

The provisions of scientific quotation when writing academic research in Islamic jurisprudence

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Abstract:

The development of authorship and the spread of publishing methods helped make it easier to quote the information needed by the researcher to create his authorship, but this quote took different pictures, some of which include transgression of the rights of others, so we chose this topic to clarify the jurisprudential controls when the scientific quote, we explained the truth of the topic and we went into its control and detail It is forbidden from him, through the statement of the sayings of scholars in the estimator of the legitimate quotation and then to clarify the effects of the illegal violations of the quotation.

Keywords: quote - authorship - ratio - search - prohibited.

INTRODUCTION:

The means of writing and publishing have evolved in our present time and their effects of moral and material benefits have evolved with them, and in light of the spread of written information with ease of circulation and quotation, the phenomenon of abuses has spread, so I have considered paying attention to an important issue that is the separation between what is permitted and forbidden when quoting the information, which made me choose (the provisions of the quote) Scientific when writing academic research in Islamic jurisprudence).

In order to clarify the juristic opinion in its parts after setting its merits in Islamic law, the research was on four topics that I started with this introduction, and I explained in the first topic: the meaning of academic academic quotation and its images.

The second topic was devoted to the commissioning judgment of scientific quotation when writing academic papers.

As for the third topic, I explained the amount separating legal and prohibited scientific quotes.

She detailed the implications of the forbidden scientific citation in the fourth topic.

In my research issues, I made sure to balance the contemporary scientific method with what our distinguished scholars mentioned to clearly show the realism of Islamic law and its suitability to apply to all branches and emerging issues.

The first topic: Explaining the meaning of academic academic quotation and its images.

It has two requirements:

The first requirement: the definition of academic scientific quotation

First - the definition of academic scientific quotation as a language

Quotation language - means benefit (1).

In the hadith of Abd al-Rahman ibn Amr al-Salami and Hajar ibn Hajar, they said: We came to al-Arbad ibn Sariya, so we greeted and said: We brought you visitors, returnees and quotees (2).

Any students of science, and quoted knowledge if learned (3).

And scientific: feminine science, which is the opposite of ignorance, and comes in the sense of the types of knowledge (4), with which the thing is distinguished from others (5).

And the academic: objective science within a scientific or literary complex characterized by seriousness and scientific abundance (6).

It is a reminder of the word academic and its origin is a philosophical school founded by Plato in the groves of Academies in Athens (7).

So the meaning of academic academic quotation in the language is to take advantage of knowledge of a distinct nature of seriousness and scientific abundance.

Second - defining academic scientific quotation as a convention.

A - Definition of scientific quotation a convention

After investigating and looking at the various books of Sharia sciences and books of scientific research, I found that every science has its own definition of it. In the Qur'an sciences, Imam al-Suyuti (may God Almighty have mercy on him) knew that:

(Including poetry or publishing some of the Qur'an is not that it is from him not to be said in it, God Almighty and the like said, then that is not a quote) (8).

It is noted here that the quotation is restricted to the Holy Quran only.

And in the science of hadith he defined the quote: (To come up with words and then follow it with a verse or part of it or with a hadith without saying in it the Almighty said or his Messenger (may God bless him and grant him peace) said) (9).

Where the hadith was added to the Holy Quran.

And among the fundamentalists: Imam Al-Ghazali says when he talks about the significance of words in terms of the rulings: (The term if it indicates the ruling in its meaning and reason is the quote that is called an analogy) (10).

So make each measurement a quote, and this does not mean that each quote is a measurement.

And in the curricula of scientific research, he knew: that he (transferred some texts from others directly or indirectly in order to emphasize a specific idea or criticize it objectively and reach new ones in the specialization itself) (11).

In another, more general definition: (It is the transmission of the thoughts of others with documentation) (12).

Prof. Abdel-Wahab Ibrahim from Umm Al-Qura University in Saudi Arabia defined it: (A choice of text, texts or an idea from a large number of texts or ideas for a topic from the topics gathered through a research process in the sources guaranteed by the researcher in writing to support a position he takes or an opinion that invalidates it) (13).

Although the definitions differ in the general content by virtue of their receipt of different scientific specializations, they agree: using the previous information to reach what is useful and new for the specialists with the association with documentation, and this is the origin of the subject of our research.

B - Explanation of the meaning of the term academic term.

The idiomatic definition does not differ from what was mentioned in the language because the word is Arabized and possible to be defined precisely by saying: (A pure specialized study of the abstract of science in a field, with the cumulative construction of this science in terms of theories, evidence of issues and judgment on molecules and other definitions) (14).

And this development has long been associated with graduate studies whose square is the universities that organize the principles of research and study in different disciplines, and for the study to be academic, it must be subject to the regulations that regulate it, issued by a party with a binding quality.

The second requirement - photos of academic academic quotes

After investigating the books of Islamic law scholars and what the modern researchers mentioned in their research methods, I found that the scientific quotation has two pictures:

The first picture: the direct literal quotation, which is that the writer transmits the entire texts in full and without change (15), and the books of Islamic Sharia scholars often contain these quotations, as they take support for their topics (16).

However, this quote stipulated two conditions:

The first - that this quotation is intended to reach a new thing, otherwise what is the benefit of transferring the texts, Imam Al-Zarkashi (may God Almighty have mercy on him) says: (A prudent person who addresses a classification should not change two purposes: either he invents a meaning or he creates a description.

And a building other than these two sides is the blackening of paper and the height of the attic of theft) (17).

It should not be prolonged when quoting the text, and it can be specified by three lines with the usual font size in the composition, because the more is a lot more, and the three are less plural, and it is not modified except when needed by him and therefore the text of the book in the scientific research methodology that the increase over the three lines requires a change The quotation mark is in square brackets on each side (18).

The second: Documentation - it is the response of the words to a saying by referring to its original source in the margin, and the lack of reference means the flow of the text to the writer and this is an understatement and loss to the owner of the original text and it is forbidden by the Almighty saying ((And do not underestimate people their things)) (19), that is: do not decrease That is, one of the rights of the people, whether it is a right in kind or a moral right, and from it he acts without the permission of its original owner (20).

The second image: Quotation in the sense - it is an indirect quotation of texts and subject to the writer's ideas so he formulates his phrases in a new style (21).

Here, the writer transmits the meaning or content without closing it or shaping it (22), with the intention of clarifying terms and clarifying problems and comprehending the provisions of that science subject to everything that has been submitted to confirmation in transportation (23), so this image is not without the

requirement of documentation presented in the first image Bakr bin Abdullah Abu Zaid bin Muhammad (d. 1429 AH) says: (But the quotation is conditional on the performance of his trust and he transmitted it faithfully, attributed to his saying without ambiguity, fraud or breach) (24).

The second topic

The Ruling of Scientific Quotation on Writing Academic Research

Going into the writing of scientific research requires the researcher to familiarize with the studies of the former and quote their expressions and ideas to reach what is new and beneficial to society, for the researcher does not start from a vacuum, as it must be from my knowledge in the content of the intended study (25).

Scholarly quotations have been repeated from the scholars in their writings and there has been no denial of them, unless the quotation quotes the texts from the applicants without mentioning them, as it is the position of plagiarism, which was stipulated by the Imam of the Two Holy Mosques, Abd al-Malik al-Juwayni (may God Almighty have mercy on him) and others (26) and their reason:

- 1 This is like raiding the efforts of others and changing their affiliation (27), and God Almighty says ((God commands you to lead trusts to their people)) (28), and trustworthiness requires a ratio of rights to its people, that is, really (29).

- 2 These efforts are often associated with the money spent, and the Messenger of God (may God's prayers and peace be upon him) says: "A person's money is not permissible except with the kindness of his soul" (30).

- 3 Deceiving the reader and his illusions of affiliating ideas with the quotation (31), and perhaps a researcher transmits it and confirms the information to non-original owners.

God Almighty says ((not those who rejoice in what they came and love to give thanks as they did not Thspenhm Bmvazh of suffering and a painful punishment)) (32), it is a kind of lying and the joy of doing this is not a victory, not Bmanjeh account (33).

Imam al-Suyuti (may God Almighty have mercy on him) said: (That is why you do not see me mention anything in my classifications of a letter except for the one who is attributed to him, stating his book which he mentioned in it) (34).

All of this is supported by the hadith mentioned by the Prophet (may God bless him and grant him peace): (I do not like that I told a person) (35), i.e. I did the same as what he did or I said like his saying (36), it is said and narrated (37), except that the general word indicates The illegitimacy of transferring everything that is offensive to others, and if the origin of the hadith indicates another meaning, which is not mentioning the defects of others, if the quotations are specific and well-documented

scientific documentation, I did not find any of the scholars prohibiting it after it was approved by scientific institutions or published or placed in places Public because this is the public permission for this type of benefit, and it is inferred for the following:

1 - says: ((the day says the hypocrites and hypocrites for those who believe Anzerona quote from your light was told Turn behind you Valtmsoa Nora)) (38), the quote to be asked here: do without fire, answer it from the angels and said to the believers (b (Barjawa behind you So taking the meaning out of the situation, it is reported that it is permissible to borrow the light from the fire, which is permissible for all (39), and for scholars the light of knowledge is permissible as it is, and is available at all times and more than the light emitted by others, which is obscured at times (40).

2 - His saying, may God's prayers and peace be upon him: (Oh God, I ask you for useful knowledge(...

Among the forms of benefiting from the sciences is quoting the texts or their concept and then transferring them to others. Al-Mundhiri, may God Almighty have mercy on him, says: (And copying the beneficial knowledge has his reward and the reward of those who read, wrote or work on it, what remains his plan) (42).

People have inherited copies of the various sciences without denying it, and therefore banning quotes is a violation of consensus (43).

3- It is proven that the Prophet, may God's prayers and peace be upon him, was quoting from the Noble Qur'an in the context of his hadith and his calls to God Almighty with supplication, and from him he said, may God's prayers and peace be upon him:

Habitat, the sun and the moon take into account the debt I remove from me and enrich me from poverty and enjoy my hearing and vision and my strength in your path) (44).

Where the Messenger Muhammad (may God bless him and grant him peace) called God Almighty to what Al-Bari described as his saying in the Almighty saying: ((So let the morning dwell, make the night dwelling, and the sun and the moon counted)) (45), it is the principle and the substance.

Our master Abu Bakr Al-Siddiq (may God be pleased with him) confirmed the act of the Prophet, may God's prayers and peace be upon him, when he recommended to our master Umar, may God be pleased with him, after the caliphate after him, and concluded it by saying: ((And those who do wrong will know which they are turning against)) (47) (48).

The third topic

The amount separating legal and prohibited scientific quotes

By this we mean the numerical amount, as the number of words is calculated by it. If the permissible percentage exceeds the researcher falls in the prohibited, which requires us to define the numerical amount and then explain its details in two requirements:

The first requirement: Define the numerical measure as a language and convention.

The amount is language: from the amount of the thing, i.e. its amount (49), and it comes in the sense of measuring the thing with something (50).

And idiomatically: (It is the continuous quantity that deals with volume, line, surface and thickening in combination) (51).

He also knew that: (Continuous wisdom related parts such as the line, the surface and the educational body) (52)..

And number: a language of counting, which means counting abundance in a thing (53).

And idiomatically: (It is the suspension of the judgment by a special number indicating the selection of the ruling except for that number) (54).

In the Almighty saying: ((And make them bound with eighty lashes)) (55).

Adherence to this number indicates the negation of the obligatory obligation over eighty lashes because it is the opposite of duty (56).

And through the foregoing, the numerical amount can be defined as the fixed quantity that relates to the existence of the judgment and with its absence, it will not be the existence of that judgment.

The second requirement: estimating the percentage of legitimate quotes

It was reported that the Iraqi Ministry of Higher Education and Scientific Research specified 15% of the permitted quotations in academic research from theses and university theses and 20% of other books provided that the percentage should not be more than 5% from one source.

It relied on these estimates on a program called (TuRnitin), which is a branch of the commonly used (ITR) program.

As he collects quotes and records each set of consecutive words quoted from a source: a point even if the permissible percentage exceeds the submitted research response and it seems to me that it counts between three words to five consecutive points, which means that the texts must be acted and what is new and useful added.

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Although the work of these systems is limited because not every author is uploaded to this program, texts can be drawn from books not included in this program and they do not appear in quotations, but this system is completed through the direct consideration of scientific committees in the submitted academic research, if he put an end Numerically permissible, it was overlooked by its owner signing an order stipulated by scholars of Islamic law despite the difficulty of spreading and circulating books in the country. Imam Al-Juwayni Abu al-Maali, called Imam of the Two Holy Mosques, says: The saying is (58), and what is meant by the chapter here is a specific letter beginning and ending quoted. The researcher should not overload the many text quotes from different sources because that makes him in the field of using other people's thinking without bearing himself the effort of research and study, although the quotes that Its sources are referred to as a guide for extensive reading and a complete knowledge of ideas, and it is correct for the researcher to familiarize himself with the various ideas, so he chooses the important among the tasks to avoid repetition and evasive redundancy (59).

This estimate of the prohibited quotation has fixed legal principles in the various doctrinal chapters, as numerical proportions have been exceeded that have different negative legal effects, and according to the following applications:

First - Worship: The traveler's four licenses, which are breakfast, palace, plural, and increased wiping over the socks, are given in a few days. If they fulfill them, the licenses are turned off and exceeded by the owner, who is prohibited (60).

The audience limited it to Maliki, Shafi'i, and Hanbali for three days, except for the days of entry and exit, and they inferred (61) by Qatada's statement: On the authority of Saeed bin Al-Musayyib, may God Almighty have mercy on them: (If I establish four chapters four) (62), and because the Prophet, may God bless him and grant him peace, forbade Muslims from residing in Mecca More than three days before being the house of Islam, he indicated that the three are in the ruling on travel (63), and the jurists promised them here in a little extent (64), and the Hanafi jurists said that if he intended the shrine for fifteen days, he completed his prayer and fasting and explained their opinion that the minimum period The estimate for months is half a month (65).

The period of wiping over the socks was summarized in what was narrated from the Prophet, may God's prayers and peace be upon him, who said: "The Messenger of God, may God's prayers and peace be upon him, made three days and nights for the .(traveler and one day and one night for the resident" (66).

In it the conclusive argument and clear indication of the correct estimate for this period (67).

Second - Transactions: The legitimate option in the condition of the condition has a known period, and this timing was not denied except by Imam Ibn Hazm Al-Dhahri, may God Almighty have mercy on him, and he explained his opinion that it violates the completion of the deal (68), and the jurists aside from three statements

The first view: The legitimate option is for a period not exceeding three days, which is the statement of Imam Abu Hanifa and exhaled and the opinion of the Shafi'i jurists and they inferred (69) with the hadith of Ibn Omar, may God be pleased with them, he said: Habban bin Munqeth was a weak man and he had been slapped in his head safe and made the Messenger of God prayed for him May God's peace and blessings be upon him, when he buys three (70), so what is more than three days: a condition contrary to the number required by Sharia

The second view: It is permissible to increase the choice over the three days, which is the saying of Muhammad and Abu Yusuf from the Hanafi, which is the opinion of the Hanbali jurists, Isaac and Ibn Abi Laila, may God Almighty have mercy on them, and they inferred (71): that it is a right that is dependent on the condition, so he returned his appreciation on his condition or the period due for the contract and it is entrusted to Estimated contractors

The third saying: Estimating the duration according to the need, so it is estimated four days to the place of a village that needs to be reached to complete the deal, and it was narrated that the four days is the period of the tank and the garment, so the opinion was said by the Maliki scholars, and they inferred (72) by saying, peace be upon him: (The believers are upon their terms) (73), the choice of condition is prescribed to redress the interest, so it must appreciate what it achieves

And they answered the hadith mentioned by the companions of the first saying: that this estimation is commensurate with what the two contractors or one of them needs

Third - Personal Status: The will is legal, and it is a language - what was recommended after death (75).

(And idiomatically: (Ownership added to after death by donation) (76)

And its amount was determined by one third, and it was taken with this estimate in several issues branched in the chapters of Islamic jurisprudence, limited to Imam Ahmad, may God Almighty have mercy on him, seventeen issues (77), and his ruling differs among jurists considering the presence of the heirs and their absence in three sayings

The first view: It is not permissible to increase the amount of the will to the third when the heirs are present except by their permission. If the heirs are not there, then there is no objection to the increase

With what was narrated from Saad bin Abi Waqqas, may God be pleased with him, he said: "The Prophet, may God's prayers and peace be upon him, was returning to me while I was sick in Mecca, so I said: I have money, I would recommend all my money?" He said: "No, I said, and the part?" He said: No, I said: The third? And a third is too much, to let your heirs be rich is better than to let them support people .(who are shrouding people (78).

Not exceeding one-third is for the sake of not harming the heirs, and if they are executed or are satisfied with the waiver of this right, the increase is permissible for the exclusion of the forbidden for which the commandment is restricted to a third, and because passing the third with the heirs is unjust because it nullifies their right to inherit after the death of the heir (79).

The second view: counting the permissibility of the increase in the will over the amount of a third of the testator was heirs or not, which is the opinion of Malikiyah and Al-Dhahirah and they inferred (80):

1- His saying, may God's prayers and peace be upon him: "The third and the third are many." They said: The third is the distinction between little and much.

- 2His saying, may God's prayers and peace be upon him: (God gave you a third of your wealth when you died, an increase in your deeds) (81).

Significance: The will does not specify the amount other than a third, and it is limited to it.

The third view: They chose the details, and they said: If the deceased has an inheritance, then the increase depends on his leave, and if he does not have an inheritance, the increase is not permitted for the third, but he goes to the house of money because he is the heir of those who do not have an inheritance, and this is the view of the Shafi'i and Hanbali jurists, and they inferred (82).

- 3 The hadeeth of Imran bin Al-Husayn: (That a man freed six of his property upon his death had no money from others, so he called them the Messenger of God, peace and blessings of God be upon him, then he rewarded them three then knocked them between them and he freed two and thinner four and said to him a strong saying) (83).

And because the prohibition of the increase was for the sake of the heirs and they are not present, it seems to me that the first statement is the most correct by the strength of what they inferred and because the rulings in financial and non-financial transactions are entrusted to their reasoning and it is proven by the evidence that the reason for not increasing the third for the sake of not harming the heirs is that the barrier is no longer prohibited.

Fourth - Felonies: Estimating the Punishment of Punishment

Al-Taazir is a language: blame, and its Azar, meaning: its response, and it means the meaning of multiplication (84).

And idiomatically: He has different definitions among jurists, from which we choose the most absolute, which is what the Maliki jurists mentioned, that: (The punishment in which there is no known thing, but differs according to the people, their sayings and actions) (85).

The fuqaha 'agreed not to specify the least condolence (86), but rather his command is given to the imam or his representative from the judges, except for what was narrated from Imam Abu Yusuf, may God Almighty have mercy on him from the Hanafi, as he estimated it with three strikes, and explained his opinion that its material does not get restraint (87).

And I answer, that it is meaningless to estimate here with the intended occurrence without it so that it is delegated to the expert judge's opinion that he appreciates what he sees the interest in it, it is possible to dispense in it to imprisonment or others without hitting (88).

The jurists differed in most of the three sayings:

The first view: The most condominium is thirty-nine strokes that cannot be exceeded, which is the opinion of the Hanafi jurists in the approved and narrated on the authority of Abu Yusuf, may God Almighty have mercy on them, it is seventy-five, and the Shafi'is agreed on the opinionator from their opinion, and the owners of this opinion were inferred (89) as follows:

- (1) His words, may God's prayers and peace be upon him, said: "He who reaches an end without limit is one of the aggressors." (90) And the hadith, even if it is sent, is a positive argument, and the forty least limits are devoted to the finest (91).
- (2) Imam Abu Yusuf, may God Almighty have mercy on him, explained his appreciation for the most punishment by saying: The marginal punishment for slaves is forty, and for the free one hundred, when adding and dividing by two, the result between them is seventy five (92).

The second view is that there is no fixed amount for most ta'zir, but the imam or judge can estimate it as he deems appropriate, so when the offender was bursting with the word or with one blow, he does not exceed them because the harm is explained, so he is limited to what is spoiled by evil, which is the saying of the Maalikis and they inferred (93) with what was narrated: (Maan bin In addition to making a ring on the engraving of the ring of the money house, then he brought it to the owner of the money house, and he took money from him, and Omar bin Al-Khattab, may God be pleased with him, reached it, and he struck him a hundred and imprisoned him, and he spoke to him, and he struck him another hundred, and he spoke to him, after he struck him a hundred and exiled him (94).)

The third view: There is no more than ten strikes in Taazir, which is the view of the Hanbali, Zahiriyyah, and Zaidi jurists. They inferred (95), by saying, may God's prayers and peace be upon him: (There is no punishment above ten strikes except within the limits of the limits of God Almighty) (96), so the Prophet, may God bless him and grant him peace The amount of most condolence is not permissible, and it is one tenth of the punishment for fornication, and the price for defamation and drinking alcohol (97). Other than that, he is left to the judges to choose the appropriate punishment that deters the perpetrator.

This is what seems to me to be correct because the aforementioned text has evident evidence and significance, which is stronger than the evidence that other jurists have inferred, and notes the estimates by the jurists in the four issues that I have presented that they share three characteristics:

First: Each estimate is proportional to its own situation.

Second: The jurists consider the issue of the boundary between many and few for each case.

Third: It is permissible to enact a system that determines the amounts in matters that the text does not mention on the street.

Which calls us to say: The estimate of the permissible quotation is subject to the competent authorities from academics affiliated with the authority responsible for evaluating research, theses and theses, on the basis of which the researcher obtains progress or not. Therefore, estimating the quotes issued by the official authorities that are mentioned is acceptable and commensurate With distinction between efforts and differentiation between different studies.

The fourth topic

Effects of prohibited scientific quotes

There are two main reasons for the prohibited overtaking in scientific quotation today:

The first: the absence of a religious goat in order to awaken its owner from his negligence, which falls within the moral order that he commanded in the light of Islamic law, Imam Sufyan al-Thawri, may God Almighty have mercy on him, says: (The ratio of interest to its beneficial is from honesty in knowledge and thanksgiving, and silence on that is from lying in knowledge and unbelief (98).

The second: The ease of information capture and maneuvering in light of the proliferation of topics on various internet sites, which makes the quoted researcher feel safe from questioning (99).

This transgression of information transmission is inconsistent with the principle of justice established by the glorious Sharia in Islamic societies, for God Almighty

says: (And for all degrees of what they did and what your Lord is unaware of what they do)) (100), it leads to the violation of rights (101.).

The law considered the violation of the scientific rights of others a crime that has become beyond the borders of a single state, which necessitated the enactment of international agreements guaranteeing its protection (102). Therefore, the Universal Declaration of Human Rights stipulated in Article 27 - the second paragraph to preserve these rights (103).

The juristic adaptation of these rights is benefits and its evidence is his saying, may God bless him and grant him peace: (Ask God useful knowledge and seek refuge in God from knowledge that does not help) (104).

The jurists defined the benefits as: (appendices occurring in the eye little by little) (105), so the information that exists between the writers of the author is a benefit - the jurists in the ruling on the security of the aggressor on two sayings:

The first saying: The Hanafi jurists mentioned it from the applicants that the benefits are not a guarantee for the aggressor, and they deduced their opinion by saying that the infringing hand is not missed by the owner's hand in the benefits, that is, he does not imagine that it is in the hand of the owner and then moved to the hand of the usurper until his hand is missed by the owner's hand (106.)

The second view: The benefits included when encroaching upon them, such as notables, so the jurists of the Malikis, Shafi'is and Hanbalis (107) said, and the late Hanafis stated unanimity on ensuring the benefits with fraud and destruction (108.)

- (1) The Almighty said: ((The way is only for those who do wrong to people)) (109), because in infringing on the benefits of others unjustly and injustice is forbidden, it must be a way.
- (2) The hadeeth of al-Hasan on the authority of Samra that the Prophet, may God's prayers and peace be upon him, said: "By hand I did not take it until you performed it" (110).
- (3) Hanafi jurists have inferred from those who hold this view of the approval of the unjust right of the couriers to injustice, and the transgression of the aggressors and the preservation of rights and a decisive rule for this corruption among the people (111).

There are two types of responsibility, according to the amount of the abuse in the inference of information.

The first: a criminal, which is the person's authority to bear the penalty for infringing on the financial rights of others based on a lawsuit submitted by the defendant.

Second: The disciplinary responsibility that the competent authority takes when violating its regulations, which is represented by the Ministry of Education and its affiliated universities and other companies (112).

The Iraqi Ministry of Higher Education and Scientific Research has approved the detail of the effect of prohibited inference as much as its percentage in the book issued in the fourth paragraph that stipulates that the student's master's or doctorate's enrollment should be upgraded if it is proven that he has learned the substance of his studies from the efforts of others, and made the officer impersonate it for practical applications and results Recommendations and Conclusion (113).

Conclusion

Praise be to God, who facilitates things for me to reach the end of my research and prayers and peace be upon the envoy as a mercy to the worlds and his family and companions as a whole.

And yet...

I show my most important results:

- (1) After tracing the legal references of the imams of the Islamic schools of thought, it was found in some books a similarity in the phrases and a prolonged repetition of the transmission of texts at times, and it does not seem to me that these evacuees meant plagiarism in that time and the ratio of the rights of others to them, but rather they wanted to facilitate the circulation of information and its transmission between times And countries on the one hand, they did not attribute this information to themselves and that their books conveyed it, and this matter is different in our time.
- (2) It is permissible in Islamic jurisprudence a textual quotation from the efforts of others, except that this quotation is restricted to the conditions of documentation and non-prolongation.
- (3) The establishment of the estimated proportions of the issues in Islamic law is characterized by accuracy and proportionality with the situation with an authorization to the imam of the country or whoever takes his place in determining the amounts in which he did not want to cut its percentage, and it is beneficial for it to be permissible for scientific institutions to enact laws that define the estimated proportions of legitimate legitimate developments that have not Respect is given on the street.
- (4) It turns out that the permissible estimates for scientific quotations received from scientific institutions and specifically the Iraqi Ministry of Higher Education and Scientific Research do not contradict the opinion of Islamic Sharia jurists in estimating the rates of forbidding to be prohibited from dealing.

- (5) Excessive efforts by others by stealing their benefits is prohibited and entails criminal and disciplinary responsibilities that are established by state educational and human rights institutions.

Margins

- (1) Ibn Manzur (1414 AH): 6/167; Al-Zubaidi (Dar al-Hidaya without a publication year) 16/35.
- (2) Al-Sijistani (2009 AD): 16/7 (Hadith No. 4607)
- (3) Abu Ishaq (1405 AH): 3/1119
- (4) Al-Farahidi (without publication year): 2/152
- (5) Al-Qazwini (1979 AD): 4/109
- (6) Dr. Ahmed Mukhtar Abdel Hamid Omar (2008 AD): 1/105
- (7) Al-Rajab (wata.cc website: 8/28/2019)
- (8) Al-Suyuti (1974): 1/386
- (9) Slaves (without publication year): 14/107
- (10) Al-Ghazali (1997): 7/7
- (11) Research institution (website: mobta2th) on August 25 2019
- (12) Al-Wahhab (website: Facksu-eu.sa) on August 25, 2019
- (13) Abu Salman (1416 AH - 1996 AD): p. 117
- (14) The British Arab Academy (website: www.abaha.uk) 8/25/2019
- (15) Al Wahb (website: Facksu-eu.sa)
- (16) Ibn Muhammad (1996): 161/16
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