

Zakat and Its Preventive Role in Reducing Crimes

Assistant Professor Dr. BasimAbdulkareemhameed Al-jhayyish
Mustansiriyah University / College of Education /Quran Sciences
Dr.basimaa123@gmail.com

Summary

Sociologists have confirmed through their research that poverty, material poverty and economic conditions play a major role in the rise in crime in society, and criminologists and punishment specialists have emphasized that punishment alone is not sufficient to deter the perpetrators and rebuked those who beg to commit the crime, and they took it upon themselves to research For preventive and precautionary solutions to reduce these crimes, the zakat system, which is one of the pillars of Islam if it is applied as God Almighty has commanded, may be one of these preventive methods.

Key words: Zakat , the role , the preventive.

Introduction

Praise be to God, Lord of the worlds, and the best of prayer and complete greetings to our master Muhammad and his family and companions as a whole, it is known that God Almighty is absolutely rich, about everything, and nothing will increase in His possession if all human beings believe in him and perform the rituals to the fullest, just as it is not diminished. Of his ownership is something if people were on the dazzling heart of one man, and what the jurists agreed to call it the pure rights of God are what achieves the general interests of the worshipers. Some of them are heartfelt, such as belief in God Almighty and His Books and Messengers and the Last Day, and some are purely physical, such as prayer and fasting, and some are purely financial, such as zakat and spending For the sake of God Almighty, and it is a precautionary and preventive means to combat crime, because it forbids immorality, evil and oppression, and it is one of the means of economic solidarity among slaves to prevent want and the need to infringe on the money of others, including physical and financial such as Hajj and jihad, to protect religion, lives, money and honor, and among the rights of God Almighty. Pure punishments for hudud crimes that are an infringement of a public right (Ahmad bin Al-Hussein Al-Bayhaqi,).

Because these rights were prescribed by God Almighty in order to bring benefits to the servants and ward off evil from them, so there is no legal ruling except for the worshipers in which there is a public interest that brings them abundant goodness and ward off evil from them, if the servants abide by them as commanded by the true

Sharia.

What concerns us in this modest research is the preventive role of Zakat in reducing crime in terms of economic treatment, in bridging the traits of some of those afflicted by poverty and destitution, who are a group of the segments of society.

Therefore, the scope of the research will be limited to an aspect of Zakat to the extent of its attachment to the subject, i.e. with regard to its preventive role only, away from delving into everything related to Zakat, because this has been saturated with research by specialists in extensive studies and research, and the focus will be on its definition and those who deserve it only. Because of its close relationship with some of the causes of crimes, and reducing them through economic treatment, and this is in two studies, the first is devoted to the concept of zakat and its beneficiaries, and the second is to some of the causes of crime and methods of dealing with it economically by paying zakat (Ibn Al-Jawzi, 1987).

The first topic: the concept of Zakat and those who are entitled to it

It is known that zakat is one of the five pillars of Islam when it was narrated on the authority of Ikrimah bin Khalid on the authority of Ibn Umar who said: He said: The Messenger of God, may God bless him and grant him peace, (Islam was built on five testimonies that there is no god but God and that Muhammad is the Messenger of God and he instituted prayers, paying zakat, Hajj and fasting Ramadan .Zakat has been associated with the greatest worship among Muslims, which is prayer, which is the pillar of religion in Islam (Imam Ahmad Al-Murtada,)), and their connection is repeated more than twenty-five times, indicating its status, and the nature of this study necessitated that it be divided into two demands, the first is devoted to the concept of zakat and its ruling, while the second deals with those who deserve it. It is as follows:

The first requirement: Defining Zakat and its ruling

Before mentioning each scientific term, it is necessary to know its linguistic meaning, so the linguistic meaning of Zakat will be presented in the first section and its idiomatic meaning in the second section and its ruling in the third section as follows:

The first branch: Zakat in language

(Zakat of money is known and zakat of his money is a zakat. He paid his zakat on his behalf and also zakat himself praising it and saying (and zakat them for it) they said that you purify them with it and zakat also take his zakat and zakat in charity(Zakat) zakat on money is known and zakat his money is a zakat he paid his zakat on him and he also zakat himself praising it and saying the Almighty (and zakat them with it) they said that you purify them with it and zakat also he took his zakat and zakat zakat and zakat zakat zakat by the opening and the tide, meaning growth and zakat zakat which means zakat from the door of Sama Zacchaeus: He grew, increased, and reconciled, cleansed of sins (Abu al-Fida 'Ismail bin Omar bin Kathir, 1999).

The second branch: conventional Zakat

Zakat legally: owning part of the money, appointed by the street, from a poor Muslim, who is not Hashemite, and has no loyalty to a Hashemite, with the benefit from the kingdom being cut off from every aspect, to God Almighty.

And another defined it: spending a known portion of the money if it reaches the minimum threshold with certain banks stipulated by the street, and zakat al-fitr: spending a known amount for each Muslim individual to support before the Eid al-Fitr prayer in certain banks (Badaa`a Al-Sanai`a, 1989).

Al-Mawardi and others defined it: Zakat in the custom of Sharia: a name for taking something specific from specific money on specific descriptions for a specific sect.

Zakat has several names, which are: Zakat: As in the Almighty saying (and establish the prayers and give the zakat and kneel with those who bow, and charity: As in the Almighty saying: (Take the names of the truth in them also). The Almighty: (And give His due on the day of His harvest), and among its names also is alimony, as in the Almighty saying (and those who hoard gold and silver and do not spend it in the way of God) and among its names is also custom:

The third branch: the rule of zakat

Zakat is one of the five pillars of Islam for the aforementioned hadith, and its ruling is obligatory, and whoever denies it is considered an infidel.

from the book

In the Holy Quran the word Zakat was mentioned dozens of times explicitly to indicate the obligation of Zakat, as well as other terms indicating Zakat. It has been mentioned in the reformist definition of Zakat, and among these verses:

He says (and keep up prayer and pay the zakat and bow with those who bow and the Almighty said (Take charity from their Ttehrhm and sanctify them) and saying the Almighty (who in their known right of means and deprived) and the right to information is Zakat between Shara of the sex And its time (Al-Bahouti, 1977).

And the Almighty said: "Those who hoard gold and silver and do not spend it in the way of God." (It is a treasure, even if it is on the face of the earth) The truth has lost a stern warning to whoever hoarded gold and silver and did not spend it in the way of God, and that would only happen by not doing the obligation.

Of the year:

The noble prophetic hadiths regarding the necessity of zakat were frequent, including what was reported by the Messenger of God, may God bless him and grant him peace, that he said: (Islam is built on five testimonies that there is no god but God and that Muhammad is the Messenger of God,

and he instituted prayers, paying zakat, fasting Ramadan, and performing Hajj to whomever is able to path) Also, including what was narrated by Ibn Hujairah on the authority of Abu Hurairah that

The Prophet, may God's prayers and peace be upon him, said (If you pay your zakat, you have paid what you owe).

Consensus

The Islamic nation is unanimously agreed that Zakat is obligatory and that those who deny it are considered an infidel, so whoever denies its obligation ignorance of it and is one who is ignorant of that, either because of his recent reign of Islam or because he grew up in a desert distant from the world, he knew its obligation and is not judged by his infidelity because he is excused. It conceals for anyone who is in this situation because the evidence for Zakat is obligatory in the Book and Sunnah and the consensus of the nation, and if he denies it, it is only for his denial of the Book and the Sunnah and his disbelief with them (Al-Tirmidhi, 1983).

Reasonable, it is the faces of one of them

The payment of zakat is a matter of helping the weak and able and empowering the helpless to perform what God the Exalted, the Exalted, and the Exalted, as it purifies the soul of the performer from the impurity of sins and purifies his morals by creating generosity and generosity and leaving stinginess and miserliness as souls are tempted to miserly with money, so forgiveness, performance of trusts, and the delivery of rights to those who deserve it have become accustomed. All this is in the Almighty's saying (Take charity from their money that purifies them and purifies them with it). Also, thanking grace is an imposition of reason and law, and paying zakat to the poor as a matter of thanking the blessing is an obligation and a sound mind also recognizes the obligation of zakat, because it helps the distressed, helps the weak, and blocks the needy and strengthens the bonds Love among the members of society, as it provides the meaning of worship. Where an amount is taken from the rich and returned to the poor, an amount (two and a half percent) from some specific money(Jurisprudence Dictionary, 1988). Although this percentage is small, but it is sufficient to meet the need of the poor, it also does not affect the wealth of the rich and decreases it, but on the contrary, it develops it and blesses it, and the reason for its necessity is money because it was imposed to thank the blessing of money, so it was added to the money so zakat on money is said as the Dhuhr prayer is said. The month of fasting and Hajj home.

The second topic: Those who are entitled to Zakat

Those who are entitled to special types mentioned by God Almighty in His glorious Book, the Almighty saying:

Supervisors and lenders are wise. " He asks, and in the way of God and Ibn al-Sabil, a

duty from God, and God is All-Knowing, Wise.” Or he is the one who suffers from time, that is, he is afflicted with all kinds of misfortunes and he hates them, as for the poor: he who asks, roams and follows people, and he is healthy, and as for those working on it: they are collectors and messengers who collect, preserve and distribute them to those who deserve it, and they are given a wage in exchange for their fees. In proportion to the wages of those like them, even if they are rich, and not what they take with zakat. And those whose hearts are composed: they are a people who the Messenger of God formed on Islam, coveting their Islam, or fearing their evil, and His words (and the debtors) are those who were burdened by debts without corruption or extravagance Or extravagance, and they are not able to make up the judiciary, and for the sake of God are public facilities such as hospitals, bridges, mosques, and everything that the public interest needs (), (and Ibn al-Sabil): he is a traveler who is far from his family and his supplies have run out and nothing remains with him. Goes up To his family, and his words (an obligation from God) meaning a predestined and imposed judgment, (and God is All-Knowing, Wise) that is, He is aware of the manifestations of things and their interior and the interests of his servants and is wise in what he does and imposes it on his servants for their benefit. Enough, either (Jamal al-Din Abu al-Faraj ,).

In a workmanship, real estate rental, or trade offers, the profit of which is sufficient for him, and it was said: the consideration in this is to be the owner of a quorum on which zakat is due.

The people of zakat to whom the law has made it possible to pay it to them are eight types, and it is not permissible to spend it to others, such as building mosques, bridges, hospitals, schools, shrouding the dead, and other charitable causes. For God Almighty says: (Alms are only for the poor and the needy, those who work on them, those whose hearts are drawn up, and in the necks, and the debtors, and for the sake of God, and the son of the way) and the word is only indicative of restriction. That is, prove the aforementioned and deny what is otherwise As well as the definition of alms. It consumes it, if it is permissible to spend something to other than the eight, they would have some of them, not all (Abdul Rahman Tawfiq Ahmed, 2006). And it was narrated on the authority of Ziyad bin Al-Harith Al-Sadaei who said: I came to the Prophet (PBUH) and pledged allegiance to him, and a man came to him and said: Give me alms. He said to him: God did not accept the ruling of a Prophet or anyone else in alms, until he ruled about it, so it is divided into eight parts, and if I were from those parts I gave you. The remaining seven varieties, if they exist, otherwise, then there is one of them, and it is not permissible to leave one of them with their presence, and the author of the explanation of flowers said: (Know that the Zakat bank is eight types and they are the ones included in the noble verse, which is the Almighty saying:

Alms are given to the poor, the needy, those who work on them and their hearts, in the necks, the debtors, and for the sake of God and the wayfarer). If they are not all found and some of them are found, they are disposed of towards them that there are no

trespassers or offices, then they are spent on the remaining six and on that is hatchin.

The second topic: Some of the causes of crime and ways to deal with them economically by paying zakat

Crime is a social phenomenon and not an individual phenomenon, which is carried out by a specific person or group of criminals by nature. Rather, there is something that pushes a person in general to adopt inhuman behavior if he does not have the possibility to satisfy his necessary needs in a humane manner, and this is determined by political, economic and social factors, and if we are able By knowing the private and public factors that drive crimes, it is easy for us to develop treatment to reform the perpetrator and rehabilitate him and make him a useful element in his society, as this leads to the payment of the crime before it occurs because prevention is better than treatment (Mukhtar As-Sahah, 1994). Therefore, this topic is divided into two demands, the first is devoted to the causes of crimes, while the second deals with methods of preventing them as follows:

The first requirement: the causes of the crime

It was said that crime is a social phenomenon and individual behavior, and the factors driving it, including what is in society and some in the individual, and among these influencing factors (geography, social factors, family, school, work, and friends, including economic factors, which are of interest to us in this modest research, the researchers went to Crime varies in quantity and quality according to the degree of economic development. In the agricultural economic community, the rate of criminality in it is relatively lower because of the calm and relatively difficult conditions that prevail, and most of its crimes are murder, wounding, beating, destruction and theft, while in the industrial economic society the crime rate increases due to the abundance of activity and movement and the intertwining of relations between its members Crime is characterized by trickery and cunning, so the crimes of swindling, breach of trust, theft, forgery and bribery abound in it). (Muhammad Qalaji, 1988)

Many researchers believe that economic factors dominate all aspects of life, including criminal activity, because the economic situation, as these researchers see, has an effective role in social relations, as production, consumption, exchange and distribution represent the largest aspect of human activity, and researchers believe that reforming the economic system leads to reforming society. They have proven that crimes increase the more prices, especially foodstuffs, and they rise in all economic crises, because the individual's physical and psychological safety is subject to economic conditions.

The relationship between economic conditions and the phenomenon of criminality is a matter of dispute between researchers, in the past and in the present. He is the one who controls all aspects of human activity, including criminal behavior, and this is the

view of researchers who have been fascinated by the capitalist doctrine, claiming that this system leads to criminality as a result of the apparent imbalance in the distribution of wealth and the injustice and exploitation that accompanies it, and as for those who underestimate the economic factor. They give it a role of limited importance, for it is just a factor for them that helps to criminality when it comes across a criminal formation with the individual, and they demonstrate the correctness of their opinion that some people live in distress, and yet criminality is recovered, and some of them live in prosperity, and in spite of that does not hesitate to resist Crime (Muhammad Subhi Negm, 2006). Exaggerating the economic factor is like an understatement. It is equally wrong, both of them are wrong and to the same extent, and our opinion is the most correct. The economic factor has an undisputed impact on criminality, but like other factors, it is not decisive.

If the role of the economic factor is clearly manifested in the scope of money crimes, then this does not mean that it is irrelevant to other crimes, as many people's crimes are due to economic factors, such as abortion, killing and abandoning children, and assault on others, as well as political crimes in some cases. To say in more general terms that all crimes, without exception, are more or less affected by economic conditions, whether directly or indirectly.

Statistics have also shown that the largest percentage of theft, beatings and wound crimes occurred among those who occupy a poor economic level, but this is considered a natural matter, the most that can be concluded from which poverty may be a factor that affects the types of crimes, but in itself it is not a motive for Criminality, because the world is full of the poor, and yet only a few of them are criminalized, and criminal statistics have proven that crime has an undeniable share among the rich as the poor alike. It is true that poverty for some may be one of the motives for crime, but poverty may also be a motive. For excellence and genius, and this fact has been proven, history testifies that the giants of science, literature, and martyrs are among the poor.

The conclusion about the relationship between poverty and crime, as concluded by one of the recent researches, is that it is (a certain and almost certain relationship despite the perversion of some studies in that poverty is the father of crime. More important than poverty is social inequality and inequality in the distribution of wealth, which creates a hostile feeling among those with limited incomes in the face of those who earn unjustifiably high incomes.

Researchers in criminology believe that money crimes are the crimes that are most affected by economic factors, as they are committed by people who suffer from economic pressures to satisfy their basic needs or by those who enjoy a good economic situation but who aspire to a higher standard of living, and accepting the conflicting results means completely excluding poverty from The factors of criminality are not possible because this is inconsistent with reality, and accordingly we completely exclude research that

originally denies the existence of any relationship between poverty and crime, but this does not mean that all the poor are criminals nor that all the rich are not criminals, but rather that a high percentage of the crimes of the rich do not reach To the knowledge of the authorities, perhaps this is the reason for the high percentage of poor criminals in prisons (Dr. Muhammad Zaki Abu Amer, 1985).

The second requirement: ways to prevent crime by applying the zakat system

When criminologists and punishment scholars are certain that punishment alone is no longer a means to combat crime by society because it failed in many places to achieve its desired goal, so they resorted to preventive measures, which are a set of measures that society monitors to defend itself from the effects of criminal danger, Among these measures are the so-called general preventive measures, which are measures of a social character and devoid of any criminal character, even if the aim is to narrow the opportunities for crime, and among these measures are to improve the standard of living and improve the level of health. To refine this soul and treat it from the criminal danger inherent in it that led it to the path of criminality

Researchers in criminology and punishment went on to take a set of measures called precautionary measures, which are measures that are taken against the criminal with the aim of removing the causes of his crime and social rehabilitation, and they are carried out in cases that evade punishment for the perpetrator and its only goal is to remove the criminal risk by preventing among those who He has criminal tendencies and commits the crime in the future, and this is achieved through a set of disciplinary and therapeutic methods that help in rehabilitating the criminal and eliminating the sources of danger in his person to be a good member of society (Dr. Wathbet Dawood Al-Saadi, 1990).

And because God, may He be glorified and exalted, is the one who created man, and he is closer to him than the jugular vein, and knows what he has been whispering with himself, so he has put treatment for everything and before this he has set provisions for the prevention of every bad thing before it occurs and for the purpose of treating it if it occurs, and among these rulings is the zakat that God Almighty made a worship for it is obligatory It is coupled with prayer, which is the pillar of religion, and if it was applied as it was imposed, then there would be no poor in society. On the authority of Ali bin Abi Talib, may God be pleased with him, he said: The Messenger of God, may God's prayers and peace be upon him, said: "God has imposed on the wealthy Muslims in their money as much as what can accommodate their poor and will not stress the poor if They are hungry and bare except by what their rich do, not that God holds them accountable severely or torments them painfully. ") On the authority of Anas, may God be pleased with him, he said: The Messenger of God, may God's prayers and peace be upon him, said: " Woe to the rich from the poor on the Day of Resurrection. God Almighty, my glory and my majesty, to bring you near and far away, and then read on The Messenger of God, may God's prayers and peace be upon him (and their money is a

known right to the questioner and the deprived) and this right is two and a half percent for the one who has reached the quorum, which is the value of three hundred and forty dollars or its equivalent according to the currency owned by the Zakat payer, with the availability of other conditions. The information, but the nisab was mentioned only, to make it clear that the zakat is a very small amount, but its benefit is also very great and it does not cause any harm to the Zakat payer due to its small amount.

And because poverty, destitution and deprivation are among the main causes of crime, Zakat is bound to reduce this crime if it is not eliminated, and the crime of theft here alone is not intended, but poverty causes many crimes other than theft, such as murder, adultery, hatred against the rich and many other psychological diseases, because Zakat imposed to eight classes who make up the proportion of the segments of the society is not easy, all in the case of indigestion material Almighty (but alms to the poor and the needy and the workers on whose hearts and in the necks and debtors in the way of Allah and the wayfarer ordained by Allah and Allah is Knowing, wise.

And the scholars said () in the interpretation of this verse (Alms are for the poor and needy) of what was mentioned in the description of the poor and the needy that the poor: the one who is abstaining from the question, and the needy: the one who asks, and with it, Ibn Abbas, Al-Hassan, Mujahid, Jabir bin Zaid, Al-Zuhri, and Al-Hakam said, And Ibn Zaid, and a fighter, and the second: that the poor: the needy who has time, and the miskeen: the needy who has no commitment, said Qatada. The time is the disease that haunts man, and his words (and those who work on it) are the endeavors to collect charity. They give from it according to the wages of those like them, and what they take is not zakat .

God Almighty said: (and the debtors) and they are those who are bound by the debt and do not find justice, they have a debt without corruption, extravagance or waste, and there is no dispute regarding the permissibility of paying off his debt and paying zakat to him. He had money in his country, the Almighty saying: (An obligation from God) means that God assumed this.

The author of Fateh Al-Qadeer () mentioned in the interpretation of the following verse: His saying ("Alms are only for the poor") and "Rather) are formulas for minors. And the definition of alms as gender, i.e. the gender of these alms, is limited to these mentioned categories and does not go beyond them, rather they are for them and not for others. The scholars differed as to whether it is necessary to pay alms in installments for these eight types, or it is permissible to spend it to some, not to some, according to what the imam or the owner of charity sees. The only thing that exists is, the Almighty's saying (to the poor) presented them because they are in need of the rest of the well-known because of their severity and need, and the Almighty's saying (and those who work on it) that is, the messengers and collectors, meaning the employees whom the Imam sends to collect zakat, they deserve a share of it, and His words (and whose hearts are composed) are people who were in Islam came to pass, and it was said: They are the infidels

whom the Prophet, may God's prayers and peace be upon him and his family, used to compose to embrace Islam, and they did not enter Islam by subjugation and sword, but by giving, and it was said that they were a people who became Muslim on the surface and did not improve their Islam, so the Messenger of God, may God's prayers and peace be upon him and his family, formed them by giving. The words of the Almighty (and in the necks) that is to break the necks by buying slaves and freeing them, His saying (and the debtors) are those whom debts have installed and they have no fulfillment of it, and there is no disagreement about that except for those who have a debt in foolishness, for he is not given from it or from others except that he repents that Say debts and he cannot pay them, provided that these debts are not due to the foolishness and folly of the debtor, such as borrowing for trivial matters or wasting his money unnecessarily, this deprives Zakat as a punishment for him. The Almighty (and Ibn al-Sabil) is the traveler, and the path is the path, and the traveler was attributed to her for his adherence to the path, i.e. the road, and what is meant by which the reasons were cut off in his travel from his country and his stable is given from it even if he is rich in his country, and if he finds someone who lends him, the Almighty said: (It is obligatory from God) An affirmation of his saying (only alms are for the poor) means that God Almighty has imposed alms for them. The meaning is that the fact that alms are limited to these types is a ruling that God imposed on His servants and forbade them to transgress (and God knows) the conditions of his servants (wise) in his actions.

Only the rich who prevent the taking of zakat is that the poor have sufficient sufficiency, either by craftsmanship, rent of real estate, or trade offers whose profit is sufficient for him, and these eight types make up a relatively large percentage in society, so zakat is sufficient to fill their passions and prevent those of them who have inclinations contrary to the Sharia and the law.

The pillar of zakat, which is only permissible with it, is the ownership of money to its owner, and it is one of the varieties that have been mentioned, and it is not permissible for many scholars to spend it on other aspects of charity. Zakat to the aspects of righteousness from building mosques, ties, waterings, repairing arches, and shrouding the dead and burying them. It is not permissible because ownership was not found in the first place. Likewise, if he buys with zakat food and feeds the poor for lunch and dinner and does not pay the food to them, it is not permissible for lack of ownership. Likewise, if the debt of a poor person is spent with the intention of zakat because he did not There is ownership by the poor because he does not take possession of it, and if he has spent a poor neighborhood debt that he decides without his command, it is not permissible because there was no ownership by the poor because he did not take it, and if by his order it is permissible for zakat because of the existence of ownership by the poor because when he ordered it, he became his proxy for the arrest, so he became the poor one who received alms himself And his possession is from the opponent.

Conclusion

There is no doubt that poverty, destitution and deprivation are among the most prominent causes of crime, and this does not mean that the rich do not commit crimes, but after making sure that poverty is one of its causes, why does this cause not be treated and this door is closed, if possible and so easily.

The truth is that this treatment is provided by God Almighty, for he has legislated and imposed it on the richest of his servants, starting as a preventive aspect to block the family of the needy, in addition to indicating the gratitude and blessing of the benefactor to his servants, and his promise is an act of worship that only faith can take place, and his imposition of varieties of society with a right that they need because God Almighty is the Wise, the Knower, the Expert in everything. If he did a law other than the tax imposed by the state on its citizens, by collecting zakat from the rich in each residential area and collecting it in a fund by honest people who are able to do this task, and in cooperation with the mayor of this region and some of the clergy in it and the sheikhs And the notables then appoint those who are entitled to it, and they can seek the help of unemployed youth to have their share that God Almighty has imposed on them, and since the status quo is impossible for them to change, those entitled to Zakat may change from time to time depending on the circumstances that occur to every person or to the whole society, and it can be granted to those who become He deserves it in that place, and this can fill many people in society at the present time due to the lack of work opportunities, and of course zakat is obligatory for every Muslim who fulfills the conditions for this worship, and they are not a small percentage in society. But they may be negligent in paying it, or giving it to those who do not deserve it, due to their ignorance or to drop the imposition or otherwise, and the last of our supplication is Praise be to God, Lord of the Worlds, and prayers and peace be upon the Messenger of the Lord of the Worlds.

References

1. Ahmad bin Al-Hussein Al-Bayhaqi, Al-Sunan Al-Kubra, free from the Sunnah of printing, Dar Al-Fikr.
2. Ibn Al-Jawzi, Zad Al-Maseer in the Science of Tafsir, Muhammad Ibn Abd Al-Rahman Abdullah, 1st Edition, 1987 AD, Dar Al-Fikr for Printing, Publishing and Distribution.
3. Imam Ahmad Al-Murtada, Explanation of Flowers, devoid of printing and the Sunnah of printing, Ghamadan Library - Sana'a - Yemen.
4. Abu al-Fida 'Ismail bin Omar bin Kathir, Tafsir bin Kathir, investigation by Sami bin Muhammad Salama, publisher, Dar Taibah for Publishing and Distribution, Edition 2, 1999.
5. Badaa`a Al-Sana'i`a, Abu Bakr Al-Kasani, 1st Edition, 1989 AD, Al-Habibiya Library - Pakistan.

6. Al-Bahouti, Kashshaaf Al-Qanaa, investigation: Presented by: Kamal Abdul-Azim Al-Anani / Investigation by: Abu Abdullah Muhammad Hassan Muhammad Hasan Ismail Al-Shafei, 1st Edition, 1997 AD.
7. Al-Tirmidhi, Sunan Al-Tirmidhi, verification and correction: Abdul Rahman Muhammad Othman, 2nd Edition, 1983 AD, Dar Al-Fikr for Printing, Publishing and Distribution - Beirut - Lebanon.
8. Jamal al-Din Abu al-Faraj Abd al-Rahman ibn Ali ibn Muhammad, the researcher: Abd al-Razzaq al-Mahdi, the publisher: Dar al-Kitaab al-Arabi - Beirut, 1st Edition - 1422 AH
9. Jurisprudence Dictionary, Dr. Saadi Abu Habib, 2nd Edition, 1988 AD.
10. Al-Shawkani, Fatah Al-Qadeer, is devoid of the year and place of printing.
11. Al-Tabarsi Abi al-Fadl ibn al-Hasan, Majma 'al-Bayan fi Tafsir al-Qur'an, The printing press is like, the publisher, Dar al-Aswah for printing and publishing - Tehran, 1st Edition, 1384 AH.
12. Abdul Rahman Tawfiq Ahmed, Lessons in Criminology, Wael Publishing House, 1st Edition, 2006 AD.
13. Awad Muhammad, Principles of Criminology, University Culture Foundation, has no year of printing.
14. Mukhtar As-Sahah, Muhammad Ibn Abi Bakr Al-Razi, Editing: Correction and Correction: Ahmad Shams Al-Din, 1st Edition, 1994 AD, Dar Al-Kutub Al-Ilmiyya - Beirut - Lebanon.
15. Muhammad Qalaji, Dictionary of the Language of the Jurists, 2nd Edition, 1988 AD, Publisher: Dar Al-Nafae for Printing, Publishing and Distribution - Beirut - Lebanon.
16. Muhammad Subhi Negm, Fundamentals of Criminology and the Science of Punishment, A Brief Analytical and Descriptive Study, House of Culture for Publishing and Distribution, 1st Edition, 2006 AD.
17. Dr. Muhammad Zaki Abu Amer, Study in Criminology and Punishment, 1985 AD, University Publications House - Alexandria.
18. Mahmoud Abdel-Rahman Abdel-Moneim, Dictionary of Juristic Terms and Expressions, during the year of publication, Dar Al-Fadila for Publishing, Distribution and Export Cairo.
19. Muslim bin Al-Hajjaj Al-Nisaburi, Sahih Muslim, edited by Muhammad Fuad Abdul-Baqi, House of Revival of Arab Heritage - Beirut, Lebanon, without the year of printing.

20. Al-Nawawi, Al-Majmoo ', Dar Al-Fikr is devoid of printing and printing, vol.6, p. 185
21. Al-Haythami, Al-Zawaid Complex, n 1988, for the publisher of Dar Al-Kutub Al-Ilmiyya - Beirut - Lebanon.
22. Dr. Wathbet Dawood Al-Saadi, The Theoretical Foundations of the Sciences of Criminology and Criminal Policy, Diana Press, 1990 AD.