

The Purposes of Islamic Law and Facing Epidemics

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Abstract:

Knowing the general purposes of the Shariah is necessary to properly understand the legal texts, to understand the intent of God Almighty and the intent of His Noble Messenger, and to derive rulings from their evidence in an acceptable manner, it is not sufficient for the mujtahid to know the aspects of the semantics of the meanings, rather he must know the secrets of legislation And the general purposes that the legislator intended from his legislation the various provisions so that he can understand the texts and interpret them properly, and derive rulings in the light of these general purposes.

It has been proven, by induction and following the various provisions in Sharia, that its original intention is to achieve the interests of the people, preserve these interests and ward off harm from them. However, these interests are not what the person deems to be an interest for him and a benefit according to his desires. And desires, for a person may see driven by his beneficial whims is harmful, and the harmful ones are beneficial, influenced by his psychological desires and his aspiration and anticipation of easy immediate benefit, without paying attention to serious future damage, so he may see that it is beneficial for him to consume people's money in vain by hidden and twisted methods, or by monopolizing their powers, or by taking Usury in order to increase his money in this forbidden and pernicious way, or he will abstain from jihad to enjoy the pleasures of life, and this person forgets that these benefits are mock rather than real, since they are in essence pure harm in the future and in the future.

And for all of this it was necessary to explain the objectives of the general Sharia, so that the person responsible would be aware of them and know what to take and what to withhold and weigh their interests and harms with them.

And it has been proven by induction that the intention of the Sharia, as we said: achieving the interests of the servants by finding them first, then by preserving them second.

Since the knowledge of the objectives of Sharia is related to the science of the principles of jurisprudence, and the knowledge of the rules of jurisprudence, it is a part of them, so the mujtahid must know the secrets of legislation and the general purposes that the lawmaker intended from his legislation the various rulings to properly understand the legal texts and interpret them properly, and it is not enough to know the aspects of the indications Expressions over meanings, knowledge of the general purposes of Sharia is necessary to derive rulings from their evidence in an acceptable manner.

And as we mentioned earlier, the purpose of the Sharia is to achieve the interests of the people by finding them first, then preserving them secondly. The interests that the Sharia seeks to achieve are of three types: necessities, needs, and improvements.

And since it is one of the most important necessities that are among the most important interests achieved by the objectives of Sharia, including the protection of man in his life and his offspring, the Sharia has legislated the Sharia provisions that guarantee the preservation of the life of man and his society and the continuation of his offspring with cleanliness, purity and purity, and facing all aspects of challenges from epidemics, diseases and viral ailments, to survive their dangers And its causes and challenges, so Islam, in its honorable law, made multiple faces of purity, purity and cleanliness in the life of the individual, the family and society.

Islam is the religion of purity and cleanliness in its fullest meanings, as it was keen on cleanliness of belief from myths and falsehood, cleanliness of the heart from polytheism, distraction, exaggeration and envy, cleanliness of the tongue from gossip

and backbiting, cleanliness of the body and clothing from dirt and unpleasant odors, as well as cleanliness of the home, mosque, work, residential neighborhoods, roads, various means of transportation, and much more.

Introduction

Praise be to God, the Blessed One for His creation with the perfection of creation, the beauty of life and the purity of nature, and blessings and peace be upon our master Muhammad, who legislated the legal rulings to preserve human life and protect him from diseases, ailments and heinous epidemics, to ensure the life and survival of mankind and to achieve the worship and obedience of God Almighty in a sound belief and solid and impregnable rulings, and upon his family And his companions are the people of wisdom and high morals and peace be upon him abundantly as long as these creatures and that creation.

Knowing the general purposes of Sharia is necessary to properly understand the legal texts, to understand the intentions of God Almighty and the intentions of His Noble Messenger, peace be upon him, and to derive rulings from their evidence in an acceptable manner. The general purpose that the legislator intended from enacting the various provisions so that he could understand the texts and interpret them in a sound interpretation and deduce the provisions in the light of these general purposes.

It has been proven by induction and following the various rulings in the Sharia that its original intent is to achieve the interests of the people, preserve these interests and ward off harm from them. and desires, a person may see being motivated by his beneficial desires as harmful, and the harmful as beneficial, influenced by his psychological desires and his aspiration and anticipation for the immediate and easy benefit, without paying attention to the serious future harm, as he may see that from the benefit to him is eating people's money unlawfully by hidden and twisted methods, or by monopolizing their food, or by taking usury in order to increase his money in this forbidden and evil way, or to sit down from jihad to enjoy the pleasures of life, and this person forgets that these benefits are fictitious and not real, as they are in essence pure harm in the immediate and the future.

And for all this, it was necessary to clarify the purposes of the general Sharia, so that the taxpayer would be aware of them, know what to take and what to leave, and weigh their interests and harms with them.

And it is proven by induction that the goal of the Sharia, as we said: To achieve the interests of the people by creating them first, then preserving them secondly.

Since the knowledge of the purposes of Sharia has to do with the science of the principles of jurisprudence, and the knowledge of the rules of jurisprudence, it is a part of them, so the mujtahid must know the secrets of legislation and the general purposes that the legislator intended from legislating the various provisions in order to understand the legal texts in the correct manner and interpret them in a sound interpretation, and it is not sufficient to know the faces of semantics Words over meanings, knowing the general purposes of Sharia is necessary to derive rulings from their evidence in an acceptable manner.

As we mentioned earlier, the purpose of the Sharia is to achieve the interests of the people by creating them first, then preserving them secondly. The interests that the Sharia seeks to achieve are of three types: necessities, needs, and improvements.

Since one of the most important necessities that are one of the most important interests achieved by the purposes of Sharia, including the protection of man in his life and his descendants, the Sharia legislated the legal provisions that guarantee the preservation of human life and society and the continuity of his descendants in cleanliness, purity and purity and facing all challenges from epidemics, diseases and viral illnesses, to escape from their dangers Its causes and challenges, Islam made by its honorable law multiple faces of purity, purity and cleanliness in the life of the individual, family and society.

Islam is a religion of purity and cleanliness in its most comprehensive sense, as it has been keen on keeping the faith clean from superstitions and falsehoods, the cleanliness of the heart from polytheism, deviation, malice and envy, the cleanliness of the tongue from gossip and backbiting, the cleanliness of the body and clothing from dirt and foul odors, as well as the cleanliness of the home, mosque, work, residential neighborhoods, roads and various means of transportation, and much more.

Cleanliness is not just a desirable behavior or social appearance, but Islam has made it an issue of faith related to belief. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (p.b.u.h) said: "Faith has over seventy branches

–or over sixty branches – the best of which is saying: there is no god but Allah; and the least of which is the removal of harmful objects from the way; and modesty is a branch of faith.”¹ It is also a reason for the love of Allah, the Almighty said: “Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allāh loves those who purify themselves.”²

It is a condition for establishing the pillar of religion ‘As-Salat’. Allay says: “O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.”³ If a Muslim does not find water, he must do tayammum. God Almighty says: “O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janābah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allāh is ever Pardoning[189] and Forgiving.”⁴ Likewise, God Almighty punishes the non-commitment to cleanliness, as God destroyed the people of Lot because they are unclean people who do not purify themselves. As well as not coming women who are not purified.

Through the foregoing, it shows us the extent of the keenness of the tolerant Islamic Sharia on human cleanliness and purity. Cleanliness included all aspects of life, so it paid attention to the smallest details in the cleanliness of the human body, as well as his clothes, home, mosque, food and drink, as well as the cleanliness of his heart to be clean inside and out.

Problem Statement

This research shows that the concern of the purposes of Islamic law is not limited to physical hygiene such as ablution, tayammum and washing to ensure the highest quality standards in hygiene to meet the challenges arising from pollution and the arrival of harmful germs and viruses to the person in his life, his surroundings, his society and the whole world, but this care went beyond to concern the cleanliness of institutions and means Transportation, electric elevators, swimming pools, restaurants, shopping centers, airports, stations, transportation, police departments, labor offices, health, educational, cultural and recreational departments to ensure the highest quality standards in the health aspect that ensures human protection from the danger of viruses, deadly germs and deadly epidemics, and taking the necessary precautionary measures to face challenges Epidemics and the danger of infection with viruses, and a statement that achieving these interests comes from the hearts’ belief in this Islamic Sharia and the accuracy of its jurisprudential construction to protect the human being and his survival in life, safe, stable, beneficial, reassuring in his worship, successful in his job and work, and work. Therefore, this research sheds light on the types of hygiene, whether physical or spiritual. Or professional and the extent of its impact on the life of the individual and society.

Research Aims

- Demonstrate great interest in the purposes of Sharia in protecting the human soul from all threats in material life, both visible and microscopic.
- Emphasis on the warning of Sharia against negligence in the issue of human life by way of ignorance, negligence, suicide, or spreading epidemics and viruses that lead to the death of humans and animals.
- Emphasizing the necessities of interests to preserve human life and legislating provisions for the survival and protection of that human soul and its interaction with the creatures that God Almighty has subjugated to serve man and the continuation of his life and his fulfillment of the duty of servitude to God Almighty, Creator of the earth and the heavens.
- A statement that understanding the meaning of cleanliness and the wisdom of its legislation is one of the first concerns of the objectives of the noble Sharia.

- Explanation of the extent to which Islamic law pays attention to the minute details of human cleanliness and the places and creatures around him.
- Explanation of the extent to which Islam is keen on the safety of the human community by cleaning it of all the pollutants it encounters so that it becomes a civilized, aware, knowledgeable and sound society. The Almighty says: "The Day when there will not benefit [anyone] wealth or children But only one who comes to Allāh with a sound heart."⁵
- Confirmation of Islam's keenness on the cleanliness of the place and the human surroundings, and everything that roams around it, whether pets, food, luxury, or birds for hunting or entertainment, to be clean and safe from diseases and ailments that cause harm to humanity and a viral enemy that threatens human, or animal existence associated with its food, riding, making clothes and shoes, and furnishing homes and rest houses in the world. Allah says: "O you who have believed, do not consume one another's wealth unjustly[179] but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allāh is to you ever Merciful."⁶

Research Methodology

To complement the objectives of the research, the approach that I will follow is the descriptive analytical approach to clarify the meaning of the purposes of Sharia and its interest in the issue of hygiene and purity to confront epidemics and viral diseases.

The first topic: the purposes of Islamic Sharia

Those who follow the provisions and texts of Sharia, realize that the purposes and goals for which they came, have a civilized character and a common human dimension. Thus, they are considered universal purposes, which serve as a common ground for establishing any religious or civilized dialogue. Talking about the importance of the objectives of Sharia is not a scientific luxury, but rather a necessity in light of a changing world, teeming with ideas, doctrines and perceptions, in which events and facts accelerate, and in which interests are intertwined and problems are complicated, in an unprecedented manner, which requires contemporary Islamic thought to take into account, the role of objectives in Control this turbulent world, and monitor its features, horizons, doctrines and trends.

The purposes of Sharia are among the important and distinguished sciences, because of their methodological and epistemological dimensions that show the rule of legislation and its purposes, and the purposes and secrets of rulings. Its importance does not stop at this point, but rather goes beyond it to include issues and issues that are at the heart of the renewal process, and the foundations of reform and development projects. In this context, it is important to put forward a theoretical approach to the objectives of Sharia as a ground for religious and civilized dialogue, and as a mechanism of necessary renewal, by shedding light on the civilized human common, to identify the important role that objectives are acquired in expanding the circle of dialogue between the different and strengthening the bonds of connection and peaceful coexistence between peoples. and different cultures. The Shari'a came as a mercy to the servants and to preserve their interests. The purposes of the Shari'a among its rulings are to preserve the religion, the soul, the mind, the offspring, and the money. The purpose of these higher purposes is human righteousness. The Shari'a is based on facilitation, lifting embarrassment, bringing interests, and repelling evil in both worlds.

It is well known that the knowledge of the purposes of Sharia is one of the most important means that is relied upon in Islamic legislation, to clarify the great human goals, and to realize the horizons of consideration of human polytheism, and it establishes cooperation for good, controls dialogue, sits down to understand the developments of the times in human life, and raises interest in awareness, renewal and the most prominent vitality in Islamic jurisprudence, the knowledge of the purposes of Sharia has grown and developed in the arms of the science of jurisprudence, until its features became clear and its issues matured, and it became a self-contained science, with its discussions and rules that are organized within it, and many scholars wrote about it, and Al-Shatibi was unique in writing a book in which no one before him preceded him. It is a book of approvals in the origins of Sharia. It is a book that should be taught, published and developed to open the horizons of intentional thought among individuals and societies.

The first topic was divided into five demands, which included the following:

The first requirement: Defining the purposes of Sharia

Language purposes:

The word ‘Maqasid’ is the plural of the word ‘Maqsid’, who intended something and intended for it and intended for it by way of hitting, meaning asking for it and coming to it and hoarding it and establishing it, and intent and purpose is asking for something or proving the thing, hoarding in the thing or being just in it.⁷

‘Alqasd’ and ‘almaqsid’ are derived from the verb ‘Qasd’ (intent), and intent: straightforwardness of the path, dependence, motherhood, justice, mediation, and doing something, It is said Qasduhu, and to him, Yaqsiduhu.⁸

In terms:

There was no precise terminological definition of the purposes for the forerunners of the fundamentalists and jurists, but Sheikh Muhammad Al-Taher bin Ashour, who is the second most prominent writer on the purposes of Sharia after Al-Shatibi, defined them by saying: ‘The general purposes of legislation are the meanings and rulings noted to the street in all or most of the cases of legislation, and it is a definition of the general objectives.’⁹

And the purposes of Sharia in the terminology of scholars are the goals, objectives, results and meanings that the Sharia brought, and established them in the rulings, and sought to achieve, find and reach them in every time and place.¹⁰

The second requirement: Defining the purposes of Sharia

God Almighty created man in the best manner and honored the children of Adam with the utmost honor, and preferred them over all other creatures, and subjugated to them whatever is in the earth and in the heavens, and made them his successors on earth, and above all that God Almighty did not create man in vain and did not leave him in vain. He only sent messengers and prophets to him, and revealed books and laws to them, until God sealed the messengers and prophets with our master Muhammad, the best of prayers and peace be upon him, and sealed the books and laws with the Great Qur’an and the law of Islam, and this Sharia aims to achieve happiness for man in this world to achieve the succession of God in his land. Sharia is to secure the interests of man, which is to bring benefits to him, and repel harm from him, so it guides him to the good, guides him to the right path, guides him to righteousness, takes his hand to the right guidance, reveals to him the true interests, and then puts Sharia rulings for him in order to be a guide and guide for him to achieve these purposes and ends. The assets and branches were revealed to him to find these goals, and then to preserve, maintain and secure them and not to attack them.

The scholars defined the purposes of Sharia as achieving the interests of people in this world and the hereafter, in the immediate and the future, and the interests of the people in this world are everything that includes their benefit, benefit, goodness, happiness and comfort, and everything that helps them avoid harm and damage and pay corruption, sooner or later, and the interests of people in the Hereafter are To win the approval of God Almighty in Paradise, and deliverance from His torment and wrath in Hellfire, and the legal rulings have been received to bring people’s interests and repel evils from them. This is that every legal ruling was revealed to secure one of the interests or repel one of the evils, or to achieve both things, and there is no interest in this world and the hereafter unless the legislator took care of it and created for it the provisions that ensure its creation and preservation. This world and the hereafter, in the immediate and the future, only make it clear to people, warn them of it, and guide them to avoid it and stay away from it.

The evidence for this is the complete induction of the legal texts on the one hand, and for the interests of the people on the other hand, and that God Almighty does not do things in vain in creation, creation, discipline and legislation, and that the legal texts in beliefs, worship, morals, financial transactions, punishments and others came with the justification that they are to achieve interests and repel evils:

- The creed, with its various origins and branches, came to take care of the interests of man in guiding him to the true religion and the true faith, while honoring and exalting him from the pitfalls of misguidance and deviation, and saving

him from false returns, various whims and animal desires. And his faith, and he escapes from falling into the trap of idolatry, and the deification of creatures such as cows and monkeys, sun and moon, stars and demons, and so on. Allah Almighty says: "There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So, whoever disbelieves in *tāghūt* and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing".¹¹ Allah further says: "But those who have avoided *tāghūt*, lest they worship it, and turned back to Allāh - for them are good tidings. So, give good tidings to My servants Who listen to speech and follow the best of it. Those are the ones Allāh has guided, and those are people of understanding".¹² And the Almighty as explaining the wisdom and purpose of human creation: "And it is He who created the heavens and the earth in six days, and His Throne was over the water to test you with the best of deeds".¹³ God Almighty says: "And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me".¹⁴ And worship here in its general and comprehensive sense of every action intended for the sake of God Almighty.

The Almighty explained that the wisdom, purpose, and goal of sending messengers is to achieve this great interest for man in worshipping God and avoiding the tyrants in this world, and winning God's approval in Paradise, and that there will be no excuse for man against God Almighty for his unbelief, misguidance and perversion. The Almighty said: "And We certainly sent into every nation a messenger, [saying], 'Worship Allāh and avoid *tāghūt*.' And among them were those whom Allāh guided, and among them were those upon whom error was [deservedly] decreed. So, proceed [i.e., travel] through the earth and observe how was the end of the deniers".¹⁵ Allah further says: "[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allāh after the messengers. And ever is Allāh Exalted in Might and Wise".¹⁶

The Holy Qur'an declared the wisdom and benefit in the mission of Muhammad ﷺ, and the Almighty said: "And We have not sent you, [O Muhammad], except as a mercy to the worlds". The verses and hadiths about that are many and explicit.

The Almighty explained that the purpose and goal of the revelation of the Books is to achieve the interests of the people, to achieve happiness for them in this world, and to win and be saved in the Hereafter, to bring them out of darkness into the light. The Almighty says: "[This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkness into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy".¹⁷

And God Almighty combined in one verse the wisdom of sending messengers and revealing the Books, so that people would perform justice. Allah Almighty says: "We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allāh may make evident those who support Him and His messengers unseen. Indeed, Allāh is Powerful and Exalted in Might".¹⁸ Then God Almighty explained the function of the Qur'an in general and comprehensive. Allah says: "Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward. And that those who do not believe in the Hereafter - We have prepared for them a painful punishment".¹⁹ And other branches of faith and belief.

- In the field of worship, there are many texts that show that the wisdom and purpose of worship is to achieve the interest of man, and that God Almighty is indispensable to worship and obedience, so obedience does not benefit him, nor does disobedience harm him. The Almighty said about the purpose of worship in general: "O mankind, worship your Lord, who created you and those before you, that you may become righteous".²⁰ The purpose of worship is to provide a person with piety, which is detailed in every act of worship. In fasting, the Almighty said: "O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous".²¹ And during the Hajj, the Almighty said: "Hajj is [during] well-known months, so whoever has made hajj obligatory upon himself therein [by entering the state of *ihrām*], there is [to be for him] no sexual relations and no disobedience and no disputing during hajj. And whatever good you do - Allāh knows it. And take provisions, but indeed, the best provision is fear of

Allāh. And fear Me, O you of understanding".²² Hajj is a training and educational course for the Muslim to get used to the virtues and honorable morals, and the slave to avoid corruption and vices, so he does not obscene, does not immoral or argue, but he must be equipped with piety in the rituals of Hajj.

God Almighty says about zakat: "Take, [O Muhammad], from their wealth a charity by which you purify them and cause them increase and invoke [Allāh's blessings] upon them. Indeed, your invocations are reassurance for them. And Allāh is Hearing and Knowing".²³ Zakat is a purification for the Muslim and a purification for him, so that the pure benefit of the one who pays it will return.

God Almighty says about Prayer: "...and establish prayer. Indeed, prayer prohibits immorality and wrongdoing".²⁴ This was confirmed by the Messenger of God also that whoever his prayers did not forbid him from indecency and wrongdoing, he will only increase his distance from God.²⁵

And Muhammad (p.b.u.h), said in a hadith Qudsi about God Almighty: "O My servants, if the first of you and the last of you, your men and your jinn were on the pious heart of one of you, that would not add anything to my possession. None of you lacked anything in my possession".²⁶

In transactions, the Almighty explained the purpose and wisdom of them, and that it is to achieve people's interests by bringing benefits to them and repelling corruption, harm and hardships from them, and removing corruption, fraud and other of their dealings. The Almighty said: "O you who believe, if you contract a debt for a specified term, write it down... Then the Almighty said: "And bring two witnesses from among your men..." God Almighty's saying, specifying the goal and purpose of that: "That is more just with God, more upright for testimony, and lesser. Do not be suspicious."²⁷ And the Almighty said in the prohibition of consuming wealth unjustly, and that it is injustice, sin, tyranny and corruption: "And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]".²⁸ And the Almighty explained the wisdom, aim and purpose of prohibiting alcohol, and the Almighty said: "Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allāh and from prayer. So, will you not desist?"²⁹

And the Almighty explained the wisdom and purpose of the legality of retribution and that it is to secure human life, and to preserve the soul and souls. The Almighty said: "And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous".³⁰ This was confirmed by Muhammad (p.b.u.h): "A legal punishment that is carried out in the land is better for the people of that land than if it were to rain for forty days".³¹

And God made it clear that the purpose of the assignment is not exhaustion, but rather the aim of the rulings is to relieve people of embarrassment and hardship. Almighty said: "Allāh does not charge a soul except [with that within] its capacity",³² God Almighty says: "That is more equitable with God, more upright for testimony, and lower, so that you will not be suspicious".³³

Thus, it is definitely proven that God Almighty legislated the rulings for purposes, and that the purposes of them are total, and some of them are partial, and that scholars have explained the ways of knowing the general and partial purposes.³⁴

The third requirement: the importance of the purposes of Sharia

Knowing the purposes of Sharia is of great importance and benefits for the student, the jurist, the researcher, the scholar and the mujtahid. As for its benefits for the student, it is determined by the following:

- i) That the student knows the general framework of Sharia, and has a complete conception of Islam, and obtains with him the comprehensive picture of its teachings, so that he has the overall view of its provisions and its branches, and thus the student realizes the natural place of each academic course, and for each scientific subject, and knows its true position in that, and then it is determined by him In general, what is included in the Sharia and what comes out of it, everything that achieves the interests of people in the immediate and the future, in this world and the hereafter, is from the Sharia, and is required of the Muslim. Putting the blocks in their places and setting the materials on their bases.³⁵
- ii) The study of the purposes of Sharia helps the student in the comparative study to give preference to the saying that achieves the purposes of Sharia and agrees with its objectives in bringing benefits and repelling corruption.

- iii) The statement of the purposes of Sharia highlights to the student the goal that he will call people to after graduation, and that his call aims to achieve people's interests and repel evils for them, and that it guides to the means and ways that achieve happiness for them in this world, and to win the approval of God in the Hereafter, and that the mission of the prophets and messengers was It aims to achieve these purposes, and the scholars are the inheritors of the prophets in calling for righteousness and reform, striving for goodness, righteousness and virtue, and warning against corruption, sin, vice and evil. That is why the prophets' duties were the noblest of deeds, the noblest of matters, the loftiest of goals, and the holiest of missions, and whoever followed their path followed them. And they got paid.

As for the importance of knowing the purposes of Sharia for the scholar, jurist, researcher and mujtahid, it appears in the following benefits:

- i) Enlightenment with it in knowing the total and partial legal rulings from its original and universal evidence.
- ii) Using the purposes of Sharia in understanding the legal texts and interpreting them correctly when applying them to the facts.
- iii) To be guided by the purposes of Sharia when defining the meanings of words and their meanings, to determine the intended meaning, because the words and expressions may have multiple meanings, and their connotations may vary, as previously explained in the reasons for the differences of jurists - so the purposes come to determine the intended meaning.
- iv) Referring to the purposes of Sharia when the text on new issues and facts is lost, so the mujtahid, jurist and judge refer to the purposes of Sharia to derive rulings by ijihad, analogy, approval, reclamation and others in accordance with the spirit of the religion and the purposes and basic provisions of Sharia.
- v) The purposes of Sharia help the mujtahid, judge and jurist to give weighting when total or partial evidences conflict in branches and rulings, and often the contradiction is apparent between the evidence and the researcher needs to know the most likely to reconcile them, or know the means for weighting, and that the methods of weighting in jurisprudence and the principles of jurisprudence are many, Including weighting the purposes of Sharia.

These benefits necessitate the researcher, the scholar, the jurist and the diligent to put the objectives of the Sharia in front of his eyes to light the way for him, correct the path for him, and help him to reach the truth, justice, rightness and payment.

Legislators have felt this importance and benefits, and the legislative authorities in contemporary countries have resorted to developing explanatory notes for the law or the system, to show the general people the special purpose of each article, so that law commentators, judges and lawyers can understand the law well, and its application and implementation are in accordance with the spirit of legislation and the intent that set for it.

Most of the systems in the world also require judges to rule by principles of justice and in accordance with general principles when they fail to stipulate something in the system.

Also, the jurists of Islamic Sharia agreed that the actions of the Imam (the ruler) are dependent on the interest, that is: all the actions of the rulers are arranged to achieve the interests of the people.³⁶

Fourth requirement: dividing purposes according to interests

We said: The purposes of Sharia are to achieve people's interests, but people's interests are not on the same level in terms of importance, danger and people's need for them. Rather, they are on different levels and multiple degrees. A means that complements the previous necessary interests and helps the person to make good use of the various aspects of life in behavior, transactions, and the organization of relationships.³⁷

The term "Maqasid al-Shariah" refers to the general objectives that the Shari'a seeks to achieve in people's lives, and it is also called the specific objectives for which a special ruling is prescribed for each of them.

Sections of purposes in Islamic law:

The general objective: is to achieve the interests of all creation in this world and the hereafter, and this is achieved through the provisions of Islamic Sharia.

Special purposes: are the goals that Sharia seeks to achieve in a special area of life, such as the economic, family or political system. etc. And that through the detailed provisions that have been initiated for each area separately.

The objectives are divided into several sections with different considerations:

First: The objectives are divided in terms of the interests that came to preserve them into three sections:

- 1- Necessary interests: They are the ones that are indispensable for the establishment of religious and worldly interests, so that if they are lost, the interests of this world are not made upright but rather corrupt, such as interests that go back to preserving religion, self, mind, money, and lineage.
- 2- Critical interests: They are the things that people need to secure the affairs of life easily and easily, and to pay them off hardship, reduce costs, and help them bear the burdens of life. Therefore, the judgements that achieve these people's needs come to relieve them of their embarrassment, facilitate the means for them to deal with, and help them to maintain their necessary interests, and to fulfill and preserve them, through (the necessities).³⁸
- 3- Psychological interests: They are the things that chivalry and morals require, and people need them to facilitate the affairs of life in the best and most complete manner, and the most upright approach. lost it. These improvement matters are due to what is required by virtuous morals and high tastes and complement the necessary interests and the needs interests at the highest level and in the best condition.³⁹

And the Islamic Sharia came to secure all of these interests, by stipulating each of them, and showing their importance, danger and place in achieving human happiness, and then the provisions began to achieve them, as we will detail in the next paragraph.

Detailing the Necessary Interests:

The definition of the necessities is that by losing them, the interests of this world and the hereafter will be disrupted, and people's lives and the establishment and stability of society depend on them, so that if they are missed, the order of life will be disrupted and people will be in turmoil and chaos, and their affairs will become chaos and turmoil, and they will suffer misery and torment in the Hereafter. The origin of the imperative and ameliorative purposes, the imbalance of the necessary matter leads to the imbalance of the Hajji and the improvement, but their imbalance does not lead to the imbalance of the necessary matter, and Imam Shatibi and Ibn Hilulu went to complementarity in the relationship between the three goals. The needs and improvements ensure the necessities to consider complementarity in the relationship between the necessary purposes .

Religion, the soul, the mind and money, these are the interests, and the laws take care of all of them, even if they differ in the ways of protecting and preserving them.

And it is on which people's religious and worldly lives are based, and their existence in this world and their salvation in the Hereafter depends, and if these necessary interests are lost, the order of life will be disrupted, people's interests will be corrupted, chaos will pervade them and their existence will be endangered, destroyed, lost and collapsed.

The necessary interests of the people are limited to five things, namely: religion, soul, mind, honor, or lineage, and money.⁴⁰ The noble Sharia has come to preserve these basic interests, and the basic purposes of Sharia are arranged by them, which are: i) Preserving religion ii) Preserving the soul iii) Preserving the mind iv) Preserving honor or lineage v) Preserving money and the divine laws have agreed to observe these basic principles and the necessary interests of people.

Hujjat al-Islam al-Ghazali said: "The purpose of Sharia is five things from creation: that it preserves their religion, their soul, their mind, their offspring and their money".⁴¹

Second: The objectives are divided in general and specific into three categories:

- 1- General purposes: They are the goals that the Shari'a came to preserve and observe in all sections of legislation and its fields, such as preserving the five necessities, removing embarrassment, establishing justice among people, building

the land, preserving the system of coexistence and continuing its goodness with the righteousness of the successors, and their implementation of the justice and integrity assigned to them. And goodness of mind.

- 2- Special purposes: They are the goals that the Shariah came to observe in certain areas or sections of legislation, such as the purposes related to family rulings, the purposes related to the economic system or financial behavior, the purposes related to punishments, and the purposes of worship.
- 3- Partial purposes: They are the goals that the legislator took care of in each of the rulings individually, such as knowing the goal of the legislator from ablution, prayer or pilgrimage.

Third: The objectives are divided in terms of their rank into two parts:

- 1- Primary objectives: are those in which the taxpayer has no share.
- 2- Subordinate purposes: These are those in which the luck of the taxpayer is taken into account. For example, marriage is one of its primary purposes for procreation, and one of its subordination purposes is to seek housing and marriage, to enjoy the beauty of a woman, or to benefit from her money and the like.

The fifth requirement: the legitimate means to achieve the objectives

Induction, research, study and contemplation indicate that the pure Shariah came to achieve the people's necessary, needy and ameliorative interests, and that all Shariah rulings were prescribed to achieve these interests, and that there is no legal ruling except with the intention of achieving one or more of these interests, so that the legislation guarantees all interests in its three sections:

The approach of the legislation to take care of these interests was in two main ways:

- a. Sharia rulings that secure the creation and formation of these interests.
- b. Sharia provisions to preserve, maintain and care for these interests and prevent abuse or violation of them, or guarantee and compensate for them.⁴²

We want to separate the speech from each section with an explanation of the evidence for that and giving examples for each of them, in order to confirm the purposes of Sharia in preserving these interests.

1- Preserving the necessary interests:

There are many rulings that call for securing the necessary interests of the people and seek to find them in the best way and in the best way, and then ensure their preservation and care:

- Religion is a necessary interest for people, because it regulates man's relationship with his Lord, man's relationship with himself, and man's relationship with his society. Islam has legislated many provisions to regulate all this relationship, between the provisions of belief and belief in God, His angels, His books, His messengers, the Last Day, and the Judgment, its good and its bad, and it legislated the five pillars of Islam, which are: The two testimonies, establishing prayer, paying zakat, fasting Ramadan, and pilgrimage to the Sacred House of God. He legislated the types of worship and its methods to develop religion in the souls, establish it in the hearts, find it in life and society and spread it around the world, and it required the call to it to bring people out of darkness into light.

- Then he legislated jihad to protect it, take care of it, not attack it, and prevent fitnah in the religion. The Almighty said: "And fight them until there is no fitnah and the religion is for God." And it legislated the punishment of the apostate from his religion, and he explained the punishment of the innovator and the one who deviated from his religion, and the request to take it from the hands of the one who neglects prayer, the one who refuses to give zakat, and the one who breaks the fast in Ramadan. And what is evil is what is known about religion by necessity. And other things to keep people away from confusion in beliefs, to protect them from the evils of polytheism, and to save them from the whispers of human and jinn devils, and not to fall into misguidance and deviation, and so that the mind does not go astray in the worship of stones and idols, or cows, monkeys and

animals, or The sun, the moon and the stars, or the deification of people and the worship of humans, and to save humanity from false rituals of worship, frightening hymns, and false beliefs.⁴³

- The soul is the soul of man, and it is intended by itself in creation and formation, and in preservation and care, as previously explained.

Islam legislated for its creation and formation intermarriage, procreation and procreation to ensure human survival, secure human existence, and the continuity of the healthy species in the most perfect, best and best way, then it prohibited adultery, and the rest of the corrupt and false marriages.

Islam legislated to preserve and protect the soul and not to transgress it, the obligation to eat, drink, dress and housing, and it required retribution, blood money and penance.⁴⁴

- The mind is the highest thing in man, and the most prominent characteristic and characteristic that distinguishes him from animals, and it is the greatest gift from the Lord of the worlds to man to guide him to good and keep him away from evil, and to be with him a guide and helper.⁴⁵

- The existence of the mind is part of the creation of the soul, and its rulings are its rulings, but preserving it differs from it, and is specific to special means. Islam legislated provisions for the preservation of the mind, so it called for the complete health of the body, to secure the perfect mind. A healthy mind is in a healthy body, and Islam forbids alcohol and all intoxicants that it removes the mind, nullifies its existence, and affects it, and Islam legislated the limit of alcohol for those who drink these harmful impure drinks, because preserving the mind is a necessary interest for man, otherwise he loses what he cherishes.⁴⁶

- Money is the brother of the soul, as they say, and it is what the king falls upon and tyrannizes the owner over others, and it is the main means that helps people to secure a living, exchange benefits and benefit from the many aspects of life, and what God Almighty has made available to man in this universe, and therefore money is a necessary interest for people. Otherwise, their lives became chaos, primitive and barbaric.

Islam has legislated for its creation and acquisition, the pursuit of land, legitimate earning, and legal transactions that guarantee its acquisition and provision for the Muslim.

And Islam legislated to preserve it, protect it, and prevent its attack, with many provisions, so it prohibited theft, established the Hadd punishment for the thief, and prohibited eating people's money unjustly. The contract on it was considered void, preventing the destruction of other people's money, and legislated the guarantee, and compensation for the spoiler and the aggressor.⁴⁷

Thus, we note that Islam legislated for each necessary interest of the people provisions that guarantee their creation and formation, and provisions that take care of their preservation and maintenance, in order to secure for them their necessary interests, and to guarantee their preservation, survival and continuity. Then God Almighty permitted prohibitions if the necessary interests were exposed to danger and threat.

Preserving the soul: Islam legislated supporting the oppressed, even if it was by declaring a general mobilization to fight in the way of God, as it legislated some concessions if the soul was exposed to destruction, such as eating dead carcass for the compelled, and like breaking the fast for the traveler and the sick, if his fasting would lead to his death or damage to one of his organs, as it was obligatory. Retribution or blood money for the one who killed a person unjustly, or assaulted an infallible soul by cutting off a limb and the like, according to what is detailed in the books of fiqh, as well as the legislation of marriage for procreation and reproduction and the reconstruction of the world and this is one of the first purposes of Islamic law, and that marital relationship is a verse of The signs of God Almighty, the Almighty said: "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought".

2- Preserving the essential interests:

God Almighty has legislated countless provisions to take care of the people's needy interests, so He legislated licenses in worship and belief in order to relieve people of embarrassment and hardship to relieve them, so He permitted breaking the fast in Ramadan, and legislated shortening and combining prayers for the traveler and pilgrim, and permitted prayer sitting, lying and on the side for the disabled, and permitted tayammum and wiping on a cast. Wiping over the slippers for the excused one, and legislated sales, companies, and leases to secure the correct interaction between people, and to guide them to sound rules and just foundations in exchange, giving and giving to secure people's needs, bring benefit to them and ward off harm, injustice and cheating on them.

Then the Almighty permitted in some contracts to which the general principles of contracts do not apply, so He legislated Salam, which is the sale of non-existent goods, and permitted *istisna'*, farming, and water-delivery to relieve people of embarrassment in dealing, as He legislated divorce as a cure for incurable marital diseases, which is the most hated lawful to God, and God has permitted hunting.

And in punishments, blood money is imposed on the wise person in manslaughter in order to mitigate the murderer, and that the hadd punishments ward off suspicions, and the guardian of the murdered desired to pardon the retribution and be kind to the offender.⁴⁸

The legal texts have been received explicit and clear to confirm these meanings, and to clarify the ruling from the legitimacy of the rulings that achieve the needs interests of the people and relieve them of embarrassment, the Almighty said: "And Allāh wants to lighten for you [your difficulties]; and mankind was created weak"⁴⁹, and the Almighty said: "Allāh does not intend to make difficulty for you"⁵⁰, and the Almighty said, "Allāh intends for you ease and does not intend for you hardship".⁵¹

And Muhammad (p.b.u.h) said regarding the legality of shortening the prayer: "It is a charity that God gives you in charity, so accept His charity".⁵²

3- Preserving the ameliorative interests:

God has decreed many provisions to secure matters for the betterment of people, and to achieve their interests in them, as dictated by chivalry and good morals in the various branches of Sharia, so that the interests of people may be fulfilled in the best and best manner.

God has prescribed various provisions for acts of worship in order for worship to be on the most appropriate means, such as purification in the body, clothing and place, covering the private parts, taking adornments at every mosque, and voluntary prayers, fasting, and almsgiving.

In transactions, fraud, deception and monopoly were prohibited, extravagance and mediocrity in spending were prohibited, and he forbade selling a person over the sale of his brother and forbade selling impurities.

In jihad, the killing of women, children, and monks is prohibited, trees are forbidden, treachery and mutilation of the dead are forbidden, and benevolence is sought in treating prisoners.

In punishments and retribution, imposition of reciprocity and benevolence in killing, and giving the right of blood to the relatives of the murdered, but through the judiciary and the authority.

Then Islam overflowed in the care of public morals, high morals, and noble virtues.⁵³

The Holy Prophet, peace and blessings be upon him, declared this and said: "I was sent to perfect morals."⁵⁴

4- Complementary and complementary provisions to preserve interests:

Divine wisdom necessitated that you put in place additional legislative provisions to complement the provisions that were legislated to preserve each type of interest. These complementary provisions were legislated to achieve the purposes of the Sharia to the fullest, most complete and best way, and to be a safety reserve, and a protective fence to preserve the interests of people, without being subjected to scratching or deficiency. or risk.

Islam legislated prayer to preserve the religion, and its evil for prayer has complementary provisions such as the call to prayer to announce it, the congregational prayer in the mosque, the Friday sermon and the two Eid to teach people about their religion.

And retribution legislated to save souls, and it legislated to complete it symmetry in the soul, organ and wounds, and forbidden adultery to preserve honor and legislated to complete it the prohibition of being alone and preventing looking at a foreigner, and Islam forbade alcohol to preserve the mind, and legislated to complete it forbidding a little of it even if he did not get drunk, because he wants to block the outlets of Satan with a decisive certainty. The street also asked to refrain from suspicions and taboos, and that the Muslim not hover around the fever so as not to fall into it, and it legislated testimony in transactions, and stipulated competence in marriage, and required marital alimony, and requested good cohabitation to secure complete happiness in the family.

Islam legislated for the fulfillment of needs, the conditions in contracts, and forbade deception, ignorance and everything that leads to quarrels and disagreements, so that the needs of the people may be fulfilled without leading to quarrels, disagreements, grudges and animosity between individuals.

And in the improvements, the legislator clarified the conditions of purity, kindness in dealing, and showing the noblest of morals, and that the Muslim should refrain from reciprocity, as the legislator requested spending from the lawful and permissible, and that the Muslim should be good [choosing] the sacrifice and the aqeeqah to present it in his hands on the Day of Resurrection.⁵⁵

We have to point out that this division of rulings according to the purposes of Sharia and people's interests does not mean that the necessary rulings are an obligation and an obligation and that the necessary rulings are recommended and Sunnah, and that the ameliorative rulings are permissible.

To sum up, first we point out an important matter, which is that the rulings of Islam are one system, which leads to its results in the event of their meeting. God said: "So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection, they will be sent back to the severest of punishment. And Allāh is not unaware of what you do".⁵⁶ Allah says: "O you who have believed, enter into Islām completely".⁵⁷

1. Work with all the laws of Islam, for these necessities or these interests that we mentioned are (the religion, the soul, the mind, money and offspring), all of them are fully observed by the laws, and even if they differ in the ways of taking care of them and preserving them, they are legislated to find them first, and to preserve them secondly.

As for the needs, it indicates that the Shariah observes the needs of the needs, in addition to the partial texts, the general texts, because of the Almighty's saying: "Allāh does not want to place you in difficulty, but He wants to purify you".⁵⁸

2. Mind: The mind is an honor from God, for a person carries the trust of God Almighty. Allah says: "Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it". For its sake, it has been legislated to forbid everything that would deprive a person's mind, and the punishment for those who drink intoxicants, such as alcohol and hashish, has been imposed. And other doctrines of reason.

3. Offspring: Islam legislated marriage, in order to obtain offspring, so that the human species would remain on the earth, and it commanded the upbringing of children on Islam and high morals, so that wisdom would be obtained from the presence of the sons of Adam on earth, which is the worship of God Almighty alone, and the construction of the universe by obedience to God Almighty, and prohibited immorality and all that It leads to it, and slander is forbidden, which is to challenge the honor, and the punishment is imposed on those who have committed the crime of adultery or slander, and the prohibition of abortion and the prevention of pregnancy except for necessity.

4. Money: Islam protects the right of individual property and controls it with controls and conditions lest man dominate his fellow man and disrupt the system of society based on justice and equality. It also forbids theft and assault on the money of others, and imposes punishment on the thief and the bandit, and also prohibited fraud and deception in transactions. Man

forbade himself to waste his money and spend it for no benefit and made the principle in financial transactions and ways of earning that it is permissible and permissible, and it is not forbidden from them except what the Shariah has forbidden.

Second: (Needs)

It is what the nation needs in order to acquire its interests and organize its affairs in a good manner. The need for it is in terms of expansion for people and removing embarrassment from them, so its absence leads to the hardship of life and its difficulty for people, although it does not lead to a breach of one of the previous five principles in worship, transactions and punishments. Such as the legality of licenses in order to ward off embarrassment and hardship for people, such as travel licenses, illness, and excuses for not praying in congregation or Friday prayers in some cases, and as enjoying the good things that are permissible, such as food, drink, clothing, housing and vehicles, and as the legality of some provisions of sales and financial transactions, such as the legality of partnerships, leasing, and peace. The inclusion of craftsmen, and the ownership of permissible things, such as hunting, woodcutting and logging ... and so on.

The second topic: What is hygiene?

The first requirement: Defining cleanliness and its importance

Purity is one of the demands that the Islamic religion calls for availability and fulfillment for a Muslim in all aspects of his life, so that his purity is not limited to prayer times, but he must purify his body in addition to maintaining the cleanliness of his home, heart, work, food and drink. Legitimacy and importance - and the word purity is synonymous with the meaning of cleanliness, and cleanliness language: from dirt in the sense that each is the other. However, the word "alshar'i" used the word "purity" and what was derived from it such as "purify", "purify" and "purify", and the term "cleanliness" was only used very little.⁵⁹

Section one: Defining purity, both in terms of language and in Islamic law

Purity is language: it is cleanliness and integrity from sensual dirt... and moral dirt such as polytheism and sins, and from every immoral character.⁶⁰

Purity idiomatically: the rise of the event and the demise of wickedness. And the event: according to the jurists is: the description of the body that prevents prayer, and everything that requires purity, so it rises with ablution, ghusl or tayammum.⁶¹ It is of two types:

Minor impurity: This is what is required for ablution, such as passing wind, urine, or faeces.

The major impurity: It is an obligatory ablution, such as impurity.

Malice: It is the material impurity that may affect clothing, the body, or the place of prayer, such as urine, defecation, menstrual blood, etc.

Section two: Evidence for its legitimacy

In Quran, the Almighty said: "O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful".⁶² And in the Sunnah, on the authority of the Prophet, peace and blessings be upon him, he said, "No prayer is accepted without purification, nor charity from impurity".⁶³

Section Three: The Importance of Purity

The importance of purity is summarized in many things, including:

- A condition for the validity of prayer and other acts of worship

- God Almighty praises the purified. He the Most High said: "Indeed, Allāh loves those who are constantly repentant and loves those who purify themselves".⁶⁴
- Purity is in agreement with the instinct that God Almighty has created people with.
- Failure to purify is one of the causes of the torment of the grave. On the authority of Ibn Abbas, may God be pleased with him. He said: The Prophet, may God bless him and grant him peace, passed a wall of the walls of Medina or Mecca, and he heard the sound of two people being tortured in their graves. The Prophet, may God's prayers and peace be upon him, said: "They are being tormented, and they are not being tormented in a big way." Then he said: "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends)".⁶⁵ That is, he does not avoid it or beware of it.
- It erases sins, raises ranks, and expiates sins and disobedience. The Prophet, peace and blessings be upon him, said: "He who performs the Wudu' perfectly (i.e., according to Sunnah), his sins will depart from his body, even from under his nails".⁶⁶

The second requirement: The cleanliness of the body and above the body and around the body

By Almighty God's wisdom, He made access to it to be clean, so that the prayer may not enter until he is clean. Likewise, he made the entry into his paradise a stand against the good and the clean one. He only brought it in good and clean. They are pure in body and heart; the cleanliness of the heart is in repentance and the cleanliness of body with water.⁶⁷

Therefore, Islam was concerned with the cleanliness and purity of the human body from the inside - which will be the subject of the second topic - and the outside, as it was concerned with the cleanliness of his clothes, his home, his mosque and his society at a time when many nations did not care about them. Islam enjoined purity in prayer, and in the body, clothing and place, as it required washing, ablution and tayammum, and I will talk about it in this research in two parts.

Section One: Hygiene of the body and above the body

Islam took care of the cleanliness of the body and clothes and the good adornment with them when entering the mosques. The Almighty said: "O children of Adam, take your adornment [i.e., wear your clothing] at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess".⁶⁸ I will talk about it in this matter as follows:

Branch one: Body Hygiene

Islamic Sharia is the religion of perfection and beauty, and one of the manifestations of that is Lady Aisha (r.a), reported: Prophet Muhammad (p.b.u.h) said: "Ten are the acts according to fitra: clipping the moustache, letting the beard grow, using the tooth-stick, snuffing water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubes and cleaning one's private parts with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth".⁶⁹

1. Cutting the mustache and letting the beard grow:

One of the guidance of the Prophet, peace be upon him, was to cut the mustache and let the beard grow. He, peace be upon him, said: "Cut the moustache short and leave the beard (as it is)".⁷⁰ From a practical point of view, if the mustache was long, it was a reason for transmitting germs and contaminating food and drink, and the Sunnah of Islam is consistent with medical theories and public taste by cutting what exceeded the limits of the upper lip. And he was the best, peace and blessings be upon him, if he performed ablution through his beard with water, according to the hadith of Othman bin Affan, may God be pleased with him: "The Prophet (p.b.u.h) would go through his beard".⁷¹

2. Miswak:

Prophet Muhammad said: "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer".⁷² Aisha (r.a), was asked: "What Allah's Apostle (pbuh) did first when he entered his house, and she replied: he used Miswak (first of all)".⁷³ Miswak has many benefits for the mouth and

teeth, as it eliminates the yeasts in the mouth that lead to tooth decay and gum infections. The mouth also helps to get rid of mouth odors.

3. Pubic shaving:

The age of Islam shaving the pubic hair to ensure its continuous cleanliness, because it is the most exposed area to pollution, sweating and friction, as this pollution may extend and the area of impurity expands, and in its throat, it is a protection from infection from infection from allergic diseases and so on.

4. Circumcision:

It is also one of the ways of instinct and the purity of the Muslim in his body. Circumcision is a duty of men and is honored by the rights of women. Circumcision has health benefits and benefits, including, for example, as doctors say, prevention of infections, as well as protecting children from urinary tract infection.

5. Underarm hair plucking:

In the armpit, there are sweat glands, which secrete sweat, which are toxins that are expelled from the body, but the smell of sweat is unpleasant, and if sweat accumulates its smell with armpit hair, its smell increases.

6. Nail Trimming:

Trimming the nails is one of the characteristics of the instinct, and it is one of the good health habits. If the nails were not trimmed, they were places for germs to gather under them, and our tolerant Sharia, as it is concerned with cleanliness, is also concerned with a clean, beautiful and tidy appearance. In trimming the nails, the appearance of a Muslim appears tidy, upscale, clean and pure.

7. Washing the knuckles:

Al-Nawawi said it is a separate Sunnah and is not specific to ablution, and the knuckles with the opening of the baa, and with the jim: the knuckle is combined with the joining of the ba and the jim, which is the knotting of the fingers and all their joints. It gathers inside the nose, as well as all dirt from anywhere on the body with sweat, dust and the like.⁷⁴

8. Inhalation and exhalation:

Inhalation is the attraction of water with the breath into the nose and the excitation of exhaling water from the nose after exhalation. There is no doubt that this is a great benefit to the nose and sinuses, in order to purify them from dust and dust that may be stuck to the nose as a result of the breathing process and moisturize the air to maintain the vitality of the mucous tissues lining the nose.

We note here how the tolerant Sharia paid attention to the smallest details of body hygiene, not to mention ablution, tayammum, and washing, as well as how the Messenger of God, peace be upon him, loved perfume and tidying the hair and beard, so that a person would be in the cleanest and most beautiful form. God is beautiful and loves beauty and it goes without saying that there is no beauty without cleanliness and purity.

Branch two: Ablution

Wudu was prescribed as a condition for establishing the pillar of the religion of prayer, because the Almighty says: “O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janābah,[245] then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women[246] and do not find water, then seek clean earth and wipe over your faces and hands with it. Allāh does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful”.⁷⁵ Prayers are not accepted without ablution, for ablution is worship, cleanliness and purity. It cleans the body of what is attached to it or what is secreted by the skin. The fatty secretions that the body constantly secretes attract to it all kinds of bacteria and germs that are in the air, so ablution five times a day and night is a preventive action to protect the body.

The process of washing the organs that was stipulated in ablution is of utmost importance for hygiene and public health, because these organs, as the doctors say, are exposed to a huge number of microbes, and when ablution, these microbes are surprised by a state of comprehensive sweeping from above the surface of the skin, especially with good washing, which is the guidance of the Messenger of God ﷺ.⁷⁶ Among the virtues of ablution is also that it cleanses the sins of a Muslim, because the Prophet,

peace and blessings be upon him, said: "He who performed ablution well, his sins would come out from his body, even coming out from under his nails".⁷⁷ He also urged him, peace be upon him, to perform ablution perfectly, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, peace and blessings be upon him, said: "Shall I not guide you to something for which God blots out sins and raises men's ranks?" When his hearers expressed their desire that he should tell them, he said, "Performing complete ablution although circumstances make it difficult, travelling far to mosques, and looking expectantly to the next time of prayer after prayers have been said. That is the defense of the frontier".⁷⁸

Branch Three: Tayammum

God made tayammum a license to his servants when there is no water, Allah says: "O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janābah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allāh is ever Pardoning and Forgiving".⁷⁹

Prophet Muhammad (pbuh) said: "The Prophet (ﷺ) said, "I have been given five things which were not given to anyone else before me. -1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. -2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due. -3. The booty has been made Halal (lawful) for me, yet it was not lawful for anyone else before me. -4. I have been given the right of intercession (on the Day of Resurrection). -5. Every Prophet used to be sent to his nation only, but I have been sent to all mankind".⁸⁰ Tayammum is prescribed when there is no water and for fear of harm from illness and others. Tayammum is a dirt purification that includes wiping the face and hands instead of ablution.

Branch Four: Washing

Ghusl is circulating the body with water. God Almighty said: "O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janābah,[245] then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women[246] and do not find water, then seek clean earth and wipe over your faces and hands with it. Allāh does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful."⁸¹ Allah mentions in the Quran: "And they ask you about menstruation. Say, "It is harm, so keep away from wives[82] during menstruation. And do not approach them until they are pure. And when they have purified themselves,[83] then come to them from where Allāh has ordained for you. Indeed, Allāh loves those who are constantly repentant and loves those who purify themselves".⁸² Washing is divided into two parts, obligatory and desirable. The obligatory ghusl is as in the case of impurity, when the two circumcised women meet, when the bleeding of menstruation or postpartum bleeding stops, and if the unbeliever becomes a Muslim. And there are the mustahabb washes that are praised and rewarded for doing them, and if he neglects them, there is no blame on him, such as the washing of Friday, the washing of the two Eids, the washing of Ihram, the washing of entering Mecca, and the washing of the day of Arafat.⁸³ What is said about the virtue of ablution is also said about the virtue of washing, as it removes dirt and unpleasant odors and preserves the safety and health of the human body.

Branch Five: What is Above the Body "The Cloths"

Islamic Sharia has come with great guidance in the matter of dress, and there is no doubt that adherence to them will benefit the health of the body.⁸⁴

Islamic law has paid great attention to the cleanliness of clothes, and what is attached to the garment is not free from impurity or dirt. As for impurity, it is not valid to pray in an unclean garment.⁸⁵ Fiqh considers the garment to be impure as soon as something of the impurity reaches it, such as urine, feces, and blood.

Clothing is a necessary need for man, as it protects him from heat and cold, covers his nakedness and beautifies him, and protects him from the weapons of enemies. Allah mentions in the Quran: "And Allāh has made for you, from that which He has created, shadows [i.e., shade] and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments [i.e., coats of mail] which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him]".⁸⁶ Allah further says: "And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle. So will you then be grateful?".⁸⁷

One of Islam's care about the cleanliness of clothes is that the Prophet, peace and blessings be upon him, hated that a Muslim should come to prayer with his clothes dirty, and he used to take care of his clothes, for he had a Yemeni robe that he wore on the two Eids and on Fridays, and he wore it when he received delegations, and clothes he wore with his family and other clothes he wore for jihad. The cleanliness of what is above the body "clothed" is nothing but a continuation of the aforementioned cleanliness of the body. A Muslim is clean in body and clothing.

Section Two: Cleanliness around the body

Islam is concerned with the individual cleanliness of every Muslim, and the general cleanliness in society, as it urges the cleanliness of the home, the mosque, and the community, which will be discussed as follows:

Branch one: Cleanliness of the dwelling

One of the types of cleanliness that Islam focused on is the cleanliness of the home. The home is a place for obedience and worship, not just for eating, drinking and sleeping. The Prophet, peace and blessings be upon him, urged the cleaning and disinfection of homes, as he said: "Clean your yard. The Jews do not cleanse their yards".⁸⁸

Branch second: The cleanliness of the mosque

Mosques have a special status, being the house of God and the place of worship for Muslims, and one of the most important things that must be adhered to is to maintain the cleanliness of the mosque and take care of it. God Almighty has purified His Sacred House as Almighty saying: "And [mention] when We made the House [i.e., the Ka'bah] a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform ṭawāf and those who are staying [there] for worship and those who bow and prostrate [in prayer]".⁸⁹

And purification here includes purifying it from everything dirty and from the manifestations of polytheism and idolatry, which is considered a manifestation of filth. God Almighty has cleansed the Sacred House from the idols and idols that were around it, and the House became clean and pure, thanks to God Almighty. Keeping mosques clean is the responsibility of all worshippers, and evidence of the merit of those who take care of mosques is what was mentioned in the two Sahihs from the hadith of Abu Huraira, may God be pleased with him: "A black man or a black woman used to sweep the mosque and he or she died. The Prophet (ﷺ) asked about her (or him). He was told that she (or he) had died. He said, "Why did you not inform me? Show me his grave (or her grave)." So he went to her (his) grave and offered her (his) funeral prayer".⁹⁰

The Prophet (pbuh) considered spitting in the mosque a sin and informed that its expiation was to be buried. In the two Sahihs from the hadith of Anas, he said: The Messenger of God, peace and blessings be upon him, said: "'Spitting in the mosque is a sin and its expiation is to bury it".⁹¹

Branch Three: Community Cleanliness

The cleanliness of the community starts from the cleanliness of its members, in their bodies, clothes, homes, food, drink and mosques, until it reaches public facilities that benefit the entire community.

The Prophet, peace and blessings be upon him, forbade urination and defecation in the roads or public places where people take shade or relax. The Messenger of God, peace and blessings be upon him, said: "Be on your guard against two things which

provoke cursing. They (the companions present there) said: Messenger of Allah, what are those things which provoke cursing? He said: Easing on the thoroughfares or under the shades (where they take shelter and rest)".⁹²

Likewise, it is not permissible to throw dirt and dirt like urine so as not to harm people and because it is not appropriate to the morals of Muslims in our true religion. Removing harm from the road is an act of people of faith. On the authority of Abu Hurairah, may God be pleased with him, the Messenger of God, peace and blessings be upon him, said: "While a man was on the way, he found a thorny branch of a tree there on the way and removed it. Allah thanked him for that deed and forgave him".⁹³ Abu Hurairah, may God be pleased with him, reported: "Messenger of Allah (ﷺ) said, "Iman has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: 'La ilaha illallah' (there is no true god except Allah) while the least of them is the removal of harmful object from the road. And shyness is a branch of Iman".⁹⁴ Likewise, not drinking from the waterskin for fear that dirt will remain in this place,⁹⁵ and not urinating in stagnant water, for the Prophet, peace and blessings be upon him, forbade urination in stagnant water, as He said: "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it".⁹⁶ And what is attached to cleanliness and purity, the use of perfume. The Prophet (ﷺ) loved perfume. Anas bin Malik reported: "Anas (r.a) never used to refuse (a gift of) scent and used to say that the Prophet (ﷺ) never used to refuse (a gift of) scent".⁹⁷

Branch Four: Cleanliness of hospitals and health centers

One of the most important issues that Islam has taken care of in its civil civilization is the activation of legal legislation and regulations that necessitate the protection of the human body from diseases and ailments, submission to the doctor's instructions and health directives, adherence to health programs in the examination and review of laboratories, and the activation of technical devices that assist and assist the doctor in the early scientific diagnosis of illness, and direct Taking medication according to the doctor's instructions, implementing his medical directives in performing operations and surgical intervention when necessary, and the necessity of disinfecting and sterilizing hospitals and health centers.

The prophetic directives guide the Muslim to what will benefit him, and what is good for his soul and body, and this highlights the reality of those directives, and their compatibility with sound mushrooms, including guidance in medication and treatment of visible and inward diseases, and it is also a directive by research and study to discover the medicines that God has deposited in things. He refers to this noble prophetic guidance.

Abu Hurairah reported: "The Messenger of God (pbuh), said: "God does not send down a disease but that He creates a cure for it".⁹⁸ It was also reported on the authority of Ibn Abbas, may God be pleased with him, that the Prophet (pbuh) said: "Treat the servants of God, for God does not create a disease without creating a cure with it, except the old age".⁹⁹

From the interest of Islamic civilization in the human body and the necessity of treating it and providing its medicine, the civilization of Islam has tended to glorify and honor the profession of doctor, establish medical colleges and institutes of both sexes, provide educational staff and equip these colleges with the necessary supplies and graduate the best doctors and on the highest quality standards. Ibn al-Amir al-San'ani said: In the hadith there is guidance to medication, and that it does not contradict reliance, just as it does not contradict repelling hunger, thirst, heat and cold with their opposites. The heart is upon God in obtaining what benefits the servant in his religious and worldly affairs, and this news strengthens the patient's soul and soothes his mind and urges the doctor to search and search for medicine, for if the sick person knows that his illness is a medicine, his nature will be strengthened, and the instinctive heat is emitted.

Conclusion

The purposes of the Sharia are the goal, acceptance, and purpose of politics, as the function of the ruler in the state is to guard the religion and the world, and to reform the affairs of the people in the life and the next.

2. The purposes of Sharia are a control of the rulings of politics, so that they always remain under the umbrella of the Sharia, and curb anyone who wants to deviate from the rulings of religion on the pretext of politics and interest.

3. Sharia policy plays an important role in explaining the ease of Sharia and its observance of the interests of people, its comprehensiveness and its validity for every age, by referring some of its methods and methods to people's needs and customs, and the scientific developments and modern political methods that conform to the principles of Sharia and do not contradict them.

Praise be to God, who has perfected the religion for us, and has completed the blessing upon us, and Islam is pleased with us as our religion, and may prayers and peace be upon the most honorable of the prophets and messengers, and upon all his family and companions, and I bear witness that there is no god but God alone with no partner and that Muhammad is His servant and Messenger.

God created man, honored him, and in the good manner of his people, and in the purity of his command (and your clothes are purified)...

I hope that through this research I have succeeded in clarifying some aspects of hygiene. This is by explaining how the Islamic Sharia is concerned with the cleanliness of the human body, his clothes, his dwelling, his mosque and his society, and how a person is clean in his heart, free from polytheism, deviation, malice, envy and arrogance, as well as how his work and earning are lawful and clean, so that he does not eat usury or the orphan's money unjustly, does not steal, does not cheat, and does not gain from facilitating or any illegal way.

All of the foregoing is from the course of this research, but cleanliness in Islam is not limited to what was previously mentioned only, but the aspects of cleanliness are many and varied:

It also includes a person's food and drink, as well as the cleanliness of his tongue from backbiting and gossip, and even those who have passed away - the dead - are given ghusl in shari'a law, which is fardul Kifayah.

Prophet ﷺ said: "Bathe him with water mixed with the leaves of the lote tree and shroud him in his two (pieces of) cloth (Ihbram), and do not cover his head for Allah will raise him on the Day of Resurrection Pronouncing Talbiya"¹⁰⁰. Ghusl is a devotional matter, and some say that the wisdom is unknown, and others say that it is an honor for the dead by washing and perfumed it before burial.

And God, Glory be to Him, for His wisdom has made entering him a condition of purity, so He does not let enter the one who pray upon him until he is purified, and likewise he made entering his Paradise a condition of pureness and purity, so that only goodness that is pure in his body and heart will enter it. All of the foregoing calls to think about the issue of cleanliness, and that cleanliness has many rulings, some of which we know and some of which we do not know.

Results

Cleanliness in our true religion is divided into two parts: Outward cleanliness, which is the cleanliness of the body and above and around the body, and moral cleanliness, which is the cleanliness of the heart and work.

- 1- One of the manifestations of Islam's interest in cleanliness is making it a condition for performing prayer. "O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janābah,[245] then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women[246] and do not find water, then seek clean earth and wipe over your faces and hands with it. Allāh does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful".¹⁰¹
- 2- God Almighty destroyed an entire nation and they are the people of Lot, peace be upon him, for their impurity and the promise of their purity "So the shriek seized them at sunrise. And We made the highest part [of the city] its lowest and rained upon them stones of hard clay".¹⁰²
- 3- Cleanliness is half of Iman, Prophet Muhamad (pbuh) said: "Cleanliness is half of faith and al-Hamdu Lillah (all praise and gratitude is for Allah alone) fills the scale, and Subhan Allah (Glory be to Allah) and al-Hamdu Lillah fill up what

is between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and endurance is a brightness and the Holy Qur'an is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves".¹⁰³

- 4- The Messenger of God, peace and blessings be upon him, was an exemplary example of his cleanliness, and he was always keen to appear among his companions and in front of his wives in the best way.

Recommendations

- 1- Teaching our children, the meaning of cleanliness and that it is part of religion and showing them the dangers of negligence in hygiene.
- 2- Raising children to be humble and gentle, and it is one of the commendable qualities that a Muslim must possess.
- 3- The zakat of the heart is contingent upon its purity by avoiding its prohibitions, just as the zakat of the body is contingent upon the removal of all dirt and impurity mixed with it. Allah says Surah al-Noor, verse (21): "O you who believe! Follow not the footsteps of Shaitân (Satan). And whosoever follows the footsteps of Shaitân (Satan), then, verily he commands Al-Fahshâ' [i.e. to commit indecency (illegal sexual intercourse)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islâm)]. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower."
- 4- The Muslim must take care of the righteousness of his heart, by holding himself accountable, and avoiding what may be exposed to him of corruption, whether it is from suspicions and corruptions.
- 5- Praying to God, and frequent supplications help to improve the heart. "[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower."- Surah al-Imran, verse 8.
- 6- The necessity of spreading the correct understanding of lawful earnings and clarifying the harmful effects of unlawful earnings on the individual and society.

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