

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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﴿ مَا قَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴾

الأنعام : 38

﴿ **ma farratna fee alkitabi min shay-in thumma
ila rabbihim yuhsharoon** ﴾

Al-An`m : 38

﴿ *We have not neglected in the Register a thing,
then unto their God they will be gathered* ﴾

Al-An`m : 38

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Editorial

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon the most honorable creation of Allah, our master Muhammad Ibn Abd Allah, the teacher of mankind and their guidance with the permission of Allah to the path of goodness and prosperity in this Life and Hereafter upon his family and companions.

Praise be to Allah in all, and for getting out this new edition, from the journal of the Taseel of Science, distinctive form and subject, which is ranked in the thirteenth number of the total number issued by the Center. There is no doubt that this number - and with Allah willing - will be a real addition to the movement of Taseel science and knowledge. In our contemporary reality in both its theoretical and applied aspects, and this will be shown through the various topics covered by this issue, in which the researchers did their best in using thought and devoured their utmost effort and practical and scientific experience.

We thank Allah that we have chosen these topics, which covered most of the topics of the magazine, which came as follows:

The first topic is entitled **(The difference of drawing in the Quranic words in which there are two readings from the first half of the Holy Quran - a compilation and guidance)** written by Dr. Muhammad Babiker Musa Al-Badawi, in which the researcher dealt with the difference in drawing in the Quranic words, from Surat Albagara to the last of Surat Al-Isra and he spoke earlier about the definition of both the readings and the Ottoman painting.

The second topic was entitled **(The method of objective interpretation in the research of interpretation and scientific miracles in the Holy Quran)**. The researcher Dr. Marhaf Abdul-Jabbar Saqqa, the researcher tried to develop a disciplined approach for those engaged in this scientific field. Scientific interpretation and scientific miracles in the Holy Quran in the way of objective interpretation.

The third topic entitled **(Miracle Quranic in the composition of skin)** by Dr. Hamid Ahmed Abdul Latif, during which he addressed the researcher the words of the interpreters related to the renewal of human skin suffering in the fire, and the researcher said that the Quran mentioned that the skin is the center of the sense and this is confirmed by modern anatomy, (The function of the skin) and the extent of compatibility between the structure and function.

The fourth topic was entitled (**The method of jurisprudential Taseel as Imam Malik mentioned through his book**) Al-Mawatta «- a study of applied originality by Dr. Ahmed Al-Sherif Mukhtar, in which the researcher sought to highlight the approach of Imam Malik in the Taseel of his jurisprudential views. The approach of Imam Malik in the Taseel of the issues of contemporary jurisprudence.

The fifth topic is entitled (**The contract of the lease of persons in Islamic jurisprudence - a comparative study**) by Dr. Ali Abdullah Gillani Hussein, in which the researcher discussed the concept of the contract of leasing people in Islamic jurisprudence and the development of this concept and its importance and then tried to distinguish between him and others in previous decades , And between the elements of the lease of persons.

The sixth topic entitled (**Modern means of concluding financial contracts**) by Dr. / Mohamed Amin Ali Mohammed, the researcher dealt with the definition of the contract and the extent of legality and its components, and also touched on the definition of the contract and its terms and conditions, also addressed the definition of modern means and their divisions and benefits.

On the seventh topic, the title of (**Returning from the acknowledgment of the crime of adultery in the law and Alfigh**) was addressed by Dr. Kamal Abdullah Ahmad Al-Mahlawi, in which the researcher discussed the effect of refraining from acknowledging the crime of adultery and the law. In which he explained how the Sudanese courts deals with returning of adultery, and the importance of the subject matter of the fact that the declaration is a mayor in the evidence, which has an impact on the drop of the penalty when it comes back.

The eighth topic, entitled: (**Alfial wa abnythu alsarfia arbaa damat aala rejal sadat**) (**The verb and its forms four tears crying on some gentlemen**) Dr. Abdullah Al-Tayeb Al-Majzoub, Dr. / Abu Hanifa Omar Sharif Ali Omar, and the aim of the research to stand on the buildings of the act in the poems of four organized by Prof. Dr. Abdullah Al-Tayeb Al-Majzoub, which he called (four tears crying in some gentlemen) also discussed the definition of the significance of these forms.

The ninth topic was entitled (**The role of the Quran in the reading and employment of the history movement**) by Dr. Bakheeta Hamad Ahmad Al-Jazouli, in which the researcher tried to show the role of the Holy Quran in the employment of the history movement. The compilation of various historical events and facts, and the extraction of laws and laws governing social phenomena.

The tenth topic entitled (**Environmental Education – Taseel Vision**) by Dr. Ibrahim Sadiq Salem, the researcher tried to find the features of the philosophy of environmental education, which is part of the philosophy of Islamic education, in order to create environmental awareness and individual trends that make the individual positive in his dealings and behavior with the environment.

We hope Allah bless us

Chairman of the Editorial Board

The difference in (al rasm), drawing, shaping sound in letters in the Quranic words, in which two readings came, from the first half of the Quran collecting, and guiding studying

Dr. Muhannad Babeker Mousa Al-Badawi¹

Abstract

Through my study the sciences of (qira't); readings, reciting I noticed some of the words that have written in two different ways and this is what made me chose this study in order to define the readings and the Quran and, (rasm) the drawing in which the Qur'an was written. The study included an introduction and four chapters, . The first: chapter is definition of readings, Ottoman (rasm). The second chapter: The difference in (rasm); drawing in the Quranic words in which there are two readings from the first Surat Al-Baqarah to the last Surat Al-Nisa`. Thirdly: The difference in (rasm); drawing in the Qur'anic words in which two readings were read from the first Surah Al-Ma`ida to the last Surah Al-A`raf. The fourth chapter: the difference in drawing in the words of the Quran, which contained two readings from the first Sura (al taubah) repentance, another Sura al-Isra.

Introduction

Praise be to God, and prayers and peace be upon our prophet. His households and his companions. The prophet (p.b.u.h), said: in meaning, "the best of you is the one who learned Quran and teaches it"².

The best of what one seeks, and is honored in this world is to serve the book of the Lord of the Worlds; that book which falsehood does not come from its hands and not behind it. God Almighty ensured the preservation of the Quran. Throughout the ages and ages and the development of Arabic writing and control, the quran remains a strong sign of the Status of God. indicating the greatness of God, and the companions of His Messenger, they took care of quran and collected its copies, until reached the generation of the followers. Scholars did their best to save the book of God from loss and distortion, they worked on the study of drawing and control and improvement, which we see before us to this day.

1- Assistant Prof. Qranic studies-King Khalid University, Saudi Arabia.

2- Narrated by al-Tirmidhi in his Sunan in the section «section of the teaching of the Qur'an» H / 2907.

And it became necessary for specialists to stand on scientific sufficient and adequate study, , so as to take the hands of the nation.

Research problem:

- What is the Ottoman(rasm); drawing and its characteristics
- What are the Quranic words that were written with different ways to read them?

research goals:

- Defend Quranic readings(qira't) and readers
- To highlight the miracle of the quran
- To highlight the characteristics of Ottoman (rasm)

research importance:

The importance is that the student who studies the readings to know the Ottoman drawing (rasm) and rules, as well as to know the correct way to write the words of the quran according to the Ottoman drawing (rasm).

Research Methodology:

- The researcher follows the inductive method where he follows the words in which there are two readings and wrote two different verses in the Ottoman quran copy in the first half of the Qur'an.
- The researcher arranges the Quranic words in which two readings were given according to the order of the Holy Quran, for easy reference when necessary.
- The researcher mentions the Qur'anic readings contained in each word separately, and then draws each read with the ratio of each reading to its reader.
- The researcher controls the Qur'anic verses in the form of Haf's narration about Asim.
- Conclusion: Includes findings and recommendations.

Structure Search:

This research included an introduction and four topics followed by the conclusion of detailed indexes as follows:

- The first topic: Definition of readings, Ottoman drawing(rasm) .
- The second topic: the difference in drawing in the quranic words, which

contained two readings from the first Surat Al-Baqarah to the last Surat Al-Nisaa.

- The third topic: the difference in drawing in the words of the quran, which contained two readings from the first Surat Al-Maida to the last Surat Al-A`raf.
- The fourth topic: The difference in drawing in the Quranic words in which there are two readings from the first Surah Al-Tawbah, the last of the Isra.
- Conclusion: Includes findings and recommendations.
- Index of sources and references.

The first topic

Definition of Ottoman readings and drawing(rasm)

First : (qirats); Readings:

The readings;(qira'ts) is plural of reading,(qira') and reading is the source of the verb read. This is the act that comes in the sense of annexation and plural¹. The readings in the terminology have many definitions, including:

Definition of Imam Zarkashi: (the difference of words of revelation in the character of the letter and how to alleviate and tighten and others)².

Imam al-Dimiati defined it: (science that teaches the carriers agreement to the Book of God and their differences in the deletion fixing and movement and separation and connection and other pronouns and exchange and other hearing)³.

Imam Ibn al-Jazri defined it: (learned how to perform the words of the quran and the difference and attributed to each face to convey)⁴.

Second: alrasm and the quran copy(mashaf):

The drawing, (alrasm) in the Arabs language is meant the mark, and its origin is the effect, the effect of writing on the word, drawing everything, its effect. The quran,(mashaf) in the language: is the whole of the papers

1- Alsahah tag allogalSmail bin Hammad al-Jawhari, Ahmed Abd al-Ghafoor Attar, 3 (1404 AH_1984), Dar al-Milliyun, Beirut, Lebanon, Chapter 1, Chapter 1 /64.

2- Al burhan fi olom al guran the Arabic Books Revival House, Issa Al-Babi Al-Halabi and his partners, 1 /318.

3- Ithaf fodlla al bashr (1419 AH 1998), Dar al-Kuttab al-Ulmiyya, Beirut, June 1, 1998, in the fourteenth readings, Ahmad bin Muhammad bin Abd al-Ghani al-Dimayati.

4- Mongid al mogreen Almnajid reciter and the guide of the students, Ibn al-Jazri, 1, (1420 e_1999 m) Dar al-Kuttab al-Alami, Beirut, 1/ 9.

written between the two covers, that is: between the two skins _ then became a name for the papers in which the quran was written¹.

And summarize the above in: The (rasm);drawing of the quran(mashaf): is the markings engraved in it.

The conventional definition of (rasm)drawing: is what was written by the Companions of the quran and most acceptable to the rules of the standard drawing or drawing spelling, but what was contrary to things have been written on a specific basis².

The pedigree of Ottoman drawing to Othman bin Affan:

This drawing, called the Ottoman drawing (rasm), is related to the master of Usman ibn Affan (may Allah be pleased with him). This does not mean that he invented it on his own or contradicted in rasm that was placed before the Prophet peace be upon him, but it attributed to him because he published it and broadcast it in the horizons. That the transfer from the papers of our master Abu Bakr may Allah be pleased with him and it was with the companions, with the abundance of witnesses who testified that their mouths written in the hands of the Messenger of Allah peace be upon him³.

The second topic

The difference in(alrasm); drawing in the Quranic words in which there are two readings from the first Surah Al-Baqarah to the last Surat Al-Nisa`

surah Al-baqarh:

Allah Almighty Said : *(And they-Jews, Christians and pagans say; Allah has begotten a son children or offspring. Glorified)* [Al-baqarh :116].

The word {وقالو} they said, it wrote in al-mashaf al-Shami {قالو};(they said) without{و} wow before (they said), and wrote in the rest of the quran{وقالو} (and said) Bal waw⁴.

Readings ;(qira'at):

Ibn Amer (peace be upon him) recited {قالو};(galoo)they said; without{و} waw, so that the reading would be in accordance with the drawing of the Shami Mushaf, and the rest of the ten (and they) recited Balaw, to agree

- 1- Al-Badi in the drawing of the Mus`haf of` Uthman, Ibn Abdullah Muhammad ibn Yusuf al-Juhani, 1 (1998) Dar Eshbilia, Riyadh, 1/ 13.
- 2- Egaz Al alam of the followers of the Quran Imam, Shaykh Habib Allah ibn Yabi Shankiti, 1 (1972), Knowledge Library, 1 /10.
- 3- Dalel Al heran (2005), Center for Moroccan Cultural Heritage, Casablanca 1/ 12.
- 4- Al-Mugie in Amsar Mus`hafs, AboAmro Al-Dani, Osman Bin Saeed, Dar Al-fikr, Beirut,1/ 106.

with the rest of the Qur'an¹.

Orientation:

Whoever read without Fau, that he appealed, and who read Balaw, that the kindness of the sentence on the same². *ولفظ (ووصى) من قوله تعالى*. And this submission) [البقرة: to Allah islam was enjoined by ibrahim 132] User Name Remember Me?

I wrote in the Mus-hafs of the people of Medina and Al-Sham (and recommended) a thousand among the wawween, and wrote in the rest of the Qur'an (recommended) without a thousand³.

Readings:

Nafie, Abujaafar and Ibn Amer all read and (recommended) Bahmza open between (Alwawen); between the two o's with dilution of the (Sad), approval for the drawing of the quran Al Madani and Shami.

The rest of the ten read (and recommended) to delete the Hamzah with the tightening of the Sad and approval to rasm of the rest of the quran⁴.

Orientation:

That they are two languages, such as: {نزل-انزل} (hostel, down)⁵.

Surat Al-Imran: the word; {وسار عوا} (and hurried) Allah al Mighty said: (*and march forth in the way which ...*) [Al-Imran: 133].

Wrote in the Mus-hafs of the people of Madinah and Al-Sham (سار عوا) without waw before Sinai and in the rest of the Qur'an in Al-Waw⁶.

Readings:

Nafie, Ibn Amer and Abu Jaafar (سار عوا) deleted the waw, which is an approval for drawing rasm the Madinah and Shami script.

And read the rest of the ten (وسار عوا) to prove Waw, and this reading approval to draw the rest of the quran⁷.

1- Al-Mohazab in The Ten Readings, Mohamed Salem Muhaisin, P.1, (1994), Al-Azharia Colleges Library, Egypt, 1/ 70.

2- Published in the ten readings, Muhammad ibn Muhammad al-Jazri, I 2, Dar al-Sahaba, Beirut, 2 /242..

3- Al-kashf an Wogoh Al-Qiraat and its faults and volumes, AbiMakki Mohamed Bin Abi Talib Al-Qaisi, P.1, (1/ 1989/ 260).

4- Ethaf fodla al bashr Abu Zarah Abdul Rahman bin Mohammed bin Zangla, investigation: Saeed Afghan, I 5 (1422 AH_2002), 1 /115.

5- Samir al-Talabeen, in the drawing and control of the illustrated book, Sheikh hyenas, I 1, Cairo Library, 1 /101.

6- Published in the ten readings, Muhammad ibn Muhammad al-Jazri, I 2, Dar al-Sahaba, Beirut, 2 /242.

7- Explains the increased path in the science of interpretation, Abdulrahman bin Ali bin Mohammed al-Jawzi, p. 3, Islamic Bureau, Beirut, 1/ 451.

Orientation:

Whoever reads without waw(و) that he is on the appeal, and who reads with (و) waw as well¹ on His saying: (*And obey Allah and the messenger...*) [Al-Imran: 132].

(الزبر -الكتاب) from His saying: (*then if they deny you...*) [Al-Imran: 184].

I wrote the two words in the Mus-hafs of the people of the Levant (Al-Zubair and Al-Bazab) with an increase of B in the two words.

Readings:

Ibn Amer read (وبالزبر) , which is an approval for the rasm drawing of the Shami Mushaf.

The rest of the ten read (والزبر والكتاب) which is an agreement to the rasm of the rest of the quran².

Orientation:

Both readings with the increase of (ب), or without it are well it is just like emphasizing and repetition³.

Surat Al Nisaa: the word;(قليل) of His words: (*and if we had ordered them (saying) "kill yourselves ..."*) [An Nisa: 66]

It was written in the Mus-haf al-Shami (قليل) and in the rest of the Mus-haf by al-Ra`eef⁴. (بالرفع)

Readings:

Ibn Amer read;(قليل) and this reading is approved to rasm draw of quran of the people of Syria. And the rest of the ten read (قليل), and this reading approval to draw the rest of the quran⁵.

Orientation:

Whoever reads with the name of the Prophet (peace and blessings of Allaah be upon him) said:

1- Tfseer zad al maseer, 1 /106.

2- Al mogni fi rasm al moshafin 1\106.

3- Al saba' fi al qira't imam abi bakr dar al sahaba beruit.

4- Al huja le abi zara 1\185.

5- Dalel al hayran cairo 1\221.

The third topic

The difference in(al rasm); drawing in the Quranic words in which there are two readings from the first Surat Al-Maida to the last Surat Al-A`raf.

The word (ويقول); and say و from His saying: (*And those who believe will say...*) [Al Ma'idah: 53]

Wrote in the quran of the people of Medina, Mecca, and Sham (يقول) without waw.

And in the quran of the people of Kufa, Basra, and the rest of Iraq (ويقول) with wow¹.

Readings:

Narrated by Nafie, Ibn Katheer, Abu Jaafar, and Ibn Amer (يقول) by deleting the waw and raising the lame. This reading is approved to rasm draw the quran Medina and Mecca and the shami.

And read Abu Amr and Jacob (ويقول) fixing of the Waw, and the this reading approval to draw thequ of Basra.

And read the rest of the ten (and say) proof of the waw, and lift the non-reading this approval to draw the quran².

Orientation:

He who reads with(و) as to (ان ياتي), and who read with (و), they all accepted.

The word,(يرتد), His word: (*O you who believe whoever from among you turns back from his religion....*) [Al Maidah 54], The word « Al-Sham (يرتد).

Wrote (يرتد) in the Mus-haf of Madinah and Al-Sham (يرتد) with two Ds. Abu Ubayd al-Qasim ibn Salam said: So I saw it in the imam of two Ds. and I wrote in the rest of the Qur'an³.

Readings:

Narrated by Nafie, Ibn Amer and Abu Jaafar,(يرتد), with two Ds. the first is broken, and the second is silent with the decipherment, and this reading corresponds to rasm drawing the quran of the people of the Madinah and the Al-Sham .

And read the rest of the ten (يرتد) one open tight on the imprint, and this reading approval torrasm draw the rest of the quran⁴.

1- Al kassshf 1\394.

2- Dalel al heran1\348.

3- Ethaf fodla al bashr 1\201.

4- Al mogne, 1/ 107.

Orientation:

Whoever recites the interpretation of the implication, that the ruling of the weak third act if the person entered it is permissible to impugn it, and who recites it in one place, that it is obligatory to imitate and recite the language of Tamim and to expel the language of the people of the Hijaz.

Al An`am chapter:

The words (وللدار) from His saying: (*and the life of this world is nothing but play...*) [Al-An;am: 32]

wrote in the quran of the people of the Al-Sham (ولدار) with one lam¹, and wrote in the other quran (وللدارو) with two lams (ls)².

Readings:

Ibn Amer recited (ولدار) with one (lam) , L and soften the (da`al),D was reduced and the (ta) was reduced from the (الآخرة),Hereafter.

And read the rest of the ten (وللدارو) with two Ls with the tightening of the dal, and this reading approval to rasm draw the rest of the quran³.

Orientation:

Whoever read with one lam and dragged (الآخرة), but that the non-beginning and (الآخرة) is added to it⁴.

Whoever recites Balamim and raises the tawah from the Hereafter, as if they are not beginning to follow the definition, and (the Hereafter) is raised as a «The word (انجانا) from His words: (Say (O Mohammad p,b,u,h)who rescues you from) [Al-An;am: 63]

Wrote (in the quran of the people of Kufa, a non-T, and wrote in all the quran (انجانا) Bia and T⁵.

Readings:

Asim, Hamzah, al-Kassa`i and Khalaf al-Tasir (انجيتنا) read a thousand verses after the non-J and non-T, with the words of the unseen. To draw the rest of the quran⁶.

Orientation:

Whoever read (انجانا)alef after the gym without J and T, that he is on the unseen, and who read (أنجيتنا) with a static after the gym and then open T open, that the speech⁷.

1- Al nashr, 2/ 255.

2- Al monee in directing the ten readings, Mohammed Salem Moheisen, I 1, Medina 2 / (20_21).

3- Al nashr, 2/ 257.

4- 1/ 429.

5- Convincing, 1/ 107.

6- Al nashr.

7- Al mognie, 2 /54.

لفظ (شركاؤهم) من قوله تعالى: (وكذلك زين لكثير من المشركين قتل اولادهم شركاؤهم) [الأنعام:137].
Wrote (شركاؤهم);(their partners) in the quran of the people of Al Sham (شركائهم), and wrote in the other quran¹ (شركاؤهم).

Readings:

Ibn Amer read (زين) and recited (قتل) by raising Al-Lamm, and their children (اولادهم), by erecting the dal and their partners.
The rest of the ten (زين) read the opening of Zay and Al-Ya , and (قتل) the erection of the Lamm, and (اولاده) by reduction, (شركاؤهم) by lifting, and this reading is approved to draw the rest of the quran².

Orientation:

Whoever reads (زين) by combining the Zay and breaking the Z, and (قتل) by raising the LAM, as an effective deputy, and adding (اولادهم) to erect the DAL, as an act of it and (شركائهم) By opening the Zai and Ala, that it is built for the actor and (قتل) by erecting the ell, as an effect on him and (اولادهم) by reduction, on the addition (شركاؤهم) by lifting³.

Surah Al-A`raf:

Word,(تذكرون);remember from His words: (Say O Muhammad p,b,u,h to these idolaters pagan Arabs of your folk follow what has been sent down to you from your Lord ...Little do you remmmeber) [Al A`raf 3] wrote; (تذكرون);in the quran of the people of Al Sham (يتذكرون) , and wrote in the rest of the quran (تذكرون)⁴.

Readings:

Ibn Amer recited, read; (يتذكرون), and this reading is approved to the draw; (rasm),the shami. And Hafs, Hamza, Alksaii, read the ten-readers; (تذكرون) ; this reading approval to draw the quran Kufi.
And read the rest of the ten (تذكرون) , and this reading approval for the drawing of the quran of Madeni, Mecayan and Besria⁵.

Orientation:

Those who read (تذكرون) are the origin⁶. The words (وما كنا) of His saying: (*were it not that Allah had guided us...*). [Al A`raf 43]

Wrote in the quran of the people of Al- Sham (ما كنا) without (و) and written in the other quran with (و)⁷.

1- Convincing, 1 /107.

2- Thberira facilitation in the ten readings, Ibn al-Jazri, 1, Dar al-Furqan, Beirut, 1/ 365.

3- Al kashf (453 _454).

4- Daleel al haywan, 1 /348.

5- Al mohazab, Mohamed Salem Moheisen, I 1, Cairo Library, Cairo, 1 /235.

6- Al kashf 1/ 460.

7- Samir Al-Talabeen, 1 /102.

Readings:

Ibn Amer read, (ماكننا) and this reading is approved to the draw (rasm), the Shami Mushaf. And the rest of the ten readers read; (وماكننا) and this reading approval to draw the rest of the quran¹.

Orientation:

Whoever reads (ماكننا) His saying goes: shown (Interpretation of the meaning): «And if he recites (and is able) to prove that he is on appeal.

He said (plural) from his saying: (*Were it not that Allah had guided us...*). [Al A'raf 43]

Wrote in the Mus-hafs of the people of Al sham (وقال الملا) by increasing F before (قال), and written in the rest of the quran (he said) without Fau².

Readings:

Ibn Amer recited. (وقال الملا) the F before (قال) and this reading is approved to RE draw the Shami Mushaf³.

And read the rest of the ten (قال الملا) without Fow before (he said), and this reading approval to draw the rest of the quran⁴.

Orientation:

He who read (وقال الملا) with an increase of (و) before (قال), that he had annexed on before it, and who read (قال) without Wau و before (قال) that he depended on moral connection⁵. Words (انجاكم) of His words: (*and remember when We rescued you from Fir'aun's*) [Al A'raf: 141]

Wrote in the quran of the people Al sham, (انجاكم), and written in all the quran (انجيناكم)⁶.

Readings:

Ibn Amer recited, (انجاكم), and this reading is approved to rasm draw the Shami Mushaf.

And the rest of the ten read (انجيناكم) and this reading approval to draw the rest of the quran⁷.

Orientation:

Whoever reads (انجاكم) and whoever reads (انجيناكم) they are same on the combination⁸

1- Al nishur,2 /269.

2- Al moghni,2 /128.

3- Al moghni,1- 107 / 108.

4- Al mihdhub,1/ 344.

5- Al kushf,1/ 467.

6- Daliyl alhayran,1 /315.

7- Al nishur,2/ 271.

8- Al moghni ,2 /156.

The fourth topic

The difference in,(alrasm); drawing in the Quranic words in which there are two readings from the first Surah Al-Taubah to the last Surat Al-Isra

Surah Taubah:

The word, (تحتها) from His words (*And the foremost to embrace Islam of the Muhajirun those who migrated from Makkah to AL-Madinah*) [Al-Taubah : 100]

Wrote in the quran of the people of Mecca (من تحتها) increased (من), and written in the rest of the rest (تحتها) without (من)¹.

Readings:

Ibn Katheer read (من تحتها) an increase (من) before (تحت) and this reading approval to draw the Makki quran .

And the rest of the ten readers read (تحت) by deleting (من) the (تحت), and this reading approval to draw the rest of the quran².

Attention:

The ten readers agreed to read by confirming (من) before (تحت) in the rest of the Quran except for the advanced position in which the dispute has occurred³.

The words (الذين) of His saying: (and as for those who put up a mosque by way of harm and disbelief and to disunite...) Al-Taubah [: 107] wrote in the quran of the people of the Madina and al Sham (الذين) without و, and written in all the quran (والذين)⁴.

Readings:

Nafie, Ibn Amer, and Abu Jaafar read (الذين) deleted the waw before (الذين) and this reading approval to draw the quran Madina and Sham.

And the rest of the ten read (والذين) recognized the Waw before, and this reading approval to draw the rest of the quran⁵.

Orientation:

Whoever reads with the deletion of the waw, that has resume the story of some hypocrites, and who read with (و), that he annexed to their advanced stories⁶.

1- Al mqnue,1/ 108.

2- Al nishur,2/ 280.

3- Al ikawkb aldry fi sharah tayibat abn aljizrii, muhamad sadiq qamhawy, almaktabat al'azhariat liltarathi, alqahirat,ta1(1432h,2011) 1 /331.

4- smir altaalibyn,1 /103.

5- almihdhub,1 /284.

6- alikawkb aldry fi sharah tayibat abn aljizry1/ 331.

Surah Yunus:

Word (يسيركم) He said: (*He it is Who enables you to travel through land and sea...*) [Younis: 22]

Wrote in the quran of the people of al Sham (ينشركم), and written in the other quran (يسيركم)¹.

Readings:

Ibn Ammar, Abu Jaafar read (ينشركم). This reading is approved to draw the Shami Mushaf.

And the rest of the ten read (يسيركم), and this reading approval to draw the rest of the quran².

Orientation:

Whoever reads (ينشركم) means diffusion, and Whoever reads (يسيركم), means walking³.

Al-Isra:

Word (قل) from His saying: (*Or you have a house of zukhruf like sliver or pure gold or you ascend into the sky ...*) [الإسراء: 93]

Wrote in the Mus-hafs of the people of Makkah and Al-Sham (قال) and wrote in the rest of the quran (قل)⁴.

Readings:

Ibn Katheer recited, and Ibn Amer (قال) and this reading Approval to draw of Makkah and Shami.

And the rest of the ten read (قل) by combining the Qaf and delete the thousand, and this reading approval to draw the rest of the Qur'an⁵.

Orientation:

Whoever reads (قال) he is telling what the Prophet (p. b. h) said in response to what the disbelieves (kuffaar) have asked, and who recites (قل) it is order from Allah to his Prophet (Muhammad) in response to what the infidels asked him⁶.

1- Al moghni,1/ 108.

2- Al nishur,2 /281.

3- Hjat alqara`at,1 /323.

4- Daliyl alhayran,1/ 352.

5- Al nishur,2 /309.

6- Al moghni,2/ 356 .

Conclusion

Praise be to God who made me to complete this research, which I do not claim that I have won the right, but I did my best effort, and God pleased me, and after this effort the researcher reached the following results:

- The science of discipline is not inhibition; it is the diligence of scientists to make it easier to read the Qur'an and its characters correctly, but the science of drawing is my stop for the Prophet peace be upon him.
- Discipline developed over time and took different forms and some people stuck to the old, which caused confusion and deception in the present time, while the science of painting maintained its form.
- Ottoman painting was able to preserve many of the languages without which I did not know and what has reached us.
- The words were written with different colors in the Ottoman Qur'an to agree to draw each Qur'an with the reading in which it reads, if all the Qur'an was written one drawing was not evidence of one of the two readings
- The ten readers agreed to read (before) before (below) the rest of the Qur'an except the advanced position in which the dispute, and all the Qur'an has met on the drawing (of) before (below) other than the advanced position

The researcher recommends the following:

- Forming an international scientific body from all countries of the world specialized in Quranic readings and their sciences, which will be a reference for the whole world in printing the Holy Quran in all its narrations. It is not permitted to print the Qur'an in the world except through it.
- The science of reading and science related to it (such as drawing the Qur'an and control the Qur'an, and the intervals) is a very rare science, so I recommend specialists in this area so much research in order to benefit and preserve this science

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- (3) Alburhan fi eilm alqurani, badr aldiyn muhamad bin eabd allh bin bihadar alzrkshi, tahqiq: muhamad abu alfadl iibrahim, t1, dar iihya` alkutub alarabiati, eaysi albabi alhalabii washuraka`ahi.
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 - (14) Samir alttalibayn, fi rusim wadabt alkitab almubin ,alshaykh aldbaee,t1, maktabat alqahr.
 - (15) Alnashr fi alqara`at aleashr ,mhamad bin muhamad aljzry,t2,dar alshabt, bayrut.
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 - (20) Almaghniu fi tawjih alqara`at aleashri,muhamad salim muhisin,t1, almadinat almunawara.
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The method of objective interpretation in the research of interpretation and scientific miracles in the Holy Quran

Dr. Murhif Abduljabbar Yousuf¹

Abstract

The importance of the objective interpretation in the scientific miracle of the Qur'an in the fact that this method gives a complete and integrated view of the universal issues in the Holy Quran as a whole, and because of the lack of clarity of the writing method of interpretation I have seen the need to develop a disciplined approach for those who work in this direction and work to keep away from ambiguity which guides the reader in the wrong direction, and the goal of the research is to develop scientific rules for the direction of scientific interpretation, starting with the verses of the Holy Quran and not the cosmic sciences, and dealing with subjects, the approaches of the authors are presentation and criticism, the method of objective interpretation in the issues of interpretation and scientific miracles, the researcher found out the following conclusions: The stages of objective interpretation in interpretation and scientific miracles are: the choice of the subject, the development of a systematic plan for research, extrapolation and collection, order and classification of verses, interpretive research. An interest in the Arabic language and its sciences, attention to the Quranic context, attention to mobility, and Israeliyat, the approach to dealing with cosmic sciences: scientific interpretation may be cited scientific theories with scientific evidence; It is permissible to invoke only the established scientific facts. As for the hypotheses and the views, they should not be invoked at all, but should be limited to linguistic significance only because the argument, interpretation and scientific miracles in the Holy Quran are of a group of scholars of interpretation and cosmic sciences. Integrated research of scientific committees specialized in the sciences of Sharia and various cosmic sciences to study the topics of the Holy Quran in cosmic issues according to the method of objective interpretation, the report of the disciplines of interpretation and scientific miracles in the colleges and institutes of Sharia.

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Introduction

Praise be to Allah, the Lord of the Worlds, and may Allah bless our master Muhammad and his family and companions,

The importance of the topic:

The nation has given this book of the Lord «the Great Qur'an» great care and its explanation of various types of scientific interpretation, and it was including linguistic, the jurisprudence, and it was verbal, and was archaeological ... Etc .. And today there are the efforts of the nation , namely scientific interpretation and scientific miracle, as this trend of interpretation occupies a large space of Islamic culture and drew the attention of people at all levels.

The most important and broadest method of objective interpretation is the importance of objective interpretation in the direction of interpretation and scientific miracles of the Qur'an in that this method gives a complete view of the cosmic issues in the Holy Quran, and connects the verses and clarifies the sentences and solve the problems, the reader will come out with a complete Quranic perception of the cosmic question.

Reasons of selecting the research:

Because of the importance of this trend of interpretation and the science of the Qur'an and the interest of scientists, and the large number of writers and most of their works close to the objective interpretation, and the lack of clarity in these writings; I stated the need to develop a disciplined approach for those who are working in this direction and work to keep away from padding.

Previous studies:

If we look at the Quranic library, we find many books in the development of the method of interpretation of the subject in the Holy Quran in general, and perhaps the most famous book (AL MadkhalEla al tafseer al mawdooi) Dr. Abdul SattarFathallahSaeed, and the book (AL Tafseer AL Mawdooi) Dr. Mustafa Muslim and many others.

Research goals:

- Drawing a disciplined scientific method for the interpretation of the Holy Quran to glorify the Holy Quran..
- Setting the scientific rules for the direction of scientific interpretation and scientific miracle in the Qur'an in the manner of objective interpretation.
- The development of a scientific plan for the scientific research and scientific interpretation of scientific miracle is based on the verses of the Quran.

Research terms:

The research consists of the following terms: Method : In the language: the clear way to write research of interpretation and scientific miracles in the Qur`an, and the clarity of this road be a statement of rules and controls the scientific work of this research¹.

The objective interpretation: It is the art which deals with the statement of Qur`anic issues, namely: «It is a science examines the issues of the Holy Quran in meaning or purpose, and collects its sporadic verses and considers them in a specific manner, on specific terms, to express their meaning and extract their elements².

The scientific interpretation: it is a statement of the meanings of the Holy Quran by devising the various cosmic and psychological mental sciences, or by employing applied science, research and empirical knowledge as much as human energy in accordance with the established Shari`a rules³. The scientific miracle of the Qur`an is: The Holy Quran in the significance of the facts in various aspects of science before the discovery of science⁴.

Key words:

Scientific interpretation, scientific miracle, methodology, objective interpretation, scientific miracle research, the Holy Quran.

Research Plan:

- The first topic: the curricula of the writers and criticism.
- The second topic: The method of the objective interpretation in the issues of interpretation and scientific miracles.
- The third topic: Application of the methodology of the objective interpretation in the interpretation and scientific miracles.
- Conclusion: I mentioned the most important findings and recommendations.

The first topic

The curricula of the writers, Presentation and criticism

The movement of the objective interpretation of the Holy Quran was active in the early fourteenth century when some of the nation`s scholars rebelled against the demands of opposing religion with knowledge. It is necessary to leave the Qur`an and consider the civilization coming from

1- Tahdheeb AL Lughah , Mohammed bin Ahmed AL Azhari,2001.

2- Abdulsattar Dafallah, AL MadkhalEla al tafseer al mawdooi,1411h.

3- Murhaf Abduljabbar,Manhaj AL TafseerDawabitwa tatbeegat.2010.

4- Previous reference 93 /1.

the West as the solution that will save the Muslims from the backwardness. (1273- 1341). In his book (ma dallaalayhi al Quran mimmayuadid al haya'a al jadeedah AL Qawimat AL Burhan) in which he supported Pythagorath`sho was saying that the movement of the earth belongs to the sun, and that the Earth like other planets suspended by gravity¹.

Then, Sheikh Mohammed Bakhit Al-Mutai`i (1854-1935-), in his book (Tanbeeh AL Oqool AL Ensaniyyah)², which he wrote in response to an orientalist case that challenged the Qur`an. Shaykh al-Mutai`i (may Allaah have mercy on him) made his book on Qur`anic topics, And explain the issue and the dispute and refutes opinions and refutes the views of orientalist, speaking in this way about the creation of man, and the heavens and the earth and the multiplicity of satellites and suns .. Etc ..

In the same way, Sheikh Mohammed Wafa Al-Amiri wrote in his book (al isharat al ilmiyafii AL Quran AL Kareem)³. The works of Al-Alusi, Shaykh Al-Mutai`i and Sheikh Amiri were characterized by good phrasing and the power of interpretation and reasoning. The book of Al-Alusi is distinguished by its arrangement according to the Surat. Cosmic even overshadowed the interpretation of the verses but their absence, while repeating some of them in different places.

And then the fifteenth century , in which a lot of literature in this direction emerged and explained the features of the interpretation of the subject in more than a specific issue and discussed in the quran,

Dr. ZaghloulNajjar Wrote his book (AL Sama'afii al Quran AL Kareem)⁴ - AL Mafhoom al elmililjibalfii al quran al kareem⁵ -(al Nabatatfii AL Quran AL Kareem)⁶ - Dr. Kareem Mr. Ghonaim and Dr. Abdul Azim Mohammed Al-Gammal wrote: (Locusts in the Holy Quran and modern science)⁷, and also issued: (AL OLOOM AL Falakiya by Dr. SayedWaqar Ahmad Hosseini⁸, and the book (from the scientific miracle in the Holy Quran in the light of astronomical and natural geography studies)⁹ by Dr. Hassan Abu Al-Enein and he made it in two parts, (Al RikamAlmuzniwa al dhawahir al jawiya in the Holy Quran) by Salah al din Aref Junaid¹⁰.

1- AL Aloosi, Mahmoud Shukri ,AL Maktab AL Islamui 1990.

2- Mohammed Bakheet AL mitiei , Tanbeeh AL Ogool AL Insaniya1969.

3- Tibaat Dar AL Rudwan , Halab 1401.

4- Tiba'at Dar AL Marifa, 2005.

5- Tibaat Maktabat al shirooq al dawliya, Misr.

6- TibaatMaktabat al shirooq al dawliya , Misr 2005.

7- Tibaat Dar AL Sahwa , Misr 1988.

8- Tibaat Dar Tilas, Syria , Misr 1996.

9- Tibaat Maktabat AL Ebikan Saudi Arabia 1996.

10- Tibaat Matbaat AL Zari, 1999.

In view of all these works, we found that they share the following observations:

- The authors of these works are not specialized in the disciplines of scientific legitimacy, but of the various scientific disciplines of cosmic, and therefore in their writings we found the following scientific methodological errors.
- The exaggeration in the narration of the cosmic information which does not have related to the issue of the research, so that sometimes it reaches particles that have nothing to do with the meaning of the verses and do not relate to them in the general subject¹.
- In the book of al-Rikam al-Muzni² the writer gave evidence from the Bible, therefore the interpretation of the Quranic miracles was far away from the truth³.
- There is no clear plan for these writings can be considered, some of them lists the information and enter the verses as a statement, and others mention the verses or verse related to the cosmic question investigated and then interpret it and recall the information related to it.
- Some may even mention the verse and then enter its subject directly without stating it or mentioning its interpretation or its connection to the scientific issue as in the book of Dr. Abu Al-Enein and the book of Dr. Sayed Waqar⁴.
- There is not in most of these books the statement of the face of the meaning of the verse on the information that is intended to be inferred, nor find the face of scientific miracle in the verse.
- Some of them considered the introduction to the rules and disciplines that should be based on the interpretation and scientific miracles of the Qur'an⁵, but in the comparison between theory and practice it is different, and most of these irregularities in language and in the meanings of letters and types of signs, as in the Book of Heaven in the Holy Quran, in the inference of the black holes in the verse: (*I swear by the grace of the neighbor of the throne*) [Al Takwir: 15, 16].
- Excluding the verses from their general and private context⁶.

1- AL Nabatfii AL Quran AL Kareem. DrZaghlool 135 /5.

2- Kitab AL Jaradfii AL Quran ALKareem.

3- AL Rikam AL Muznipp: 40 - 42 - 47.

4- Kitab AL Nabatfii AL Quran AL Kareem.

5- Kitab AL Sama'afii AL Quran AL Kareem.

6- SaedMahmood, Majalat AL Ejaz AL Elmi p 23.

Then came the attempt to classify the verses of cosmic significance with the objective groups, an attempt that deserves to be highlighted, for its seriousness and importance in the objective interpretation. In his book «Science in the Holy Quran»¹, Dr. Muhammad Jamil Al-Hobal, in collaboration with Dr. Mekdad Mari Al-Jawari, And the classification of the two groups on scientific groups. The authors explained the method of classification of these verses - as they say - (according to the type of scientific reference), and the types of reference divided by four, here briefly they are²:

First : One of them is the clear scientific indications or direct (specialized)» and a similar example is the verse of bees under the title of honey food and medicine³.

Second: «General scientific indications as damages of adultery.

Third: «Indirect scientific signals, such as a reference to chest tightness in the upper atmosphere (*Those whom Allah [in His plan] willeth to guide,- He openeth their breast to Islam; those whom He willeth to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah [heap] the penalty on those who refuse to believe*) [Al ana' am: 125].

Fourth: scientific derived indications, as the movement of the earth.

The authors say: (At this stage the collection of the verses that contain the cosmic signals according to the above mentioned points on the field of knowledge and different sciences according to our understanding and knowledge and depending on the sources mentioned, there may be other verses with scientific connotations, but they had not been included into the study of the present science and we understand them, and may be reached by others at the present or in the future)⁴.

Therefore, they set up two books (KashshafAL Esharat al Elmia)⁵, and as a scout for the (Kashshaf AL Esharat al Emaniya)⁶ they re-classified the verses in this search according to the pillars of faith.

The authors acknowledge that such a project needs concerted efforts and that their study is just (an initial attempt in this area may open up many prospects for others in the future)⁷.

1- Tibaat Dar AL Nafais, Beirut 1998.

2- AL Oloomfii AL Quran p 23.

3- Previous reference.

4- Previous reference.

5- Previous reference.

6- Previous reference.

7- Previous reference.

This method was applied by Dr. Muhammad Jamil Al-Habal with Dr. Wameed Al-Omari in their books (Medicine in the Qur`an)¹. The book included about 350 verses for 17 medical topics. These references were then linked to the six pillars of faith. (Water in the Qur`an, a platform for interpreting the scientific references in the Qur`anic verses)², it contained about 265 verses, classified into 13 specialized science in the field of water, and about 538 scientific indications - as the author says³, the author has linked these verses with the six pillars of faith. The purpose of these verses is to mention the sciences in which it is only to establish the argument on people⁴.

Al-Dailami has done well in presenting the topics of his book and taking advantage of the Quranic verses and their presentation, But they did not clearly⁵ explain the method followed when the verse is of open significance that accommodates all sciences, even though they mentioned it, as in the verse: (*He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions*) [Al-Furqan: 2]. The writers follow those who preceded them with little care and without good investigation of their opinions as in the verse (*He rules [all] affairs from the heavens to the earth: in the end will [all affairs] go up to Him, on a Day, the space whereof will be [as] a thousand years of your reckoning*) [AL Sajdah 5].

They didn't use the scientific terms to explain the type of indication. The use of the term «scientific indication» and «indication», the use of the term dodgy is not valid, and the reference is one of the types of Quranic significance expressed by the reference text, which is the meaning derived from what the verse, and this meaning is not intended by this use, was the best use of a single indication, and perhaps their excuse in that they are not specialists in the science of Sharia and expressed what they knew.

Considering the context of faith only in the interpretation of the verses, without regard to the context of the systems of the verse appropriate to the predecessors, which may help a lot to explain the verse and the extension or limitation of significance.

With these observations, however, their approach to consideration and consideration and follow-up, and God knows best.

1- Tiba'at Dar al Nafais Beirut 1997.

2- Tiba'at Dar al Nafais Beirut 2002.

3- Previous reference.

4- Previous reference.

5- AL Oloom AL Quraniya p31.

The second topic

The methodology of the objective interpretation in the issues of interpretation and scientific miracles in the Qur'an

The method of objective interpretation in the research of interpretation and scientific miracles in particular does not come out in the general principles of the method and steps of the objective interpretation in the general framework, but due to the sensitivity of this type of research, there are issues specific to this color of interpretation must be outlined in these general steps, To methodological issues related to the research of interpretation and scientific miracles, such as: the method of dealing with cosmic information in objective interpretation.

The study of some of the global scientific issues in the Holy Quran requires the researcher to know the good in what was said about this issue in the cosmic sciences during the process of interpretation and try to invest the linguistic connotations in the use of cosmic science to clarify and expand the meanings, and even to the researcher, it must follow The following stages:

The first stage is the selection of the subject:

The origin of the scientific miracle in the Holy Quran is the knowledge of the guidance of the Qur'an and its precedence in the statement of the cosmic question studied and the statement of the vision drawn by the Holy Quran for this issue. The scientific reality has an impact on the choice of the subject. Is the origin to be relied upon in the report of the global perception of this scientific issue in which it is derived or derived. The role of the scientific reality in the statement of the scientific issue in the Holy Qur'an remains within the context of the Quranic text.

Here are two important things to note:

One: The researcher should choose a subject that exists in the Qur'an - albeit inference - without cost and arbitrariness, it is not permissible for the researcher to cost (try to enter into the Qur'an everything that is new in science and industries, claiming

The second thing is that the researcher is convinced and aware of the research he chooses, that the idea should be mature and clear in his mind, and prepared for it and take the necessary reasons scientifically, mentally and psychologically to write in it.

At this stage, the researcher sets a preliminary title for his research, indicating the content of the research and its significance, and then he changes the title or changes it according to what he deems appropriate. However, what

is required in choosing the title is to express the content clearly and to take into account the legitimate terms.

Some of the scholars who wrote in the methodological interpretation of the subject have chosen the title as the first step of the objective interpretation steps. They may hint at the choice of the subject in a presentation, although the choice of subject is given by the choice of title and more importantly.

The Second Stage: Development of the research plan:

The research plan is intended to: Address the main issues, sub-topics and partial issues to which the objective interpretation will be discussed when the research is lengthy.

This stage is based on the integrity of the first stage in the choice of the subject, because the care of the research plan at the beginning indicates the clear perception of the issue discussed in the Holy Quran, and determines the priorities that should be spent effort. «The researcher must adhere to the methodology of scientific research when he sets the research outline for the subject, ... if the subject is a complex of disciplines and fields; then it is necessary to put a preliminary showing the researcher in it His approach to dealing with the subject, [divides it into doors, chapters and discussions ..], but if the subject is specific parameters and prospects are clear areas, few elements; it is fine to discuss then in the form of a scientific article consists of introduction and crucifixion of the subject and conclusion ... To the conclusion in brief).

Phase III: Induction and Collecting: The extrapolation is intended to trace the researcher Quranic verses related to the cosmic question to be discussed in the Holy Quran, and writes on a special card, and then combines these verses with each other to move to the stage of ranking and classification.

And induction in the research of the objective interpretation on two types:

One is: Tam, which is meant to extrapolate the entire Qur'an from a precise extrapolation through which everything related to the case is studied text or inference. Such as the subject of the movement of the universe and the earth's sphere, and the talk of the stars in the Qur'an ... and so on.

The second interpretation is incomplete. It is meant to trace the verses related to the issue directly or in a visible sense, or to follow the verses that combine the parties to the subject in a comprehensive and phonetic way, such as the stages of embryo creation. The subject indirectly, such as the creation

of his vision and vision, for example, in the full induction should be taken into account, but in the incomplete induction does not enter.

The collection of verses is no longer dependent on indexed lexicons, books of vocabulary, faces, isotopes, etc. By expanding the use of computers and developing computer programs that take care of the Qur'an and its sciences, it is very easy to collect Qur'anic verses by searching for a term. I see that serious researcher and sincere in his research is not satisfied with this method of research, but must be able to accommodate reading the Qur'an carefully from the beginning to the other to address the verses related to the cosmic cause, Some research does not need these ways like someone who wants to write about the significance of heaven in the Qur'an.

Therefore, whoever wants to collect verses in any way: to use the Qur'an on the margins of the statement of vocabulary, or a brief explanation, and when the verse is drawn on its own card records with a brief explanation indicates the subject and the possible addresses (sub-topics in the case of global inquiry).

This method of induction helps the researcher to properly classify the verses in complex subjects and lengthy research, and has an explanatory queen that strengthens his reasoning during the formulation of the last research.

Phase 4: Arrangement and classification of verses:

After the researcher collects the verses related to the cosmic case studied, and he has been briefed on its meanings as a whole. It should be arranged according to their agreement and their diffusion in the subject. It is not necessary for each subject to have a partial number of verses. It is also possible to repeat the quotation of one verse several times for overlapping with other verses in sub-topics, for example, the verse: *(O mankind! if ye have a doubt about the Resurrection, [consider] that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest [our power] to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then [foster you] that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known [much], and [further], thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred [to life], it swells, and it puts forth every kind of beautiful growth [in pairs])* [AL Hajj:5].

Some philosophers went on¹ to say that the order should be according to a historical arrangement of the distinction between Mecca and Medina. (It is strange to see most of those who were categorized in objective interpretation and made this historical arrangement a condition for objective interpretation.

If we examine this, we cannot find this restriction in the arrangement and classification of useful interest in some of the topics of the Qur'an, and at least this arrangement is useless in the research of interpretation and scientific miracles, because the purpose of this kind of interpretation knowledge of the guidance of the Qur'an in the horizons and knowledge of the world and universe², In the Qur'anic portrayal of the truth of the cosmic issue, and a statement that preceded the Qur'an in the reference to various global issues. It does not hurt us in the ranking and classification to know whether the verse is Makiya or Madania.

What is important to us in the classification of the verses is the observation of the sub-theme which brings together specific verses within the overall subject. For example, the researcher in water in the Holy Qur'an will find that the Qur'an mentions the sources of water, its functions, conditions, and cycle, which begins with the organization and classification in particular to identify the creation of these sources and the connection between them.

The fifth stage is the interpretative research of the verses. This stage is the core of the subject, and its most important stage. Rather, it is the truth that the researcher should pay full attention to it. After the Quranic verses are collected on a number of subjects, To refer to the books of analytical interpretation, to identify the reasons for their being revealed, if any, and to the words and uses and links between words in the sentence and between the sentence in the verse and the verses in the group, and knows about its general, specific, absolute and restricted significance, «so the interpretation is necessary objective interpretation, they do not cooperate mutually exclusive, but complementary to serve the Quranic text.

At this stage, it is necessary to speak of the necessary questions that must be taken in the objective interpretation in the direction of interpretation and scientific miracle:

The first issue: **Attention to any of the causes of descent if any:**

This is because the reason for the descent removes the problem of the meaning of the verse, as Ibn al-Eid al-Eid (702 h) says: (it is the strong way to understand the meanings of the Qur'an). Ibn Taymiyah (728) says: «Knowing the reason for being revealed helps to understand the verse).

1- AL Madkhal Ela AL Tafseer AL Mawdui.

2- Manhaj Ela AL Tafseer AL Mawdui., Halab 2009.

The second issue: **interest in Arabic language and sciences:**

The Holy Quran came down with a clear Arabic tongue, and the exposure to its statement and understanding must be in the light of the tongue of the Arabs and their interpretations of speech, because the sciences that are meant to be inferred in the Holy Quran are contained in the meanings of the Quranic text in the Arabic language, (Al-Zarkashi, may God have mercy on him) said: «And no one else has knowledge of the facts of the language and its meanings. The interpretation of something from the Great Quran is not enough.

The researcher should explain the strange vocabulary in the verses and the direct relationship in his studied case, and mention it in his research before starting to interpret the verses. The researcher should also put the objective interpretation into account because it is one of the ways of manifesting the Qur'an. Therefore, al-Suyuti says: The beholder in the book of God, revealing his secrets to consider the word and its formula and its place as a beginner or news or active).

The analytical interpretation is a necessary stage in the study of the verses to illustrate the cosmic question. This stage precedes the direct formulation of the scientific and methodological interpretation of the subject. When the interpreter settles on an opinion that is likely to prove in his research, and this should not be an odd or contradictory or abandoned, and it is advisable to comment in the footnote that this is what is tempting him and that there are other words that are considered, and may be equal to the researcher of the meanings, presented in his research in brief, Study it.

The third issue: **attention to the Qur'anic context:**

The knowledge of the context has a great role in the statement of the correlation coefficient between the similar verses and clarify the appearance of the problem in different ways, and the solution of the illusion of conflict between them, and this has a significant impact in the interpretation of the Holy Quran, especially if these converged verses of different problems in one subject as in the verse: *(It is He who sends down rain from the sky: from it ye drink, and out of it [grows] the vegetation on which ye feed your cattle)*[Al-Nahl: 10]

Its meaning is in the verse: *(It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge)* [Al-Baqarah29], and its meaning in the verse: *(Behold! in the creation of the heavens and the earth; in the alternation of the night and*

the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth; [Here] indeed are Signs for a people that are wise) [Al-Baqarah:164]. (Like the boiling of scalding water) [Al-Dukhan: 46]

Shaykh Badi`z-Zaman Said al-Nawasi (may Allah have mercy on him) said: «The basic purposes of the Qur`an and its original elements are four: Tawheed, Prophethood, resurrection and Justice.» Then he also says: (As these four purposes appear in all of them). The general context also includes knowledge of the general context of the Surah, for example, as in the verse: (*Invite [all] to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.*) [Al Nahl:125] explained by IbnJarir (310) by saying: (And the beautiful words that God made them in his book, and reminded them , like the number in this Sura of his arguments, and reminded them of blessings).

The Qur`an does not mention the various sciences as abstract information, but rather to refer to these former purposes in the first place, and to correct the mental perception of the people by means of their mastery. The consideration of the context in the interpretative study guides the scholars to the Qur`anic purposes and discipline, From the interpretation of the details of the particles of cosmic information that are not related to the Qur`anic verses and do not enter into their significance; and the verses emerge from the context of the Qur`an and its main objective, to think that it is abstract information, a serious systematic violation that harms this direction of interpretation of the HolyQur`an.

The special context is the knowledge of events between verses and sentences, and the appropriate choice of the Qur`anic verse in the verses of Sura.

Issue 4: Approach to dealing with movable:

The Sunnah is originally the statement of the Qur`an, and in the objective interpretation, the interpreter should infer from the Sunnah what the research needs in the statement of the Qur`an`s significance on the cosmic question. As for the words of the righteous Salaf, likewise, it is necessary to limit the meaning of the Qur`aan to the Sunnah. The most important thing that is presented to the interpreter in this regard is the difference of the sayings

in the Transmitted. It is not obligatory for the interpreter to quote all of them with their differences. Rather, he chooses from these statements that he has proven and is closest to the scientific issue. The interpreter should be familiar with the study of the books of the advances in interpretation.

The Israeliyat should not be quoted in the generalistic interpretation of the Qur'an in general, and in the interpretation and scientific miracle of the Qur'an in particular, because it is not one of the methods of considered interpretation.

Question 5: The approach to dealing with cosmic information:

This is a thorny issue that needs to be taken care of. It is important to say that cosmic science is divided in terms of credibility into hypotheses, theories and facts.

Theories are the issue that needs to be proven, ie, it is the likely assumption that the competent scientists did not say their last final word, which is adjustable and changeable .

The hypotheses are the probability proposition, which has not reached the theoretical level. It is either an assumed assumption that has no proof, or a hesitant thought between two or several equal possibilities.

Stabilizers are the uncertainties that have been proven by conclusive evidence and may be expressed in facts, or are proven by the accumulation of many experiments over time and did not lag behind, or were the cosmic observations that the mind cannot deny.

The scholars have differed on the permissibility of applying scientific theories in interpretation and scientific miracles, which I see - and God knows best - that in the scientific interpretation of the Holy Quran, it is permissible to adopt the correct scientific theories Which has risen to the degree of the most likely and has a fortune of consideration and evidence, especially those which increased the proportion of proven to be closer to the stabilizers, to be borne by the Quranic significance of one of the types of considered significance, because the interpretation of human diligence in the semantic connotations of the systems of the Qur'an, And the use of scientific theories in the statement of meanings and meanings of the text of the Qur'an is a matter of scientific confirmation of the meaning of the verse in the language and context, or in order to demonstrate external evidence considered for clarification.

As for the scientific miracle, it is necessary to use the stabilizers - the facts - and what is the basis of science only, but the theories may not be considered in the scientific miracle, because the miracle as mentioned in the

introduction preceded the Qur'an in the evidence of the science of certainty, the subject must be stable even true inference.

As for knowing the degree of credibility of the universal information, it is by reference to the people of specialization in each science in the statement of the degree of information used in the statement of the Holy Quran and its miracles, and it should not be considered the frequent circulation of the theory in cultural circles and fame as evidence of being a fact as some do in the theory of global explosion, Knowledge is a scientific fact that the researcher needs for fear of God, and scientific research is considered systematic by the people of specialization, and therefore the scientific centers and scientists of the universe to classify the credibility of what they have to serve the Qur'an.

The researcher must take into account several things in the use of different cosmic information in the objective interpretation:

The researcher should not mention detailed information except for what serves the interpretive research, as a statement of what is included in the meaning of the verse, or reflect the idea of the subject, because the research of interpretation and scientific miracles are originally research in the sciences of the Qur'an, On interpretation, the reader forgets that he is reading interpretive research.

Such research is intended to give the Qur'anic perception of the cosmic question, in which the verses are the origin, the information is useful for its evidence, and the descriptive of its meanings. It is desirable that the researcher provides such research with a brief introduction that gives a scientific perspective to the issue of research.

If the researcher does not find universal information in the degree of theories that he has used to interpret, but he has found hypotheses and perceptions and complicit computations that do not exceed the possibility, it is not permissible to pay attention to it, but depends on the quotations and linguistic significance and context and is limited in deciding his case, because the reliance on information is not fixed and assumed as taking the thinking and the opinion without knowledge, and it opens the door to the weakness of minds makes them manipulate the Qur'anic text to support their assumptions with the possibility of others in the systems of the verse.

(If the Qur'anic text is likely to be interpreted within the disciplines of understanding the Arabic texts with what is consistent with the scientific theory, there is no reason not to make interpretation in accordance with one of the possibilities in which the texts can be understood, but without firmness

or cut, and the other possibilities that the text is open to the scientific certainty that is determined by the tools and means of human scientific research).

It is important at the end of this topic to show a very important thing:

The objective interpretation of the Holy Quran is one of the ways of interpretation of the Holy Quran. Therefore, whoever wants to be exposed to work in this way must be fully aware of the tools needed by the interpreter and be qualified in the same terms of the interpreter prescribed in the books of the sciences of the Qur'aan. He is entitled to the interpretation of the Qur'an regardless of his scientific degree in the cosmic sciences, otherwise he will be subjected to saying in the Qur'aan without the knowledge.

The scientific research bases on scientific disciplines, and the possession of a Muslim of the culture of a legitimate public, this does not being a cross for search in the interpretation of the Qur'an, the objective interpretation needs to show signs and understand the elicitation ways and deals with the reasons to get off, and dealing with the texts of the commentators and understand the terminology.

The interpretation of research and scientific miracles of the Qur'an are of the collective nature of the research and that the researcher is expected to fall into the scientific errors, in contrast, the competent interpreter, must also take into account the scientific specialization in the value of the information used by the substantive interpretation of what we have pointed out previously, and God knows best.

The third topic

Application of the methodology of the objective interpretation in the interpretation and scientific miracle

The research that we are presenting focuses on a limited partial issue in the Holy Quran, namely, the scientific statement of the continuous provision of hearing on sight in the verses mentioned therein, and whether or not in favor of the arrangement between them. I chose this applied research so I will limit myself to the verses that mentioned hearing and sight in the course of creation, to conclude that this steady introduction has scientific significance that highlights some aspects of scientific miracles in the Holy Quran, because the information used in the research is applied in practice If the God wills, in accordance with the methodological rules outlined in the previous section.

The first requirement is the definition of hearing and sight in language and in the Qur'an, and the second demand is the issue of research in

the statement of the verses of the special interpretation and the disclosure of the face of miracles, and presented results at the search conclusion.

Introduction:

Praise be to Allah who light minds with science and insight, and prayer and peace on the manifest for the good of God revealed, and authorized the believers and his family and his companions. In the Holy Quran there were many verses that showed the creation of man in its great stages, and the disintegration of the disposal of methods, God Almighty said in the verse: *(Say: «If the whole of mankind and Jinns were to gather together to produce the like of this Qur`an, they could not produce the like thereof, even if they backed up each other with help and support * And We have explained to man, in this Qur`an, every kind of similitude: yet the greater part of men refuse [to receive it] except with ingratitude!)* [Al-Isra: 88, 89]. This research is a follow-up to the interpretation of the verses and the statement of one of the definitive arguments on the Rabbanism of the Qur`an and the prophecy of the Prophet Muhammad peace be upon him and the truth of his message, focusing on a direct issue, namely the statement of one of the reasons for the progressive provision of hearing on the verses in which he mentioned hearing and sight in the context of the creation.

The first requirement: **hearing and sight in the Qur`an:**

In Language in the Holy Qur`an Allah says: *(Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they [incur])* [AL Baqara: 7].

In the sense of hearing any act of hearing, as the Almighty says: *(Indeed they have been removed far from even [a chance of] hearing it)* [AL Shuara`a: 212].

In the sense of understanding, as the Almighty says *(Of the Jews there are those who displace words from their [right] places, and say: «We hear and we disobey»; and «Hear what is not Heard»; and «Ra`ina»; with a twist of their tongues and a slander to Faith. If only they had said: «What hear and we obey»; and «Do hear»; and «Do look at us»; it would have been better for them, and more proper; but Allah hath cursed them for their Unbelief; and but few of them will believe)* [AL Nisa`a: 46]. And says: *(If Allah had found in them any good. He would indeed have made them listen: [As it is], if He had made them listen, they would but have turned back and declined [Faith])* [Anfal: 23]. The most important verses in this course include the meaning of understanding, and this is the understanding of the heart, it may include the meaning of obedience as in the verse: *(Nor be like those who say, «We hear,»*

but listen not) [Anfal: 21], and any place where the hearing proved to the believers or denied the unbelievers or urged to investigate; the eye and the combination of sight, and it may be said to the afflicted eyes also as saying: *(And Our Command is but a single [Act],- like the twinkling of an eye)* [AL Qamar: 50], and says: *(No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things)* [AL Ana'am: 103], but the meaning: the power of the heart is aware Insight, which is the productive force of the phrase, the Almighty said: *(We did reveal to Moses the Book after We had destroyed the earlier generations, [to give] Insight to men, and guidance and Mercy, that they might receive admonition)* [AL Qasas: 43]. The vision in the Qur'an explains two aspects: one in terms of being a sense, and the second in terms of destination and end.

It is also the sight when it is intended to see a single specific purpose, and collect when the general is intended, and that is :

First: **Sight and argument:**

(Interpretation of the meaning) *([His] sight never swerved, nor did it go wrong!)* [AL Najm: 17].

Allah said: *(But if any turn away and reject Allah)* [Al-Jathiyah: 23]. a vision of a question about the argument and obedience and disobedience.

Second: sight: **sense in terms of meaning, collection in terms of the word, and the object is intended in terms of destination:**

The Almighty said: *(And We had firmly established them in a [prosperity and] power which We have not given to you [ye Quraish!] and We had endowed them with [faculties of] hearing, seeing, heart and intellect: but of no profit to them were their [faculties of] hearing, sight, and heart and intellect, when they went on rejecting the Signs of Allah; and they were [completely] encircled by that which they used to mock at!)* [Ahqaf: 26], the sight of uselessness and benefit.

The meaning of the verse: [Muhammad: 23], the sight of the cover and curse.

The meaning of the verse: «(No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.) [AL Ana'am: 103], a vision to remove the deniers of vision.

Allaah says (interpretation of the meaning): *(Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they [incur])* [Al-Baqarah: 7].

The meaning of the verse: The impulse of intention, the prima facie, the instinct [2], sight and look.

There is no mention in the Qur`aan of the hearing of a collective prayer, whether it is associated with the sight or not, but it comes as an added and implicit source. IbnAshour mentioned the reason for hearing and collecting sight. He said this explanation in terms of meaning has been extracted from vocabulary and combine multiple benefits given to the general courses of the verses contained therein hearing and sight, we say: The perceptions of each sense is different from the other, hearing recognizers are: the sound, and the perceptions of sight, they are many, The whole palpable universe falls under the perception of sight, sun, moon, stars, trees, stone, water, birds, insects, etc. are all aware of the heterogeneous vision of sex and gender, also, the hearing cannot control more than one audible understands and be aware of it.

The sight conveys a lot of visuals in one case, and retains all visible to image, without being confused with other, and transmitted to a separate perception, so we mentioned previously that when it is intended eyesight particular thing intentionally.

The second requirement: **Miracles in the provision of hearing on the eyes:**

We mentioned above the meaning of hearing and sight and are found in the Qur`an, we have observed in the previous verses steadily provide eyes in respect to reported arrangement, especially in the verses that came in the course the statement of the ability of God Oneness in the creation of man.

Allah says (*It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks [to Allah]*) [AL Nahal: 78]. And says: (*It is He Who has created for you [the faculties of] hearing, sight, feeling and understanding: little thanks it is ye give! * And He has multiplied you through the earth, and to Him shall ye be gathered back*) [Al Muminun: 78].

And says (*Say: «It is He Who has created you [and made you grow], and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give*) [AL Mulk: 23].

These verses mentioned the signs of God's greatness, unity, ability and perfection of his attributes, in which the establishment of the argument against the infidels that God alone is the Creator, and he is a live forever and capable of doing everything.

It is possible that a human has an eye but he does not see with it and also it is possible that a human has an ear and he does not hear with it the heart is unreasonable,

In these verses, there are three issues: One is that in the previous verses we find two ways of expressing the creation of hearing and sight, one of them in the wording of the verse, as in the verse (*It is He Who has created for you [the faculties of] hearing, sight, feeling and understanding: little thanks it is ye give*) [AL Muminun: 78].

The reason for this - and God knows best is that in the verse of the believers was to protest the creation of hearing and sight intentionally God alone in the attributes of divine and grateful to give people a blessing to thank them for the allocation of God to worship, and therefore IbnAshour in his interpretation that this verse either addressed to say the Qur'an chose to create the hearing and sight in this verse as saying, «established», because it means «bringing about and raising the thing».

As for the rest of the verses, it was the gratitude and protest against the attributes of God in the creation of human in general, and then devoted the mention of hearing and sight to mention among the creation of man in general for the wonderful nature of the instincts of God and the fabric of the manufacture in them, and based on the arguments based on the existence of God and his unity.

Abu Al-Ubaydah (209: 5) said: «But he made them hearing, sight, and hearts before he took them out.

The third issue: **the preceding of hearing on sight, and the indication of Wau:**

It may be argued that this phenomenon is steady in the Qur'an, and since the verses that mentioned the creation of hearing and sight in the course of the verses of human creation was a sign that the creation occurred.

Phases of hearing creation in the fetus stages that create vision in the fetus. At the beginning of the third week, the nucleus of the hearing system forms in a simple thickness on both sides of the head. The last week shows this thickness more clearly, then turns into a hole and then into the follicle after the fourth week of the uterus. During the fourth week the uterus is surrounded by the middle layer of the mediocre layer Which controls the balance, and another node that controls the hearing called the spiral or auditory node. During the seventh week, the ear is formed to pass through several stages of the ducts, ducts and elongation of the cochlear canal to form the nucleus of the coconic node of the placenta. The primary vesicle appears in the middle of the third week of the uterus. In the fourth week, the follicular cells begin to vary from the frontal vesicle wall, Fifth, the eye lens begins to appear as

a disk-like thickness in the outer layer. In the fifth week, the vesicle begins to die, taking the form of a cup which its upper and lower edges and lower eyelids are growing rapidly between the seventh week. At the beginning of the third week, the nucleus of the hearing system forms in a simple thickness on both sides of the head. The last week shows this thickness more clearly, then turns into a hole and then into the follicle after the fourth week of the uterus. During the fourth week the uterus is surrounded by the middle layer of the mediocre layer Which controls the balance, and another node that controls the hearing called the spiral or auditory node.

During the seventh week, the ear is formed to pass through several stages of the ducts, ducts and elongation of the cochlear canal to form the nucleus of the coconic node of the placenta. The primary vesicle appears in the middle of the third week of the uterus. In the fourth week, the follicular cells begin to vary from the frontal vesicle wall, Fifth, the eye lens begins to appear as a disk-like thickness in the outer layer. In the fifth week, the vesicle begins to die, taking the form of a cup whose upper and lower edges (the outer adrenal layer) LADIS, upper and lower eyelids are growing rapidly between the seventh week.

Seven months of pregnancy, and this means that the maturity of the hearing and its organs precede much maturity of the sense of sight and its organs in the creation, and precede hearing on sight.

IbnJarir says: (but gave them science and mind after they get them from the stomachs of their mothers), that is after the completion of the creation of hearing and sight, although the places of sanity created but not aware of only after birth, Abu Al-Saud said: (The effect of that does not appear before the birth, you feel your sense of things and aware of your interests and you aware of the posts and the different perceptions of the repeated sense of what is received an intuitive collection of science),

IbnAshour (1973) says: (And then he mentioned the hearts, that is, the mind, the seat of all cognition, which is the one to which the senses convey their senses, namely the science of individual perceptions). and get science and sanity hearing and sight after the completion.

Conclusion

It has been shown through this research that the medical information in fetal development has shown us a strong reason for the preceding creation of hearing on sight in the Holy Quran, and this is the opinion of the specialists after they prove that the Arabic letter (ow) between hearing and sight is for arrangement, This arrangement strengthens the appearance of the arrangement in the context of the verses that mentioned the argument about the oneness of God and his ability to create man, but delaying the mention of the heart, because its awareness and wisdom do not occur until after birth, and thus realize the miraculous graphically and scientifically of the miracle of the Holy Quran and God knows best, and praise to God, whose grace is valid.

Results

The main findings and recommendations:

After this round in the method of objective interpretation in the research of interpretation and scientific miracles; it is necessary to report the most important findings and recommendations:

First: **Main results:**

- 1- The literature in the interpretation and scientific miracles in respect to the method of objectively interpreting is dominated by a defect in one or two ways: either from the scientific legitimate aspect in the way of understanding the texts and reasoning and dealing with the books of interpretation. This is due to the author's specialization in Islamic sciences, especially interpretation, Cosmic science and the choice of the correct information, and this is due to the lack of specialization of the writer in respect to cosmic science.
- 2- The objective interpretation in the research of interpretation and scientific miracles passes through basic stages:
 - A. Subject selection: The topic should have a presence in the Holy Quran, and that the researcher must be proficient and convinced in his subject, and selects a suitable title.
 - B. Chooses a methodological research plan.
 - C. The exploration and the collection: Exploration has two types either complete or incomplete, and they often used the incomplete one.
 - D. The verses and their classification: It is not required in the order to be on the Makki or Madani order, but on the compatibility of

the total and partial topics.

- E. The Interpretative research: This research is the basis of scientific research that the researcher should pay great attention to, and it consists of two things: analytical interpretation of the verses and final wording of scientific research. The researcher should take into account the following issues at this stage:
- * Attention to the causes of descending from heaven if any because it helps to understand the meaning.
 - * Interest in the Arabic language and its sciences to serve the interpretation and statement of the face of significance and reasoning.
 - * Interest in the context of the Qur'an, and it is of two sections: a general context is the knowledge of the purposes of the Qur'an, and a special context is to know the appropriate verse and appropriate sentences and vocabulary.
 - * The interest in what is stated in the verse from the interpretation of the Sunnah. and the effects of the righteous advances in the interpretation, but the approach to deal with it is to choose what is suitable for the research and to limit the meaning.
- 3- The approach of dealing with cosmic sciences: In scientific interpretation scientific theories may be cited with scientific proof. The truth is that the scientific facts should not be cited except in the scientific facts. The researcher should be limited to the information related to his research without detail, and scientific sources are cited from the latest scientific specialized s
- 4- The research of interpretation and scientific miracles in the Holy Quran is of a specialized and collective nature. The specialist interpreter should seek the assistance of specialists in the case that investigated. The specialist in cosmic sciences must refer to the scholars of interpretation to direct and correct the research path.

Second: **The Recommendations:**

- 1- Encouraging serious scientific specialized researches in interpretation, scientific miracles, support and follow-up, especially those that take care of the theoretical and practical aspects.
- 2- Establishing an integrated research center of scientific committees

- specialized in the sciences of Sharia and various cosmic sciences to study the topics of the Holy Quran in the universal issues according to the method of objective interpretation. The Qur`anic issues are the origin of the study according to the rules of interpretation and its rules.
- 3- The subject of interpretation and scientific miracles should be included in the colleges and institutes of legitimacy.

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The Quranic miracle of the skin construction

Dr. Hamid Ahmed Abdul Latif Mohammed¹

Abstract

The Qur`anic verse explained that the skin is the center of sense in the human body, which is according to modern science. The modern science explained that when the skin burns deeply it loses the sense of pain due to the burning of the nerve endings in the skin. This is a scientific miracle that was proved earlier in the Holy Qur`an and the Sunnah expressed by the prophet Mohammad (peace and blessings be upon him). The researcher also discussed the different skin functions and the compatibility between the structure and the function. The research consists of three themes, in which the researcher used the descriptive analytical method, explaining the views of the interpreters and the results of modern biology.

Chapter One

Research Plan

Quranic miracle in the composition of the skin

an introduction:

Anyone who looks at human skin superficially thinks that it is just an outer cover that covers the flesh from outside like any plastic or paper wrapper used by humans, but in fact it is the greatness of the Creator who has no limits of his knowledge and ability, particularly when the Science of anatomy is developed examination, and that this part of the body is designed to perform its functions accurately. This research deals with the miraculous side of the Holy Quran in the construction of the skin and its suitability for the performance of its various functions. The researcher used the comparative descriptive method and the historical approach, and the researcher concluded that the findings of modern science in anatomy in respect to the construction of the skin is consistent with the Quranic description of the construction of the skin.

Reasons for choosing a topic:

1. Clarifying the views of the interpreters on the renewal of human skin suffering in the fire.
2. Clarification of scientific Quranic miracles in the construction of the skin.

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3. The extent to which the interpreters' opinions are consistent with the results of anatomical science.
4. Scientific miracle encourages Muslims to carry out scientific research in scientific indications in the Holy Quran.

Research problem:

To shed light on the differences between the views of the interpreters on the interpretation of some verses which indicate that the renewal of human skin is suffering in the fire, and the compatibility of these views with the findings of modern anatomy.

Research questions:

- 1) What did the interpreters say about the renewal of human skin?
- 2) How can their words be close to each other?
- 3) What information is derived from modern anatomy?
- 4) What is the Quranic compatibility with the scientific results?

Research goals:

Explaining the scientific miracles of the Quran in respect to the construction of the skin and the extent of compatibility of the functions performed, and the way minimizing the differences between the views of interpreters and anatomy.

Research Methodology:

The comparative analytical descriptive approach and historical approach.

Search terms:

Miracles: derived from disability or weakness or inability, the miracle is extraordinary, coupled with challenge¹.

Scientific Miracles: The revelation of the Qur'an or Sunnah to the truth proved by empirical science, and it was not proven during the time of the Prophet (peace and blessings be upon him).

Quranic: The Holy Quran is the word of God who sent Muhammad ibn Abd Allah, peace be upon him, to follow and apply it which begins with surat al-Fatihah and ends with surat AL Na'as. the seal of the people.

Construction: (in philosophy) the construction of something is to form it with its simple components.

Human skin: It is the external organ that covers the human body.

The method of collecting information: from the Holy Quran, books of interpretation, books of anatomy, and approaches between them.

1- <https://ar.Wikipedia.org/wiki>.

Limitations of research:

The construction of the human skin and the aspects of Quranic scientific miracle in it.

Structure of the Research:

Chapter one: Research Plan.

Chapter two: What did the scholars of interpretation explain the verse Al-Nisaa: (56)

Chapter three: compatibility of anatomical construction of the skin and the aspects of Quranic scientific miracle in it.

Chapter Four: the conclusion which includes results, recommendations, and a list of sources and references.

Chapter II

What did the scholars of interpretation explain the verse Al-Nisaa: (56)

What the commentators said in the verse: *(Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise * But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening)* [Al-Nisaa: 56- 57].

The idea behind this research was the differences found by the researcher in the interpretation of the previous verse, where some said how God tortures skins that did not disobey him, it was this speech that prompted the researcher to do this research.

What did the commentators say in the interpretation of the previous verse?

IbnKatheer says: If their skins are burned¹, they are replaced with white skins such as karatees. Yahya bin Yazid al-Hadrami said that he said in his interpretation of the verse, «He makes the kaafir one hundred skins between every two skins, a color of torment.» Al-Baghawi said: In his interpretation: This verse was read at Umar (may Allaah be pleased with him) The reader prepared it? And he had Mu`adh bin Jabal said Mu`adh: I have its interpretation: changed the clock a hundred times, said Omar so I heard the Messenger of Allah peace be upon him².

1- Ismail ibnkatheer, Tafseer ibn katheer.

2- Tafseer al baghwi Dar Teiba p227.

Al-Tabari said: The punishment is to reach the person, not the skin and the flesh, but to burn the skin so that the pain of torment reaches the human, but the flesh and skin do not heal. Which feel the pain and reach the pain, and every hour countless number and burn it to bring the torment to himself if the skin does not suffer.

Others said: skins are made of skin instead of the serpents of their bodies, the more burning¹ in their bodies and burned instead of the other serpents, and the skins of the disbelievers did not burn, because in their burning, They said: Allaah has told them about them: They do not die or relieve their punishment. They said: The skins of the infidels are one of their bodies², even if it is permissible to burn something from it and then to be returned after the burning in the fire. This is permissible in all parts of the fire. Then return, and then death and revival, and he told God Almighty that they do not die clear evidence that none of the parts of their bodies and the skin of one of those parts.

Al-Sha`rawi says in his explanation: The pain is not for the member but for the conscious self, as evidenced by the fact that when we ascended to medicine, we said that the conscious self can numb it so that the pain happens and we do not feel it. Thus the skins have nothing to do but are connected to the tormentor. It will witness us on the Day of Judgment, experiencing the skins and the fugitives, as a machine to deliver the torment of the conscious mind.

The miracle of Muhammad peace be upon him remains an eternal survival connected to him at all, but the miracles of each messenger preceded the Messenger of Allah peace be upon him has led its mission to those who saw it and ended. The modern science has also shown that a person with a full burn in the skin does not feel much pain due to the burning of nerve endings that convey pain, other than the lesser degree of burns, the pain is most severe, so the problem of switching the skins that were burned with new skins to last the torment³.

A man may say, «How does God torture a skin that does not disobey Him?» It is said that the skin is not tormented nor punished, but the pain is on the soul, because it is the one that feels and knows, so the change of skin increases the torment of the souls, even if God wants the skin to say to purify

1- Abu Jafar AL Tabari, Muasasat AL Risala first edition.

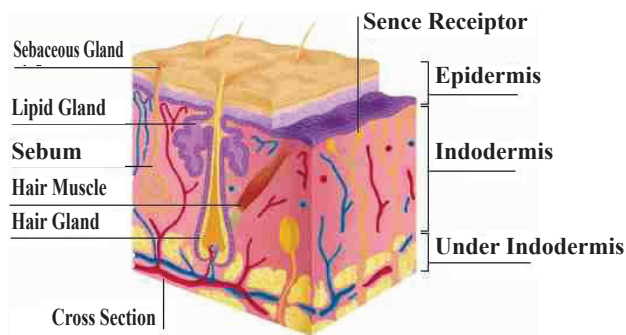
2- Previous reference.

3- Tafseer Al Sharawi.

Al-Mawardi says: The torment reaches the person who is not skin and flesh but burns the skin to reach the human pain of torment, but the skin and flesh do not feel pale, whether the skin was returned to the kaafir who was on it or renewed others, and said the skins Srabilh before they made their clothing called God Leather².

Those who say that the skin is not some human as well as flesh and bone, and that the human being is the soul of this body, and who said that the skin is some human and that man is this person perfection He says that the leather is renewed to be returned to the situation that was not burned, as it is said to seal the break and then another ring form this ring is not that ring³.

The previous talk is the words of the interpreters may Allah be pleased with them and worked hard in the interpretation of the previous verse, what does modern science say in this regard? The tools of science and its instruments have been developed and the study of the composition of the skin has been studied carefully. Are modern studies consistent with what the interpreters said? To find out, you have to take a look at the anatomical structure of the skin.



Length section in human Skin

Ths skin structure and The scientific miracle in it

Skin is the organ that covers the human body and the bodies of many other animals. Its primary function is to protect the body and is one of the lines of defense against germs. The skin protects the body through its physical properties. It is resistant to wetness and prevents the penetration of fluids that flood the body⁴.

1- Mohammed AL Khazraji , AL Jami Li Ahkam AL Quran.

2- Abu AL Hassan AL Mawurdi al Bisri, Tafseer AL Mawrdi.

3- Abu Bakr AL Razi AL Jassas, Tafseer AL Quran AL Azeem.

4- <https://ar.Wikipedia.org/wiki>.

Skin is considered to be one of the largest organs of the human body if we spread male skin weighing 68 kg, covering an area of two meters. The skin is composed of three layers: epidermis, dermis and subcutaneous tissue.

3.1 Epidermis:

The thickness of the paper thickness consists of four layers from the outside to the inside - the stratum corneum, the granular layer, the stratum and the basal layer - the stratum corneum.

It consists of 1540- rows of dead cells - filled with an impermeable water-permeable material called keratin. The granule is composed of one or two rows of dead cells containing small granules of a substance called keratin gel. The spinal layer consists of 410- rows Of living cells with sub-phallic plaques at the junction of cells. The basal layer is composed of one row of living cells. This layer consists of cells composed of pigments called melanocytes - producing a structural pigment called melanin.

The basal cells are constantly divided into new cells - some of these cells remain in the basal layer and the other moves towards the outer surface of the skin and eventually the upper layers of the skin - these are called keratinocytes and when they move up are filled with keratin and when they reach the surface die - the skin gives strength and strength and prevents passage Fluids and some substances through the skin - eventually break up and fall in the form of thin crusts¹.



Where there are about 10,000 square cells in the centimeter, they are necessary to protect the body from ultraviolet rays, these rays destroy some parts of the DNA, which is located in the nuclei of cells, causing the emergence of cancer cells in the skin, despite the damage that may occur These rays are essential for the formation of vitamin D, which is necessary in bone formation. Colors vary between light white and dark black, and there are two factors that affect the color of the skin, the environmental factor and the

1- <https://ar.Wikipedia.org/wiki>.

genetic factor¹. There is a close association between the color of the skin and the region in which the individual lives, the tropical tropics are mostly black, while the areas near the poles are white, The end of the verse indicates that these verses are more than they are aware of specialized scholars, because these differences depend on the anatomical structure, which is only realized by scientists, God Almighty depicts man in the womb according to divine law. African black man also carries genes for white skin, yellow hair, blue and green eyes, etc. The long man also carries the genes of the palace and inherits these genes for his children, but the African man produces only blacks, due to environmental and genetic factors. Of the white and the secret of its activity, the environment is very hot and the large white genes and inheritance inert from generation to generation leads to disabling completely, as well as the other characteristics of the identification of formal features².

3.2 Dermis:

This layer contains most of the components that perform the rest of the functions of the skin, the most important sensation of things that touch the body and control the body temperature, contains the dermis on the hair, which consists of hairpin papilla of hair and hair grows, and then hair follicle, which extends from the location of the bulb to the surface The epidermis is attached to the hair erector muscle. It works to tighten the bursa when needed, leading to the erection of the hair from the oblique position. This occurs when exposed to cold or fear³.

Human hair consists of two different types, a light type slow growth in the form of light fluff color covers most parts of the body except the lips and the palm of the hand and the second type of dense and fast-growing head, eyebrows, eyelashes, armpits and pubic as well as beard and mustache in men, This design has been done by expert knowledge, that some parts of the body have remained covered with hair such as skin of the head and eyebrows and eyelashes have been identified in these areas wonderfully to look human in the most beautiful image. Although males and females have descended from one origin, the female body is free of hair, except in specific areas. But the man distinguished him with the hair of the body, beard and mustache. It turned out to be linked to male and female hormones⁴. The hair is made of several functions, including: protection from heat during absorption of the

1- Mohammed Mahmoud Abdalla, AL Handasa al Wiratiya,2006 p 101.

2- Previous Reference p 101.

3- Mohammed Mahmoud Abdalla,Previous Reference p 101.

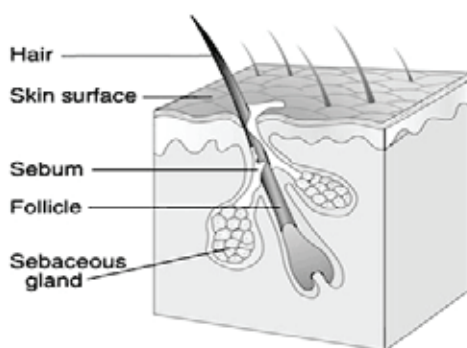
4- Mansour Abu Sharia AL Abbadi, Ibdal RahmanfiiGism AL Insan.

heat of the sun and to prevent entry into the discount. The protection of the cold is done in two ways: First, the hair is made as an insulating layer, if the hair is thick, and the second is through the erection of the hair, which works to hold a quantity of air inside the hair follicle. This trapped air acts as an insulating layer that prevents the leakage of heat from the body to the surrounding atmosphere .

It is worth mentioning that there is not hair for each pod, some of them have no hair, this is necessary to evacuate some areas of the body of the hair, and use these free follicles free of hair for the secretion of fat from the glands , and the hair density is usually between 200 to 300 hairs a in one squared centimeter and there are hundred thousand hair in the hair erector muscle in average driven, imagine how much is the size of erector muscle when compared to the size of the hair? This accuracy in the composition and integration of the structure and function cannot be performed by anyone but the Creator alone¹. This hair movement has been described by Holy Quran in the verse: *(Allah has revealed [from time to time] the most beautiful Message in the form of a Book, consistent with itself, [yet] repeating [its teaching in various aspects]: the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah`s praises. Such is the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide)* [Al zumur: 23]. Ibn Abdul Salam in his interpretation (afraidof his threatening and be pleased of his reward and hope)², al-Tabari,says, in his interpretation (those who believe in it, their skin chill from the hearing recitation of the Koran, and soften their skin To work including, and ratify it)³.

Sebaceous glands:

When the lipid spreads on the surface of the skin to prevent the entry of water and the rest of the fluid as well as bacteria and fungi into the body. When the secretion of fat is reduced, the skin becomes dry and rough, so people use different types of oils to soften their skin and feeling. The skin areas vary in the number of

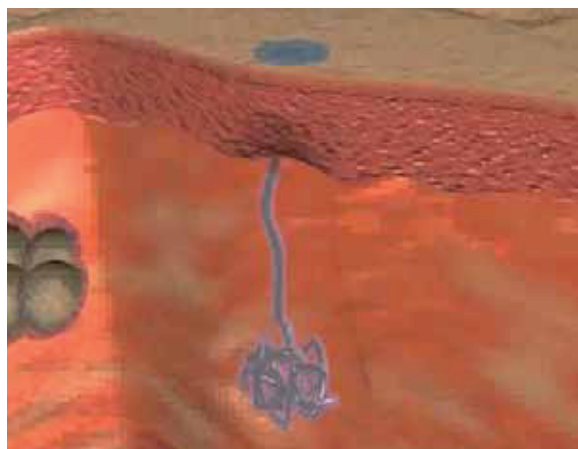
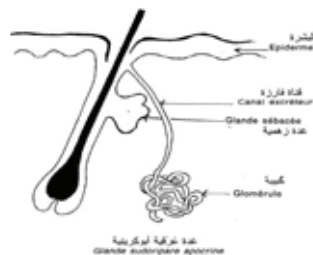


1- Previous studies , same page.

2- Izzeldin Bin Abdussalam, Tafseer Bin Abdussalam.

3- Mohammed Bin Jareer AL Tabari, Jami AL Bayan Taweel al Quran.

sebaceous glands in them. They are most common in the face, neck, head hair, ear canal and around the genitals, Hand and toe. In this distribution is a great wisdom indicating that the one who distributed it is an expert, so the face is the most human that people see, so God wanted to be blessed, but the hand and the man gave them away from the sebaceous glands so that the person can hold things by hand without sliding and walking on soft surfaces. To skate. The fat consists of a mixture of glycerides, free fatty acids, wax, squalene, cholesterol and cholesterol ester. The number of sebaceous glands is 200 - 900 gland in the square centimeter¹.



There are two kinds of sweat glands, the first type is the sweat glands that spread throughout the body, which is a long tube wrapped at the base of the dermis and then upright above to open at the surface of the body, sweat produced by a solution of water is the largest table salt components after water, Its first function is to cool the body and get rid of salts. These glands increase in the palm of the hand and the

soles of the foot, as a little moisture helps to hold things and help the foot stand steadfastly on some surfaces. Praise the creative creator who did not create anything in the body except for his jobs, which puzzles minds. The second type of sweat glands is found only in the armpit and pubic, the secretion of secretion in the hair follicle and excretes secretion with the sebaceous glands. The sweat that comes out of these glands along with the salt contains certain types of proteins and carbohydrates and is odorless when released. However, when the bacteria multiply it gives an undesirable odor, different from one person to another. The function of this race is not known exactly and is likely to play A role in the sexual excitement between couples and God knows best. The density of the sweat glands is 100 gland in the square centimeter, that

1- Mansoor Abu Sharia AL Abbadi, Ibda AL RahmanfiiJism AL Insan.

is, the human body has about two million gland in the square centimeter on average. The average sweat produced per day is one liter a day and may be as high as that of some people.

Functions of sweat: When evaporation of sweat from the surface of the body works to absorb the amount of heat from the body is cooled. Its function is to protect the surface of the body from dehydration and work with the kidneys to restore water and salt in the body, as well as remove excess salts and some toxic substances and kill some bacteria using enzymes found in sweat¹. As for the capillaries present in the dermis, the primary function is to normalize the skin cells and cool the body. When the body temperature rises, the capillaries of the embryo.

During which large amounts of warm blood near the surface of the skin, as a result of radiation cools blood in addition to evaporation sweat, cools the blood and returns back to the inside of the body².

The fifth component of the dermis is sensory receptors, of which there are six types that respond to different types of effects. Scientists have classified three main types of thermo acceptor receptors that respond to changes in temperature and cold. Mechanical receptors respond to light touch, strong pressure, vibrations, The pain receptors respond to any damage to the skin. The simplest receptors are the pain receptors, which are free nerve endings that respond to any damage to the skin. The heat receptors, called the ravini vesicles, are a network of nerve endings in a ventricular vesicle One millimeter is located in the middle of the dermis, numbering sixteen thousand receptors, distributed throughout the body, with increased distribution in the tiptoe, nose, lips and forehead. The highest density is found in the fingertips of the hand, with 75 receptors per square centimeter. The cold receptor or heat loss is called the Krauss pellets, a spiral of nerve endings located inside a globular membrane located half a millimeter deep from the surface of the skin. The 150,000 distributed throughout the body.

With increased concentration in the tiptoe and nose and respond to temperature decreases rather than to their absolute value, with a higher response at 20°C. The Merkel receptors are specialized cells called Merkel cells linked to nerve endings in the basal layer close to the epidermis, with the highest density in the fingertips with 750 receptors per square centimeter. These endings are extremely sensitive to anything.

The skin touches the skin for the first time, then decreases sensitivity

1- Mansoor Abu Sharia AL Abbadi, Ibda AL RahmanfiiJism AL Insan.

2- [https:// ar.wikipedia.org](https://ar.wikipedia.org).

over time. Therefore, we find that the skin is familiar with the clothing and does not send signals to the brain about it. Glory to the creative creator and knowledge of these endings is the mechanical work. The mesenteric vesicles are more complex in their composition than in the lower hemisphere and are responsive to low pressure and low-frequency vibrations of less than 50 Hz. The highest density is in the hand tiptoes, with 1500 receptors per square centimeter. The receptors of the hair movement are nerve endings wrapped around the root of the hair and feel any effect that moves the hair. The number of body hair. The strong pressure receptors and vibrations are called basin in vesicles. They are the farthest, most complex, and most complex form of thoracic lesions in the dermis. The estimated 30 000 receptors in the square centimeter have the highest density in the fingers of the hand, with 75 receptors per square centimeter. The installation of these receptors is similar to the composition of the bulb, consisting of many layers of up to 20 layers. These fibers respond to any pressure or tension on the skin, especially strong pressure and high-frequency mechanical vibrations up to 300 Hz¹.

These receptors form the touch sense, although they are not limited to the sense of touch, but feel warm and cool atmosphere. This sense is a miraculous miracle of the Creator, the cultivation of nearly five million receptors in an area not exceeding the thickness of five millimeters and not exceeding the area of the two, a scientific miracle that makes scientists bow their heads in honor of those who make this skin and ride in the best form.

Quran pointed out that the skin is a sense device, indicated in a non-detailed to the skin when it burns loses this sense, in the verse: *(Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise)* [Women: 56]. This information was referred to by the Holy Qur`an and was not known until after the development of anatomy in this era.

Finger print:

The Holy Quran referred to the handprint in the verse, *(Nay, We are able to put together in perfect order the very tips of his fingers)* [Al qiyama 4]. This footprint is overhangs Ridges appear in the form of zigzag lines paint shapes strange endless on the surface of the skin, these protrusions many functions including: increased friction between the surfaces of the things that stuck out the hand or walk by foot, as it increases the touch sensitivity, so there are many at the end of the fingers and these creases are three types:

1- Mansoor Abu Sharia AL Abbadi, Ibda AL RahmanfiiJism AL Insan.,p194.

arches, and loops and whorls. Line Aloquasidechl where from one side and draws an arc of certain dimensions in the middle of the area and then come out from the other side either Splices enters the line from one side and draws an arc of certain dimensions and draw loops diagonally in the middle of the area and then come out of the same area that entered them, and the vortices enters the line In which one of the sides and then draw several circles spiral and then ends the line in the center of the snail.

The Lord Almighty says: (*[Here is] a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. [Can those in such Bliss] be compared to such as shall dwell forever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels [to pieces]?*) [Muhammad: 15].



Modern science has shown that the intestines are free from the inside of the sensory receptors. In this area there is a large number of particles that transport the pain and heat, so the intestines are not affected by the heat. And the nerve endings that transport them to the brain, the human senses the maximum pain¹.

The subcutaneous layer of fat forms a thermal barrier that prevents the body from losing heat. It is the Lord's rule that this layer increases its density in the population of the cold areas to prevent the heat from acquiring the surrounding medium. The inhabitants of the tropics lower the fat under their skin so that the body can heat the heat from the body.

Mammary glands are found in all mammals but their function is almost exclusively confined to females after the development of the young.

The lacrimal glands: produce an epidermis that keeps the surface of the eye moist and clean.

1- Abdalla bin Abd AL Azeez AL Muslih, ALJjaz AL Ilmifii AL Quran wa AL Sunna,2008 p 83.

Endocrine glands: In many animals, the animal is given a distinct odor and the animal recognizes its peers of the same kind¹.

Skin functions:

- (1) The skin protects the tissue beneath it from the influence of external weather.
- (2) The skin contains sensory receptors that feel any changes in the environment.
- 3) The sweat glands in the skin work mainly to regulate body temperature.
- 4) The skin may be reclaimed as a camouflage to protect the animal.
- 5) Nails of skin components may be used to defend the body.

Scientific Miracles in Skin Composition:

- * The existence of nearly five million receptors to the sensation in a space of five millimeters and do not exceed the two scientific miracle stunned the minds of scientists.
- * The Holy Quran pointed out that the skin is the sensor because it contains the nerve endings, and if burned does not feel human pain,
- * Modern science has proved that the deep burning of the skin loses the sense of pain and this is the Koran in this scientific information.

Fingerprint scientific miracle mentioned in the Holy Quran in the verse: (*Nay, We are able to put together in perfect order the very tips of his fingers*) [AL Qiyama: 4].

- * The different colors of human beings from the Koranic verses, which only aware of the worlds aware of biology.
- * A scientific miracle in the composition of the skin and the presence of hair and the mechanism of erection in fear or a sense of cold and its role in maintaining the thermal balance of the body.
- * The presence of the color of melanin that gives the skin color increases the intensity of the higher UV rays in the environment in which the individual lives, it helps to save the body from these rays.
- * The presence of sweat glands helps maintain the thermal balance.
- * The sebaceous glands that are present in the skin moisturize the skin and prevent it from flaking, peeling and the lipid layer prevents the fluid from entering the body and makes the hair shiny and soft.
- * Miracles of the Lord in the composition of the skin increased skin density in the areas most prone to friction permanently, especially in the hands and soles of the feet.
- * The presence of hair on the skin helps in the warming of the body and there is a mechanism to help the erection and his neck when needed.

1- Mahmood AL Banhawi and others, Ilm AL Haywan, Cairo 1988 p 414.

* The skin protects the body from the risk of ultraviolet radiation due to melanin, and this article is more intense in areas where the amount of radiation, such as the tropics

The subcutaneous fatty layer forms a thermal insulator that prevents the loss of body heat, and from the Lord`s rule that this layer becomes more dense in the population of the cold areas, and the fat is lower in the population of the tropics, so that the body can heat radiation.

Main results:

- The scholars of interpretation differed in the renewal of the skin. Some of them said that the skin burns and renews and that the torturer is not the skin, but the conscious self.
- Some scientists said: The skin is the serpents and they are of tar whenever burned renewed.
- What has been discovered from the information about the anatomical structure of the human skin corresponds to and is consistent with what is mentioned in the Koran and supports it.
- The Holy Quran confirmed that skin is the center of sensation and this is what resulted from modern anatomy.
- Modern science has shown that the Mesarika region is one of the richest areas of heat and pain receptors.
- Each component of the skin is created so beautifully that it performs its function perfectly.
- All human organs can be cultivated except skin.
- Scientific miracle is one of the most important means of preaching to God in this age, and it is the most important means of calling to God in this age.

Recommendations:

The researcher recommends the establishment of centers for research of the Koran to conduct experimental research of the scientific references mentioned in the Holy Quran, and publish their results in international journals in various living languages to convince others of the truth of the French prophecy Maurice Boukai (I have first studied the Koran without any prior thought and objectivity I knew before the study many natural phenomena, but my knowledge was brief. Thanks to the careful study of the Arabic text, I was able to achieve a list that I realized after completing it that the Qur`an contains no critical statement. N the point of view of science in the modern era.)

The great Quran contains many miracles and continuous evidence which makes them convinced in all times and places.

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Legal measures for the employer and employee under the Labor Law of 1997 and social insurance «Comparative Fiqh View»

Dr. Jouda Ibtahim Mohamed Al-Nour¹

Abstract

Work has value and in Islam it is rooted through the words of the God Almighty, in this paper the researcher investigates specificity of the work on the Islamic legislation and the rooting of the multiple aspects of human and the pattern of evolution of life and urged us to follow the Quranic texts and Sunnah. And also dealt with the most important judgments and issues raised by human philosophy, which influenced the thinking and thought of intellectuals, legislators and human rights advocates. The Islamic legislation has established the relationship between the employer and the employee. This research paper is devoted to insurance and its legitimacy without riba (rate of interest). As well as the rights in terms of government insurance in pensions, social security and Cooperative Insurance.

The labor legislation is closely linked to the social and economic developments in many countries of the world in which they interact. They interact with them and respond to their data - labor legislation - dealing with matters that are at the heart of everyday life for large numbers of human beings who contribute to their implementation of development plans and access to the welfare of peoples and individuals, On the one hand, on the other hand, entrepreneurs, where they provide jobs, which in turn ensure a decent life for all job seekers.

Sudan's society has witnessed many social, economic and political developments since the Turkish, Egyptian, and English colonial era. Sudanese labor legislation has been linked to the emergence of the Sudanese working class as a social and political force and influential weight in order to improve their reality and improve their living and social conditions, and the optimal investment of the energies and human resources working in our country.

The importance of the subject: We wanted this research to combine the legal thought, and judicial applications based on the practical facts produced by labor disputes, which follow the approach of comparing the provisions of the Sudanese judiciary with the provisions of the comparative Arab judiciary.

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Research hypotheses :

- 1- Arab judicial applications are witnessing significant development in the field of work through the fairness of the employer and the employee.
- 2- The general principles of the Sudanese Labor Law of 1997 do not contradict the provisions and rules of the contract of employment in Islamic jurisprudence.
- 3- The roles are integrated between the provisions of the Sudanese judiciary and the rules of the Labor Law of 1997 in the conservation of financial rights of the employer.
- 4- Insurance contracts and their legitimacy in preserving the rights of the employer and the employee.

Research Methodology:

The researcher used the descriptive, analytical, historical, and deductive approaches.

Previous studies :

A number of previous studies have emerged, and every researcher makes his contribution to the logic of his conviction. Through this study I hope that it fills the need of the workers, scholars and researchers in this field in general and the labor legislation in particular, and the field remains wide for those concerned for further research and addition.

The Structure Search:

This section is divided into three requirements and contains the following:

The first requirement: meaning of work in language and technically.

The second requirement: sources of labor law.

The third requirement: Characteristics of labor law.

The first topic: **the concept of legitimate measures for the employer and the employee.**

It contains of three requirements:

The first requirement: the concept of legal measures and the law of work .

The second requirement: the concept of the employer and the employee technically and in language.

The third requirement: The concept of legal measures and labor law technically and in language.

The second topic: **general principles of labor law 1997.**

The third topic: **the impacts of the labor contract on both the employer and the employee.**

The fourth topic: **Definition and types of insurance.**

The fifth topic: **Insurance of injuries and its legal characteristics.**

Conclusion: The most important conclusions and recommendations reached by the researcher.

The first topic

General Principles of the Labor Law 1997

The labor law is a set of rules governing the relations between workers and employers, and it is a relatively newly formed branch. The relationship between the employee and the employer was subject to the general rules of the Civil Code.

Consequently, the legislative movement in most of the country has been active in regulating the relationship between workers and employers in a manner that protects the public class, which in turn has led to the enactment of the Labor Code as an independent branch of private law.

First requirement

Meaning of working in language

The work is the action, and the collection in Arabic Language is works which means activities .

The provisions relating to the work are governed by five provisions:

The legislator describes it as a duty, and the employee shouldn't leave his work without getting a permission from the employer.

Concept of work in the reform of jurisprudence:

It is the act of the human being, the social activity that is not allowed by the human race to subjugate the nature to serve the needs of this sex, and this effort is muscular and mental which is used by man to create an economic or legal benefit of the existing ones and development), and more general work.

The second requirement

Sources of labor law

The labor law derives its rules from several sources, which can be divided into internal sources and international sources, and internal sources can be divided into official sources and sources of a literal nature.

First: Internal sources:

Legislation is the official source of the rules of labor law, as it is the first official source of legal rules in general. The Labor Code has become one of the most law-abiding branches of law.

In Egypt, the Supreme Advisory Council for Labor is considered one of the most important consultative bodies and consists of members representing the government, workers and employers. This council is competent to express its opinion in the labor laws prior to its spread , which is known as the Tripartite Commission At the local level.

Second: Resources of a literal nature:

A team of law-makers sees that the labor law is not entirely state-created, because there are rules of a literal origin that are established in isolation from the state, such as union decisions. The unions establish general rules that oblige all members of the union to respect them and have the right to impose penalties on those who violate them.

Such as separating the member from the syndicate when he violates the regulation or entering into joint contracts with the employers.

Third requirement: Labor law characteristics:

The Labor Law is characterized by a realistic nature, a special formulation and a peremptory standard that prevails in its rules, as well as a difference in the rules of its interpretation, and it is included in the rules governing the procedure of litigation for workers.

First: Realistic nature:

The factual nature of the most important characteristics of the labor law should be kept away from criminalization and generalization, and be adapted and varied in accordance with the specific circumstances of each case, to suit the nature of work, the conditions of the worker and the ability of the employer. The rules of labor law may differ depending on the circumstances of the worker or the working. This is what the Sudanese Labor Law of 1997 stated in Article 21. The legislator also distinguishes the rules that apply to employers because of the difference in their economic capabilities. They impose on the large enterprises burdens on behalf of the workers and exempt the small enterprises from them.

Thus, the legislator sets only the general rules, leaving the executive authority to determine by ministerial decisions the scope of application of these rules in proportion to the specific circumstances of each case, including the provisions of Article 81/ of the Sudanese Labor Law of 1997, stating: Regions and categories

Each of these offices shall have jurisdiction over their services (Article 9.1 of the same Act authorizing the Minister to allow any person to open an office for use or to engage in employment through employment agencies). And Article 15.2, which stipulates that «the Minister shall regulate by means of inspection methods and procedures and the cards of the inspection personnel.»

Second: Specific drafting of the Labor Law:

In the first, the labor contract is characterized by special provisions

that exclude it from the scope of contract theory in civil law, including the provisions on eligibility for health, the employer's estimated power to impose sanctions on the worker, The invalidity of the contract of employment also has only limited effects in comparison to the effects of the invalidity of other contracts. In the context of collective labor relations, special legal systems are characterized by the labor law as a joint labor contract which must be made in accordance with the provisions of individual employment contracts, , For example the responsibility of the employer for work injuries contrary to the provisions established in the jurisprudence of civil law.

Third: the characteristics of the rules of labor law:

The labor law aims to protect the worker and therefore the nature of his rules is considered one of the most important of its characteristics. In the absence of such a status, the employer - in an economic position different from the worker's center must impose the conditions of work as he wishes, and the employee has only to accept those conditions, even if they include derogation from the provisions of the law. Therefore, these rules have a special meaning intended to prohibit their violation of the situation in which the violation leads to prejudice According to Article 31 of the Sudanese Labor Code of 1997, «Any condition in any contract of employment which is contrary to the provisions of this law, even if it was previously employed, shall be considered null and void. Unless this condition is OK benefit to the worker and is entitled to claim full rights under this law).

The second topic

Effects of contract of employment for the employer and employee

This study will examine the effects of the work contract for the parties in three requirements as follows:

First requirement

Commitment to pay wages in Islamic jurisprudence

First: addressing the obligation to pay wages in the jurisprudence:

When the hirer himself surrenders to the lessor, he is entitled to a full wage for the period in which he keeps himself in order to perform the agreed work, whether he did or did not work, and that he has committed the obligation, and to indicate that in the doctrines as follows:

First: **Hanafi doctrine:**

The definition of a wage earner in the Hanafi school is: He who works temporarily and worth to pay when he finished the wok in the period, even

if he does not work as if he rented a month of service or months to graze sheep¹.

Second: Maliki`s doctrine:

The Malikiyeh shall consider the private employee to be paid as soon as he surrenders himself to the employer, whether or not he has worked as long as the employer has done so².

Third: the doctrine of Shafei:

Al-Shaafa`is see that a private wage earner, when he is imprisoned according to the contract agreed upon, is entitled to a wage or not³.

Fourth: Hanbali doctrine:

It is stated in the doctrine that a paid worker is entitled to pay by providing his benefits to the lessor by handing over himself during the agreed period of work or not⁴. It is not permissible to violate this because it is a breach of contract.

Second: Obligation to pay wages in the law:

The origin is that payment is the equivalent of work, which is an essential element of a contract of employment. There is no value to this contract without the obligation to pay the wage and work performance. The contract is considered as reciprocal arranged obligations in the interest of the two parties⁵.

According to the Egyptian Civil Code, the contract of work is the one in which a contractor undertakes to work in the service of other contractors under his administration or supervision in exchange for a wage pledged by the other contractor. The Sudanese legislator went into the Civil Transactions Act of 1984 that the contract of employment is one of the two parties for the benefit of the other under his supervision.

The wage is the equivalent of the work, but the worker is entitled to pay, even if he does not do the work if the reason is due to the employer.

The Islamic jurisprudence and the provisions of the law agree that the worker is entitled to pay and the basic element of the contract, once he is present to perform the work, even if he does not perform the work, as long as it is due to the employer⁶.

1- Dr Ismail Ghanim, Qanoon AL Amal1962,p 40.

2- Dr. Musa RzeigQanoon AL Amal, p 40.

3- Al mugazfiiGanoon AL Amalwa AL Tamnat AL Ejtimaiya2011.

4- IbnAabdeen Rad AL Muhtarala AL Durar AL Mukhtar p82.

5- Lughat AL Salikliarab al Masalik p 959.

6- AL Shirbeeni , AL Eqna`a, P 72.

The second requirement

The work during the period in the jurisprudence and law

This will be addressed through two points:

First: Work actually during the specified period in the doctrine:

The fuqaha viewed that the ijara is the sale of the benefits, so they set conditions to know the amount of conditions¹.

First: The Hanafis Doctrine

In Rad AL Muhtarala AL Durar AL Mukhtar it is said that the benefit is known through the period in housing or agriculture, if the period is not mentioned in the contract, in this case it should be determined according to what is common and usual².

Second: Maliki's doctrine:

It was narrated in Fath al-Rahim (may Allaah be pleased with him) that the ijara is a reward and it is valid for the one who is entitled to sell, and he pays what is right to be paid in a work. And saying ownership of the benefits of something permissible for a period of information is indicative of commitment to work within the period and amount required.

Third: the doctrine of Shafei:

The benefit is determined by the duration and the statement of work and the time.), and this is a statement of importance determined by the period and the statement of work contracted during the said period³.

Fourth: Hanbali doctrine:

Sahib AL Mughni said that : «If he hired him for a certain job, the employee should be honest and spend all the time working».

Second: Work during the specified period in the law:

The law obligates the worker to act in accordance with what he signed and therefore may not perform any other work in his place without the consent of the employer. The employer may not, as a general rule, change the type of work agreed upon except with the consent of the worker, , Taking into account the interest of the employer and the preservation of the worker's right.

It is the duty of the worker to carry out his specific work contract with his sincerity and integrity in accordance with the directing, supervision and management of the employer and in accordance with the provisions of the Labor Law, its regulations and collective contracts, since the authority of the employer in the administration is the basic aspect of the dependency link.

1- AL Bahooti, AL Rawd al Murbi 1966,p324.

2- IbnAabdeen Rad AL Muhtarala AL Durar AL Mukhtar p 9.

3- Previous Reference p7.

The Sudanese labor law of 1997 states: «A worker may not occupy himself at the time of work or anything other than the employer. Otherwise, the employer may terminate the contract or reduce the wage insofar as the worker fails to do so.

The third requirement

keeping money on the hands of the worker in jurisprudence and law

We will address two parts in this requirement: the maintenance and preservation of funds by the worker.

First: Keeping money on the hands of the worker in the jurisprudence:

The worker does his duty, but does so, and under his hands, money and property through which he works. He is entrusted with it. If the damage is under his hands, the private worker does not guarantee this unless the damage is caused by negligence¹.

The Sunnah referred to the duty of the worker to keep what he is entrusted with. The Prophet (peace and blessings of Allaah be upon him) said: «you are all responsible for your people².

And the worker in the Sharia is an important element of society, and has a clear impact on the safety and stability of society, says our master Omar ibn al-Khattab³ (may Allah be pleased with him): I removed myself away from Muslims' money, may Allah be pleased with him that he will make an effort to save the Muslims and care for them. he will put it away from him⁴.

Raising the intellectual level of people:

As for raising the level of the people intellectually: according to that Omar said: I did not send them - governors - only to teach people in their religion⁵.

As for raising the level of living of people: Omar said: I will behave rationally concerning your rights in the field of your level of living⁶ and I will increase your livelihood, God willing : God told me to help the widows of Iraq and they do not need anyone after me⁷.

It was not permissible to take anything from the money of the nation except for what is necessary, he once said: this money should be treated in three aspects: to be consumed in the right, and is paid in the right, and prevented

1- AL Babirti, AL Enaya Fii Sharh AL Hidayah p 62.

2- Mohammed Ibn Ahmad, Fath AL Raheem, Fagih Imam Malik p167.

3- AL Mutiai , AL Majmoa Sharh AL Muhadhdhab p 255.

4- Majalat al Ahkam AL Adliya.

5- Omar Ibn AL Khattab, the second Khaqlif, AL A`alamp 33.

6- Mawsuat Fiqh Omar, Dr Mohammed Rawasi p 109.

7- Sirat Omar Ibn AL Khattab.

from falsehood.

I did not realize it at home, and the people suffered a year - intensity - what he ate in that year and not poisoned to revive - the most fertile - people.

Al-Nawawi said in AL Majmoathat Umar used to eat bread with oil in the year of al-Ramadah,

Imam Malik in al-Mawatta from Yahya ibn Sa`eed narrated that Omar ate bread with fat.

The policy of the middle, which does not compromise the severity of the nation: Omar usually follows the midst once he said to Abu Musa al-Ash`ari when he was appointed to be the governor of Basra: you should be firm and kind. Do not exhaust the army: because the exhaustion of the army leads to a decline in the morale and combat efficiency in it, in which the reasons for the failure, and because it leads to poor confidence in the ruler.

Second: Keeping money on the hands of a worker in law:

The law requires the worker to take care of the means of production under his responsibility and to carry out all necessary procedures for their preservation and maintenance. The law in the Arab Republic of Egypt states that the worker must be careful to keep the things delivered to him to perform his duties. Article 54 of the Unified Labor Law However, mentioned that if a worker causes loss, damage or destruction of work equipments, machinery or products owned by the employer, arising out of the worker`s fault, he shall bear the necessary amount for that.

The Civil Transactions Act of 1984 states: «The worker shall guarantee that any deficient, damaged or lost due to his carelessness must compensate the owner and paid money compensation to cover the lost¹.

The third topic

Definition of insurance and its types

The first requirement

Definition of insurance in Language and terminology

Insurance in Language: (AslahaAmmana) of self-confidence and the disappearance of fear and in the Koran (and with security against fear [of danger])and Allah (swt) said: (He said: «Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care [of him], and He is the Most Merciful of those who show

1- Previous reference.

mercy!»)»¹.

The technical definition of the term Insurance : It is worth in the introduction of the insurance contract to point out that there is a difference between the insurance system as an idea of economic and social impact based on general theory and technical rules and the insurance contract as a legal act creates rights between two contracting parties. The legal definition, as stated in Article (75) of the Sudanese Civil Transactions Act of 1984, is an insurance contract to which the insured is liable to lead to the insured or to the beneficiary for whom the insurance stipulated a sum of money or salary or any other consideration for example when car accident takes place a certain amount of money should be paid .

It is clear from this definition that the insurance contract between two parties, one of which is the insured and the second is the policy insurance holder, the first is obliged to pay specific sum of money in terms of compensation to the second. This is what the legislator mentioned in the Social Insurance Law of 1990 which has been amended in 2004².

The second requirement

The foundation of the insurance system and its types

It is known that the French Revolution, which took place in the late 18th century in 1789, was open the door wide to the foundation of the individual doctrine which calls for the individualism which had an impact on the foundation of the capitalist system which was based on the freed economic activity and the foundation of the principles of power of will and the subsequent freedom of contract.

The world witnessed the foundation of the industrial revolution in Europe during the nineteenth century and its spread. This revolution revealed the disadvantages of the individualism and capitalist system, especially with regard to workers` rights and the increase of risks, and the credit of the development and growth of social insurance is regarded in respect to the European countries Germany, France, (But this system had been developed by the Islamic Sharia and its primary principles by increasing the value of social solidarity, and to prove some rights to workers to care and protect them and provide the necessities).

Types of insurance:

Insurance in terms of form is divided into two main parts:

First: **Social or mutual insurance.**

1- Suraqt Yousuf verse No 64.

2- Musannaf Abdul Raziq 104/ 11.

Second: **Commercial insurance.**

Cooperative Insurance:

It is a group of persons who are threatened by one risk in the form of participation to compensate those who are harmed or at risk, and the idea is that the cooperative insurance associations are not aimed at profit, but cooperation to redress the danger and damage to one member by distributing it between them all¹.

Commercial Insurance:

(Insurance is often called commercial because the companies and institutions that they only mean profit by selling insurance to people and in this type insured persons pay a sum of money to the insurance holder insurer (insurance company to bear the compensation of the damage), the basic idea in this system is that the insurance companies or institutions that have no group relation with all of the policy holders, in fact they have limited individual relations, and the philosophy of these companies is to sell security to people for profit.

Third requirement

Insurance in terms of subject

Insurance in terms of subject matter is divided into several divisions, including: Damage insurance, person insurance, individual insurance and social insurance.

First: **Damage Insurance:**

This includes marine, river and air insurance and is meant to insure the risks happen to ships and aircraft and the cargo they carry. It also includes land insurance, which is insurance against general accidents, liability insurance.

Second: Insurance of persons:

The subject of this insurance is the insured person as insurance is made against the risks that threaten the person in his safety, this insurance takes place in three cases namely:

Age insurance: in which the insured pays the amount of the beneficiary insurance for the death of the policy holder for his life and it is a life insurance that remains throughout his lifetime, the insurance amount is paid to the beneficiary if the policy holder person dies within a certain period. If he does not die during the specified period, the insurance money will be retained. Mixed insurance is a contract under which the insured is committed to pay the amount of insurance in terms of capital or salary income to the beneficiary, if the insurance policy holder dies within a certain period².

1- Sunan AL Buheigy.107/ 10.

2- Labour Contract in Arabic Countries , DrHishamRifaat.p 155.

The fourth subject

Insurance of injuries and its legal characteristics

A contract under which the insured pays the amount of insurance if the policy holder injuries, such as death in a sudden accident or injury in his body and became disable to work permanent or temporary.

The first requirement

Insurance in general and in particular is divided into individual and social insurance

First: Individual insurance:

In which the insured is a direct party of the contract where he takes the contract directly to insure himself against a particular risk to his personal interest which is the request of safety of a company of insurance companies which are commercial companies aiming to gain profit under the insurance system.

Second: Social Insurance:

Which aims at providing a group of individuals, who rely on their hands to gain some of the risks they may face such as sickness, old age, unemployment and disability, providing them with insurance. It aims to cover social dangers and aims to improve the level of living of the general population.

Individual and Social Insurance Features:

It is a system limited to certain categories to protect certain group of people if they fail to earn while individual insurance is not defined by a particular category. It is a license that is permissible for every person in society, while social is compulsory for a class. It is also characterized by the idea of social solidarity, while the insurance installments in the social system are not paid by the worker alone, but also by the employer, while in the individual insurance the insured is responsible for paying the installments alone¹.

The second requirement

Insurance contract in the light of Islamic law

The insurance system was introduced in the sixteenth century and began in the field of maritime insurance because of the risks that were exposed to the ships and the cargo of goods was initially a system among the merchants of Venice in Italy and then expanded to include many aspects of life, and the insurance companies emerged and dominated the insurance market and imposed exploitative policies in the form of payment of heavy fees and frees themselves from payments and compensations of insurance in

1- Summary in labor laws, Dr. Ibrahim Ahmed Mohamed Al-Sadig Al-Karouri, P.111.

case of war.

The term insurance in respect to Muslim jurists is attributed to the Muhammad IbnAbidin (may Allaah have mercy on him) when he described the insurance contract and called it the (Sukra). Some foreign commercial agents enter Diyar AL Islam. He says: (When the traders rented a boat they pay the insurer a certain amount of money if the boat burned, sank or whatever the damage. Thus, the insurance system progressed gradually until it emerged in its contemporary form¹.

The opinion of jurists in the insurance contract can be summarized as follows:

1- The insurance contract is violated of all kinds:

And this group goes to the inviolability of the insurance contract and it is not permissible to take compensation from the insurer: every contract in which one of the contractors subject to loss without compensation, the last winner must pay the compensation

2- It is permissible if it is free from Riba:

Mustafa Zarqa and he denied what the Manioon(those who reject the concept) reported, an evidenced that the insurance contract can be attached to the contract AL Muwalah, which is like the guarantee of the risk of the road according to Hanafia Such as saying to someone who goes through a certain path: if you face any risk I am the guarantor.

The fuqaha agreed in principle to accept the idea of insurance based on cooperation between the insurer and the policy holder, which forms the common basis for insurance of all types. The insurance is one of the most urgent modern needs, and they agreed that the insurance contract is currently an innovative contract and differed in its attribution to legitimate contracts such as (al Kafa'a- AL Mudaraba- AL Muwalah). The fuqaha agreed on two types of insurance, namely, cooperative insurance and government insurance, in two forms: contract, pension, Social insurance.

In terms of cooperative insurance:

This kind achieves many interests, which is enjoined by sharee'ah, because it achieves cooperation. Allaah has commanded us to say: «Help ye one another in righteousness and piety, but help ye not one another in sin and rancor: Fear Allah: For Allah is strict in punishment.»² and says³: (When ye pass [Congregational] prayers, celebrate Allah's praises, standing, sitting

1- Previous Reference P 54.

2- Surat AL Maida verse No 3.

3- Surat AL Nisa'a verse No 103.

down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.) is prescribed by sharee`ah according to the rule of «no harm and no damage.

In terms of government insurance (in the form of pensions and social insurance), it is a compulsory treatment based on cooperation and belongs to a certain category and includes compensation. The Islamic Jurisprudence Complex agreed with the Council of Senior Scholars in the Kingdom of Saudi Arabia No. (51) dated 41397/4/ on Insurance in all its forms and forms¹.

Conclusion

It includes:

First: **Main results:**

1. Work in Islam has its value, and the Quranic texts and the noble hadiths raise the importance of work the workers.
2. Work has been linked to human life and its civilized development since ancient times, because of its direct impact on the movement of life and its growth, some economic systems have relied on the contract of work as the main element of production.
3. The labor relations and related provisions are among the most important issues raised by human philosophy and have continued to influence the opinion of intellectuals, legislators and human rights advocates, which in turn led to a revolution in regulating the relationship between the employer and the employee.
4. Insurance is permissible according to Islamic Sharee`ah if it is free from not Riba and Gharar.
5. Government insurance of pension and social security is permissible.
6. The most permissible types of insurance is the (Takaful) Cooperative Insurance.

Second: **Recommendations:**

1. As the law is concerned with the rights of the worker, attention should be paid to the rights of the employer and precautionary measures should be taken to protect both parties and to consider the employee as the weakest party opens a wide area in judicial proceedings against the employer, which costs a lot, which in turn helps to destroy national capital.
2. I recommend reviewing the insurance contracts because there is compensation taken from the insurer and not taken from the policy holder, in this case one of the contractors is subject to loss.

1- Previous Reference P 54.

3. Insurance contracts are a type of sales Gharar, which is forbidden by Islamic law is the sale of things that do not know the possibility of the punishment of whether or not to get.
4. The insurance contract also involves the interest of usury, which is to eat people`s money without right. In case of disaster, the insured is entitled to the premium without doing any work in return.

No References List

The contract of employing people in Islamic jurisprudence (A comparative study)

Dr. Ali Hussein Al-Jilani Hussein¹

Abstract

In this study, I will address the concept of the contract of rented people in Islamic jurisprudence by studying the definition of the contract of rented people in language and in jurisprudence, and then developing the rented agreement in Islamic law and its importance, and then I am exposed to the contract of rented people in Islamic jurisprudence and other similar contracts, I concluded with a number of conclusions and recommendations. This study used the analytical inductive method, the historical approach, and the comparative method. One of the most important findings is that there are some issues and provisions that are imposed by the developments of the last century. They need to be addressed, such as the rules and regulations related to the organization, which in turn makes Islamic law a source of those laws, and one of the most important recommendations is the need to research the emerging issues in the modern era through the provisions of Islamic jurisprudence, in order to find rules and provisions for these developments and the existence of a legitimate basis, and to consider the importance of working in social and economic life, and urging the dissemination of the spirit of diligence among the members of the community, so as to work on the renaissance of the country and progress.

Introduction

Praise be to Allah, the Lord of the Worlds, and prayers and peace be upon the faithful Messenger of Allah, and on his family and companions, and on those who followed him and his Sunnah until the Day of Judgment.

The agreement of rented people in Islamic jurisprudence or what is known in modern jurisprudence (contract of work) has become a subject of great importance in contemporary times. Hence, the research in this regard is on Ijara(employing people) in Islamic jurisprudence, and in this study I am dealing with the provisions concerning Ijara(employing people) In the sense that the rent agreement is generally divided into two types: the rent of persons, considering that the rent of persons is what concerns in this study.

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The importance of studying :

The importance of the topic comes from the importance of Ijara (employing people) in general, the rent of persons and especially in the Islamic jurisprudence, in addition to the jurisprudence of ancient jurists and modernists, but the recent legislation dealt with (contract work) with the beginning of the last century in the emergence and evolution, it was thought to understand many of the commentators on the contrary, that Islamic jurisprudence did not preserve the rights of the employee in the form provided by the provisions of modern legislation and international conventions and regional, hence emerged the urgent importance to clarify the provisions of contract with people in the Islamic jurisprudence, comprehensiveness and containment of all the rights that preserve the interests of the parties in this contract.

Objectives of the study :

This study aims to examine the provisions of the contract of employing people in Islamic jurisprudence, and the great interest given by the Sharia law to work in the Muslim community, so that it made it a duty and honor and dignity to rise to the distance of worship, and in turn attention to the wage and rights that must be obtained in return for his work, Should be carried out, the rights of employers, so that the jurisprudence is created

Islamic system maintains and balances the interest of society in the development and reconstruction, and the benefit of the wage earner, and the rights of the employer to obtain benefit.

Research Methodology:

The study follows the descriptive approach, the comparative analytical methodology with the historical method, so that the original sources in Islamic jurisprudence, and comparison whenever necessary, especially the provisions of the Sudanese law.

Problem of the study:

The problem of the study is that there is a lack of interest of the provisions relating to the employment of persons that came in the Islamic jurisprudence, and photographed by some of the commentators in the present era that it is inconsistent with the provisions of the current legislation of the provisions of the labor contract, which makes it an integrated system. Hence, the study problem can be formulated in the following ways:

- 1- What is the concept of the employment contract of persons in Islamic jurisprudence, and to what extent is it similar or different with what came in the contract of work in contemporary legislation?

- 2- What are the differences in the contract of leasing people from other contracts, so that it made a contract to have its specificity and provisions related to it?
- 3- Which consists of the employment of persons in the Islamic jurisprudence?

Structure of the study:

We are exposed to this subject through the following division:

The first topic: **The concept of the contract of employing people:**

- The first requirement: Definition of employment contract.
- The second requirement: the importance of work and its objectives in Islamic law.

The second topic: **Discrimination of labor contract from other contracts:**

- The first requirement: the employment of persons.
- Second requirement: employment contract and agency contract.
- Third requirement: Contract of work and contract of contract.
- Fourth requirement: employment contract and contracting works.

The third topic: **The foundations of the contractual relationship in the employment contract:**

- The first requirement: the formula.
- The second requirement: the contractors.
- Third requirement: utility.

Conclusion.

Results.

Recommendations.

Sources and references.

The first topic

The concept of the contract of employing people:

The first requirement

Definition of employment contract:

The term contract in language: It the obligation¹ of both parts of contraction, the agreement between two parties under which each undertakes to implement what they have agreed upon².

Contract in term, some jurists distinguish between agreement and contract, that the agreement is the consent of two or more wills to establish, transfer, modify or terminate an obligation, such as agreeing to modify an

1- IbnMandhoor, Lisan AL Aab.

2- FayroozAbadi, AL Qamoos AL Muheet.

obligation, agree to a binding association or add a condition to it; the contract is more than the agreement. It is not a contract unless it is the originator of a liability or a carrier. If it modifies or cancels the obligation, it is not a contract.

Ijara (employing people) in term of jurists, means the sale of the benefit¹, which is also means that the lessor gives the tenant a deliberate benefit².

We find that the jurists of the four schools of thought have listed various definitions of the employment contract in Islamic jurisprudence, and despite the differences in the formulation of these definitions, but in fact they prove the compatibility of the definition with some restrictions.

The Hanafiya said : «Ijara is the sale of a benefit in exchange with a known reward.»³.

Al-Maalikiyah defines it as: «Selling known benefits with known compensation without any corruption .»⁴.

They also knew this definition because they did not see any difference between the two Arabic terms (Ijara and Kira'a)⁵. They say that ownership includes contracts that makes benefit from Ijara such as the sale of a gift, a charity, or anything else that can be possessed⁶.

The Shaafa`is defined it as follows: «A contract is based on a specific purpose that can be applied and permitted by known compensation.»⁷ Some Shaafa`is went on to say that it is not permissible to make the marriage contract beneficial for others except for the husband and wife and this should be excluded from other definitions⁸.

While the Hanbalis defined the term as: «a contract on a given benefit which is taken little by little»⁹. It was also known as: «a contract on a permissible benefit known for a certain period of time, or a known work with known compensation.»¹⁰.

A person who benefits from another work of another person is the «tenant» as the term (employer) in the concept of contemporary law, and

1- Majalat AL Ahkam AL Adliya, p 72.

2- Mohammed Qadri Basha, Murshid al hiran Ela Marifat Ahwal AL Insan.

3- Ali Almirghinani, AL Hidayah Sharh Bidayat AL Muftadi.

4- Mohammed al Trabulsi AL Hattab, Mawahib AL Jaleel Lisharh Mukhtasar KHaleel.

5- AL Dusuqi, Hashiyat AL Dusuqiala AL Sharh AL Kabeer.

6- Abdul Gadir AL jajeeri, Kitab AL Fiqhala AL Madhahib AL Arba`a.

7- Mohammed AL Shirbeeni, Mughni AL Muhtajela Marifat AL Fadh AL Muhtaj.

8- Al Imam Al said AL Bakri lhanat AL Talibeen.

9- Mansoor AL Bahooti, Kashaf AL Qina`an Matn AL Qina`a.

10- Abdul Gadir bin Omar AL Sibyani, Neil al ma`arib bisharhdaleel al Talib.

the other who works for wage is known as a «worker»¹. and the relationship between them is what is known as the contract of work, which is intended according to what the positive laws: «a contract which is committed one of its parties to do a work for the other under his supervision or management in return for wage»².

And we see that the definitions of the jurists are all close in meaning, but differed in their terms. In Sudanese law, the Labor Law of 1997 defines the contract as: «any contract, written or oral, either express or implied, whereby any person under the supervision and management of the employer shall be employed in exchange for any wage of any kind, Subject to the provisions of the Law on apprenticeship and vocational training of 1974»³.

We note the Islamic jurisprudence in its definition of the employment contract stating the implied commitment of both parties to fully abide by the rights and guarantees and other conditions of employment stipulated in the Labor Law and its regulations whether mentioned in the contract or not ment, while the definitions contained in the Islamic jurisprudence is in its entirety to reflect the employment contract based mainly on benefit and compensation.

The definition we choose for the right employment contract is: «It is a contract that is lawful, intentional, permissible, and well-known.» which benefit the ownership of benefits, such as royalties and speculation, speculation and lending, and the gift of benefits and the commandment and loan.

The second requirement

The importance of work and its objectives in Islamic law

The philosophy of Islam in the report of rights is a philosophy valid for all time and place, since Islam did not recognize these rights in frameworks or rigid molds, but left to the Muslims to decide in the light of the provisions of the Koran and Sunnah scholars of the nation, Islamic law is a place to be included in all aspects of life. It shows the keenness of Islam to protect the property and guarantee of the legitimate gain, the unification of loyalty will liberate the people, it is a country of up freedom for unification through invalidated slavery, and it is a state law in which people invoke rulers to the well-known law with subjective rules⁴.

The word «work», whether it means manual work or mental work of others, contained in many verses of the Koran and the Sunnah, Allah (swt)

1- Majalat AL ahkam AL Adliya.

2- Haytham Hamid AL Masawra, AL Tashri al Ommali AL Islami, 2010 p 18.

3- Qanoon AL Amal 1974.

4- AL Tijani Abdul Gadir, Osool AL Fikr AL Siyasi 1995 p 85.

says (*And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often [and without stint]: that ye may prosper*) [AL Juma`a 10].

And work has a positive value that Islam encourages it because of the achievement of the welfare of the community, the prophet , peace be upon him said (meaning not words): «The strong believer is better and loved to God than the weak believer.»¹.

Islam encourages and motivates individuals to work so as to gain initiative, and rich blessing from the grace of God..

And if Islam has considered the work obligatory on the individual as it is not permissible for him to live on begging, robbery or looting»².

Shari`ahas well, does not allow begging, because it is, a waste of human dignity, disruption of human strength and creative talent the prophet (peace be upon him) said that (in meaning not words) : «The one who asks people and he is not poor, it is as if he is eating embers,»³ and this is why the shariah urged people to work, and if not, they would not be able to do so. In order to be able to obtain a work, the Islamic State must prepare suitable work for people, protect its rights, prepare the members of the society technically and scientifically, and establish training centers to enable them to carry out their duties⁴.

The Ijarah contract has taken a great deal of place among the scholars of Islam, which has made it an essential part of Islamic jurisprudence. It confirms that Islamic law And its provisions are valid for application at all times and places.

The second topic

Discrimination of labor contract from other contracts

The contract of employment may be confused with other contracts, because it may be similar in many of its characteristics and provisions with these contracts. Hence emerges the importance of finding the difference between labor contract and the other contracts. The contract of employment is based on three elements: duration, wages and benefit. , Because duration is an essential element in it, and there is a close correlation between wage and duration, and in light of these elements, the labor contract should be distinguished from some other contracts.

1- IbnMaja, SunanIbnMaja, Dar Sahnoon 1992.

2- AL Tirmidhi, Sunan AL Tirmidhi Dar Sahnoon 1992.

3- Ahmed IbnHanbal, AL masnadMuasasatQurtuba, Hadeeth No 8730.

4- Ismail AL Badawi, AL Huriyat AL Aama`previous refrence p 384.

The first requirement

The contract of employing people

The contract of employing people is known as the term of the labor contract, which is newly established in the language of the law, and it was not revealed until the beginning of this century where the contract of work is a kind of employment, They now differentiate between the contract of employment and the contract of labor through the dependency component and have difficulty distinguishing between the contract of employment and the contract of labor because the employed labor is required to perform a specific work for the other contractor, who in turn is obliged to enable the first to benefit one of his or her beneficiaries in return for an advance payment.

In Islamic jurisprudence, property rights are the most serious and most far-reaching. The right to property is the main focus of life. In fact, the right to property is subject to many restrictions, and the ownership of benefits is one of the most important ones. The Islamic jurisprudence dealt with the contract of employment, it dealt with it through organizing the employment contract as a whole, and it was known as the employment of a man for service and work.

We can see that the contract of employment is one of the types of rent¹, bearing in mind that the jurists cited the contract on the benefit of man. And we see that the distinction here is based on the element of dependency also if there is supervision and dependence of the owner of the car to the occupant of the car we were in the contract of work, and if there is no supervision we were in a lease.

The second requirement

Employment contract and representation contract

The two contracts are different in that employment contract has special protection in terms of its rights and guarantees. The representation does not have this character, on another hand the contract of employment differ from the representation contract, in that the contract of employment does not end with the death of the employer whereas this is not the case in the representation contract and in general they are both subject to each other².

Fourth requirement

Employment contract and sale contract

The contract of sale is one of the contracts that applied on property, like the ownership of money, yet an old opinion of the jurisprudence - influenced by the economic view of the work - that the worker sells his labor force to the

1- GadriBasha, Murshid AL HiranFiiMa'arifatAhwal AL Insan ,p80.

2- Dr. Yaseen Mohammed Yahya, Qanoon AL Amal AL Masri AL Sudani. 1991, p99.

employer in exchange for salary, The opinion is no longer acceptable because it makes the material thing that is transferred by the owner of the sale and the labor force equal, which is inseparable from the worker's character. Another opinion of the jurisprudence is an attempt to bring the work contract together with the sale contract on the basis of the work done by the labor himself¹.

As for the distinction between the employment contract and the sale contract in the law, However, the old view regarded work as a commodity like any other commodities in the market².

In the Islamic jurisprudence, there is rarely any confusion between the contract of work and the contract of sale. The first contract concerns work, and the second contract concerns property, jurists have stated that Ijara is like selling, because it is held in the contract of employing people.

According to their opinion, they have established the distinction between the two contracts on the basis of the idea of legal dependence between the worker and the employer³.

However, the distinction between them is mainly due to the criterion of legal dependency as a distinguishing feature of the contract of employment. If such dependency exists, the contract is a contract of employment. If it does not exist, it is considered as a contract of sale if its basic elements are available.

The second topic

The foundations of the contractual relationship in the lease contract

The pillars of Ijarah in the Islamic jurisprudence is the corner of the side, and pillars are parts of it⁴. therefore a pillar is the strong side that holds it, in Islamic jurisprudence it is different, the public scholars⁵ said that it is necessary for imagining the contract and its existence, whether it is part of it or concerns it.

Here are three pillars, namely: wording, contract and benefit.

First requirement

wording

The wording in the lease contract is the affirmation and acceptance or whatever is in place in all indications of the ownership of the intended benefit of the work, and it is correct in Ijarah to use any of the well-known words in

1- Dr. Yaseen Mohammed Yahya, Qanoon AL Amal AL Masri AL Sudani. 1991, p99.

2- Dr. Mohammed Jamal AL DI Zaki Egyption Labour ACT, 19982.

3- Al Zaylai, Tabyeen AL Haqaiq sharh Kanz AL Daqaiqu.

4- Tahir AL Trabulsi, Tarteeb AL Qamoos AL Muheet.

5- Abdul Rahman AL Jaziri, AL Fiqhala AL Madhahib AL Arba'a.

establishing the contract as hired, worked, and accepted¹.

The Hanafis consider wording to be the cornerstone of the contract because the corner has nothing to do but it was part of it, and justified in that wording alone is dependent on finding the contract and composition, if wording is found , contract is then found , and this does not exist for the contract and the contract², However, this dispute between the Hanafis and the public scholars is no longer a problem because all the jurists agree that the contract will not be present unless these four things are available.

And the Shaafa`is say that considering wording as the cornerstone of the employment contract, it is to include both the affirmative and the acceptance of a word, and that there is no separation between them.

The majority of jurists went on to say that the contract is a link between two wills on the face of the result of a commitment between them, and they said that the basis in the contracts is the will of the contractors, which stands in place of what is affirmation and acceptance, although it is the basis of the contract because it is hidden and shows only the word that is the appearance of the affirmation, wording consists of affirmation and acceptance, and both the affirmation and acceptance may be verbal or implicit³, and the expression of will and words that the verbal phrase is the origin in showing the wishes of the contractors, because it is the natural way of understanding between people, the Hanafis have another opinion, namely, they said that wording with predicate verb form and question form are considered invalid⁴.

And the wording takes place in any term that helps to know the purpose of the contract, and in general in all contracts, the relying on the understanding of the intention of the two contractors, which does not require suspicion and conflict because in the Islamic law there are not any specific words of contracts to be formed and used, but make them absolute to people use which indicates their purpose and determine the meaning they intend to meet in the words of reward, the contract in which they are expected to work is the work and benefit comes in accordance with the contract and then added to the benefit of work⁵.

As for the silence in the Ijara, in jurisprudence it is considered as acceptance and satisfaction, and therefore there is no regard for silence in

1- Mansoor AL Bahooti AL Rawd AL Murbi, Dar AL Fikr p 214.

2- IbnA`abdeen, Cairo, Dar AL Nahda 1966.

3- IbnTaymia, Sheikh AL Islam, al Fatawa AL Kubra.

4- Majalat al Ahkam AL Adliya, Article No 435.

5- Abdul Rahman AL Jaziri, AL Fiqhala AL Madhahib AL Arba`a.

relation to the affirmative, as for the acceptance¹.

And that there is no evidence of the requirement of wording to express this satisfaction, and it is not proved that the Prophet (peace be upon him and his companions may Allah be pleased with them) use affirmation and acceptance term. and we find Muslims in their markets us Ijara as a type of sale, as stated by Scholars.

The jurists say that writing the contract between the employer and the employee is permissible after the issuance of affirmation and acceptance, and we know that writing is evidence to indicate satisfaction. As for the evidence of the prohibition of taking Ijara by compromise. Allah (swt) says (.....) [Nisa: 29]. It is therefore necessary to express the will of the contractors².

The public scholars went on to say that it is permissible to write the contract between the two contracts, whether they are able to read it or not, as long as the style and wording of writing are clear, and there is a statement of the Shaafa`is says that it is not permissible to write the contract between the two parts unless they are unable to speak³.

As for coercion in the law, the contract of employment is voidable if the worker is forced to participate and sign it. although coercion is rarely achieved at the conclusion of the contract of employment, but if the worker`s need for his livelihood is exploited by the employer to dictate unfair conditions, I need, in this case is considered a coercive circumstance, and the explainers agree that the contract may be invalid⁴.

The second requirement

The contractors

It is necessary to conclude an employment contract by the presence of two contractors, the employer and the employee, who are required to be very reasonable and rational.

The contractor may resort directly to the contract with the employer, and may be one of the parties of the contract or both bay represent other(s) in the conclusion of the contract⁵.

As for a youth to be employed or not, jurisprudents have different opinions in this issue⁶, some of them said that a youth is not allowed to work or to be employed unless he gets a permission from his parents, the majority of

1- Surat AL Nisa`a verse No 29.

2- AL kasaniBadai AL Sanai.

3- Ihab Hassan Ismail, Qanoon AL Amalp.217.

4- AL Fatawa AL Hindiya, Previous reference 411.

5- AL kasaniBadai AL Sanai.

6- Surat AL Nisa`a verse No 6.

jurisprudents say that ijara is valid if he gets a permission from his parents, but the shaafa`is stood against this opinion and they forbade to employ a youth, even if the is authorized to do so.

Allah (swt) says (*And give the women [on marriage] their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer*) [Al nisa: 4].

The public scholars say that the validity of the contract between a youth and an employer depends on the permission of the youth from his parents, the practical life has proved that there are many distinguished boys who behave in accordance with the interests of their society, Allah (swt) says (*Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account*) [Al nisa 6]¹.

And the reason that a youth should get a permission from his father is that the contract is on behalf of the youth is pity and love for the interest of the young, and Kasani says: «Ijara of the father and the judge, is permissible because, the father is allowed to employ his young son and give him a chance to work, to gain training and make experience, «and we can say that all schools of Islamic jurisprudence agree that parents and all those who have guardianship have the right to represent their son and sign the employment contract on behalf of him².

And eligibility in Islamic jurisprudence is the authority of the contract to require the effects of the employment contract that agreed upon, eligibility is therefore the authority of the person to do his own legal and judicial work.

It is required that the two contractions should be distinctive, so that the Ijara does not take place if the employee is insane or a child³.

Whoever contracts for the account of others for the purpose of the obligation must have the eligibility and side of the contract of the third party and obligate him to complicate it on other than contracts⁴.

The mandate shall be established for the contract if the contract is concluded as a trustee, trustee, trustee or agent. The contract that concludes the contract

1- Surat AL Nisa`a verse No 6.

2- AL Dirdir, AL Sharh AL Sagheer p 44.

3- AL Dirdir, AL Sharh AL Sagheer, past reference, p. 51.

4- AL Dirdir, AL Sharh AL Sagheer, past reference, p. 342.

as a guardian, guardian or value does not have the capacity to contract. The Islamic law permits the guardian who is the right father, and the grandfather in the case of the death of the father, the special boy's leave or permission to conclude the lease contract¹.

It is required that the two contractions should be distinctive, so that the Ijara does not take place on the work of an insane or a child².

Eligibility requires a person to contract himself for the same account, but whoever contracts for the account of others for the purpose of the obligation must have the eligibility side of the contract. The Islamic law permits the guardian who is the father, and the grandfather in the case of the death of the father.³

There are matters of the mind among the conditions for taking a lease, to employ a mad man or a boy who does not make a distinction is not allowed in Ijara. As for the boy who is able to distinguish what is good and what is bad, his employment is regarded as the reward for him, if he is authorized by his father. If he doesn't have the ability to distinguish then in this case he is employed as a slave. The Shaafa'is say that it is not correct to start work before puberty.

It is necessary that validity, the conditions of satisfaction and lack of defects should be available in both parties of the contract, and this law is not different from the Islamic law which requires that both contractors:

The employee and the employer should be able to distinguish between what is useful and what is not useful, if this condition is not fulfilled the contract of employment is considered void. **Distribution above**

Third requirement

Benefit

Both parties must be aware of the benefit and its place, knowing that ignorance of it and its place and may lead to the dispute. The worker must be aware of the length of work or service which is limited to the duration. And a person cannot be employed for something he cannot do, such as to ask illiterates to write⁴.

scholars state conditions of benefit, which is the corner of the employment conditions need to be achieved in order that the contract will be true, and almost schools of Islamic jurisprudence agree in these conditions in terms of

- 1- Journal of Justical Judgments, Article 447, Prof. Anwar Mahmoud Dabour, Introduction to Islamic Fiqh, Dar Al-thagafa Al-Arabia, 2nd. edition. 1987, p.395.
- 2- Al-Kasani, Badaie Al-Sanaie, past reference, B., p.155.
- 3- IbnTeimia, AL Fatawi AL Kubra'a, p 406.
- 4- AbdALRahman Bin MohammedAL Maliki, Irshad AL Salik 1972, p 77.

meaning, although they are different in words and some of the details, and these conditions are to be beneficial, and it is manageable and should be delivered, and be of financial value, and finally to be legitimate and permissible¹.

Scholars said that originally, benefit is legal contract and then property follows, such as land cultivation and residential house. The scholars differed as concerns the contract, whether it is beneficial or property, there are three different doctrines, the first doctrine, the majority of scholars agree that contract should be held in both benefits and properties. The reason behind this, is that the benefits are may be disposed of, and that the reward is in the employment contract, whereas compensation is the wage or the money paid to the worker in the employment contract.

Abu Ishaq al-Marwazi, one of the Shaafa'is' scholars, see that what is to be agreed upon in the employment contract is the compensation because benefits are not existed².

Ibn Taymiyyah, sees that all that is renewed and is substituted whether it is compensation or interest, should be included in the employment contract. Thus, Ibn Taymiyyah did not agree with the public scholars is clear that the contract in the employment contract is the property that occurs little by little with the survival of its origin, but agreed with the public that the contract in the employment contract is what benefited by the survival of its origin.

And the contract which is based on the employment contract is the benefit³.

As for the wage earner whose benefit is for the whole society, his services are considered to be an interest that the state must provide to all people, because every benefit that the individuals gains is also regarded as a benefit for all community.

The scholars of Muslims agreed that work is considered as collective duty if some of Muslims performed certain work and it is enough for all other Muslims, as well as it can be individual duty if it is not sufficient for all the community, otherwise the whole nation should work and no one is allowed to stay without work unless there is a legal reason like children, old people and ill people. Jihad is an example of such collective duty⁴.

Muslim jurists went on to say that working to earn for living, to pay for a debt, is considered as an obligation on every Muslim. Many Muslim jurists and scholars did manual work, and we still read and hear about a large number

1- Nadira Mohammed Salim, *Agd AL Amal*, p 103.

2- AL KisaiBadai AL Sanai p 175.

3- AL Mawrdi, *AL Hawi AL Kabeer*, paper No.258.

4- Tagei AL Deen AL Nabhati, *AL Nidham AL Igtisadifii AL Islam*.

of those who attributed to work and crafts they were engaged in, without feeling of any sense of shy or objection towards their jobs and crafts.

Work is a human activity for individual to gain self-realization on the one hand, and social self-realization on the other, and it can be a source of happiness and well-being for the individual and society, all the legislations have imposed a lot of restrictions on the contract of employment, and Islam has put the work in a high position equal to the rank of Jihad for the sake of Allah, Islam has set many restrictions and conditions, and surrounded it by many guarantees that the worker reserves his right, and does not even turn into forced labor and servitude.

Conclusion

Praise be to Allah, the Lord of the universe, prayers and peace be upon the noble prophets and messengers of our Master Muhammad prayers and peace be upon him, and on his family and companions, and those who followed him to the day of religion.

At the end of this study, which dealt with « The contract of rented people in Islamic jurisprudence (A comparative study), which included the general concept of this contract in terms of definition and privacy to the speciality of other contracts and other components, and the provisions of Islamic jurisprudence, with easy comparison with the provisions of the Sudanese law, and some views of modern scholars, the writer concludes a number of conclusions and recommendations. Which aims to demonstrate the findings of this study.

Results:

The findings of this study include the following:

- 1- There have been many definitions in the Islamic Law, all of them lies in the fact that the provisions of labor relations in Islamic law requires to go deep into the provisions of the relation between the parties of the work, this in turn, requires consideration of further study of the aspects from which each definition of perception is derived.
- 2- There are issues and provisions imposed by the developments of the last century that need to be addressed, such as the provisions and regulations relating to the organization of holidays, working hours, rest and work injuries, and others, which in turn makes Islamic law a source of those laws.

- 3- Work is regarded as honor and dignity of individual life, because he believes to spend on himself and his family.
- 4- There are some contracts which are regarded very similar to each other, however, the jurists have set several criteria to distinguish between these contracts, and the employment contract is based primarily on the elements of wages and dependency .
- 5- The two pillars (contractors and wording) on which the employment contract in Islamic jurisprudence is based on have been detailed in the books of Islamic jurisprudence.

Recommendations:

- 1- The importance of studying the provisions contained in the books of Islamic jurisprudence on the labor contract, because of the importance of this contract in the recent period, and to evaluate what has been written to explain and draw the views of the most likely benefits from them.
- 2- The need to discuss the emerging issues in the modern era through the provisions of Islamic jurisprudence, so as to find rules and provisions for these new issues and to find legitimate basis, so as to be consistent with the present period.
- 3- Consider the importance of work in social and economic life, and encouraging the spirit of work among the members of the community, so as to gain the renaissance of the country and its development, and work as stated in the Quran and Sunnah seeking for legitimate gains.
- 4- Including the Islamic rules and provisions contained in Islamic jurisprudence in contemporary legislation, based on the fact that the Islamic state is required to apply Islamic law in various aspects of life.

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Modern means and their role in concluding financial contracts (Taseeli Vision)

Mohamed El Amin Ali Mohamed¹

Abstract

This paper deals with the definition of the contract and its legitimacy and its pillars, as well as the definition of modern means and their divisions and benefits. It also deals with the problem of research, which lies in several questions, including the definition of what the contract and arrest as well as the sections of contracts that require collection, as well as the emergence of modern means and stages and ways of development, and the way to address these problems lies through this research.

The researcher followed the method of inductive analytical and descriptive approach he arrived at several results, including: Islamic jurisprudence flexibility remained and will remain valid to impose its rules and controls on all new developments. Also, the Islamic Shar`aa accepts the innovations of contracts, it is permissible to use modern means, especially the Internet, like other satellite channels, it is not logic to say its forbidden or not it is the matter of what is it used for. The recommendations, including that the enemies of Islam have succeeded in the use of modern means, especially the Internet and use them to serve their false calls to distort the image of Islam, so the Islamic nation today are seeking for the benefit of modern technology to spread Islam and its teachings.

Efforts must be made for further research and deal with such modern things, in order to satisfy God Almighty's patients, in order to meet the requirements of the age and the requirements of evolution.

An introduction

Praise be to Allah, the Lord of the Universe, and prayers and peace be upon our master Muhammad, the master of messengers and the owner of the noble creation, human beings, and promises, and a promise, God saved people from misguidance, and guided the people to a straight path, the path of God who has what is in the heavens and what is in the earth.

After ..

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The contracting of modern technological means of different types (audio, visual), is one of the issues that need to be indicated and the difference of scholars in it, it is tomorrow, contracting modern means a link between the peoples, and a tool to facilitate dialogue and deal with them, has near distances and shortened time , And facilitated in transactions between all sides of the earth.

And the importance of contracting with modern means has increased with the great progress where less direct contact between the contractors and contracts have become between them correspondence and across the distances became urgent need to study this subject.

Reasons for choosing a topic:

- 1- Statement of the jurisprudential position of concluding contracts by modern means.
- 2- A modest attempt to fill the gap in talking about contracting with modern means and dealing with them from the point of view of Islamic law.
- 3- The subject is directly related to the reality of people and their lives, as it is exposed to common issues among them.

The importance of the topic:

- 1- The importance of the topic in that it concerns a part of the daily lives of Muslims, such as selling and buying.
- 2- Trying to reach conclusions and submit proposals related to contracts.
- 3- Attempt to reach the legitimate rule in these matters after examining the research «Jurisprudence» with the study of the emerging expulsion of each issue and the statement of the legitimacy of them.

Research problem:

The problem of research lies in several questions, including:

- 1- What is the meaning of the contract
- 2- What is the meaning of the arrest and what are the contracts in which the arrest is required?
- 3- What is the meaning of modern methods and what sections and benefits

Research Methodology :

In this paper, the analytical method was applied in the descriptive method
Search Plan :

The research is divided into three chapters:

The first topic: **Definition of the contract and its legitimacy and its pillars.**

- First requirement: Definition of contract language and convention.

- The second requirement: the draft contract of the book and the year.
- Third requirement: Elements of the contract.

The second topic: **definition of arrest and custody and conditions.**

- The first requirement: the definition of the arrest and its sections, and its cover and conditions.
- The second requirement: contracts that require the arrest in its validity.
- Third requirement: Contracts where the transfer of ownership is required.

The third topic: **the definition of modern means and their benefits.**

- The first requirement: the definition of modern means of origin and development.
- The second requirement: the division of modern means.
- The third requirement: Benefits of modern methods and their disadvantages.

Conclusion: The main findings and recommendations.

First: The origin in the contract is called the sensory connection and then transferred to the moral connection, for example metaphorical but not for the truth.

Some say that the fact of the word contract in the connection of sensory and then exceeded by the moral connection.

Second: A word may be uttered and it is intended to have a more general connection than to be a sense or a moral one.

Comparing between the two definitions:

Given the first and second meanings, we find the second meaning in general is the most common and used in the lexicon of the Arabic language in view of the obvious commitment between the linguistic and the conventional.

Definition of contract in Sharia:

First: The contract at the scholars of interpretation:

Imam al-Jassas,¹ may God's mercy and blessings be upon him, said: «The release of a contract on the obligation of something in the future is more general than one or both. The sale, marriage and other contracts are called contracts because one of the parties of the contract committed himself in his commitment and call the right on the future contract.

Secondly: The contract in respect to the jurists:

AL Hanafiya: the contract is the words of one of the contractors connected with the other – according to Islamic Sharia which shows an

1- Ahkam al quranilJassas.

impact¹.

Maalikis: it depends on the respond and acceptance, but this is not the case in divorce².

In the Shaafa`is: the contract is what happens between two, which depends on the obligation to fulfil the two wills.

In Hanbalis: It is what happens between two truths or a judgment.

The contract has two meanings according to the jurisprudents:

One is general: it is the act that gives rise to the shar`i ruling, whether it is issued by one person such as the vow and the right, or by two parties such as selling and leasing. This definition is achieved by the act that creates a legal ruling. Whether there is an obligation on the part of the counterparty, or was completely dependent on the acceptance of the other party such as divorce³.

Abu Bakr al-Jassas (may Allaah have mercy on him) went on say the same opinion, because the contract is what a contractor does a certain activity or work for someone else.

Secondly: It deals with the behavior that depends on the completion of the satisfaction of the parties and is not valid or affirmative, and in this sense Imam Zarkashi, may God have mercy on him, had stated that «Contract relationship and acceptance of contract sale and marriage and others».

The contract is a link between the two parties, as a result of the agreement of their will, and these two wills are hidden, the way they are expressed, usually a statement that shows them in a way opposite to the contracting parties, and this term is called affirmative and acceptable.

The affirmative is the first speech made by a contractor, expressing his will to establish the contract, and acceptance is issued by the other party after the offer and expressed his consent, for example, in the contract of sale the seller says I sold and the buyer says I bought and in fact there is a link between the two persons on the subject of the contract. And the subject matter of the intended effect, when the contract was initiated, each of which becomes bound by the rights to which it is bound by the other party.

The acceptance of the contract of sale are the words «sold or bought» or what they mean, if each of them is issued by a contract holder who is legally entitled to the contract of sale, the contract of sale is bound by a link that proves the effect of the contract, And that the effect is the transfer of

1- Sharh AL Gadeer ,Imam Babirti.

2- Hashiyat al Disoqi Dar al Fikr Beirut 3/ 5.

3- Madkhal li Dirast al Figh AL Islami.

ownership of the sale to the buyer, and the entitlement of the price, and the mortgage money is the subject of the contract, and the right of the subject matter of the contract, which is the qualitative purpose that distinguishes it from other types of contracts.

Based on the above definition of jurists for the contract, it is clear that the chosen definition of the contract is the relation of the offer made by a contractor to the acceptance of the other party on a legitimate basis that has the intended effect of the contract, because this definition is general and comprehensive, The contract is intended to include the obligations of the contract, which the contractors must fulfill, as well as for the contracts that expresses the meaning of the contract in Islamic jurisprudence.

The second requirement

The legitimacy of contracting in Islamic jurisprudence:

The Islamic law has paid great attention to contract , as it has made a special chapter to the provisions of its applications, such as the contract of sale, lease, agency, and mortgage, and other contracts, which are indispensable for organizing transactions between people without the independence of transactions or injustice between them, Islamic law provided for the legality of contracts in the Holy Quran and Sunna and the consensus. It takes place between people of contracts and transactions to be as ordered.

Where God ordered us to fulfill contract, the matter is not obligatory here, it indicates that the contract must be fulfilled, and that it is a project because failure to fulfill the promises and contracts is a characteristic of the hypocrites, and they are in the bottom of the fire.

And he said (interpretation of the meaning): and know that Allaah knows what is in your hearts, so beware and know that Allaah is the great Forgiver , Most Merciful.

Secondly: From the Prophetic Sunnah:

Third Consensus:

The scholars of the Islamic Ummah unanimously agreed that the contract is one of the aims of Islamic legislation and a means of dealing with individuals. Man is a social being with his instinct. He cannot live alone apart from his sex because he needs them. He needs to get his needs from food, drink, clothing and housing, and all this made him build relationships with others so that he can meet their needs, which was a motive for the legitimacy of the contract.

It is reasonable that the mind finds in the contracts a great benefit to individuals, because of the intensity of the need for it, it was a reason for its legitimacy because it means to achieve the goal without embarrassment or hardship or injustice.

Third requirement

Elements of the contract

First: the opinion of the public in the pillars of the contract

The majority of the Maalikis, Shaafa`is and Hanbalis see that the three pillars of the contract are the wording, the contractors and what is agreed upon. The public went on to say that the contract cannot be conceived without the three pillars mentioned above.

Based on the course of the public, this is the contract and the basis of the contract is taken from their texts:

- 1- According to AL Malikya :The pillars of the contract are: the wording, the contractors and what is agreed upon¹.
- 2- According to the Shaafa`is: The pillars of the contract are: the wording, the contractors and what is agreed upon².
- 3- According to the Hanbalis: The sale has three pillars,the wording, the contractors and what is agreed upon³.

Secondly: The view of the Hanafis in the pillars of the contract:

The Hanafi sees that the contract has one corner, it is wording in which the contract is created.

It is stated in the books of the Hanafis: The said that the affirmative and the acceptance are corners. In fact, what the Hanafis went to regard as a cornerstone of the contract is necessarily the existence of the other two pillars. There is no affirmation without positive or acceptance of non-negotiable, and no positivity or acceptance without a place where the contract is signed.

The second topic

Definition of Receiving and its pillars and conditions

The first requirement

Definition of the Receiving and its sections and conditions:

The general rules in the Islamic Shariah indicate the requirement of being paid in many contracts, and if that requirement is different in scope between one contract and another and between a jurist and another.

1- Mawahib AL Jaleel, SharhMukhtasar AL Khaleel.

2- HawashiAL Sharwani215 /4.

3- Badai ALSanai1982.

Receiving in the convention of jurists:

Receiving is the possession of something and the ability to do it, whether it can be handled by hand or not.

Al-Kasai said: «Because receiving is the ability to abandon and the rise of obstacles, in respect to custom, habit and reality.

Balancing between the linguistic and conventional meaning of receiving : If we look at receiving in its linguistic and conventional meaning it always requires the meaning of the general and the opposite.

Sections of Receiving:

- 1- Real Receiving: It is the complete sense of perception and is estimated by the amount of weight and counting and transplantation and transfer of movables such as cars, airplanes, building materials and animals from where they were contracted elsewhere.
- 2- An Estimated Receiving: It takes place in the case of unusual and in this case it is just estimated .

How to Receive: that the (Receiving) varies according to the nature of things and according to the nature of people in different ages and environments and the nature of the transactions as it is traditionally known. Sheikh AL Islam IbnTaymiyah said that: «Names are commonly known by their limits sometimes in Sharia such as prayer, fasting, Zakat, and Hajj¹»

The difference in how to receive things is according to their differences in themselves and they are two types: 1- estate 2-property

Property Receiving:

The fuqaha(jurists)in respect to real estate, differed as to what is meant by this real estate

AL Hanafiya said that : the real estate has a fixed asset and that it cannot be transferred and converted such as land . The public Scholars stated that real estate are such as : the land, the building and trees².

Property Receiving:

The property is what can be transferred includes money, animals, ships, cars and so on and the scholars disagreed on how to receive the transferred property, here are two different opinions:

AL Hanafiya:

Receiving the property should be by hand by hand, on the face of empowerment, and shall be called hand-to-hand.

1- AL QabdwaAhkamuhu, MasoodIbnMasood, p16.

2- AL Hiyazafii AL Ogood, Dr.NazeehHammad.

Public jurists:

They went on to define property as , since some of them are usually handled by hand, such as money and jewelry.

Conditions of Receiving:

The first condition is that the person should be worthy of Receiving, the Hanafis stated that that the person who is supposed to receive should be able to do that.

The second condition: Permission: The fuqaha differed on the requirement of permission to receive real estate or property:

Al-Malikiyya said: The common share is taken by placing his hand on them as his owner puts his hand on it with his partner, except in the mortgage where the partner is present.

The second requirement

Contracts that require the condition of receiving in order to be valid

All contracts that require Receiving of the transfer of ownership: the contract of the loan and the gift: The majority of fuqaha said that the gift, charity, are words with similar meanings, all of which are ownership in life without compensation, and the name of the gift is comprehensive for all of them, as well as the gift. If there is a discrepancy between the charity and the gift.

The majority of fuqaha from the Hanafis, Shaafa`is and Hanbalis went on to say that it is necessary to receive the transfer of property to the talented person, and that the gift is only given to the arrest, and they are based on the Sunnah, consensus and reasonableness.

According to AL Sunnah:

It is narrated that the Prophet (peace and blessings of Allaah be upon him) said: «It is not permissible to give a gift unless it is received»¹.

The consensus:

It was narrated from Aa`ishah (may Allaah be pleased with her) that she said that Abu Bakr had given her a gift from his wealth, and when the death is attended him was, he asked his daughter to distribute the money among her brothers and sisters if she didn't receive this gift in the past. said: Umar Ibn al-Khattab,Uthman bin Omar, Bin Abbas,Anas and Aisha may Allah be pleased with them, they all had the same opinion that the gift should be received , otherwise it is permissible².

1- AL Mustadrakala AL Sahihein1245/ 2.

2- AL Hiyazfii AL Ogood,DrNazih Hama, p 13.

The reasonable:

If the gift owned before receiving this proves that the receiver (the person who received the gift) has the right to ask the donor to surrender and forced him to do so, and this is one of the obligations of the contract of compensation and gift donation contract.

Loan:

It is a special contract in which someone has to pay money to another one, and the receiver (the second person who received the loan) has to pay it back to the first person, and this is called the contract of a loan, the scholars differed on the requirement of receiving the and they gave three different opinions:

Al-Malikya went on to say that the borrower has a full loan under the contract, although he does not receive it.

The majority of fuqaha of the Hanafis and the Shaafa`is agreed with this opinion.

Religious Endowment:

In the Islamic shar`iit is the transfer of the original and its benefit .» The scholars of the Hanafis differed regarding the requirement of receiving to remove the waqf property. Abu Yusuf said: His property will disappear as soon as he is saying that he has given his property to Allaah.

Muhammad ibn al-Hasan said: It is not permissible for him to do so, because he is the owner of the things, as in zakaah and other alms that have been executed.

Contracts that require receiving for validity:

The contracts that require receiving as a condition of validity, and this is considered as a dispute among scholars about the possibility of holding modern means of communication, this includes:

Exchange:

Exchange of money, has a variety of meanings, including payment, weight, money and transport.

AL Hanafiya: The exchange is to sell what is of the same price of each other.

AL Maalikis: The exchange is selling gold with silver.

AL Shaafa`is is selling cash with money of their kind and others.

In economics: It is the exchange of a national currency with a foreign currency, and it is also called the exchange rate.

Scholars Opinions about exchange contract with modern means:

Nearly all the transactions held on through boards between countries and this is why the importance of currency transfer takes place, it occurs through post, telex , fax, phone or the internet in this case money transferred may not be received immediately it depends on technology and its speed, this in turn gives a chance to the seller to make use of the money. This raises different opinions among scholars whether it is permissible or not to state an exchange contract through modern means .

First: those who support the opinion :

They agree that it is possible if receiving takes place during the meeting of exchange council¹ , putting into consideration time of exchange how long does it take because this affects the price.

Salam Contract: it is a contract that achieves a kind of investment, and according to AL Hanafiya² it is a later selling with sooner selling. In AL Malikiy³ opinion it is a selling of in which the capital preceded the price. AL Shaffii⁴ think Salam contract is a selling of a certain thing with a substitute that received later.

Scholars opinion of Salam Contract by modern means:

Islamic jurisprudence Council which was held in Mekka In March 1990 stated that it is not allowed to hold Salam Contract through the modern means because one of its conditions is that the capital is paid before the price⁵.

Third Theme

Definition of the Means

Means are the ways that lead the human being either to what is good or what is bad, al Imam AL Garafi said that the sources of provisions are two kinds: Magasid which includes both what is good and what is bad. In this study the researcher, in respect to the means, he intends to point to all what carries knowledge between the sender and the receiver. for example: the television, the radio, films and all recording equipments.

The development of modern means:

Early in the past the news was sent from mouth to ear, and through this traditional process it is commonly changed, but today the political systems are growing up and they started to dominate everything , as well as

1- Ahkam al biyooiwa al Ogoodfii al Figh AL Islami.

2- AL Sharh AL Kabeeral Mukhtasar Khaleel, Ahmed AL dirdir 195 /3.

3- Rawdat AL Talibeenwa Omdat AL Muttageen.

4- AL Insaffii Marifat al Khilaf 84 /5.

5- AL Figh AL Islamiwa Adilatuhu, Wahbi AL Zuheily.

people in the past began to send their messages through writing and in this era this stage is called the written transferred era, the written news began in the sixteenth century, then papers developed to become journals and for a long period of time it was the only means of transformation, then the inventory of wireless communication made a big change in the development of the means of transformation it saves time and place, then came the inventory of satellites which travel all over the air space day and night. Modern means can be classified into three kinds:

1. Direct transfer means.
2. Modern means to transfer directly what is written.
3. Modern means to transfer directly sound and picture.

Conforming contract through the phone: It is clear that when two persons talk together to each other through the phone, they hear each other clearly and no change takes place through their conversation, and if a contract was completed between two persons through phoning it is true and valid.

Conforming contract through the television:

It is possible to conform a contract through the television if the conditions are clear and there is an acceptance as a respond from the receiver (the listener)

The second Issue: Means of indirect transferring and it includes the recorded radio and video cassettes, in this way the sender swnds his speech through a recoded cassette and the receiver listens to this speech and responds by any means, in this case the contract is true and valid.

Receiving through modern means: if there is no condition of immediate receiving in case of contracts through modern means, the contracts in this case are true and valid.

Benefits from contracting trough modern means:

1. Minimizing the cost and traverse far distances.
2. It is easy to contract with others with no need of others.
3. The flow of information through the internet makes good competition.
4. It is easy to deal with computers, one click and every thing is on hand.

Disadvantages of contracting trough modern means:

1. The importer is disable to see the goods before paying.
2. False contracts are possible to be held through the internet.
3. Numbers of credit cards are possible to be stolen.

Conclusion

First : **The results:**

1. The Islamic jurisprudence whatever the change of reality is able to dominate with its rules and controls.
2. In Islamic Law (AL Shara') it is permissible to accept what is modern, on condition that it is not contradict with Islam.
3. It is allowed to use the modern means, particularly the internet.
4. Muslims should be aware before saying a contract is lawful or unlawful.
5. The conditions of contracting through modern means are the same as contracting traditionally.
6. If one of the contractors does not see the other , this will not affect the validity of the contract.

Second: **Recommendations:**

1. More efforts should be held to investigate in such topics.
2. It is better not to use the modern means in personalities .
3. The Omma(nation) of Islam should make use of the modern technology in order to distribute the Islamic rules and provisions.

Resources and references

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2. Tafseer AL Quran AL Azeem, IbnKatheer, Dar AL Fikr Beirut.1401.
3. Roh al maa'nifii Tafseer AL Quran AL Azeem wa AL Sabi AL Mathani. Abu AL Fadl AL Allosi, Dar Ehya'a al turath AL Arabi, Beirut

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3. Sunan Abi Dawud, Abi Dawud AL Sajistani,, Dar AL Fikr Beirut.
4. Sunan AL Tirmidhi, Abi Essa AL Tirmidhi, Dar Ehya al turath AL Arabi, Beirut.
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2. AL InsaffiiMarifat AL Khilaf, AL Mawrdi, Ehya AL TurathALARabi, 1377.
3. AL Bahr AL Raig, IbnNajm, Dar AL Maarifa, Beirut.
4. AL Figh AL IslamiwaAdilatuhu.DrWahba AL Zuheili, Dar AL Fikr Syria.
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7. Mughni AL Muhtaj, Shams AL Deen AL Shirbeeni, Dar al Fikr Beirut.
8. Nihayat AL MuhtajfiiSharh AL MinhajSheikh Mohammed AL RamliALQahira 1938.

Sixth: KutubFighiyawaOsooliyaHadeeth:

1. AL Aqadfii AL Figh AL Islami, Abd AL GhaffarSalih, 20022003-.
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Seventh: AL Iqtisad AL Islami:

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Recantation of Confession of adultery Crime

Dr. Kamal Abdullah Ahmed Al-Mahallawi¹

Abstract

Praise be to Allah, The Lord of the universe, prayers and peace be upon the Imam of the messengers, our master Muhammad, his family and his companions.

The difference between the rulings of the higher courts on the effect of the repeated statement on the crime of adultery is the subject of «Recantation from the confession of the crime of adultery, is to know the effect of recantation from the confession of the crime of adultery, to know the way that Sudanese courts work when Recantation from the confession of the crime of adultery takes place, in order to answer the following questions: What is recantation? What are its effects? The researcher followed the inductive, analytical and comparative method according to the nature of the research, and the research came out with the following results: The origin in AL Hudoodis that they should be turned away with suspicions, , the punishment of the convicted adulterer stoning in favor of the offender if the crime is proved only by him, he has the opportunity to deny his confession even during the implementation, as recommended by the researcher: The Sudanese legislator should explicitly stipulate that recantation from the confession is suspicious at any stage of the criminal proceedings, canceling the penalty of hanging to death for the convicted adulterer and referring to the previous rule (punishable by stoning), because it is appropriate.

Introduction

Praise be to Allah, the Lord of the World, prayer and peace be on our master, Muhammad AL Sadiq, AL Ameen, and on his family and his companions.

The confession of the people of the law and jurisprudence is the master of evidence, when there is a confession and there is a lack of other evidence, the confession may prevail the situation if the truth is true the problem lies in referencing the extent of the impact of this recourse on the criminal case, especially AL Hudood crimes, this research is entitled (Recantation from the confession of the crime of adultery and jurisprudence).

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Reasons for choosing the topic:

- 1- Different rulings of the Supreme Courts in the impact of confession.
- 2- Providing the court libraries with a research that may be used by those who implement the Hudood.

The importance of the subject:

- 1- Confession is the master of evidence.
- 2- Recantation of Confession has the effect of dropping the penalty if it is alone and there is no rather evidence.

Objectives:

The aim of the topic is to:

- 1- Know the acknowledgment and the conditions of the headquarters.
- 2- Know the effect of recantation of the confession in the crime of adultery.
- 3- Know the way that Sudanese courts rule when there is a recantation of the crime of adultery.

Research problem:

Lies in the knowledge of the confession and the conditions of the principles established by the Sudanese courts, they are the following questions:

- 1- What is confession? What are the conditions of the person who confesses?
- 2- What is the effect of recantation of the crime of adultery?
- 3- What are the principles established by the Sudanese courts regarding recantation of the crime of adultery?

Research Methodology:

The researcher followed the inductive, analytical and comparative method because of the nature of the research, where conducting the legal texts, cases and Islamic jurisprudence then analyzing and comparing such cases.

Structure of the Research:

For the purpose of the study, the research was divided into an introduction and three topics (the first topic: **the confession**, the second topic: **in the crime of adultery** and the third topic: **in the effect of recantation of the crime of adultery**).

The first requirement: the Confession

The first requirement: the concept of Confession

I. Definition of Confession in Language:

It is the confirmation, Allah (swt) says: (On earth will be your dwelling-place and your means of livelihood - for a time.))¹ in Arabic language we say AqarraQararan or Qurooran².

Second: Definition of Confession in Jurisprudence:

It is to tell someone about the right of others to prove it. It is also to tell a person about the truth in the past on himself³. It is a word⁴, a writing⁵, and a clear sign⁶.

From these definitions, we say that the acknowledgment: (to tell the truth of the right of others to himself in the past is not the establishment of the right from the beginning, and be a word and writing and a reference is understandable, and called recognition recognition).

Third: Definition of the Declaration:

Article (15) of the Sudanese Evidence Act of 1994, paragraph⁷, recognizes that a person confesses to a fact that proves the responsibility of a defendant⁸.

A person informs about a crime that would produce legal effects against him with his intention. It is also the confession of a person in clear terms in facts attributed to him in whole or in part⁹. It is also when a person informs explicitly with certainty¹⁰.

The Supreme Court recognized in the precedent of the Government of the Sudan against Tobi Ali Ahmed (G / MK / 116/ 1972) that the statements made by the accused in a crime of fact expressly indicate that he committed the crime¹¹.

In summary, the acknowledgment can be defined: (a person's recognition, in clear terms, of a fact that would produce legal effects against him with his intention, and that this fact is considered to be fixed in the truth of the facts attributed to him or her).

1- Surat al Baqara verse No 36.

2- Lisan AL Arab, Ibn Mandhoor.1993,111/ 11.

3- Fath AL Qadeer , Ibn AL Hammam.

4- AL Fiqh AL Manhaji al Madhhab AL Imam AL shafia 202/ 8.

5- Hashiyatla' anat AL Talibeen Abu Bakr AL Dimyati [14/ 4].

6- Sharh Zad AL Mustagni, Mohammed AL Shingiti.

7- Sudanese Evidence Law 1994.

8- Turuq AL Ithbatfii AL Ganoon, Algeria 1991,p 152.

9- Hajiyat AL itirafkadaleelIdana. Gadri AL shahawi,2005, p 2.

10- SharhGanoon AL Ithbat, Othman Abu Zeid, 1994.

11- Majalat AL Ahkam AL Qadaiya.1972 p206.

The second requirement

Argument Confession**First: Argument of Confession in Islamic jurisprudence:**

When the confession fulfills its requirements, it is an argument in the manner in which it is recognized¹. Confession is the master of evidence; there is no rational person who meets the conditions of confession to accept his confession and attests harm to himself, this can be true only if he is sincere, the God took confession of his prophets and creation.

The Almighty says: «When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, [saying]: «Am I not your Lord [who cherishes and sustains you]?»- They said: «Yea! We do testify!» [This], lest ye should say on the Day of Judgment: «Of this we were never mindful»²:this indicates that to confess is a great process and authority³. It is a the appearance of truthfulness and lying, and the appearance of the presumption of honesty in it was an argument⁴. Confession is an evidence against the person who confesses and it is the strongest evidence because the rational person never confesses unless he is telling the truth against himself⁵.

So when the confession is issued who is entitled to the conditions that were set for him and without the suspicion is a clear argument.

Second: Argument of Confession in law:

Article (21), paragraph (3) states: «The Confession in criminal matters shall not be conclusive evidence if it is not judicial or has a suspicion.»⁶. This indicates that the judicial confession and if it is free from suspicion of coercion and so on it is considered as a conclusive argument.

Confession is a complete argument in proving the right and it doesn't need any support and it is the master of the evidence. This is certainly a matter of credibility when the person (who confesses) is given the full authority of himself and his money⁷.

The recognition in criminal cases is unequivocal evidence in the face of the premises, unless it is non-judicial, judicial or suspect. The judicial decision is the one before the judge in the Judicial Council. Non-judicial

1- Durar AL Hukkam Sharh Majalat AL Ahkam.

2- Surat AL Araf verse 172.

3- Sharh Zad AL Mustagni, Mohammed AL Shingiti. 416/ 4.

4- AL Mawsua AL Fiqhia AL Quweitiya.

5- Mawsuat al Fiqh AL Islami, 48/ 1.

6- Sudanese Evidence Law 1994, Article 21 /3.

7- Hal AL M uttahamfi Majlis AL Qada`, Salih AL Liheidan, 1985 ,p 95.

recognition is any confession made by the accused to any person in his or her ordinary or official capacity outside the court. The Government of the Sudan ¹. Mohamed Fadlallah and another (GS / DC 108/ 1988) stated that the non-judicial recognition is any acknowledgment that has not occurred in the Judiciary Council which provides for the matter of recognition.

Third requirement

Conditions of the confessor

The researcher is satisfied with this requirement of the conditions of the confessor because of the nature of the research. As for the other conditions of confession, it is related to civil matters that the researcher did not address to prevent prolongation.

First: The conditions of the confessor in the Islamic jurisprudence²:

The Islamic jurisprudence mentioned some conditions for the confessor, they are:

- 1- The confessor should be wise, it is not correct to accept the confession of the mad person because he loses the eligibility of the obligation, he and others like him do not have the ability to understand the speech and the ability to perform.
- 2- The confessor should be free in his opinion, If a person is subjected to great harm, it will be difficult for him to bear it, whether he is forced to be hit, or to take his money, or to be threatened by any way.
- 3- The confessor shouldn't be prevented from behaving freely.
- 4- The confessor must be an adult, ie, the signs of natural puberty have appeared on the person of the age of 15 .
- 5- The Hanafiya added freedom³.

Second: The conditions of the confessor in the law:

Article (19) of paragraph 1 of the Sudanese Evidence Act of 1994 stipulates that the confessor must be wise, an adult, and subject to the age of responsibility provided by law.

The definition of an adult is defined in Article 3 of the Sudanese Criminal Code of 1991 (an «adult» means the person who has been proven to have attained puberty and has shown natural certain signs and has completed the age of fifteen, and all those who are at the age of eighteen are considered adults even if they do not show signs of puberty).

1- Majalat AL Ahkam AL Qadaiya, 1989, p 167.

2- Hashiyat AL Disoqiala AL Sharh AL Kabeer.

3- al Bahr AL Raig Sharh Kanz AL Dagaig.

There was no difference in the conditions of the confessor between the Islamic jurisprudence and the law, the scholars only add the condition of freedom, and this requirement is not found in the Sudanese law because of the absence of slavery in Sudan and we conclude that the conditions of the confessor are: being an adult and behave freely without any coercion.

The second topic

The crime of adultery

The first requirement

The concept of AL Had (Islamic law)

First: Definition of AL Had in Language: the barrier between two things so as not to mix one in another¹.

Second: Technical Definition of AL Had in jurisprudence: The assessed sanctions are called Hudood because they prevent the person from falling into the crime, and the Hudood are also called (Maharim) because they forbid the person from committing a crime².

This is the view of the majority of Muslim scholars (fuqaha), and accordingly they set the chapters of punishment in their books³.

(AL Had) is what has been proved by absolute evidence and has an estimated punishment, except for retribution.

Third: Definition of (AL Had) in the Law: The Sudanese Criminal Code of 1991 did not mention the definition of AL Had, but merely mentioned the Hudood in the Article of interpretations, Article (3) by saying «al Hudood crimes» It means drinking alcohol, apostasy, adultery and theft.

The second requirement

The concept of adultery

- 1- Definition of adultery in Language: Zana, AL Zina, it can both be exte- / Definition of adultery in the terminology of jurisprudence: It is to have sexual intercourse with an adult, consent (non-hate) woman..(not small) immediately or in the past kisses without marriage⁴.
- 2- These definitions are conventional, some have introduced sodomy⁵ and most likely that homosexuality is a crime of condescension,⁶.

1- MujamMaqayeese AL Lughalbn Hussein Ibn AL Razi.p 263.

2- Al Bahr AL RaigSharhKanz AL Dagaig.

3- AL Nidham AL Jinaifii AL Islmwa AL Oqooba, Kheir Allah Talfaj1982 p145.

4- mujamMaqayees AL Lugh, AbiHusein AL Razi1990 34 /2.

5- Hashiyat Rad AL Mukhtar , IbnAabdeen.

6- AL Thamar AL Danifitagreeb al maani.

3- Definition of adultery in the legal term¹ Defined in the Sudanese Criminal Code² for the year 1991: (The perpetrator of the crime of adultery: every man and a woman have sexual intercourse without a legal marriage³).

Third: Elements of the crime of adultery:

First: In Islamic jurisprudence:

The elements of the crime of adultery are:

- 1- The sexual intercourse is forbidden, since It is regarded as adultery happens without legal marriage, and it is prescribed for that to do any such sexual intercourse . It is considered adultery and punishment unless there is a legal prohibition against punishment.
- 2- That this is in front part of a living person, therefore homosexuality is not considered as adultery , the Shaafa'is⁴ and Hanafi⁵ said that, whereas Maaliki⁶ and Hanbali⁷ said that homosexuality is a crime like adultery.
- 3- The presence of criminal intent; and the occurrence of adultery is well known by the person who commits such a crime.

Second: In the law:

The elements of the crime of adultery in the law are mentioned in the text of Article 145 (a) any man who copulates a woman is considered committed an adultery crime.(b) any woman gives a chance to a man-not her husband- to copulate her without legal relation. (c) Copulation occurs when the glans of the penis gets completely into a woman's vulva.

As well as the law did not consider homosexuality as a crime of adultery as well as kissing⁸ is not a kind of adultery. and this is the opinion of Hanafis and Shaafa'is⁹. The occurrence of the act of hypocrisy, which is expressed by the fuqaha the absence of the shafa, and the result of this is not to enter as touching and kissing is not considered adultery. With intent and non-coercion.

The elements of the offense of adultery in jurisprudence and law are not between them are descriptions of the act of adultery with intent and satisfaction.

1- Hashiyat al shargawi al a tuhfat a tullab.

2- Mansoor bin younisKashaf al gina1983 l 277.

3- AL Qanoon al jinai.

4- Kitab AL Hawi AL Kabeer, AL Mawrdi, Abu AL Hassan AL Mawrdi, dar AL Fikr Beirut223/ 13.

5- Badai AL SanaifiiTarteeb AL Sharai, abubakr AL Kasani.

6- Ershad AL SalikEa Ashraf AL Masalik.

7- AL MughnifiiFiqh AL Imam Ahmed, dar al fikr Beirut147/ 10.

8- Sharh AL Qanoon AL Jinai AL Sudani 1991 p 271.

9- AL Qanoon AL Jinai AL Sudani 2007 p 43.

Fourth: Punishment of adultery:

First: Punishment of adultery in Islamic jurisprudence:

The punishment of an adulterer in Islamic law is different if he is married or not:

- 1- The adulterer who is not married is punished with a hundred lashes Allah says () AL Noor verse No 2¹. AL Imam Ahmad said that both the man² and the woman should be sent away and stay away from their families, and this is the view of al-Shaafa`i³. The Hanafis did not agree with this opinion and they make it an authority for the Imam, if he believes that it is useful⁴, but the Malikis said that sending away just concerns the man⁵ not the woman..
- 2- An adulterer – a man or a woman, is punishable by stoning, and that is intended to kill the person who has been shown adultery by throwing stones towards him until he is killed⁶. Stoning is a type of punishment which is a right exists in the Holy Quran when copulation takes place and there is a confession or any kind of evidence such as pregnancy⁷. Obada Ibn AL Samit narrated that the prophet Momammed, peace be upon him, said that a virgin should be hit one hundred lashes and be sent away from home for a year, and the widow or the divorcee should be hit one hundred lashes and be stoned⁸. The Islamic Scholars (fuqaha) stated certain conditions for the matrimony (marriage) some of them are (freedom, being an adult, and puberty), and the Hanafis and Shaafa`is add the condition of being a Muslim⁹.

Second: Punishment of adultery in the law:

Article (146) (1) Whoever commits the crime of adultery shall be punished as follows: (a) Stoning to death if he is married. This amendment has been amended by hanging to death, and this amendment is in violation of the legal text because stoning is found in the oral and practical narratives.

(B) Should be hit one hundred lashes if he is not married.

The law stipulated the punishment for alienation of the unmarried adulterer as a penalty for the court. This is what the Hanafis said.

1- Surat AL Noor Verse No. 2.

2- AL Mughnifi Figh AL Imam Ahmad Beirut 1405 , 132/ 10.

3- Kitab AL Hawi AL Kabeer, AL Mawrdi Dar AL Fikr Beirut 188 /13.

4- Badai al sanaifii Tarteeb AL Sharai.

5- Ershad AL Salik Ela Ashraf al masalik.

6- AL Mughnifi Figh AL Imam Ahmad Beirut 1405 , 13210/.

7- Saheeh Muslim, previous reference 116 /5.

8- Saheeh Muslim, previous reference 116/ 5.

9- Badai AL Sanaifii Tarteeb AL Sharai, abubakr AL Kasani.

(3) Matrimony means that a valid marriage takes place at the time of committing the crime of adultery and copulation really occurred¹.

The law restricts the conditions of the matrimony on (valid marriage and copulation)² and disregards the rest of the conditions mentioned by jurists³, which made a large area of jurisprudence, and the requirement of the law regards that the divorcee woman is not married, this is the opinion of the Shiite Imamia and some of the jurisprudence as Rashid Rida⁴.

Islamic jurisprudence and the law are both differentiate between the punishment of adultery, the punishment of the married person is stoning because of the fear of mixing genealogy, and the punishment of the unmarried person is one hundred lashes with the permissibility of sending away.

The fifth requirement

The Canceling of adultery penalty in Islamic Law

The punishment of adultery in the Islamic jurisprudence is cancelled as follows:

- 1- The existence of certain Haraam, when a man copulates a woman and he thinks that she is his wife.
- 2- If he is forced to commit an adultery crime.
- 3- If he is young, drunk or insane.
- 4- If he denies his confession, and it is the only evidence⁵.

Second: The Canceling of adultery penalty in the law:

The penalty for adultery shall be for either of the following reasons:

- (1) If the offender returns from his confession before the execution of the penalty and there is no other evidence.
- (2) If the witnesses deny their testimony⁶.

The reasons of cancelling the Penalty of adultery is also include the defenses of coercion, the age of criminal responsibility and what is involved⁷.

1- Mashroa Qanoon AL Tadilat AL Mutanawia No (2) 2016.

2- Sharh AL Qanoon AL Jinai AL Sudani 1991 p 336.

3- See the Fourth Requirement.

4- Majalat AL Ahkam AL Qadaiya, 2007, p 207.

5- AL Bahr AL Raiq Sharh Kanz AL Dagaig, Ibn Nujeim AL Masri.

6- Sharh AL Qanoon AL Jinai AL Sudani, Article No147.

7- Articles (918-15-13-) of AL Qanoon AL Jinai AL Sudani.

The third topic

The impact of Recantation of Confession

First: Recantation of Confession of adultery Crime:

If the Had is proved by Confession, there is no dispute among the majority of fuqaha that it is not cancelled unless the person who commits the adultery crime returns from his confession. by reference to the acknowledgment, and the limit is a deterrent to the point of view. Recantation may be clear or there is an indication such as the person escapes away while people start stoning him, so he will not be harmed if he runs away. Except the Had of defamation cannot be cancelled because it is the right of the victim¹. The case of returning from the confession in the penalty of adultery is either before the judgment or the execution of the sentence:

(A) Returning from the confession before the ruling, which is that the adulterer comes to confess an adultery crime once, and is required to repeat his confession four times until he is sentenced to adultery. If he confesses once and then retracts he shouldn't be sentenced of the punishment of adultery.

The Messenger of Allaah (peace and blessings of Allaah be upon him) said to the people around him, when Maizibn Malik came to him and asked him to be clean from an adultery crime he committed, he said : Is he mad or drunk? Then the prophet asked him :did you commit an adultery crime: he said : «Yes,then the prophet ordered people to stone him²» A woman came from Gamed from al-Azzid and said: O Messenger of Allaah, cleanse me from an adultery crime, she was pregnant, then the prophet asked his companions to stone her after her baby will be born³.

(B) Recantation from confession after the judgment and during the execution, the Punishment shall be reduced and the penalty shall not be imposed if the confessor retreats after the judgment and during the execution. The recantation shall be made by speaking explicitly, that he denies committed adultery crime⁴.

Al-Maalikiyyah went to what the Hanafis said in refraining from confession of committing an adultery crime, and he will not be able to review it until four times, so that he will be sentenced to punishment.

1- AL Hudoodfii AL Figh AL Jinai AL Islami AL Muqaran, p 309.

2- Saheeh Muslim 119/ 5.

3- Saheeh Muslim 119/ 5.

4- AL EKhtiyar Li Taleel AL Mukhtar.

Commenting on the case of Maiz and AL Ghamidia¹ If the adulterer agrees to commit adultery, then he denies, and he said: I lied, forced to confess, in such a case the penalty cancelled² the number in the confession of adultery must be four times on the same times with the existence of all other conditions of being an adult³. AL mawradisaid that : (If the confessor of the adultery crime denies his confession, the punishment is to be canceled, and this is the opinion of Abu Hanifa and more scholars)⁴.

Second: the effect of recantation in the law and the work of the Sudanese courts:

The positive laws do not accept the principle of refutation of the confess unless it is proven that it was a mistake in the facts⁵, but the Sudanese Evidence Act 1983 and the Sudanese Evidence Act of 1994 is the source of the legislation of the Islamic Shari`a. Article (21), paragraph (3), provides that: (A confession in criminal matters does not constitute conclusive evidence if it is not judicial or has a suspicion)⁶. Article (22), paragraph (2) provides that: (a reference to the recognition of AL Hudood crimes is considered a suspicion that makes the confession clear)⁷.

As for the crimes of the Hudood the recantation of the confession is considered a suspicion to prevent the reduction of those who recant from their confession because the recantation became suspicious⁸.

It is noted that the meaning in articles one makes the acknowledgment in border crimes, which is of course a criminal matter as in Article 21, irrelevant if it is not judicial, that is not before a judge or authorized by the law to take the confession and also if it is suspected, such as coercion in the facts that led him to confess.

When the researcher is acquainted with law precedents , all of them found a unified understanding except for one precedent that contradicted what was stated in Islamic jurisprudence, and the researcher goes on to mention these precedents with some useful briefness.

1- Talkhees AL Habeer, Abu AL Fadl AL Asgalani.

2- Mudawanat al Figh AL Maliki waAdilatuhu., 2002,420 /4.

3- AL AzeezSHarh AL Wajeez, Abu AL Gasim AL Gizwini.

4- AL Eqna'afiiMasail AL Ejma'a.

5- Kitab AL Hawi AL Kabeer.

6- Ahkam al Ithbat, p 164.

7- Ganoon al Ithbat al sudani1994,Article21.

8- SharhGanoon al Ithbat al sudani1993.

1 / Government of Sudan // Against / KalthoumKhalifaAjbara, 48/ 1992

The accused confess at the investigation stage and recant from this confession when he stood in front of the court of appeal and he said that his previous confession was under coercion.

The general rule governing the acceptance of confession as a legitimate evidence is to take it as a whole without dividing , because it is not justice to take what is against the confessor and leave what is in his favor. But the Sudanese courts were common to make certain exceptions to this general rule and it is that the court refuses to accept confession when it is contrary against common sense and usual circumstances surrounding the case. The court also rejects those parts of the confession that are contradicted and refuted by other evidence, which do not correspond to the truth and the fact that the confessor is bound to justify his criminal acts as false allegations¹. If the accused committed the crime and admitted this at the stage of the investigation with the police and before the court, but he mentioned that he committed the crime as a result of coercion and proved it to the court with conclusive evidence, the suspicion of coercion in this case the accused should be released without any criminal accountability, and the evidence for that is in the following Quranic verse : Allah says (- *except under compulsion, his heart remaining firm in Faith-*)²». (*But if anyone compels them, yet, after such compulsion, is Allah, Oft-Forgiving, Most Merciful [to them]*)³.

The evidence for this is that it was narrated in the Sunnah in the hadeeth of the Prophet (peace and blessings of Allaah be upon him): «Allaah forgave my Ummah from the error and forgetfulness, and what they were forced to do.»⁴ This is also what was stated in the case of the Government of Sudan against AL Hajja Hussein Suleiman⁵ and that the accused could prove that she had committed adultery under coercion, the Supreme Court ruled that , coercion whether resulting in pregnancy or not, is not an absolute or unlimited crime against those who are unwilling to commit the adultery crime, and then the accused is innocent and considered not guilty.

If the accused confesses during the investigation, that he is guilty, and he is subsequently recants from his previous confession because it was

1- Majalat AL Ahkam AL Qadaiya, 1992, p 129.

2- Surat AL Nahal verse 106.

3- Surat AL Nur verse33.

4- Saheeh Muslim IbnHayan, Beirut 1993.

5- Majalat AL Ahkam AL Qadaiya, 1988, p 186.

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issued on the basis of coercion and torture and whether the defense can prove it or not before the court in this case the accused is not guilty. The Supreme Court ruled in the case¹ of the Government of the Sudan against Muhammad Abdullah Jah al-Rasul that it is the withdrawn confession that the accused states that he has made his confession and denies that it was voluntary.

The court shall not convict the accused of offense based on the rule of necessity to verify, delay and tighten the evidence of Hudoodcrimes - if the confession is the only evidence - unless the confession is not withdrawn explicitly or implicitly. In the case² of the Government of the Sudan against AL AwadMurkazMa`ali, The court shall confirm that the confession of the accused was voluntary in accordance with Article 24 (2) of the Evidence Act of 1983.

A confession extracted from the accused by force or confession that is suspected of being extracted from the accused is not worthy to be a proof of the Hudood Crime. If the accused confesses during the investigation, that he is guilty, and he is subsequently recants from his previous confession because it was issued on the basis of coercion and torture and whether the defense can prove it or not before the court , in this case, the crime is to be considered as unusual crime and it is not an adultery crime. There is no need for the Court of Appeal or the Supreme Court to return the papers to the trial court.

2- Government of Sudan against Maryam Muhammad Sulaiman, / 761405/ e³.

Pregnancy is not conclusive evidence in proving the crime of adultery - Article 773/ of the Evidence Act of 1983, as well as the law of evidence 1994 Article (62) (c) (Pregnancy for non-wife if no suspicion), pregnancy is not a conclusive presumption on adultery, even a presumption reaches the evidence If the pregnancy is simply the result of sexual intercourse under coercion in this case it is not regarded as an evidence to prove that there was an adultery crime , this is what the scholars of jurisprudence agree with.

Second: the precedents that do not consider the recantation of confession if pregnancy is suspicion that prevent the Had punishment.

Government of Sudan /against Maryam Mohammed Abdulla, 21/ 1405h.

This is a precedent contrary to the jurists opinion and the work of the Sudanese courts that they do not to take coercion as a presumption of the

1- Majalat AL Ahkam AL Qadaiya, 1973, p 263- 288.

2- Majalat AL Ahkam AL Qadaiya, 1983,p 95150-.

3- Majalat AL Ahkam AL Qadaiya, 1405h, AL Majalla AL EElectroniya.

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possibility of adultery and that the woman agrees and did not take coercion as an evidence¹.

In the case of AL Hudoodcrimes, the court of the subject must discuss suspicions one by one in comparison to what has been done in cases of murder. The court discusses the exceptions that mentioned in Article 249 of the Penal Law² on exceptions that change the description of the crime from intentional killing to quasi-murder Intentionally.

The case in this case was based on the seven-month confession and pregnancy, and the court discussed these evidence in accordance with the conditions required by law.

The accused woman admitted at all stages of the case that the accused man who was released for lack of evidence against him had copulated her sexually and she did not recant from her confession even in the application for consolation that she had submitted. Article 19 (1) and Article 20 (2) of the same law state that the judicial definition of criminal matters shall be limited to the recognition of a fact in the Judicial Council during the course of the proceedings relating thereto. Article 22 states that the confession shall be explicit or by signs. Article 23 (1) considered that the confessor should be very wise and an adult. The confession t is regarded incorrect if it is false and took place under coercion(article 24) and it is not true if the result of temptation or coercion is to consider the return of the confession in criminal matters as almost making the evidence unambiguous. The majority of fuqaha The limit shall be waived if there is no other evidence to prove it. Article 26 (2) of the Law of Evidence states that refraining from acknowledgment in criminal matters constitutes a suspicion that makes the confession unconstitutional.

Did the accused woman has been forced to commit the crime?

The court was not satisfied with the defendant`s alleged compulsion to commit the crime and described it as a statement which has no proof. The court confirmed that what was stated in the statements of the convicted woman in the investigation and during the trial and what she mentioned in the application of petition makes the court to ascertain that there was no coercion signed on the conviction, she stated in the investigation that she had been copulated sexually twice and that she was afraid and allowed him to copulate her and stated in the court that he copulated her while she was sleeping and sometimes she said that she was afraid. The court stated that it is very difficult to copulate a woman by force but it is hard that the accused has

1- Majalat AL Ahkam AL Qadaiya, 1405h, AL Majalla AL ELectroniya.

2- Ganoon AL Oqubat 1983.

enabled the adulterer from In addition to this, the conflicting statements made by the accused in the various stages of the case make the court absolutely certain that the accused woman was not sincere in her case. The court can say that sexual intercourse with the accused woman has been more than once by what is reported daily in the investigation, which was read out in the court and she agreed it. The court then stated that since the crime in this case is fixed in another separate evidence, the pregnancy is considered evidence of adultery if a woman is not married, and since the accused claimed that she was hated, we believe that she must bring an evidence. The accused did not respond to her and did not report the accused's contact, even though the contact was made twice, bearing in mind that bringing a woman without her consent is very difficult and we believe that the adoption of this opinion closes the door to the spread of corruption and vice, taking into account that pregnancy is the maximum damage that can be considered as a separate evidence without linking it to the confession or the evidence of witnesses. In the explanatory note to the Penal Code¹, (it was necessary to specify the evidence of adultery for the severity of the punishment and because the evidence was associated with the crime in the Holy Quran.

In the Act 306 and punished in article 318 (1), it has also been identified that the accused committed the crime of adultery which also corresponds to article 430 (2) of the Penal Code of 1983.

It also provides analysis that the Sudanese Evidence Act of 1994 made reference to the recognition of the crimes of AL Hudood as well as the criminal law and the 1991 Criminal Code made reference to the confession of adultery in line with what is stated in the Islamic jurisprudence and the Sudanese Supreme Courts stated that recantation from confession of adultery crime at any stage is a suspicion that the (Haad) is being canceled and that the refusal to admit the claim of coercion is explained.

The Referred position:

It is likely that the recantation from confession of adultery crime at any stage of the criminal case is suspected of causing the reduction even if the woman is pregnant:

- 1- If the (Haad) is established there is no room for amnesty, but it is compromised.
- 2- Pregnancy is a strong presumption for the unmarried or if she is absent from her husband for a long time, but it disappears under the pretext of coercion.

1- Al Mudhakira AL Tafseeria li Ganoon AL Oqubat 1983. P 10.

- 3- The woman is often raped if she does not talk to her family for fear of scandal, especially if she is divorced or a widow .
- 4- In respect to adultery crime, the role of the judge is negative, whenever he finds an evidence to make him/her free he makes use of the chance.

Conclusion

At the conclusion of this research, the researcher stated the most important conclusions and recommendations as follows:

First: The Results:

- 1- The origin of the Hudood Crime is to be.
- 2- Refer to the declaration at any stage of the criminal proceedings, the suspicion of the extent of the limitation.
- 3- Explanations of refraining from acknowledging the claim of coercion.
- 4- Punishment of the convicted adulterer Stoning in favor of the offender if the crime is fixed by his approval only allows him the opportunity to return from his approval even during the implementation.

Second: Recommendations:

- 1- The Sudanese legislator must explicitly stipulate that refuting the confession in the crime of adultery is suspected of causing a reduction at any stage of the criminal proceedings.
- 2- Abolishing the penalty of hanging to death for the harlot and the reference to the previous text execution stoning, because it fits with the birthplace of the penalty of adultery.

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The verb and its Morphological Construction in the Book (Arba`a Dama`at ala Rijal Sadat) Written by Abdullah al-Tayyib al-Majzoub

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Abstract

The purpose of this study is to identify the structures of the verb in the four poems organized by Prof. Dr. Abdullah al-Tayeb al-Majzoub, the famous Sudanese writer, the book is called: (Arba`a Dama`at ala Rijal Sadat), and to identify the indication that has been played by these structures. This study follows the descriptive method and its tools of analysis, and the results that came out are: that the structures of acts in the Book (Arba`a Dama`at ala Rijal Sadat), varied on all kinds of the verb from: denuded verb, augmented verb, defective verb, and sound verb and that the structures of the tripartite which the grammarians did not mention before, such as : the structure of « Fa`ala Yaf`alu indicates the fall in the pronoun «HawaYahwi».

Introduction

Praise be to Allah, the Lord of the Universe , and prayers and peace be upon the Prophet of Allah, the faithful, Muhammad bin Abdullah al-Sadiq al-Amin, and on his good family and companions, and those who follow his approach to the day of religion.

When someone looks at the Arabic language and its branches he finds that it is a creative and beauty language; why not ?! It is the honorable language, and it is the language of the Holy Quran, and this is the result of this study: to investigate a chapter of its branches, and try to reveal the secrets and hides of the language , it is the structure of the verb and its indications, and has made the article of this research an elegiac poetic text: (four tears on the men of Sadat).

Research problem:

This research deals with the issue of the verb and its syntactic structure in the Arabic language. It was studied by a group of poems entitled: (Four tears on Gentlemen) written by Abdullah Al-Tayeb Al-Majzoub.

Research goals:

- Definition and concept of the verb.

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- Clarification of the structures of the verb contained in the book (four tears on Gentlemen), and the meanings mentioned as the artisans
- To know the relationship between the structure of the verb and they them of the its verse and its effect in performing the meaning.

Significance of the research :

The importance of the research is that it deals with a subject of morphology in Arabic language, which is the verb, in addition, it is the source of application, a collection of poems from the Sudanese poetry under the name: (four tears on gentlemen) Written by Dr. Abdullah Al-Tayyib Al-Majzoub.

Reasons for choosing this research:

The subject of this research is: (four tears on gentlemen) Written by Dr. Abdullah al-Tayyib al-Majzoub .». The Researcher has a great desire to study and unvestigate in this areabecause the poet is famous and well known in the Arab world. his poems were printed in the Sudanese House of Books; therefore, this research was in the field of this structure.

Research Methodology:

The researcher will followthe descriptive approach in this topic.

Search Plan:

This study deals with the structure of the verb in four tears on Gentle men. The nature of this study required recognition of the four poems and a to know who was the author, as well as an overview of the occasion of AL Bohoor AL Orodya for the purpose of the poet. The definition of the permanent and transitive verb in terms of active and passive verb., followed by a conclusion in which the most important findings of the research, and a list of sources of research are review.

Introduction:

The four poems:

The poems are the source of the study: Four tears on Gentle men written by the Sudanese writer Professor Abdullah al-Tayeb al-Majzoub, may Allah have mercy on him. The theme of this is the lamentation of four men who had loved by the writer. The first was in the lamentation of Sheikh Muhammad Majzoub ibn Muhammad ibn Ahmad ibn Jalal Al-Din ibn Abdullah, the son of Ahmed Al-Majzoub, and was - as described in the poem - of the leading scholars, has emerged in the science of Hadith, and had been famous for grammar and arithmetic, and others, and was a reference for students.

The second poem was a lament for Omar Haj Musa, who was characterized by modesty. The poem was measured with AL Bahr AL Wafir,

and it included ten verses.

The third poem was in the lament of the late Professor Mandour Al-Mahdi, who was characterized by the power of personality and opinion, and he was not afraid of saying the truth. The poem came on AL Bahr Al Taweel and it was in twenty verses . The fourth of these poems is based on the fact that it came in sixty-seven verses from AL Bahr AL Taweel. The poet mentioned the date of the death of Mohammed AL Mahdi Majdhoob. who died on 2 /3 /1982. Of the qualities and attitudes with the spooky, how not ?!

Who is Abdullah al-Tayeb?

He was born in the village of Tamira in West Damir on 25 Ramadan 1339H - June 2, 1921, and died - may God have mercy on him - on 19 Rabi Thani 1424 H corresponding to June 19, 2003, and his mother Aisha Jalaluddin, the son of Mohammed bin Ahmed bin Mohammed al-Majzoub. He attended Kassala, Damar and Berber schools, the Gordon Memorial College in Khartoum, the higher schools, the Education Institute in Bakht Al-Ruda, the University of Education and the Institute of Oriental and African Studies. He received his doctorate from the University of London (SOAS) in 1950. He taught at Omdurman El-Ahlia, Gordon College, Bakht El-Ruda, Khartoum University College, Khartoum University and others. He was the first director of the University of Juba (1975 - 1976.) He founded the Faculty of Arts at the University of Khartoum (19611974-), He won King Faisal International Prize in literature in 2000¹.

The Qur'an recited the recitation of reciter Sheikh Siddiq Ahmad Hamdoun, who is registered with the Sudanese Radio (with Sheikh Siddiq from 1958 to 1969).

From Duwaina: Echoes of the Nile in 1957, and Al-Thafer in 1968, and the fall of the Zand 1976, and the songs of the original 1976, four tears on the men Sadat 1978, and Banat Rama. From his poetry plays: the marriage of the Samaritans 1958, and the establishment in 1959².

Among his works: the guide to understanding the poetry of the Arabs and its industries in five volumes, and the Sudanese riddles, and the window of the train, and the bag of memories, and others.

Verb in language and technically:³

The verb in the language is a metaphor of every transitive or non-transitive act¹. In the Holy Qur'an: (And We made them leaders, guiding [men] by Our Command, and We sent them inspiration to do good deeds, to establish regular

1- Aerba'aDama'at.

2- Mugadimat Asda'a AL Nee.

3- AL Murshid Ela Fahm Asha'ar AL Arab 404/ 1.

prayers, and to practise regular charity; and they constantly served Us [and Us only]¹.

Verb Technically:

Cebwayh defined the verb as a word that has been taken from a transitive or non- transitive act whether in the past, the present, or the future. The past like: Dhahab (went) Samia (heard) . The present like : Yadhhab (is going).The future like : Sayadhhab (will go)².

However, the classification of the verb is in the past time, the present time and the future time, and most of the grammarians who came after Cebwayh link their definitions of the act by the meaning of time.

The verb is the apparent meaning of the act, or in other words it is the important part of the act.»

The verb indicates an event and a time³. It is three types: «past, present and imperative verb.» For its actor, it is active and passive in respect to its function, it is transitive and intransitive⁴, and in terms of its structure, it is denuded and augmented verb. According to AL Cofiyeen it is the origin of the derives and according to AL Basriyeen it is derived from the original noun.

The morphological structure of the verb we will be studied in terms of:

- denuded and augmented.
- transitive and intransitive.
- active and passive voice.

I. The abstract act and more:

1. Structure of the denuded verb:

The abstract verb is: «all its letters are original and they have not been dropped in respect morphology.

The denuded verb always has three letters: a letter to begin with, a letter to stop at, and a letter to be a medium between them.

Because the pronouns are related to the denuded verb⁵, Meaning that the least word in morphology should be in three letters, and the Arabs hate to start with the quiescent letter as they hate to stop at the vowel letter, so the first letter must be followed by a third quiescent letter because the succession of the vowels generates order in the Arabic language⁶.

1- Surat al anbiya verse no 73.

2- Cebwayh AL Kitab.

3- Abniyat AL Sarfii Kitab Sibawayhi.377.

4- Mufassal AL Zamakhshari.

5- AL Siyooti , Ham'a AL Hawami'3260.

6- Diroosfii AL Tasreef p 5.

The origin of the verb in terms of time is that it must be past, and if we look at the structure of the trilateral verb we found three kinds of structure and this can be explained as follows :

- 1- «Fa'ala - Yafolu», example : «Nasara Yansuru».
- 2- «Fa'ala - Yafilu», example: Daraba - Yadribu.
- 3- «Fa'ala - Yafalu», example: Fataha - Yaftahi.
- 4- «Fa'ila - Yafalu», example: Alima - Yalamu.
- 5- «Fa'ila - Yafilu», example: Hasiba - Yahsibu.
- 6- «Fa'ola - Yafolu», example: Karuma - Yakromu.

The denuded verb is divided into: « inert verb and variable verb.» as for the inert verb , it has nothing to do with morphology, but the variable verb has two types:

- 1- Deficient variable verb¹: It is like the inert verb that it has nothing to do with morphology and it has two types:
 - A. From which both the past and the present verbs can be derived, for example (ma zala) and (ma bariha) .
 - B. From which both the imperative and the present verbs can be derived, for example (Yadharo) and (Yadao)².
- 2- Complete variable verb : from which the past, the present and the imperative verbs can be derived and there many examples of such verbs, as well as the defective and sound verbs can be derived»³.

The sound verb:

«It has no vowel letters, which consists of three types:

- A- AL Salim: it is the letter which has no vowels or Hamzat for example: «Nasar - Daraba - karoma.»
- B- AL Mahmoudz: «it is the letter which has (Hamzat) on one of its orgins. It is also classified as a defective verb .
- D- AL Mudaaf: it is the letter which has double original letters that are near each other .

The defective verb:

It is the verb which has a vowel letter , and in Arabic language the vowel letters are three (Alef- Waw - Ya'a)⁴ and the vowels are called so; because they do not remain the same in many places, but they change⁵.

1- AL Mustaqsfii Elm AL Tasreef.pp 133,134,135.

2- AL Kitab 256/ 2, Boulaq., wa al Khasais 99/ 1.

3- AL Mughnifii Tasreef AL ASfa'al.p 188.

4- Sharh AL Shafia, IbnOqeil.

5- AL Tasreef AL Mulooki p 48.

After this brief explanation of the structure of the denuded verb, I mention in the following points the structure of the trilateral denuded verb, and the meanings from which these structures came out¹.

The Trilateral denuded verb:

1- The structure of the verb: opening the Fa'a and the Ayn².

This structure is one of the most repeated structures in the words of the Arabs and this structure was used in so many meanings, model verb is the verb which its first letter is vowel for example : (Wa'ada) and (yassar)³. The hollow verb is the verb which its second letter is vowel for example : (ga'ala) and (ba'aa), the deficient verb is the verb which its first letter is vowel for example : (Ghaza) and (Rama).

Some of the defective verbs came on the style of wording such as (Fa'alaYafalu), as well as what came on the form ((Fa'alaYafolu)⁴.

2- The structure of (Faila) with an open Fa'aa (the first letter) of the meanings shown by this structure did:

1. **Indications of colors:** «As for colors, they had been worded as (Afa'al) for example : Yashhab, Yadsam, Yasda'a⁵.
2. **AL Adwa'a (medicines):** (Seboyehi)⁶ in his book (AL Kita'ab) , gave some examples such as : (MaridaYamradu,) (SagimaYasgamu)⁷.

Second: The quadratic denuded verb :

This means that it is the verb which has four original letters with one structure, Falala, «and» «yufalilu».

The quadratic denuded verb comes in two ways:

1. Doubled verb : for example: «Zalzala, Aasasa, Waswasa»⁸.
2. Structure of the augmented verb :

A- Structure of the triple verb which augmented by letter:

There are three kinds: first, augmented by one letter, second, augmented by two letters two letters, third, augmented by two letters three letters, this can be explained as follows:

1. **Structure of «Afa'al»:** It always comes in the form of transitive verb , for example: (Akhraja) (Afsada)(Adkhala)⁹.

1- AL Munsif p 180.

2- AL damaat p 6.

3- AL damaat p 6.

4- AL damaat p 7.

5- AbniyatAL Fiel, DilalatuHawaAlagatuha.

6- AL Masdar AL Sabiqe 174/ Haroon.

7- AL Masdar AL Sabiqe 184/ Haroon.

8- Abniyat al sarffii Kitab Sibawayhi.

9- AL Kitab 230 /2 , 237 /2, IbnKhalwiya, p 132.

2. **Structure of «Faa'ala»:** Its common meaning is that it comes in the form of a transitive verb, for example: (Farraha), (Kassara), (Gawwa)¹.

The structure of «Fa'ala»: The meaning of this structure indicates that there are two actors one of them is predominant of the other in the form of transitive verb such as : (Masheituhu), (Nawaltuhu), (Darabtuhu)².

A- The structure of the triple verb denuded by two letters:

The structure of this is either to be increased by two letters before the Fa'a, or with two letters between the Fa'a and the , or Ayn. this can be explained in the following points:

1- The structure of «Infa'ala» which augmented by the Alif and the Noon³.

2- The structure of «Ifta'la»: which augmented by the Hamzat and the Ta'a⁴.

This structure is based on: «Iftal», and the meanings mentioned by the morphologists are : al Ittikhadh, AL Ijtihadwa al talab, AL Musharaka, al mubalagha and al mutawa'a.

3- Structure of the «Tafa'ala»:which augmented by the Alif and the Ta'a⁵, for example : Tajadhaba, Takhasama, Tazayda, Tabaada.

4- The structure of « Tafa'ala»: which augmented by the Ta'a and Tadeef , here are some examples: Tadarraba, Tanabbaha, takassara, Tawassada, Takallama, Tadhallama⁶.

The structure of the triple verb augmented by three letters :

The maximum number of the augmented letters in the triple verb is six letters , and the triple verb - the origin of the verbs - is augmented by three letters, and it comes together before the Fa,a,⁷ or a letter comes before it, and the remaining two are delayed beyond the Ayn, and these structures are: «Istafa'ala, I fa'wala, Ifawalla and Ifa'alla. These structures have different meanings⁸.

The morphological structure of the verb in terms of transitive and intransitive form:

Transitive and intransitive is concerned with dividing the structure of the verb in terms of work, or as some morphologists call it: in terms of meaning

1- AL Kitab 2322/2,238/, AL Abniya AL Sarfiya,Sibawayhi.

2- Shadha AL Orff ii Fan AL Sarf., p 28.

3- AL Kitab 239/ 2.

4- AL Kitab 282/ 4,Sibawayhi.

5- AL Mubarak AL Mugtadab75 /1.

6- Shadha AL Orff ii Fan AL Sarf., p 28.

7- AL Dama'at p5.

8- AL Mumtifi AL Tasreef194/ 1.

or function, if the verb is assigned to its actor, and it does not transmit¹ it, it is called intransitive verb, on the other hand if the verb transmits to the object it is called transitive verb^{2,3}

- 1- The structure of «Fa'ala Yafalu»: with the opening of the eye in the past and the presenter :
- 2- The structure of «Fa'ala Yafilu⁴»: opening the Aye in the past.
- 3- The structure of «Fa'ala Yafulu⁵»: with the opening of the eye
- 4- The structure of «Fa'ila Yafalu⁶».

The Sephardim stated that the structure of this «action» is more necessary than transient, but what came in the tears was of the transgressor, and it will come.

- 5- The structure of «Fa'ila Yafilu⁷».
- 6- The structure of «Faula Yafulu⁸».
- 7- «Tafa'ala»: augmented with the Ta'a and the Alif⁹.
- 8- «Infa'ala»: augmented with the Hamza and the Noon¹⁰:

The structure of transitive verb:

It is the verb which transmits the subject to one, two, or three objects, from this definition it is clear that the transitive verb has three types: verbs that transmit to one object, two objects, or three objects.

1. Transitive verbs which transmit to one object:
 - a. Structure of Fa'ala Yafalu¹¹.
 - b. Structure of Fa'ala Yafilu¹².
 - c. Structure of Fa'ala Yafulu¹³.
 - d. Structure of Fa'ala Yafalu¹⁴.
 - e. Structure of Fa'ila Yafalu¹⁵.
 - f. Structure of Afa'ala Yufilu¹⁶.

1- Shadha AL Orff ii Fan AL Sarf., p 32.

2- AL Zamakhshari, al mufassalfii Elm AL Arabia.

3- Ibnogeil, AL FiyatIbn Malik.

4- AL Dama'at, p 6.

5- AL Dama'at, p 6.

6- AL Dama'at, p 6.

7- Sharh AL Shafiya 72/ 1.

8- AL Dama'at, p 2.

9- AL Dama'at, p 5.

10- AL Dama'at, p 3.

11- AL AshyawaALNadhairfii al Nahw, 1996.

12- Awdah AL MasalikElaAlfiyatIbn Malik123 /2.

13- Matn AL Alfiya, p 17.

14- Awdah AL MasalikElaAlfiyatIbn Malik123 /2.

15- AL Dama'at, p 3.

16- AL Dama'at, p 6.

- g. Structure of Faa'alaYufailu.
 - h. Structure of Fa'alaYufailu.
2. Transitive verbs which transmit to two object.
- a. Structure of Fa'alaYafalu.
 - b. Structure of Fa'alaYafilu.

Conclusion

Praise be to Allah, the Lord of the Universes, and prayers and peace be upon the master of the messengers, our Prophet Muhammad bin Abdullah al-Sadiq al-Amin, and on his family and companions, and after that, I thank God for helping me to complete this scientific paper(Four tears on Gentlemen), written by Tayeb al-Majzoub, may Allah have mercy on him, and what came out to me after the presentation of its article in the previous pages include the following:

- Some of the structures of the trilateral verb what came to the meanings that the are not mentioned by the grammarians.
- That the structures of the denuded verb in the (Book) are more than any other kind of verbs.
- Varied on all the doors of the act from just to more to true to the disabled ... etc.
- The structures of the denuded verb are more frequent in (Kitab ALDama'at).
- The transitive verb which has one object in the book (Arba'a Dama'at ala Rijal Sadat) is more than any other kind of such verbs.

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The Role of the Quran in Interpreting and Employing the Movement of History

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Abstract

Since the Holy Quran represents the constitution of a comprehensive human renaissance, so it used the element of history in many of its blessed verses as a basic material in shaping the cultural structure of the Muslim mind. Therefore, the Holy Quran has used the events and facts of the past to lead to practical results related to our behavior in life. The process of recruitment of the movement of history through stages, including the presentation and compilation of various historical events and events in accordance with various images and methods, as well as the stage of drawing laws and laws governing the historical social phenomena derived from the core events and facts of history, and that the Holy Quran employs the following The Holy Quran, in its use of the history movement, has embarked on the ethical and educational goals of the Islamic mission in building man and life in a good way. The Qur`anic employment included history of different areas of life. For this area, as well as the field of thought and culture, in which the Holy Quran revolutionized by raising a lot of topics that was not known to the human, also the field of thought and political governance, Islam is a religion of politics and political action, and that the Quran often talked about the Islamic political thought and action through its historical presentations, as well as the Holy Quran worked on the recruitment of the Jihad movement and the association, and the Holy Quran has mobilized many of its verses towards the obligation of standing and jihad said: (*And fight them until there is no Fitnah(disbelife and polythesim...)*) [Al-Anfal:39]. As well as the areas of employment of the Holy Quran to the movement of history and the field of meeting and civilization, and there are many historical presentations contained in the Quran in this field, the Almighty said: (*And to the Thamud-people We sent their brother Salih. He said O my people worship Allah...)* [Hud :61]. The Holy Quran also referred to the movement of civilization and the elements of this civilization. The Holy Quran referred to the rise of societies and civilizations and their degeneration. , Therefore, if we are to turn to the jurisprudence of the movement of history and reach its interpretation and interpretation and knowledge of its basic elements, scientific and objective, the Holy Quran is the best way to that as

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Chapter One

Research basics

An introduction:

Praise be to Allah, the Lord of the Worlds, and prayers and peace be upon our master Muhammad and his pure family and his companions (Mujahideen) and those who follow him to the Day of Judgment.

The study of the movement of human history is of great importance with its great benefits and important data for nations and peoples, both at the level of their ruling leaders, their elites, intellectuals, or educated groups, or their eager audiences for a decent life, not to mention their grave gravity, And meaningful investments and analyzes related to our current reality in all its colors and current problems. Perhaps one of the most important benefits nominated for the study of the movement of history is that it defines the individual and the nation in terms of their respective roles and roles in the course of human life. The vision of history and the full awareness of its elements will provide the human with a clear vision of past and present human realities and give him the flexibility to control the future. Forever.

Since the Holy Qur'an represents the constitution of the comprehensive human renaissance, the use of the element of history in many of its blessed verses as a basic material in shaping the basic and cultural infrastructure of the Muslim mind to rationalize its movement in the processes of construction and civilization creativity is to employ the facts and events of the past in a way that leads to practical results related to our behavior in life To determine our positions in front of events and does not aim at the Holy Quran from the use of history to retrieve the past and the revival of the historical tendency, which tries to reduce the present and future and freeze in the past, but aims to deepen the vision of the human experience and enrich the experiences of the past Make it more able to exercise the cultural role in building the present and the Quran came to the blessed is full of hundreds of verses that address the issues of history and derive human cultural values and directives that were useful in the previous nations trip stages of its strength and weakness.

As stated in His speech, Glory be to Him, (*Many similar ways and mishaps of life...*)[Al-imran: 137].

Reasons for choosing a topic:

1. We need Muslims in this age to know and understand how the movement of history and what is our role, and our location and how we discover ourselves and broadcast the spirit of creativity and innovation and Taseel on the guidance of the Holy Quran.
2. The Holy Quran has a great impact and a constant presence in enriching the fields of human knowledge in various aspects of life.
3. Another reason is the frantic hoot that some colonial research circles have launched under the title End of History.

Research problem:

The problem of research is that there is a close relationship between the Quran and the movement of history and must clarify this relationship by asking some sub-questions:

1. Does the Holy Quran have a role in employing the movement of history in the march of the individual and the nation?
2. To what extent did the Qur'an use the element of history in its blessed verses?
3. Is the Holy Quran intended to use history to restore the past and revive the historical trend only?
4. How did the Holy Quran seek to guide Islamic thought and culture in the direction of civilization building?
5. What is the purpose of studying the glorious Quran from an accurate social perspective?

Research Hypothes:

- 1- Yes the Quran has a role in the employment of the movement of history in the march of the individual and the nation because the Quran employs history to preach and consider, the Almighty said: (*Indeed in their stories there is a lesson for men of understand...*) [Yusuf: 111].
The Almighty said: (*Verily in this is an instructive admonition for whosoever fears Allah*) [An-Nazia't: 26].
2. The Holy Quran has taken the element of history in its entirety for ethical and educational purposes related to the nature of human and community building.
3. The Holy Quran aims at deepening the practical vision of man and enriching his experience with the experiences of the past so as to become more capable of practicing the civilized role in building the present and preparing for the future.

4. Clarify the Holy Quran when he identified the Muslim vision of the world and its history and future through the assets of religion represented in the pillars of the stoning, unity, prophecy.
5. The study of the Holy Quran from an accurate social perspective leads us to the fact that this great book has distinguished the approach of human civilizations and pointed to the Sunan establishment and factors or causes of the destruction of nations and the destruction of civilizations and committed people to follow them to be happy in this world and the Hereafter, And to their brother Thamud, He said: (*And to the Thamud-people We sent their brother Salih. He said O my people worship Allah...*) [Hud: 61].

Research goals:

The research objectives are as follows:

First: the impact of awareness of the Holy Quran in the employment of the movement of history in the march of the individual and the nation

Second: Clarifying the relevance of history to the Holy Quran.

Third: knowledge of the Quranic culture about the movement of history and employment.

Fourth: Knowing the important and general features of the Quran's use of the history movement.

Research importance:

The importance of the research is as follows:

1. History for man is not just a past, you may insist that the river is a great renewed river that takes place with time. The movement of history has started since God created Adam and said to the angels: (*«so, when I have fashioned him completely and breathed into him...»*) [Al-Hijr: 29].
2. The Holy Qur'an is the basic source through which we have known truthfully and objectively about the history of the former nations and of the past generations (*Thus We relate to you O Muhammad p,b,u,h. Some information of what happend before*) [Taha: 99].
3. Therefore, his study consciously and hopefully

Difficulties that interface researcher:

1. Information on this topic is scattered in the folds of many sources and references.
2. Lack of potential.

Organization of research:

The research includes five chapters in the first chapter. The basics of the research include the introduction, the research problem, the hypotheses, the reasons for the selection of the research, the research objectives, its importance, its methods, spatial and temporal limits, sources of information collection and difficulties encountered by the researcher.

Chapter 2: Includes the areas of Quranic recruitment of history. Chapter III illustrates the movement of society in history. The fourth chapter illustrates the movement of civilization in the Holy Quran. Chapter five illustrates the rise and decline of societies and civilizations in the Holy Quran and the conclusion, conclusions and recommendations.

Chapter Two

The Fields of Qur`anic Recruitment of History

The Holy Quran, in its use of the history movement, has embarked on the moral and educational aims of the Islamic message, in building man and life, building a good structure, dealing with history with a holistic, view of life, without stopping at the particles of reality and events except to the extent that evidence and symbols serve these educational purposes The Qur`anic recruitment of history includes various areas of life¹. The First Topic: The Field of Preaching and Exhortation

The words of «eibra», «exhortation», and «guidance» were mentioned in the Quranic verses that spoke about the facts of history to reveal the nature of the meaning and the Quranic meaning of this narration. Allah Says: (*Indeed in their stories there is a les for men of understanding...*) [Yusuf: 11]. (*And all that We relate to you O Muhammad p,b,u,h. of the news of the Messengers is in order that We may make strong and firm your heart thereby*)[Hud: 120].

(*And We have sent down to you the book; quran; as an exposition of everything a guidance, a mercy and glad tidings for those who have submitted themselves to Allah as Muslims...*)[Al-Nahl: 89].

«The Qur`an has taken the element of history in its noble verses for ethical and educational purposes, and it is related to the Qur`an and its meanings. The nature of human and community building is a good building and since the identity and mission of the Muslim man and the Islamic society is an educational message, history should serve the moral educational message in the Muslim`s internal and external relations. It should also serve the message

1- Sheikh Muhammad Mahdi Shams Al-Din, History Movement at Imam Ali, Fourth Edition, Beirut, International Foundation for Studies and Publication, 1997, p.

and the apostolic spirit in the world. Whenever the behavior of the Muslim or the behavior of the Muslim community is a departure from morality or deviation from the spirit of apostasy.

The practice of life and dealing with others, history is used along with other educational and organizational messages to correct the wrong view and assess the course of the individual and society¹. All historians of Islam have been alerted to this historical function (exhortation and consideration). Ali bin Al Hussein Al Masoudi said that history is a science enjoyed by the scholar and the ignorant, And evokes the position of the fool and the mind, every stranger of it is known, and every marvel of it is funned, and ethics and Excellencies of it is quoted the ethics of the policy of kings and others are to be sought².

Abu Ali, Muskouiya Al-Razi said that I did not read the news of the nations and the conduct of the kings and read the news of the countries and the history books. I found that there is an experience in things that are still repeated like them and waiting for their similarity and form. I saw this number of events if he knew an example from the above. The imam is an imam who follows him in warning of what has afflicted some people. He has stuck to what the people are happy with. The matters of the world are similar, and their conditions are proportionate, and all that man has preserved from this is as if he experiences this by himself³.

Shams al-Din al-Sakhaoui said: about history, which is a science of abundant usefulness so useful as it is known as someone who lived for the whole time, and tried things as a whole and began strengthens his mind and becomes empirically immature and immersion⁴, but in modern times, Lord Lakton said in a message to Krypton to the same meaning, saying: (The moral law is the secret of the power of history and prestige and usefulness and that history to be a judge between the opponents and a guide to the puzzled.

It is noted that the Holy Quran, when it presents its teachings and educational and moral guidance to the human being and society, using lessons and evidence of past conditions, and the calamities and tribulations suffered by them, and their loss and destruction, and perhaps this aspect is the hallmark of the characteristics of the Holy Quran, although not the most valuable features or origin.

1- Alshaykh muhamad mahdi shams aldiyni, harakat alttarikh marjje sabiq, sa:91.

2- Muhamad eabd alrahmin alsakhawi, al'ielan bialtawbikh liman dhima alttarikh, dar alkitab alearabiu, 1989m ,s:17.

3- abu ealia maskawih, tajarib al'umam, tahqiq alduktur abu alqasim <amam, dar surush, tahrn, iiran, (1407h/1987ma)j1,sa:21.

4- alsakhawi, masdar sabiq,sa:14.

The second topic

The field of thought and culture

The Holy Quran has revolutionized the world of human thought and culture through its enlightenment of many subjects which were unknown to man. This led him to research, science and knowledge and to bring him out of myth and ignorance because ignorance, which is not recognized, often results in misguidance¹.

This is what people lived before Islam, especially the Arabs of Hejaz and Bedouins, as the Almighty says: (*He it is Who sent among the illiterate a Messenger Muhammad p,b,u,h. from among themselves reciting to them*) [Aljuma`a: 20]. The concept of civilization is the information, laws, curricula and values that characterize the nation`s cultural and civilization character, giving it its distinctive character from other nations and its role in the movement of history². . Culture is the behavior, lifestyle, way of thinking and feeling that characterizes a society³. . The Holy Quran incites the human mind towards the purposeful and productive thinking when looking forward and contemplating the verses of God arising in the horizons and souls said: (*We will show them Our signs in the univers and in their own selves until it becomes manifest to them that this the Quran is the truth it is not sufficient in regard to your Lord that His a Witness over all things...*) [Fuselat: 53]

The methods and tools of thinking in the Holy Quran, including thinking about history and the life and fate of the previous nations, have varied⁴. Allah Almighty Said: (*So relate the stories perhaps they may reflect*) [Al-A`araf: 176]. The Quran also traces human thought, towards research and knowledge, to the diagnosis of the Sunan and the laws governing the movement of history, and to reflect on the history of the past, Allah Almighty Said: (*Have they not travelled through the earth and seen what was the end of those before them*) [Mohamed: 3], (*Many similar ways and mishaps of life were faced by nations believers and disbelievers that have passed away*) [Al-Imran: 137]. And the consequences of those who are before them, are at the heart of the historical study (the consequence) linking the cause and effect, not merely the monitoring of historical reality. This consequence occurs if «Iqbal (history) or the expression of the Quran is the days of God, and it is the third source of human knowledge based on what is stated in the Holy Quran.» This is why there are many verses in which the words of inspiration and encouragement are mentioned. And walk in the ground and look at the conditions of the past and

1- Jan fawrasatihu,maeayir alfikr aleilmi,tarjamat fayzakum naqsha,altibeat althaaniata, biaruta1984ma,s:37.

2- Alshaykh muhamad mahdi ,marjae sabiq ,s:225.

3- Ibrahim alhydry,alhadaarat walmadaniat atruhaf fi alnazariat alajitimaeciat walmujtamie,aljazayir, eannabat 1983m,s:44.

4- Alshaykh murtadaa almathiri,altarbiat waltaelim fi alsuwdan,birut,dar alhadi 1993m,s:225.

what happened to them, and often conclude with words for their knowledge they think, they do not understand, and perhaps they understand ... etc. and that the goal of walking the ground is the discovery of Sunan as long as the reality does not allow one to see the whole picture in all dimensions Walking in the ground is not only a walk in place but also a passage in time until we see the story of the Full Harih in their senses and Geha, and the consequences that led to it¹, has plunged the Holy Quran human thought about the depths of history and the first beginnings, when it is transferred to consider and reflect on the first pages, to create.²

The human being and the circumstances and processes that accompanied him. Allah Almighty Said : *(See they not how Allah originates the creation then repeats it Verily that is easy for Allah)*[Ala`ankabout: 19 - 20]. Allah Said: *(Say Travel in the land and see how Allah originated the creation of The Hereafter)* [Ala`ankabout: 20]. The glorious Qur`an has singled out the scenes of the creation of the first man and the bitter conflict that took place with his enemy Satan, the conflict that marked the beginning of the civilization

Shift in the movement³, Where we move around the Quran to read the verses and sections of the movement of human history, we found an intrinsically organic link to the stylistic view of Islam, it carries with it ideas and concepts involved in the establishment of the ideological system of this religion, and establish the Muslim culture of the universe and life, has given the Islamic faith a clear historical vision of the universe from creation until the Day of Resurrection, and linked the principle or ending rings of the prophets, and gave the principle of creation image is not less clear the image of the Hereafter and made between the parties crossing period⁴.

The Qur`anic opening, which states that it is the historical arena, the rules and the controls, which awakening of human thought, has deepened the study of the movement of history to bring the human mind out of its apparent superficial view of history to the profound and conscious view that links causes and effects, A synthetic mentality) that has the ability to see the forward looking from the strength of the masses of phenomena in search of the relations and connections, and to the truth desired⁵.

1- Eabd aleaziz kamil, alquran waltaarikh, majalat ealam alfikr ,1982m,j2,sa:44.

2- Muhamad iiqbal, tajdid alfikr aldiynii fi al`iislam, tarjamat eabbas mahmud,alqahrat,1968mins:159.

3- Shakir mustafaa, alttarikh alearabiu walmurikhuna, altibeat althaalithatu, biaruata, dar aleilm almalayin,1983m,j1,sa:58.

4- Samih eatif alzayn, harakat alttarikh fi almafhum al`iislami, biaruat, dar alkitab allubnany,1985m,s: 21.

5- Eimad aldiyn khaliyl,hawl iieadat tashklil aleaql almuslim,birut,muasisat alrisalat 1405h,s:49.

The third topic

The field of politics and governance

The political thought and political concepts occupy a large area of Islamic thought. Islam is a religion of politics and political action. Political action and jihad in Islam is at the forefront of the tasks and responsibilities of the Muslim. Allah Almighty said: *(Let there arise out of you a group of people inviting to all that is good {Islam} enjoining Al-Ma'ruf ,i.e. Islamic Monotheism and all that Islam orders one to do and forbidding Al-Munker; polytheism and disbelief and all that Islam forbidden And it is they who are the successful)*[Al-Imran: 104]. The Holy Qur'an speaks of Islamic thought and political action during its historical presentations, where the close relationship between history and political science has been closely linked to the fact that «politics is the fruit of history and history is the root of political science»¹. The recapture of the history of the Qur'an, its study and its analysis in accordance with the methods of extrapolation, inference and comparison reveal the nature of the political history that mankind has experienced since the beginning of creation to the present day. It also places in our hands a great political experience that can give us a culture and a political awareness that prevents us from falling into the hands of misguidance, Thus, history becomes the educator of modern cities. The prophets practiced their work according to a systematic policy that worked to spread justice, spread the truth and bring about social harmony among people. The safety of society is not achieved from misguidance and corruption, His political career. The Holy Qur'an decides what political corruption has a great impact on the destruction of society due to the role played by the brutal political authority in the lives of peoples and nations², as in His saying: *(And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves ... feel)* [Al-Ana'am: 123].

The Holy Quran affirms that the actions of the criminal ruling powers in their societies are based on authoritarianism and arrogance to satisfy their interests. This leads to the destruction of these societies. This is what Balqis Queen of Sheba referred to in his oral recitation of the Holy Quran. All the chains and restrictions imposed by the tyrants³ Allah Almighty said: *(Those who follow the Messenger, the prophet who can neither read nor write ...)* [Al-A'araf: 157].

1- Baqir sharif alqrshy,alnizam alsiyasiu fi al'iislam,birut, dar almaearif,1982m,s:51.

2- Almarjae nafsah,s:54.

3- Mohie.

The Quran distinguishes in its historical presentations two kinds of ruling authorities, including the authoritarian power. This type is the Pharaonic pharaoh form mentioned by God in the Holy Quran in saying: *(Fir'aun; (Pharaoh) said, O chiefs! I know not that you have an ilah; ;a god other than m...)* [Al-Qusas: 38].

The second type is the patronizing power of the society, which is embodied by the Prophet of God, peace and blessings be upon him, who was accompanied by God, the Prophethood, the King and the Sultan, as well as the authority which is exemplary and embodied the concept of caring for the Ummah is the authority of the Holy Prophet, expressed by the Holy Quran. *(Verily, there has come to you a Messenger ;{Muhammad ,p,b,u,h} from amongst yourselves....)* [Al-Tawba: 128]. Glory be to him, what do you care about the believers Rauf Rahim.

The ruler in Islam is a brother of the parish and a trustee of its interests and the Holy Quran in his mention of the stories of the nations mentioned earlier models of thought and political action conscious of what practiced by this woman Bilqis Queen of Sheba when she received the book of Solomon peace be upon him to enter in obedience to the obedience of God¹, Almighty, Said: *(She said O chiefs !Verily, here is delivered to me a noble letter...)*[Al-Naml: 29].

In the historical presentations of the verses of the Qur'an, we have recently expanded on the position of (al mala in history): hasheya, the class surrounding the king or the sultan, which serves as the body of advisers in contemporary political systems².

The Almighty said: *(Indeed, We sent Nuh;Noah, to his people and he said: "O my people! Worship Allah...)* [Al-A`araf: 59 - 60] And so the Quran uses many of the past to education and awareness Political impact on the march of history³.

In its historical presentations, the Qur'an distinguishes between two types of ruling authorities:

The first type is the authoritarian power whose primary function is to nourish itself and strengthen its position. The second type is the opposite of the first: the model authority that embodied the concept of care for the nation and the preservation of its interests, which is the authority of the Holy Prophet, peace and blessings of God be upon him.

1- mulham qurban, almanhajiat alsiyasiatu, altabat alraabieat, biarut,1992m,s:35.

2- muhamad mahdi shams aldiyni, marjie sabiq,s:4.

3- muhamad hishwr, sunan alquran alkarim fi qiam alhadarat wasuqutiha, alqahrt almaehad alealamii bidun tarikh tabae ,s:76.

The fourth topic

The field of standing and jihad:

The holy Quran clarified the goals and objectives of jihad by choosing the term «Jihad». He avoided using the word war and other words that lead to the meaning of fighting and using the word jihad to mean the effort and the quest¹, The great title is the hierarchy and jihad in the Holy Quran. The Holy Quran calls for its highest voice (*those who believe fight for the Cause of Allah and those who disbelieve fight in the cause of the taghut;[satan]*) [Al-Nisaa: 76].

The believers fight in the path of Allah and in the line of Allah is the line of goodness and the advancement of civilization, but those who disbelieve are fighting in the line of corruption and obstruction of the movement of history and so limited motives of fighting in the cause of God the supreme motive is the belief in God transcendence and the ratification of his messengers and urgent demand is to work to uphold the word of God and spread His religion and the building of Islamic civilization and the utmost purpose is for the sake of God`s satisfaction and the reward of the reward that he prepared for the believers².

It should be noted that the approach of world peace in Islam is the nature of this religion has worked all the messages of God throughout history to promote peace, and spread the spirit of peace between human beings, God is peace, and invite all his slaves to enter it,He said: (*O you who believe !Enter perfectly in Islam...*) [Al-Baqara: 208]. This verse shows that faith alone is capable of bringing peace to the human soul after it has solved its internal contradictions and to establish peace in human society after Al-Qaeda has established The innate human orthodoxy upon which relationships between individuals in all spheres of life³.

That the Quran glorifies many of his verses towards the obligation of standing and jihad, He said: (*And many a prophet i.e many from amongst the prophets fought in Allah's Cause and along with whom...*) [Al-Baqara: 190]. He said: (*O Prophet, Muhammad {p,b,u,h} strive hard against the disbelievers and hypocrites and harsh against them*) [Al-Tawba: 73]. Through the study of the verses of worship and jihad mentioned in the Holy Quran, which spoke about the various conflicts between truth and falsehood and what happened

1- abu al`aelaa almodudi, aljhad fi sabil allah, bayrut ,bidun tarikh tabeat, sa:11.

2- eabd alruhmin hasan hanabikat, <ususa alhadarat al'iislatmiat wawasayilaha,dimshuq,1970m sa:395.

3- alshaykh nasir mukarim alshayrazi, al`amthal fi tafsir kitab allah almunzili, altibeat al`uwalaa, daru alhadi liltabaeat walnashr,2007m,j2,s:49.

between the follow-up throughout history, we conclude that the legitimacy of jihad and association stems from the principle of peace and world peace.

Jihad is a defense among the human beings that drives life and drives it towards the lofty goals as it gives people their stability and corrects p,b,u,h their situation. In this He says: (*For had it not been that Allah checks one set of people by means of another; monasteries , churches, synagogues and mosques, where the name of Allah is mentioned...*) [Al-Haj: 40], Jihad is a way to suppress the entire class raised by the leaders of Satanism conspiring against the human to seduce and dragged to the slopes of evil and corruption, and said: (*and fight them until there Is Fitnah....*) [Al-Anfal: 39]. The glorious Quran affirms that abandoning jihad and fleeing from war is a reason for the society to be subjected to torture and humiliation. (*If you march not forth , He will punish you with a painful torment.....*) [Al-Tawba: 39].

Any nation that has refrained from jihad has been plagued by humiliation, poverty and defeat. On the contrary, the mujahideen nations are the owners of glory, pride and sovereignty. This is what Imam Ali (peace and blessings of Allah be upon him) explained in his sermon¹.

History may presume that the peoples who triumph in the battle for survival are those who are characterized by courage, greatness and patience².

The fifth topic

The field of community and civilization

The word (community) did not appear in the glorious Quran, but instead came other words such as (the nation) and the village (and (the people) to denote its concept . The community as a group of people living in a single social entity and influenced by a common factor in beliefs and goals (Malik bin Nabi, describing society is not just a group of individuals is a particular organization of a human nature that is in accordance with a particular regime³.

The term civilization in the dictionaries of the Arabic language is derived from the verb (urban) and the word civilization corresponds to the word Badwa as well as the present word corresponds to the word civilization. Urban and urban residence is the city and the villages are the countryside. The civilization against the Bedouin is a high stage of human development. The meaning of civilization is an end in the Bedouin and that the origin of

1- Talaeat humam, sin wajim ean eilm alajjtimaai, bayrut ,muasatat alrasalta1989ma,s5.

2- Malik bin naby, milad mujtamae, tarjamat eabd alsubur shahin,dmashq,1989m,s17.

3- Almasdar alsaabiq,s20.

civilization in the language is residence and stability in cities and used the quran and the term village and villages in his talk about sending the prophets peace be upon them to human communities¹, The Almighty said: (*And we sent no Prophet to any town and they denied him, but seized its people with suffering from extreme poverty...*) [Al-A`araf: 94].

«The village is a name that is called the big city, which is the city of the nation`s leaders and its leaders. It is called the modern terminology of the capital, and from it we find that the Holy Quran sees civilization starting from the villages, A part of history or a product of the side of history and that there is a deep overlap and interdependence between the movement of human society and the movement of civilization and that the study of the Quran from a social perspective shows us that this fine book between the approach of human civilizations and the establishment of the causes of the destruction of nations and the destruction of civilizations. Almighty said: (*He brought you forth from the earth and settled you therein...*) [Al-Furqan: 51]. Accordingly, the Qur`an stresses the interdependence of society and civilization and history and that urban communities have clearly contributed to the history industry².

Chapter Three

The Movement of Society in the Holy Quran

The first topic

Every society has a limited age expressed by the Holy Quran with deadlines

The movement of society in life has an effective influence in determining and guiding the march of history as it is the result of the activity of the human society and its performance in time. The Holy Quran gave the society its identity, its role and its responsible role in history, where it is considered a presence, agglomeration, action, obedience and sin. All of these kinetic activities, the Holy Qur`an determines for each society its entity and personality that distinguishes it from other societies according to certain specificities³.

Every society has a limited life expressed by the Holy Quran b (term) Allah Almighty said: (*and every nation has its appointed term...*) [Al-A`araf: 34], the term is a long-lived life (the nation) is estimated in the status of the

1- Ahmad iibrahim alsharifu, dirasat fi alhadarat al`iislamiati, altibeat althaaniati, dar alfikr alearabi,1981m ,s11.

2- Surat Huad, (61).

3- Ahmad <iibrahim sharif, marjie sabiq, sa:22..

Almighty God of Sunan to its existence and note in These two verses indicate that the term is added to the nation to the social existence of the people and not to this individual and in particular or to each individual as another future individual and another labyrinth of social existence and this complex which is expressed by the Holy Quran in the nation for its sake, This is imperative Term in hours as a reality is not inevitable for nations that deviated from the serious right¹. Allah Almighty said: *(And never did We destroy a township but there was a known decree...)* [Al-Hajj: 45].

The second topic

Every society has a book about his life

(This is our Record speaks about you with the truth. Verily, We were recording that...) [Al-Jathia: 28]. These verses are indicative of the meaning of the word «Every society has a book and a business newspaper in which it records all its works and actions, and every individual has a book of his own. He does not leave a small or large number of his works or actions except counted. Allah Almighty said: *(And We have fasten every man's deeds to his neck...)* [Al-Israa: 13 - 14].

The existence of this comprehensive book of the works of society means that it is the historical act of society that drives history, not the individual, and thus the society itself bears the consequences of its actions and is held accountable, without distinguishing between those deserving or not deserving. (interpretation of the meaning): (Peace and blessings of Allah be upon him) said: «If the incident took place, its effect would be natural or social, and it would not be included in its account of the righteous and the innocent»².

The third topic

Every society has its own work and behavior

The Holy Quran refers to each nation as a special act and certain behaviors. The Almighty says: *(And of those whom We created there is a community who guides others with the truth)* [Al-A`araf: 181]. The Almighty said: *(And from the people of(Musa); Moses there is a community who lead the men with the truth and establish justices everywhere...)* [Al-A`araf: 159].

He said: Mr. Mohammed Rashid Rida any of the people also a great people are guided by the right that came to them from God, and they adjust to

1- alsyd muhamad albaqir alsudr, almadrasat alquraniatu, muasasat altabe al`astanat, bidun tarikh tabe.

2- tafsir alqirtabi,j7,sa248.

others if they rule among people do not follow the fancy, and eat the salt and spray, it is apparent that those who were in his era and after the era until After the loss of the origin of the Torah and the existence of the distorted version after the captivity, the great nations are not without the people of justice and justice, and this statement of the Koran of the facts, and the justice in the rule of the nations¹. And if each nation has its own work and behavior, it means that it has its own history. The Almighty says: (*That was a nation who has passed away. They shall received the reward of they earned ...*) [Al-Baqara: 134]. «The noble verse indicates that this history is the history of the former nations. I have worked and earned and are not responsible for all their actions in a few or many, but they are responsible for all their work. But you have your own independent history of your work, which you earn by heaven or fire. You have to face your destiny through this and determine your practical steps through your study of the Others².

The fourth topic
**Every society has its own sense and taste that
 is distinguished from the other**

The verse says that (*We have made fair-seeming to each people...*) [Al-Aaraf: 11] every nation has a single feeling and special measures, a special way of thinking, and that all the perception and the social feeling of all And every nation has its own standards of governance and every nation has its own cognitive taste, and it may be desirable for a nation to work while another nation acquires it. The special social atmosphere of the nation makes its cognitive taste and when the nation has one feeling that prevails in all its members. As if it were issued Therefore, the Holy Quran sometimes attributes the act of the individual to everyone. When the divine torment comes down, it is as common to everyone as it is in the story of Thamud, as the one who is a camel is a single person, but the Holy Qur`an considers them all guilty and attributed to them.

The Almighty said: (*Thamud people denied their prophet through their transgression by rejecting the true faith...*) [Al-Shams: 11 - 15], and that the poorest is the poorest but they all carried the result and promised that they Aqruba because they did not hit On his hand, but they preferred to do it and

1- alsyd muhamad rashid radaa, tafsir almanari, alhayyat almisriat lilkutab,1366ha/1947m j9,sa:363-364.

2- alsyd muhamad husayn fadal allah, tafsir min wahy alqurani, altibeat althaaniati, maktabat altafasir 1998m, j3,s:44.

this principle of the principles of Islam in the main interdependence in the social responsibility in the life of the world and that the Holy Quran attributes the worship and sins of each individual and bear the reward of his work, The Almighty said: (*Allah burdens not a person beyond his scope...*) [Al-Baqara: 286], the Almighty said: (*every person is a pledge for what he has earned*) [Al-Muddathir: 38]. the Almighty said: (*So whosoever does good equal to the weight of an atom shall see it...*) [Al-Zalzala: 7 - 8], God sunna in creation necessitates that the harvest of man from the same type of the plant¹.

Chapter Four

The movement of civilization in the Holy Quran

The components of civilizations are organized into three essential elements, one of which is indispensable to the other, a human being (being and time), the being prepared to assume the qualified responsibility to perform the civilized role that enters time in its being as a temporal fact that is inseparable from time.

(The doctrine and culture) is the moral wave of the steps of man towards the construction of civilization things (soil, capital and various material factors) claims the physical aspect of civilization or the so-called civil The Holy Quran has fed these three elements of civilization, human beings, thought, things or assets effectively for the sake of Achieving the Civilization of Humanity².

The first topic

Man of civilization in the Holy Quran

The man has received great respect, and an indescribable appreciation in the shadow of the Holy Quran, where he honored him with a lofty place and a great responsibility, where he made him a successor in the land and ordered the angels to prostrate to him. Allah Almighty said: (Remember When your Lord said to the angels (*Truly I am going to created man from clay...*) [Al-Baqara: 30]. The Holy Quran spoke about the burdens and gravity of this caliphate of the human being as a supernatural secretariat of the universe to carry it, Allah Almighty said: (*Truly ,We did offer Al Amanah ; the trust or moral responsibility or honesty and all the duties...*) [Al-Ahzab: 72]. He said: The Almighty: (*And indeed We have honored the children of Adam and carried them on land and sea and provided them of good things and preferred them to many of those who created a preference*) [Al-Israa: 70], (*O man! Verily, you are*

1- Sid qatab , marjie sabiq , 19 -39.

2- Malik bin bani, marjie sabiq,sa: 27.

returning towards your lowered...) [Al-Israa: 70].

This verse confirms that this caliphate is a constant movement towards the values of good, justice and power. Therefore, the prophets devoted their efforts throughout history to the refinement the human¹.

And man is the master of the earth by virtue of life and rush to the high and prosperity, and on the contrary, the corruption and the destruction of his personality drag this world to the darkness of the complete and therefore achieved some communities curse and anger of God Almighty.

The second topic

Thought directed to civilization in the Holy Quran

The cultural component of civilization means all the arts and philosophies of different doctrines and colors, since civilization is a complex and intricate fabric of the fabric of human ideas and beliefs And activities in the Holy Quran a serious call to revitalize the mind and spirit towards the construction of this wave of civilization has urged the verses of the Quran human wide to enlighten the reality of itself and its existence and its connection to the universe to recognize the awareness of the verses of God in the horizons and souls².

The Almighty said: (*We will show them our signs in the universe and in their own selves until it becomes manifest that the Quran is the truth...*) [Fuselat: 53], and has called the Holy Quran to study the movement of history and how he began the creation and social norms and identify the verses of God in his creation and Perception of verses of God in this universe lose the basic features and integrity of God and carried by God and the Sultan who gave him and become a man honored at the bottom of Saflin³.

Allah Almighty said: (*Verily, the worst of ,moving living creatures with Allah are the deaf and dump...*) [Al-Anfal: 22]. Quran is a step beyond the process of thinking and education when he was called to direct this thought and this culture to guide the movement within the community at all levels of spiritual and moral⁴. God has sent his prophets, To teach to people, the Almighty said: (*He it is Who sent among the unlettered ones Messenger Muhammad p,b,u,h, from among themselves, reciting to them His Verses...*) [Al-Baqara: 129] Wisdom is the recruitment And guide the book to stick to it in the practical line in life and wisdom is the ability to guide ideas and when the

1- Alsud muhammad baqir alsudr, khallafat al`iinsan washahadat al`anbia`i, bayrut, dar almaearif, 1979m, s: 22.

2- Ahmad iibrahim alsharifi, marjie sabiq, sa:64.

3- Aawadt saeid, hataa yughayiruu ma bi`anfusihim, damashq, mutbaeat zayd bin thabt alansaruy,1984m,s: 183- 184.

4- Aalik bin naby, marjie sabiq,sa:67.

Koran speaks of the King of David peace be upon him a century of wisdom as an essential element in the process of governance and the king is the basis of building human civilization and the work of the Quran to guide Islamic thought and culture in the direction The construction of civilization, so it was one of the first tasks of the prophets peace be upon them to build ethics and praises them in the souls which is the ultimate goal that Islam came to achieve and ratified the Messenger of Allah peace be upon him where he said: (but sent to complete the ethics)¹.

The third topic

Things or assets and their cultural impact in the Holy Quran:

The Holy Quran says in many verses that God has ridiculed the universe to serve man, to play his civilized role in the luck of succession on the earth. Allah Almighty said; (*Allah is He Who has created the heaven and the earth and sends down water ;rain from the sky and thereby brought forth fruits as provision for you...*) [Ibrahim: 32]. The interpretation of the is (*Allah Has set for mankind treasures in heaven, earth, seas, rivers, trees, birds, reptiles, birds, and man*) [Al-Jathia: 13]. It works according to the correct scientific rules and foundations and God Almighty did not put these treasures randomly, but according to the rates and scientific rules limited The Holy Quran through history models of the relationship between man and nature and how to provoke and harnessed in a manner Laze as happened to David and Solomon peace be upon them Fasttaa to forge a luxuriant civilization so Mahdtna by the Glorious Koran has many verses of the Quran pointed to the top of the cultural integration between the active and full human powers unseen and natural². This is not achieved except under the message of Islam, and that is what the blessed verse says: (*And if the people of the towns had believed ...*)[Al-A`araf: 96].

Therefore, the issue of faith in God in the movement of religion is the basic and civilized factor that motivates the believer in his will to mix with time and dust to move towards the right direction in life because the doctrine and principles descend into the depths of the nation and mix the conscience of man and thus become the real driving ability of the social and cultural history of nations The Prophets focus on the Creed before everything, and this is what the reformed leaders, the social revolutionaries and the warriors have adopted throughout history to achieve their goals and achieve their goals³.

1- Eabd alhalim eaways, tafsir alttarikh al'iislami, altibeat al'uwalaa, dar alsahwat,1414h/ 1994m , s:22.

2- muhamad hishwr, sunan alquran alkarim fi qiam alhadarati, dar alwafa` liltabaeat walnashri,1997m ,s:188 - 189.

3- sid qatb , fi zilal alquran , marjie sabiq , sa: 1424.

Chapter five
**The rise of societies and civilizations and degeneration
in the Holy Quran**

The first topic
Justice and injustice

Societies and civilizations are living entities capable of advancement and degradation and for life and death The Quran speaks about the role of the Prophet in the neighborhoods and the rise of society Allah Almighty said: *(O ye who believe, respond to God and the Apostle if he called you not to revive you and know that God turns between one and his heart and that you are gathered)* [Al-Anfal: 35], A call to life in all its forms and in all its meanings that it calls them to the doctrine of hearts and minds calling them to the law of God Almighty explain the human dignity to the curriculum of life and thought and vision calls him to power and pride The elevation of their faith and invite them to their method of jihad in the sake of Allah and that this religion approach the whole life approach to a realistic life grows in the shadow and be promoted¹. The Holy Quran also speaks about the decline of societies and the fall of civilizations. He said: *(And and there is not a town; population; but We shall destroy it before the Day of Resurrection or punish it with a sever torment . That is written in the Book of Our Decrees)* [Al-Israa: 58]. That is written the book from the village, but we destroy it before the Day of Resurrection, or torment it severely, it was in the book Mstora). Therefore, the Holy Quran presents to humanity during its historical presentations the most important reasons and factors for the cause of the rise of societies and civilizations and mention them, for example.

Justice and injustice:

Justice is one of the fundamental elements in the structure of social construction. It has a great influence on the rest of the other elements that make up the social structure and justice in the life.

It is an extension of universal justice, which must be fair in its behavior in harmony with the cosmic environment, otherwise it would be an abnormal².

And the nation that is ruled by justice and is a nation of high and advanced civilization, which is where every person feels his dignity and freedom and enjoy the security that dominates the whole nation³.

1- anis al'abyad , bihawth fi tarikh alhadarat al'arabiyyat al'islamiyyat , tarabulus , 1414 h / 1994 m , s: 94.

2- Krim jbr alhasan , 'amal alnuhud alhadariyy , burut , 1413 h / 1993 m , s: 208.

3- Alfikhr alrrazi , al'atafsir al'akbar , masdar sabiq , s: 76.

As it is known that injustice against justice is the biggest corruption factor in society and the lack of civilizations, Allah Almighty said: (And your Lord would never destroy the towns wrongfully ,while their people were write-doers)¹. Said Al fakhr Razi: (that the meaning of injustice in this verse shirk and meaning that God {Subhanahu wa Ta`ala} destroy the people of the villages as soon as they are polytheists if they are reformers in the transactions among themselves treats some of the good and non-corruption², blessed verse that the community if it is fair in the sense that people do not unjust themselves and do not complain among themselves, this community with his disbelief in God remains or not From rules of God Almighty to destroy «In this interpretation, al-Qurtubi says in his interpretation of the said verse that Allah was not to destroy them with kufr alone until corruption is added to it, as the people of Shu`ayb have destroyed the (*Ba`bagey al-Mekayil, wa al Mizan,*) [Hud: 117], cheated in weighing and measuring the people of Lot with sodomy. That sin is closer to the torment of eradication in the world of polytheism³.

The Qur`an also tells the story of Pharaoh and the children of Israel how the people of Egypt from the Pharaoh, after they reached the level of prosperity and prosperity of civilization, solved their torment and destruction because of the injustice and tyranny exercised by Pharaoh and his soldiers against the children of Israel.

Allah Almighty said: (*Verily, Fir`aun [Pharaoh] exalted himself in the land and made its people sects weakening oppressing a group , children of Israel among them; killing sons and letting their females*) [Al-Baqara: 49], tyranny of Pharaoh on the children of Israel and injustice in various forms with the remnants of sectarianism among them and the killing of their children and innocent women The reason for the corruption of the society of the people of Egypt and the lack of civilizations as the Holy Quran in other verses that injustice is the cause of the right of ancient societies Allah Almighty said: (*And those who disbelieved said to their messengers Surely, we shall drive you out of our land or you shall return to our religion...*)[Al-Qasas: 1], also Allah Almighty said: (*And As-Saihah; torment-awful cry , overtook the wrong-doers so they lay dead prostrate in their home*)[Al-Qasas: 4]. Ibn Khaldun pointed out in his introduction the years of the fall of civilizations and the absence of communities and the departure of States, he saw that injustice is

1- Tafasir alqartabi , marjie sabiq , j 9 , s: 67.

2- alfikhr alrrazi , altafsir alkabir , masdar sabiq , s: 76.

3- tfasir alqartabi , marjie sabiq , j 9 , s: 67.

sanctioned the destruction of urbanization, as he pointed out in the title (that injustice is mocking the destruction of urban), he said: (*I know that this is the wisdom intended for the street in the prohibition of injustice*) [Ibrahim: 13], The corruption of urbanization and its destruction and the disruption of the human race¹.

Imam al-Mawardi says about the impact of injustice in the destruction of buildings and the destruction of societies: Nothing is faster for the destruction of the earth and does not spoil the conscience of creation of injustice because it does not stand on the end and does not end to the end and each part of it a portion of corruption to be completed².

The second topic **Union and division**

That unity, harmony, love and cooperation are all addresses in the unity of social and civilization construction of humanity. The Quranic verses of blessedness came to confirm this. Allah Almighty said: (*And hold fast all of you together to the rope of Allah i.e this Quran and be not divided among yourselves...*) [Al-Imran: 103]. But the difference or conflict or dispersion was one of the causes of the degeneration of the nations and their fall as a bug in their dispersion leads to weakness because its power is combined more than its strength and is scattered and the strength of each band is double Of the strength of the nation and the general weakness that afflicts the nation as a whole, the enemy dares to seize it and occupy its land and seize it and restore it and erase its character and its extinction and destruction³. The fall of Baghdad and the collapse of the Abbasid state was one of the most important reasons for disagreement between the Caliph And between the sects of peoples and their doctrines so that some of them agree with the Hulaku against the Abbasid rule, which led to the terrible fall of Baghdad⁴, and reminds the Holy Quran of what happened to the former nations of destruction and torment and destruction because of the difference and the difference Allah Almighty said: (*And be not as those who divided and differed among themselves after the clear proof had come to them...*) [Al-Imran: 105]. The evidence came to them, and

1- Abin khaldun , almawalu , altubeat al'uwlaa , dar alnashr liltabaecat , 1998 m , s: 186. (swrat hud alaya (6).

2- Almwardi , adab aldunya wal diyn , tahqiq mustafi alsiqua , altubeat alrrabieat , bayrut , dar alktub aleilmiat 1398 h 1978 m , s.

3- Ebud alkarim zaydan , alsunun al'iilhiat fi al'umam waljamaeat wal'afraad fi alshryet al'iisliamiat , dar alsalam liltibaecat walnashr , 1998 m , s: 139.

4- Krim jbr hasan , qism alnuhud alhadarii , bayrut , dar almanhil , 1987 m , s: 200.

they have a great punishment. «And what is meant by those who dispersed the people of the Book, where the Jews separated after their Prophet Moses to one of seventy and a band and the Ansari to seventy-one after their prophet Issa. The secret to this emphasis and attention to the meeting of the nation and union, because the division is the substance of corruption and because the nation scattered is not suitable for life¹.

The third topic

The command of virtue and the prevention of vice and not

This principle is a precept of the obligatory duties in all the laws that the prophets have come up with generation after generation. Allah Almighty says: *(Not all of them are alike; a party the people of the Scripture stand for the right they recite the verses of Allah during the hours of the night ,prostrating themselves in the prayer. They believe in Allah and the last day thy enjoin Al-Maruf; Islamic Monotheism, and following prophet Muhammed p,b,u,h and forbid Al Munkar...)* [Al-Imran: 113 - 114], in this verse between God that he is not all the people of the book on the other side, but they are valid communities believing in God Almighty enjoins the good and ends the evil where he praised them Their awareness of their work and this is also the obligatory praise of Allah the Muslims as a nation and community awareness of their work and the Almighty said: *(You true believers in Islamic Monotheism and real followers of Prophet Muhammad p,b,u,h. are the best of peoples ever raised up for mankind ...)* [Al-Imran: 110].

The lack of commitment to this principle represents a major factor in the corruption of society and the collapse of civilization. The societies whose members exercise evil, such as oppression, injustice, aggression, eating people`s money unlawfully and so on and not being isolated from it will lead to the destruction of society and its fall, as God says: *(Those among the Children of Israel who disbelieved by the tongue of {Dawud} David and {Isa} Jesus son of Mary that because ...)* [Al-Mayida: 78 - 79]. This noble text shows that the cause of the curse that has come to the Israeli society This is not a spiritual punishment. It is not only a spiritual punishment.

It is a political meaning. Cursing is the distance and expulsion from the mercy and care of God². This means that The damned is exposed to political and social upheavals that eventually lead to its degeneration and

1- Alshaykh muhamad jawad maghniat , tafsir alkashf , dar al`anwar , 2011 m , j 2 , s: 127.

2- Mueanaah tueatifuh ealayh ,anzur lisan alearab a tur j1,sa:91.

destruction¹.

The Prophet (peace and blessings of Allah be upon him) commented on this blessed text that he said: «Both Allah and you enjoin what is good and forbid what is evil, and take it upon the hands of the oppressor and force him to the truth.» Curse them².

He No man who is in a people who works with them in sin can also said: appreciate that they will change him, so that they will not change unless God will punish them before they die³.

Therefore, all that is stuck to society in a civilization is more values, ethics, honesty, honesty, patience and sincerity the more that society progresses. On the contrary, if these moral principles fail, it will lead to degeneration and disintegration until the Quran recites the fate of the previous nations, which have succeeded in their morals and behavior. The sins and infidelities were punishable and severe, such as the people of Lot and Shoaib and others, Allah Almighty said: *(And ,remember Lut , when he said to his people; Do you commit the worst sin such as none preceding you has committed in the Alamin ; mankind and jnn...)* [Al-A`araf: 80 - 84].

Thus, the fate of previous societies confirms that deviant moral behavior is the path of civilizational collapse, as Gustave Le Bone mentioned the causes of the fall of nations and their degeneration is moral degeneration when he said: *(If we look at the causes of the collapse of nations and degeneration, Her psychological mood changed as a result of the degeneration of her morals)* [Al-Israa: 16].

And that the absence of virtues and moral values virtuous society to push him to indulge in luxury and lusts make the community a warrior for all endeavors of good and good in life Almighty said: *(And when We decide to destroy a town ; population, We first send a definite order to obey Allah and be righteous to those among them ...)* [Fatir: 43 - 44].

1- rawaah eabd allah bin maseudin, sunan abn majih,ja2,kitab almalahimi, bab al`amr bialmaeruf walnahii ean almunkir, raqm alhadiyth4337,s:525.

2- rawaah jarir sunan <abi dawud j2,kitab almalahimi, bab al`amr walnahi raqm alhdith339,s:562.

3- ghustan lubun, alsunun alnafsiat litatawur al`umami, tarjamat eadil zueytar, altibeat alththaniat ,masir dar almaearif,1957m,s:172.

Conclusion

Praise be to Allah, the Lord of the worlds, and peace and blessings be upon the Most Merciful.

This study deals with the role of the Quran in the recruitment and reading of the history movement, and that the Holy Quran represents the constitution of the full human renaissance, and therefore used the element of history in many of the blessed verses and therefore worked on the facts of past history to complete the vision of the practical human and the Quran verses many urges to walk In the land and the consideration of the universe and study the past and history of the former nations so that man can take the lesson and cues in his life.

Conclusions and Recommendations:

Results:

- First: The Qur'an used the element of history in many of the blessed verses to clarify
Facts and events of the past until the process of cues and consideration is completed.
- Second: The verses of the Holy Quran are full of human values and cultural directives that express
The journey of the previous nations.
- Third: Urges the Holy Quran to study and consider the movement of history.
- Fourth: The Muslim must work in his life in order to apply Islamic law Quran and sunna.
- Fifth: Such studies illustrate the close relationship between the verses of the Holy Quran and history Nation.

Recommendations:

- First: I recommend every Muslim to contribute to finding the right ground for the application of the provisions of God.
- Second: It is necessary to study the march of human history in terms of Quranic until it is reached
To the cultural realities.
- Third: It is necessary to study the verses of the Holy Quran in a historical sense until they are identified
On the conditions of the past nations through its history.

Fourth: Our Muslim society lives today in a painful reality, and it is incumbent upon those in charge to prepare the Muslim preachers and scholars to help them spread the message and empower them.

Fifth: The students of science today need the culture and jurisprudence of the Holy Quran and Sunnah science and action and behavior and heart and often.

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Environmental Education (Taseeli vision)

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Abstract

The aim of this research is to shape the features of an environmental educational philosophy that embodies the values of faith in different areas of life, resulting in an awareness of the individual and society that makes them behave positively.

- The researcher followed the qualitative analytical method by analyzing the content of the text and then interacting behaviorally within and outside the environment.

- The results are:

- Man's protection of the environment is due to the fact that he is trusted and successor.

- The sense of sanctity of rights and duties generates the consistency that motivates the human to improve work.

- The source of revelation is the normative values, and they are the controller of Muslim human movement.

- The most important recommendations of this research are: -

- The need to adopt an educational philosophy of the environment in the curricula of different stages of education

- Preparation of specialized cadres of kindergarten and public education teachers to consolidate Islamic values and principles related to environmental health.

- Address the environmental problems through the institutions of social upbringing, starting with the family and ending with the university.

Introduction

Allah has given man the environment and provided him with capabilities, preparations and abilities to recognize the laws of creation and then convert the knowledge and guidance to practical practices and applications in and around the earth.

The regularity with this divine design is required to be guided by the logic of The Islamic Law (Shari`a) to preserve the human factors of mental, psychological and physical balance in his life to keep his humanity controlled

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from the fall and to remain in harmony with the laws that The God Almighty originated them to learn the correct methods to deal with the surrounding world of environments.

It has become necessary to develop the behavior of the individual in line with the importance of natural resources and other elements of the environment. This can only be achieved through environmental education that makes its objectives to enlightenment the way for the present and future generations with the task of differentiation and reconstruction.

This can only be achieved through an integrated understanding of man within his environment. Which led me to try to find the features of the philosophy of environmental education, which is part of the philosophy of Islamic education to create an environmental awareness and individual trends make it positive in its dealings and behavior with the environment.

The Problem:

A number of Arab studies dealt with ways of protecting the environment, the position of Islam and environmental ethics. But they did not reach the foundations or principles to constitute the features of educational philosophy of the environment produced by the normative provisions and ideals related to the real contents of the individual through the emotion and interaction with different attitudes and experiences sought to achieve so as to guide the behavior of the environment in which he lives.

So this problem can be framed in the following questions:

- 1- What are the features of the educational environmental philosophy.
- 2- What is the role of these features in shaping the behavior of the individual.
- 3- What are the environmental values that make up these normative provisions and principles?

Research goals :

- 1- Forming the features of the educational environmental philosophy.
- 2- Explain the role of education in the development of human relationship with the environment.
- 3- To bring out the concept of construction and worship through the practice of daily work.
- 4- Understanding the consequences of the imbalance of environmental relations and their impact on life.

Research importance :

The importance of this research is to achieve the following:

- 1- The formation of environmental awareness of the individual and the community that makes him deals positively in treating.
- 2- To make the thought of the interaction between social, civilizational and natural factors free in accordance with Islamic controls.
- 3- The embodiment of values enabling the formulation and preservation of the environment.
- 4- Ability to make appropriate decisions in the reform and sanitation of the environment.
- 5- Introducing the Islamic teachings as a civilized message aimed at preserving the human kind and their development.

Research Methodology:

The analytical descriptive approach by analyzing the content of the text and the resulting values that interact with it and interact with the individual behaviorally within and outside the environment.

Search terms:

- 1- **Philosophy of Education:** It is defined as an educational jurisprudence aims at clarifying the goals of education and clarifying the methods of research and education that are based on these purposes and the standards governing these issues.
- 2- **Environment:** It is the framework of human life, in which he/she affects and is affected by.
- 3- **Environmental values:** the set of normative provisions and principles and ideals related to the contents of the real person, through the emotional and interaction with attitudes and experiences to serve as a guide to his behavior towards the environment.

Research Methodology:

The analytical descriptive approach, by analyzing the content of the principles and the resulting values that the individual deals with and interprets in his behavior inside and outside the environment.

Previous studies :

1- Sardar`s study in 1991.

Islam`s opinion on environmental ethics. The study aimed at the attitude of Islamic heritage towards environmental ethics.

Methodology: The descriptive analytical approach.

Results of the study: Environmental principles and ethics are respected and revered within the framework of the Islamic heritage.

Main recommendations:

- The methods of behavior and development in the Islamic world are predominantly Western.
- The applicable solutions regarding the reality of the crisis environment are found in the comprehensive view of Islam.

2- The study of Kilani 1992.

The study aimed at knowing the attitude of Islam and its environmental attitudes.

Methodology: Analytical descriptive method.

3- Saqqaf's Study 1994.

“ towards a philosophy of faith for environmental education”.

- The study aimed to develop a philosophy of faith in dealing with the environment based on intelligence, science, justice, moderation and work.
- The study adopted the analytical method: texts containing the values of faith.
- The study reached the development of features of the educational philosophy of faith in the environment.

Main Recommendations:

- Faith education is the director in the development and preservation of the environment
- Human is of a dual nature, sensuality and spirituality.
- The difference in the proportions of mixing is responsible for the diversity of human behavior in degrees between the intensity and kindness between disbelief and faith.

All the studies criticized the educational programs for the environment, despite their activity and some of them attributed to it did not achieve the success required to neglect the ideological and moral side and to the necessary environmental ethics. Although some of them have developed the characteristics of an educational philosophy of faith, they have set the features as a framework and did not care about the embodied values of the content of those features.

The second topic

Theoretical framework and previous studies

Philosophy of Environmental Education:

Man is an individual or a group created by God Almighty in this life of the world in two functions are tasks and place.

The human task is worship. The Almighty says: (*And I created the jinn and mankind only to serve * what I want of them and what I want to feed. * Allah is the merciful and powerful*). [AL Dhariyat: 56 - 58].

The place of man is the caliphate (*Behold, thy Lord said to the angels: «I will create a vicegerent on earth.» They said: «Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy [name]?» He said: «I know what ye know not*) [Al-Baqara: 30].

The first requirement

Worship

Worship in language is the obedience to the perfection of love. It is a collective name for all that God loves and wants from words, actions, feelings and emotions in the lives of individuals and groups in all intellectual, social, political, economic, military and other principles (MajidArsan Al-Kilani 2002). the concept of worship in Islamic education included three aspects.

A- The ritual appearance:

Is a practice that symbolizes the forms of love and obedience to which the human being worships the Creator, and requires the education to identify the details of religious rituals and practices and training on the performance, and the fruit of this appearance is the psychological balance.

B- Social appearance:

The subject of culture and values, customs and traditions and systems, and application of education requires the definition of social relations from the family circle to the end of the human cycle,

C- The cosmic appearance:

The subject of natural and applied sciences, which provide the human to enter the laboratory of the horizons to highlight miracles and proofs and provide evidence that reveals the greatness of God's creation and ability, and the application of this appearance requires education to know the human discovery of laws governing the living organisms and nature and the discovery of its characteristics and training in forms and methods of dealing with and use. The fruit of this appearance is mental conviction.

The final result of the work of these three aspects is certainty in the soul and integrity in behavior and social relations (MajidArsan 2002).

The second requirement

primarily (Alastkhalav- good work reformer - Justice and Charity)

Extraction:

Allah said (*Behold, thy Lord said to the angels: «I will create a vicegerent on earth.» They said: «Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy [name]?» He said: «I know what ye know not»*) [Al-Baqara 30], the human race, as singled out by human beings without other creatures. It ruled the will of God that man has the mental ability to learn and the ability to work free to choose the style of life.

The human role in the task of succession according to what God loves and which pleases Him.

One of the benefits of environmental change:

- Exploitation of the public facilities in which they share with the people and then respect the laws and regulations governing this.
- Do not waste resources by just to meet the needs.
- A human should be positive person that increases what is good and erase or reduce what is evil.
- Gathering hearts on good and enjoying good and forbidding evil.
- Muslim communities must be united.

(And hold fast, all together, by the rope which Allah [stretches out for you], and be not divided among yourselves; and remember with gratitude Allah`s favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided) [Al-Omran:103].

One of the requirements of this is the good work, justice and charity.

Good work - reformer (Majid Arsan 2005).

It is the practical translation and full application of the relations that the Islamic philosophy of education between the human being of Islamic education on one hand and between the Creator and the universe and the human and other life on the other hand.

- The relationship between man and God is a relationship of worship.
- The relationship between man and man is a relationship of justice and mercy.

- The relationship between man and life is a relationship of an exam.
- The relationship between man and the hereafter life is a relationship of ward and work.

(Nor would thy Lord be the One to destroy communities for a single wrongdoing, if its members were likely to mend) [Houd: 117].

Al Muslih (Reformer) Majid Arsalan AL Keilani 2002.

1- Integration of religious, social and global work. Religious work includes the goals and purposes of life. Global and social work includes the appropriate means to achieve these goals and objectives. the Islamic religion forbids unemployment, Allah,(swt) said: *(Then, in their wake, We followed them up with [others of] Our messengers: We sent after them Jesus the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they invented for themselves, We did not prescribe for them: [We commanded] only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed, on those among them who believed, their [due] reward, but many of them are rebellious transgressors. * O ye that believe! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk [straight in your path], and He will forgive you [your past]: for Allah is Oft-Forgiving, Most Merciful) [Al- Hadded 26 - 28].*

2. Good work is not limited to bring good beneficial but also to fight the evil . Whereas the work which aim is to bring benefit is the reformer's work which is regarded as the model that Islamic education seeks to bring out.

Ethical work is successful work which brings about happiness to human being. Allah (swt)said: *(Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth;- [Here] indeed are Signs for a people that are wise) [Al-Baqara 164], and said: (He sends down water from the skies, and the channels flow, each according to its measure: But the torrent bears away to foam that mounts up to the surface. Even so, from that [ore] which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah [by parables] show forth Truth and Vanity. For the scum disappears*

like forth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables) [Al-Ra'ad 17].

Fourth requirement

Justice and Charity (AL Kilani 2005)

Allah (swt) said (*Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition*) [Al-Nhal: 90]

Justice means fairness. As charity means kindly increase in good treatment. The relationship established by the philosophy of Islamic education between man and man is the relationship of justice and charity.

The limits of justice: Justice is the minimum relationship between human beings and cannot be exceeded to the lowest even in cases of anger and exposure to crises or desires so as not to become vulnerable to prejudice.

Allah (swt) said in the Holy Quran: (*O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: That is next to Piety: And fear Allah. For Allah is well acquainted with all that ye do*) [Al maidh: 8], and said: (*Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things*) [Al-Nis'a 58].

Fields of Justice: (MajidArsan Al-Kilani 2005)

Justice has certain fields that vary in their capacity according to the fields of human affiliation:

- 1- Self-field.
- 2- Family Field.
- 3- Relatives Field.

In these three circles, Allah, the Almighty, says: (*O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be [against] rich or poor: for Allah can best protect both. Follow not the lusts [of your hearts], lest ye swerve, and if ye distort [justice] or decline to do justice, verily Allah is well-acquainted with all that ye do*) [Al-Baqara 135], and says: (*If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye [all] against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah*

loves those who are fair [and just]) [Al-Hujrat 9].

This is what keeps the survival of the human being with his abilities and energy in order to motivate them towards development within the country and abroad, to secure their property and citizens from any harm or damage.

The embodiment of justice in human relations is a requirement of Islamic education and a feature of the elite that God wants to lead the Islamic civilization of all humanity he said: (*Of those We have created are people who direct [others] with truth. And dispense justice therewith*) [Al-Aaraf 181].

When the relationship of justice prevails, stability and security also prevail, and the relationship of belonging to the human beings becomes evident, on another hand, the neural, tribal, national, customary and sectarian relations disappear.

Relationship of Charity: (Muhammad Qutb 1995)

Charity is the required relationship when the relationship between a man and another is directly and it is the relationship between the ruler and the ruled, rich with poor, the strong with the weak, husband with wife, the child with his parents, and the developed state with the backward state.

Hence the divine warning to the charitable people not to deal with the God and hope for his reward. (*Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, -for them their reward is with their Lord: on them shall be no fear, nor shall they grieve*) [Al-Baqara: 262].

Charity Fields:

The charity relationship ranging according to human affiliation and it starts with self - circle Allah said: (*If ye did well, ye did well for yourselves; if ye did evil, [ye did it] against yourselves. So when the second of the warnings came to pass, [We permitted your enemies] to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power*) [Al-Israa 7].

And then the Family Field Allah (swt) said: (*Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near; neighbours who are strangers, the companion by your side, the wayfarer [ye meet], and what your right hands possess: For Allah loveth not the arrogant, the vainglorious*) [Al-Nisaa: 36].

The Department of Relatives, the National Service and the Human Service, Allah (swt) said: (*And remember We took a covenant from the Children of Israel [to this effect]: Worship none but Allah; treat with kindness*

your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide [even now]) [Al-Baqara 83].

The second topic

Islamic perception of environmental education

The first requirement

The goals of environmental education

The objectives of environmental education in the Islamic perception are derived from the objectives of Islamic education (Abu Saleh Muhib Al-Din et al. 1407, p. 95), namely:

- 1- Building integrated aspects of a humanbeing.
- 2- Build the best nation that was brought out to people.
- 3- Building the best Islamic civilization.
- 4- Building, morally and materially, the universe according to the law of God.
- 5- Preserving the environment and its components from extravagance and damage.
6. Development of environmental resources in the proper manner that preserves the environment and takes human health into account.
7. No pollution of the environment in any way.
8. To economize water consumption and all sources of energy
9. To spread the environmental awareness.
- 10- To develop religious awareness that the abuse of the environment or one of its components is not allowed according to the c command of God and the Sunnah of his Prophet peace be upon him (Abdullah bin Suleiman Fahad 1999) p. 408.

We note from these goals that it is an integrated unit which improve the standard of living of the human being. Allah said (*And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect*) [Al-Jathia: 13].

The second requirement

The way to deal with the environment (Mahrasmail al-Jaafari 2088)

The Islamic approach to deal with the environment is the approach of mutual benefit between man and his environment, and Allah has made the human a successor and provide him with the qualifications of the caliphate, which makes him rule the universe in good deeds under God`s approach and

limits. It is only to follow the straight path in the exploitation and maintenance of its resources.

The appoint of man as successor in the universe:

The God has chosen the human and appointed him as successor in the universe, therefore he should give thanks to the grace of this selection first and then save this consignment which he must enjoy its benefits, and this is what motivates man to make the maximum goal allowed by his abilities to develop and preserve this environment. Allah said (*They said: «We have had [nothing but] trouble, both before and after thou camest to us.» He said: «It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds*) [Al-Ara`af: 129].

The ecosystem contains elements, living resources and non-living elements in which its elements and resources coexist in an integrated system and follow a natural, consistent and balanced approach governed by divine power without human intervention.

The Quran expresses the principle of balance in the creatures of God: (*And the earth We have spread out [like a carpet]; set thereon mountains firm and immovable; and produced therein all kinds of things in due balance*) [Al-Higr: 19].

Everything in the universe is created to fulfill its function and achieve the purpose of its creation. The human being knows this purpose and strives to invoke the laws that achieve that goal according to the desired and planned purpose.

Sustainable Development: (Fatima Abdullah Al Khalifa 2004, p. 114)

The foundations of environmental protection are based on construction, development and reconstruction. There is a lot of evidence to protect, revive, and not spoil the environment, Allah (swt) said (*And the earth We have spread out [like a carpet]; set thereon mountains firm and immovable; and produced therein all kinds of things in due balance*) [Al-Hijr:19].

The Prophet (peace and blessings of Allaah be upon him) said: «If a Muslim grows any plant and then a bird or a beast or a human being comes and eats part of this plant, Allah will give him a reward.» Narrated by Muslim, al-Razi and al-Tirmidhi.

The third requirement

Protection of biological diversity (Abdullah bin Suleiman Fahad 1999)

Islam is interested in preserving diversity in humans, animals and trees, which leads to an excellent ecological balance. Every creature in life has a role to play in the continuation of his life and the life of others.

The story of Prophet Noah shows the interest of Islam in the preservation of biodiversity.

Allaah (swt) said: *(At length, behold! there came Our command, and the fountains of the earth gushed forth! We said: «Embark therein, of each kind two, male and female, and your family - except those against whom the word has already gone forth,- and the Believers.» but only a few believed with him)* [Houd: 40].

Non-human organisms like animals gains immunity against diseases. The industrial vaccination of cows and vaccination of trees has produced species of desirable characteristics such as meat or milk or the production of improved fruits.

The Preservation of the environment:

Environmental degradation occurs as a result of human ignorance the God`s orders, Allah said *(There was, for Saba, aforesime, a Sign in their home-land - two Gardens to the right and to the left. «Eat of the Sustenance [provided] by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving! But they turned away [from Allah], and We sent against them the Flood [released] from the dams, and We converted their two garden [rows] into «gardens» producing bitter fruit, and tamarisks, and some few [stunted] Lotetrees. That was the Requital We gave them because they ungratefully rejected Faith: And never do We give [such] requital except to such as are ungrateful rejecters)* [Saba: 15 - 17].

Rationalization of consumption: (Mohamed Qutb 1999 p. 108)

Rationalization in Islam is a consistent and stable principle and is applied in all circumstances, extravagance and stinginess are contrast each other and they are both not desired, this can be expressed in the following verses: Allah (swt) said *(Those who, when they spend, are not extravagant and not niggardly, but hold a just [balance] between those [extremes])* [Al-furgan: 67], and said: *(Make not thy hand tied [like a niggard`s] to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute)* [Al-Israa: 29], and said: *(O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters)* [Al-Araaf: 31].

Human association to Environment: (Sayed Qutb 1402)

Islam is keen to deepen the Muslim`s connection to his environment and to recognize its elements. Allah says: *(Say: «Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation:*

for Allah has power over all things) [Al ankabout: 20], and says: (*Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding*) [Al-Imran: 190].

This fact in this verse represents one of the elements of the Islamic perception of this universe and the close link between human nature and the close internal understanding between the nature of the universe and the close link between it and human nature . Allah says: (*To the Thamud People [We sent] Salih, one of their own brethren. He said: «O my people! Worship Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him [in repentance]: for my Lord is [always] near, ready to answer»*) [Houd: 61].

Fourth: **Protection and conservation of natural resources:** (Mona Qassem 2000)

Islam encouraged man to act with the following natural resources in moderation and balance and forbade depletion, misuse and exploitation, including:

Water:

Islam referred to the benefit of water and its role in life. Allah says (*And We send down water from the sky according to [due] measure, and We cause it to soak in the soil; and We certainly are able to drain it off [with ease]*) [Al-Muminoon: 18].

The Prophet (peace and blessings of Allaah be upon him) forbade urinating in water and spoiling it and also he forbade Muslims not to use water too much if there is no need.

Oxygen -

The organisms rely on oxygen to breathe and produce energy. The importance of air is not limited to breathing. The wind, for example, carries the clouds from place to another and this is useful for lands to be cultivated during the rainy season. Allah says: (*And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water [in abundance], though ye are not the guardians of its stores*) [Al-Higr 22].

The Plant:

Islam Called for planting and the protection of this plant which is a miracle explained in the Holy Quran Allah says (*And We split the earth in fragments, * And produce therein corn* And Grapes and nutritious plants* And Olives and Dates * And enclosed Gardens, dense with lofty trees* And fruits and fodder* For use and convenience to you and your cattle*) [Abasa 26 - 32], these verses explained the human`s food and how it was created and who created

this food? Allah says: (*See ye the seed that ye sow in the ground * Is it ye that cause it to grow, or are We the Cause * Were it Our Will, We could crumble it to dry powder, and ye would be left in wonderment*) [Al-Waqia`a: 63 - 65]

The Prophet And peace be upon him encouraged people towards planting, he said: (any Muslim who grows any plant and then another human , an animal or a bird eats part of this plant, Allah (swt) awards him and gives him a charity) [Narrated by Bukhari -5672- Bab Al-Rahma (people and animals) p. 1868].

The Animals:

It is the most important similar to the human world. Allah says: (*There is not an animal [that lives] on the earth, nor a being that flies on its wings, but [forms part of] communities like you. Nothing have we omitted from the Book, and they [all] shall be gathered to their Lord in the end*) Al-Ana`am: 38].

The Prophet (peace and blessings of Allaah be upon him) commanded us to be kind to the animal, and he said: «A woman entered the fire in a kitten, but she did not feed her.»

The Prophet (peace and blessings of Allah be upon him) «advised us to look after animals and to treat them kindly, if we did so Allah (swt) will give us rewards» [Saheeh Al-Bukhaari - p: 2555].

The third topic

Environmental values

The first requirement is environmental values and their supports.

Environmental values are defined as a set of normative provisions, principles and ideals related to the real contents expressed by the individual through his passion and interaction with attitudes and experiences and seeks to achieve them to serve as guidance for his behavior towards the environment (Essam Eddin Hilal - 2007).

The supports of the concept of environmental values: (Mahmoud Awadallah and Abu Saud 1990)

The concept of environmental values is based on the following:

1. Human beings should understand how environmental resources are used.
2. Human beings should be honest in dealing with the environment and its resources.
3. Man seeks to achieve a bilateral compatibility between him and the environment.
4. To be aware of human rights and duties in the maintenance of environmental resources.

The second requirement

Classification of environmental values

In order to facilitate understanding and dealing with a value basis, these values have been classified according to normal activity in the economic, political, cultural, planning, health, and security environments. As reported by (Essam Eddin Hilal 2007).

First: Values of conservation of natural resources:

Permanent natural resources:

1. Preserving air from pollution.
2. Preserving water in beaches, seas, ponds and lakes.

Renewable Natural Resources:

- Preserve the cultivated land area and increase the green area.
- Conservation of plant wealth.
- Conservation of animal wealth.

Second: Preserving non-renewable natural resources:

- Maintaining mineral wealth
- Preserving natural reserves such as Dindir preserved.

Third: The values of maintaining public health:

1. Cleanliness .
2. Health care.
3. Environmental compatibility between man and his environment.
4. The preservation of man.
5. Industrial security.

Fourth: Environmental values of planning and legislation.

1. Environmental planning.
2. Ecosystem.
3. Respect the laws.
4. Environmental management.

Fifth: Environmental values of civilization:

1. To discard superstitious beliefs.
2. Service balance between rural and urban areas.
3. Protection of cultural heritage.
4. Participating in improving the environment.

Sixth: Environmental Educational Values:

1. Environmental cleaning.
2. Purification of cultural pollution.
3. Understanding time dimension.

4. Preserving aesthetic values.

Seventh: **Environmental economic and political values:**

1. Rationalize the use of resources.
2. Values of peace .
3. Value of security.

The researcher believes that these classifications should be put under three kinds of environments:

- The values of the healthy environment that the resources are ready for use. Allah (swt) says: *(And He it is Who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky)* [Al-Furqan: 48] This concerns everything that lives in the water.
- Values for the conservation of all what lives on land. Allah (swt) says: *(Do no mischief on the earth, after it hath been set in order; but call on Him with fear and longing [in your hearts]: for the Mercy of Allah is [always] near to those who do good)* [Al-Ara'af: 56].
- Values to enjoy the beauty of consideration or eating or drinking or the optimal use of these creatures or any water or land values of beauty. Allah (swt) says: *(O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters * Say: Who hath forbidden the beautiful [gifts] of Allah, which He hath produced for His servants, and the things, clean and pure, [which He hath provided] for sustenance? Say: They are, in the life of this world, for those who believe, [and] purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand)* [Al-Ara'af 31 - 32].

Third requirement

Characteristics of environmental values

Environmental values are necessary in our lives. They cannot be ignored. They are found in all situations. They are an integral part of our lives, they serve as a test for us in how to deal positively with the environment.

Among these characteristics (Fawzia Diab, 1996).

- 1- Environmental values are acquired: The human nature of the environment, the trends and values result from contact with the environment.
- 2- Environmental values are sociable values and people must meet at these values such as: rationalization of consumption, rational exploitation, aesthetic value, Islamic values and global values of the environment.
3. Environmental values are personal. The person believes and performs it on a self-level basis.

4. Environmental values are historical . Can not be understood without understanding the historical development. As long as history is narration and knowledge, it should not be derived from its subjective path.
5. Environmental values are interrelated. Reciprocal relations between influence and influencing within the framework of social and cultural construction and the criteria it acquires from the individual of the environment becomes unconscious and the basis of its responses.
6. Environmental values arranged hierarchically. This means that some environmental values have priority in the life of the individual . The values in this context are not consistent, depending on the environmental conditions, and this makes it easier to recommend the environment in the order of priority to give a positive pattern in directing the behavior.
7. Environmental values are guidelines for behavior
8. Environmental values are universal. Therefore, there is a need for a global approach to the preservation of the environment and this opens the door wide for Islamic values to be embodied in life models that accommodate our movement in a framework that regarded outside time and space.

Conclusion

This research entitled «Environmental Education» has been a pioneering vision.

The research discussed the philosophy of environmental education and its objectives and values that govern that philosophy. The research concludes the following important results :

Results :

- 1- Sense of sanctity of the right and duty generates accommodation that leads the human to improve the work.
- 2- Human should preserve the environment and he is appointed as successor.
- 3- Freedom of wellness means to be responsible for duties and rights.
- 4- The normative values are the control of the Muslim human movement.

The most important recommendations of this study are:

- The need to adopt an educational philosophy of education contemporary environment.
- The need to prepare specialized cadres of kindergarten teachers and public education to consolidate religious values and Islamic educational principles related to the relationship between the natural environment and

its components.

- The need to solve environmental problems through the institutions of socialization.
- Training teachers to learn and activate some concepts of the contemporary environment.

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