (deceased: 543AH), The Crop in the Principles of Jurisprudence, Investigation: Hussein Ali Al-Yadari - Saeed Fouada, Dar Al-Bayraq – Amman, 1st Edition, 1420AH - 1999AD.

- Sahih Muslim, Investigated by Fouad Abdel Baqi, Dar Ihya Al-Turath Al-Arabi, Beirut.  
[www.psychologyandeducation.net](http://www.psychologyandeducation.net)