

# EXPERIENCE AND OPINION AND THEIR EFFECTS IN THE HOLY QURAN

Assist. Prof. Moatamad Saeb Dally Ibraheem AL-Jaafar

College of Basic Education\ Haditha\ University of Anbar

Received: 14 March 2020 Revised and Accepted: 8 July 2020

## Introduction

Praise be to God, Lord of the worlds, raise the status of people of correct opinions, lower the status of those with corrupt passions, and make expertise and experience the crown of knowledge for the learners, and the jewel of wisdom for the established wise, and blessings and peace be upon our master Muhammad the most wise of the worlds, the most knowledgeable of the two heavens, calling for consulting the rational who by experience were beneficiaries, and God be pleased Exalted be He, on the authority of the great and most understanding of the gentlemen, and his companions of the immoral leaders on the Day of Punishment and Religion, and after:

The talking about opinion and experience makes the mind wander in the field of thought, and dive into the sea of virtues, to produce pearls that amaze the minds and eyesight, and as that was the case, I liked to wander in its fresh sport and wander in the field of its green gardens, to pick from its fragrant flowers, and make its fragrance for every reader Widespread, so this research was tagged with (experience and opinion and their effects in the Noble Qur'an), which made it an introduction, two studies and a conclusion, and as follows:

Introduction.

The first topic: Definition of the terminology of the title, it contains three demands.

The first requirement: the definition of experience in language and idiomatically.

The second requirement: Defining the opinion in language and idiomatically.

The third requirement: Defining the effect in language and idiomatically.

The second topic: experience and opinion and their effects in the Holy Qur'an, and it contains three demands:

The first requirement: the link between knowledge and experience in the Holy Qur'an.

The second requirement: Relation of opinion to advice in the Holy Qur'an.

The third requirement: Stories of the Qur'an urging the taking of opinion from people of experience and expertise.

Conclusion.

I ask God the Great, the Great, to inspire me and help me to communicate what I desire, for he is the best of the Lord and the best of the helper.

## The first topic:

### Definition of the terminology of the title, in which there are three demands

**The first requirement:** the definition of experience in language and idiomatically.

**Experience in language:** the plural: the news of a thing: its knowledge, and the experience of the man: he became an expert, and he experienced the thing: he knew it for its truth, and in the hadith of al-Hudaybiyyah: that he sent a sample from Khuza'a to inform him of the news of the Quraysh (i.e.: he knows, and the expert is also: the experienced, who He informs the thing, and in the dear revelation: (Ask an expert for it), and in the proverb: (On the expert you have fallen), and the expert is defined as: (A person with a high knowledge of

topics of interest to society, and he has an anchor, a training in it, a wide machine, and a diligence in it, and multiple practice, Like her a lot, he treated her with a successful treatment from all angles, and he was known for his good eyesight, accuracy of vision, and broad knowledge of what he specializes in, or he is that person who has knowledge of an artistic, scientific, or some practical topic, which people most often use. Their matters that fall within his competence, and he refers to them in terms of full benefit and great benefit, and he spares no effort in clarifying and clarifying what he is consulted about, and he puts his experience, experience and full experience in the hands of those who inquire and ask for his opinion and advice. <sup>(1)</sup>

**Experience in idiom:** It is the information about the truth of the disputed thing, which the judge may use in order to reach a sound judgment. <sup>(2)</sup>

Imam al-Ezz bin Abd al-Salam says: "Relying on the sayings of those who are familiar with the precious qualities that require the high value, and the despicable qualities that require the devaluation of the value of the predominance of injury over their evaluation, as well as relying on the words of the people who are predominant in this so that they are hardly mistaken". <sup>(3)</sup>

---

(1)See: Kitab Al-Ain, Abu Abd al-Rahman al-Khalil bin Ahmed bin Amr bin Tamim al-Farahidi al-Basri (died: 170 AH), investigator: Dr. Mahdi al-Makhzoumi, Dr. Ibrahim al-Samarrai, Dar and Library of the Crescent: 4/258, Dictionary of Contemporary Arabic Language, Dr. Ahmed Mukhtar Abdul Hamid Omar (deceased: 1424 AH) with the help of a working group, The World of Books, First Edition: 1429 AH - 2008 CE: 1/606.

(2)See: Legal Evidence Means, Wehbe Al-Zuhaili: 2/594, Jurisprudence Rules and Regulations in Judicial Evidence - An Objective Study of the Rules, Abdul-Ghafoor Al-Bayati and Ahmad Abdul-Ghafoor Al-Bayati.

(3)See: The rules of rulings in the interests of the people, Abu Muhammad Izz al-Din Abd al-Aziz ibn Abd al-Salam ibn Abi al-Qasim ibn al-Hasan al-Salami al-Dimashqi, nicknamed Sultan al-Ulama (deceased: 660 AH), reviewed and commented on it: Taha Abdel Raouf Saad, Al-Azhar Colleges Library - Cairo , Edition: New Revised Controlled, 1414 AH - 1991 CE: 2/138.

We deduce from what has passed that experience: it is a group of mistakes that you committed and collected in your practical life, and you can benefit from them in the future, so they do not fall into what you have already fallen into <sup>(1)</sup>.

### **The second requirement:**

#### **Defining the opinion in language and idiomatically**

**Opinion in a language:** it is a noun that collects opinions, and its meanings include belief, reason, management, consideration and contemplation, and its vision is the opinion of the eye: where the gaze falls, and the opinion is taken on a matter: to vote on it, the people of opinion and analogy or people of opinion and measurement: the jurists who extract judgments The fatwa by using their personal opinion and legal analogy in what they do not find in a hadith or effect, and the opinion of the fundamentalists: deriving legal rulings in the light of established rules, and polling an opinion: a technical method for collecting information that is used to know the opinion of a group of people in a specific place and time on a specific topic, The public opinion: the opinion of the majority of people at a specific time about a situation or problem of problems, and the opinion: the wise, rational, insightful and clever about matters, consensus opinion: the opinion in which all individual and collective opinions are united, and a general belief appears in which everyone stands behind it, and the majority opinion: It is he who represents more than half of the group's members, and it is in fact a number of opinions of different minorities that have gathered around a specific goal.<sup>(2)</sup>

**An opinion idiomatically:** the opinion is the realization of the correctness of a judgment that was not stipulated in it and extracting the correctness of the consequence, or it is what the heart sees after thinking and contemplating and asking to know the rightness of what the Emirates contradict.<sup>(3)</sup>

---

(1)See: The Contemporary School Curriculum, Ibrahim Abdullah, (2014), Dar Al-Fikr, Jordan: pg. 34.

(2)See: The Whole Language by Ibn Faris, Ahmad bin Faris bin Zakaria al-Qazwini al-Razi, Abu al-Hussein (deceased: 395 AH), study and investigation: Zuhair Abdul Mohsen Sultan, The Resala Foundation - Beirut, second edition - 1406 AH - 1986 AD: 1/412 Al-Mohassan, Abu Al-Hasan Ali bin Ismail bin Sidah Al-Morsi (deceased: 458 AH), Investigator: Khalil Ibrahim Jafal, House of Revival of Arab Heritage - Beirut, First Edition, 1417 AH 1996 AD: 1/252.

(3)See: Al-Minhaj in the Order of Al-Hajjaj, Abu Al-Walid Suleiman bin Khalaf Al-Baji (403 AH - 474 AH), the investigator: Abdul Majeed Turki, Dar Al-Gharb Al-Islami, Beirut, year of printing: 2001 AD, third edition: 1/13.

**The third requirement:**

**. Defining the effect in language and idiomatically**

**The impact in language:** Al Hamza, the "Th", and the "R", it has three principles: presenting a thing, stating a thing, and drawing a thing, and drawing a thing is an act, and presenting a thing: I do it. It is said: "I enriched the hadith with a trace - as a matter of killing - I quoted it, and the effect is a name from it, and an aphorism, meaning transmitted." And in the tongue: "An aphorism, that is, people tell each other about it, meaning it is transmitted by a successor from an ancestor." Al-Ragheb said: Knowledge: I narrated it, and enriched it with an effect, excitement and excitement, and its origin: I traced its effect. "And the rest of the thing was drawn. Al-Khalil said: "The effect is the rest of what you see of everything and what is not seen after what remains a link. "; "The trail of the house: the rest of it. And the plural: effects, such as the cause and causes "; "the stimulus: the rest of the thing, and the plural: the effects "; "and influenced it by making an impact and a sign". <sup>(1)</sup>

**Impact idiomatically:**

The impact is in the terminology of the modernists: it is synonymous with the hadith as well, and then it was said to the one who works with the (archaeological)hadith.<sup>(2)</sup> And it was said that the effect: it is more general, it includes both the raised and the suspended, and from it (Explanation of the Meanings of the Effects) Al-Tahawi's book includes them.<sup>(3)</sup>

And the effect of the jurists: The jurists believe that the effect is limited to the one who is arrested. This is what was narrated from the Companions and Taabi'een "may God be pleased with them" in terms of sayings or deeds, as they used it in the words of the predecessors <sup>(4)</sup>.

---

(1)See: The Dictionary of Language Standards, Abu Al-Hussein Al-Razi, Ahmad Bin Faris Bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (deceased: 395 AH), Investigator: Abd Al-Salam Muhammad Haroun, Dar Al-Fikr, Publication Year: 1399 AH - 1979 AD: 1/53, Ibn Manzoor, Lisan al-Arab: 4/8.

(2)See: Facilitating the term hadith, Al-Nuaimi, Abu Hafs Mahmoud bin Ahmed bin Mahmoud Tahan Al-Nuaimi, Al Maarif Library for Publishing and Distribution, ed. 10, 1425 AH-2004 AD: 1/81.

(3)See: Knowledge of the types of hadith sciences, Othman bin Abdul Rahman, Abu Amr, Taqi al-Din known as Ibn al-Salah (deceased: 643 AH), investigator: Abd al-Latif al-Hamim - Maher Yassin al-Fahal, Dar al-Kutub al-'Ilmiyya, 1st Edition, year of publication: 1423 AH / 2002 M: 1/118.

(4)See: Explanation of the elite of thought in the terms of the people of the Influence, al-Qari Ali bin (Sultan) Muhammad, Abu al-Hasan Nur al-Din al-Mulla al-Harawi al-Qari (deceased: 1014 AH), the investigator: presented to him: Sheikh Abd al-Fath Abu Ghuddah, his investigation and commented on it: Muhammad Nizar Tamim and Haitham Nizar Tamim, Dar Al-Arqam - Lebanon / Beirut: 1/153, Al-Nuaimi, Facilitating the term of hadith: 1/81.

They also used the title of the relic in the sense of the rest of the thing, and in some resources they confronted the statement of its meaning. In the study of purity, such as the ritual cleansing of the stone on what remains in the shop after removing the eye of impurity by the trace, the jurists may also use the trace in the meaning of the sign, which is one of the advanced linguistic meanings, so it is said: It has traces of Islam or the effect of use. The title of the effect was also mentioned in the words of the jurists in the sense of the result and the consequences of the thing from the legal rulings or responsibility and liability, such as their saying: the effect of the contract and the effect on the flow of the original, the effect on each of the parties of the total knowledge and similar releases of the jurists And the fundamentalists.<sup>(1)</sup> The trace may be used in the sense of the attribute of a thing, such as sewing a garment, spinning cotton, weaving yarn, and the like, so that the eye meets it. The second topic: experience and opinion and their effects in the Holy Qur'an, and it contains three demands :

The Holy Qur'an, which is the eternal constitution of Islam, which the falsehood does not come from between his hands nor from behind it, was a download from a wise and benevolent one who called to benefit from the expertise of people of specialization, and those who struggled with life until they knew how it was from its time, and made opinion and advice one of the tasks Religion, the biography and morals of the messengers and the righteous, in this topic I will mention what the Qur'an dealt with about these two concepts, and some concepts are closely related to them and their understanding cannot be completed without them, so this topic was based on three demands, which are as follows:

**The first requirement:  
the link between knowledge and experience in the Holy Quran**

The interconnectedness of the concept of science with the concept of experience is closely related, for science is the recognition that contradicts ignorance. It is the perception and knowledge of things based on the form in which they are fully and definitively aware, and science is a series of interrelated laws and theoretical frameworks that result from trying and observing regularly<sup>(2)</sup>.

(1)See: Al-Mabsut Al-Sarkhasi, Muhammad bin Ahmed bin Abi Sahl Shams Al-Imam Al-Sarkhasi (deceased: 483 AH), study and investigation: Khalil Mohiuddin Al-Mays, Dar Al-Fikr for Printing, Publishing and Distribution, Beirut, Lebanon, first edition, 1421 AH 2000 AD: 1/14.

(2) See: Introduction to Usul al-Fiqh, Mahfouz bin Ahmed bin al-Hasan Abu al-Khattab al-Kuludhani al-Hanbali (deceased: 510 AH), investigator: Mufid Muhammad Abu Amsa (Part 1 - 2) and Muhammad bin Ali bin Ibrahim (Part 3 - 4), Center Scientific Research and the Revival of Islamic Heritage - Umm Al-Qura University, First Edition, 1406 AH - 1985 AD: 4/371, Book of Definitions, Ali bin Muhammad bin Ali Al-Zain Al-Sharif Al-Jarjani (deceased: 816 AH), the investigator: it was seized and corrected by a group of scholars under the supervision of the publisher Scientific Books House Beirut - Lebanon, Edition: First 1403 AH-1983 AD: 1/155, Elegant Frontiers and Accurate Definitions, Zakaria bin Muhammad bin Ahmed bin Zakaria Al-Ansari, Zain Al-Din Abu Yahya Al-Seniki (deceased: 926 AH), Investigator: Dr. Mazen Al-Mubarak, House of Contemporary Thought - Beirut, Edition: First, 1411: 1/66.

As for experience, it is knowledge of the insides of matters, which is the concept of knowledge, skill, or the ability of observation, but in a deep, innate, spontaneous manner, acquired by a person through the repetition of a specific action, so the word experience is often associated with the word experiment, and therefore philosophers describe experience as empirical knowledge.<sup>(1)</sup>

Science is the in-depth, transitional knowledge that is based on facts with an understandable basis that cannot be refuted or refuted due to the strength of the evidence supporting it and the emergence of the evidence against it, while experience is the convictions on which man's confusion and stumbling blocks are based without relying on a clear authority or fixed evidence, or that knowledge is a statement About ready-made information that a person receives, and experience is the fruit resulting from the application of that information, and for that, knowledge was more important and more deserving to be presented, and experience is a testament to the firmness of foot in it, evidence of the heart's mastery in its issues, and evidence of the training in its outlets and entrances. Experience is the mind, and it is not logical to rely on the mind away from the light of knowledge.<sup>(2)</sup>

The Holy Qur'an is a witness to the right of knowledge to advance. Four generous verses testify to this entitlement, which have been recited in the ears of people since the Qur'an was revealed to his Prophet, the Chosen One, may God bless him and grant him peace, so that God will inherit the earth and those on it and he is the best of inheritors, and these verses are:

1- Almighty saying : {And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allāh showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Aware."}.<sup>(3)</sup>

The indication is His saying: (He said, "I was informed by the Knowing, the Aware.") that is: God, for He is the All-Knowing, the expert on what is in the breast.<sup>(4)</sup>

---

(1)See: The Key Concepts of Epistemology in the Noble Qur'an, Abdul Karim Belail, The Scientific Institute for Islamic Thought, Amman, 1st Edition, 2015 AD: pg. 59.

(2)See: Epistemological Philosophy contemplation of human and ideological relations and their natural and cosmic systems and their role in human development and the architecture of the place, Ahmed Damas is mentioned, Arab Nation Foundation for Publishing and Distribution, Edition 1, 2015: p. 38.

(3)Surat Al-Tahrim: Verse 3.

(4) See: Keys to the Unseen = The Great Tafsir, Abu Abdullah Muhammad bin Omar bin al-Hasan bin al-Husayn al-Taimi al-Razi, nicknamed Fakhr al-Din al-Razi, Khatib al-Ray (deceased: 606 AH), House of Revival of Arab Heritage - Beirut, Edition: Third - 1420 AH: 30 / 570.

Imam Al-Ghazali, may God have mercy on him, said: If he considers absolute knowledge, then he is the All-Knowing. Currency. If he is added to the unseen and the hidden matters, then he is the expert, and if he is added to the apparent matters, then he is the martyr, and if the servant knows that the Most High is an expert in his deeds who is familiar with his secret, he knows that the Almighty has counted all what he did .<sup>(1)</sup>

2- Almighty saying: { And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allāh will cause it between them. Indeed, Allāh is ever Knowing and Aware. }<sup>(2)</sup>

The significance of the verse is the Almighty's saying: (Indeed, God was All-Knowing and All-Knowing), that is to say, "expert" in what the two rulers wanted to reconcile between the spouses and others, so that and other their affairs and the affairs of others, nothing can be hidden from him. His reward, by charity is a kind charity, and by the offense is forgiveness or punishment.<sup>(3)</sup> Rather, the two judgments were sent from their families, because relatives know the insides of the conditions, and I seek the righteousness, but the souls of the spouses reside in them, and what is in their consciences of love and hate, the will of companionship and the discord, the requirements and requirements for that and what they set aside for foreigners and do not like to see it, and this is a joke. He concluded the verse by saying, "For God was All-Knowing, All-Knowing".<sup>(4)</sup>

3- Almighty saying :{ Indeed, Allāh [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allāh is Knowing and Aware. }<sup>(5)</sup>

---

(1) See: Tafsir Rouh al-Bayan, Ismail Haqqi ibn Mustafa al-Istanbuli al-Hanafi al-Khiluti, House of Revival of the Arab Heritage: 10/39.

(2)Surat An-Nisa ': Verse 35

(3)See: Jami al-Bayan in the interpretation of the Qur'an, Muhammad bin Jarir bin Yazid bin Katheer bin Ghaleb al-Amili, Abu Jaafar al-Tabari (died: 310 AH), investigator: Ahmad Muhammad Shakir, Foundation for the Resalah, First Edition, 1420 AH - 2000 CE: 8 / 333

(4)See: The Discovery of the Ambiguous Realities of the Revelation, Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jar Allah (deceased: 538 AH), Arab Book House - Beirut, Edition: Third - 1407 AH: .1/508

(5)Surat Luqman: verse 34.

The significance of the noble verse is the Almighty saying: (Indeed, Allāh is Knowing and Aware), meaning that when he first assigned his knowledge to the things mentioned, by saying: God has the knowledge of the Hour, he mentioned that His knowledge is not specific to it, but He is absolutely All-Knowing of everything, and His knowledge is not knowledge of the apparent things of things. Not only, but the expert of his knowledge continued to the insides of things. <sup>(1)</sup>

And when knowledge was proven in this way, he confirmed it for what the surah was watered for by saying: (expert), that is, he knows the hidden things and the secrets of the breasts, as he knows their phenomena and their merits, each one has the same, for he is the wise in himself and his attributes, and therefore he concealed these keys from his worshipers Because if he showed them to them, a lot of judgment would roll, according to the difference in this system, on the provisions in it <sup>(2)</sup>.

4- Almighty saying : { O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Aware. }.<sup>(3)</sup> The significance of the verse is the Almighty’s saying: (Indeed, Allāh is Knowing and Aware), that is, He is All-Knowing in your appearances, He knows your genealogies, is expert in your insides, your secrets are not hidden by him, so make piety increase you. <sup>(4)</sup>

For God knows the generosity and piety of hearts, expert of souls in their desires. Our master Ali, may God be pleased with him, used to say: “What is the son of Adam and pride, the first is a seedy seed, and the end of it is a filthy carcass, and between them he carries virginity.” He used to chant:

(1)See: Tafseer Al-Razi: 25/134.

(2) See: The order of the pearls in relation to the verses and the suras, Ibrahim bin Omar bin Hassan al-Rabat bin Ali bin Abi Bakr al-Buqa’i (deceased: 885 AH), Dar al-Kutub al-Ilmiyya - Beirut - 1415 AH - 1995 CE, edited by: Abd al-Razzaq Ghaleb al-Mahdi: 6 / 41. (3) Surat Al-Hujurat: Verse 13.

(4) See: Al-Labab in the Sciences of the Book, Abu Hafs Serag Al-Din Umar bin Ali bin Adel Al-Hanbali Al-Dimashqi Al-Nu'mani (deceased: 775 AH), the investigator: Sheikh Adel Ahmed Abdul-Mawgid and Sheikh Ali Muhammad Muawad, Dar Al-Kotob Al-Alami - Beirut / Lebanon, Edition: First 1419 AH -1998 AD: 17/558.

On the point of view of representation, people are qualified ...  
their father is Adam and the mother is Eve

And whoever casts the pride of one who was ascribed ... if their origin is mud and water

Pride is only to the people of knowledge. They are ...  
on the guidance of those who are guided

And the destiny of each person was what he was mastering ...  
and the ignorant of the people of knowledge are enemies <sup>(1)</sup>.

**The second requirement:**

**Relation of opinion to advice in the Holy Qur'an .**

Shura is to seek the opinion of its people, and to postpone consideration of it, in order to arrive at the opinion corresponding to the correct one, so it is to turn the different opinions and viewpoints raised in a case and test it from the owners of minds and understandings until he reaches the right of it or to the correct and best of it so that he can act in order to achieve the best results <sup>(2)</sup>.

From the foregoing it became clear that shura is a group of opinions, from which he can extract the most correct and best of them to work with in order to achieve the best results. The shura is nothing but a large vessel that contains different opinions, from different minds. The principle of the Shura is the opinion itself, but in terms of the matter, and the opinion is nothing but advice but in terms of the general.

In the Qur'an a statement of opinion includes an indication of this concept, and as I will explain it.

1-Almighty saying :{ So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion And we do not see in you over us any merit; rather, we think you are liars."} <sup>(3)</sup>

---

(1)See: The Long Sea in the Interpretation of the Glorious Qur'an, Abu al-Abbas Ahmad bin Muhammad bin al-Mahdi bin Ajiba al-Hasani al-Anjri al-Fassi al-Sufi (deceased: 1224 AH), investigator: Ahmad Abdullah al-Qurashi Raslan, Dr. Hassan Abbas Zaki - Cairo, Edition: 1419 AH: 5/436.

(2)See: Shura in Islamic Law, a Comparative Study of Democracy and Legal Systems, Hussein Muhammad Mahdi, Al-Irshad Library, 2007: p. 28.

(3)Surah Hud: Verse 27.

**{and we do not see you**

The significance of the noble verse whoever hath wanted to follow you first began to look at **,followed except by those who are the lowest of us }** you, and if they thought, they would not change our agreement in denying you, and whoever did not whisper to the meaning of what we see is what we see except for us in the beginning of the opinion of every beholder and it was said that they wanted to follow you On the surface, their hearts are not with you<sup>(1)</sup>

2-Almighty saying : {So by mercy from Allāh, [O Muḥammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allāh. Indeed, Allāh loves those who rely [upon Him]. }<sup>(2)</sup>

The significance in the noble verse {they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter.} on the meaning of the self-determination of counselors, or the counselor among them, And contentment with peace on that and setting the war for that reason, God Almighty and Exalted knows that there is no need for them, but wanted to seek guidance after him. <sup>(3)</sup>

Others said: Rather, he instructed him to do so in order to clarify to him the opinion and the most correct matters in the management, when he learned about advice, the Almighty mentioned by virtue. <sup>(4)</sup>

---

(1)See: Tadhkira Al-Arib fi Tafsir al-Gharib (Gharib al-Qur'an al-Qur'an), Jamal al-Din Abu al-Faraj Abd al-Rahman bin Ali bin Muhammad al-Jawzi (deceased: 597 AH), investigation by: Tariq Fathi al-Sayed, Dar al-Kutub al-Ulmiyyah, Beirut - Lebanon, first edition, 1425 AH - 2004 AD: 1/161.

(2) Surat Al-Imran: Verse 159.

(3) See: Interpretation of Imam Al-Shafi'i, Al-Shafi'i Abu Abdullah Muhammad bin Idris bin Al-Abbas bin Othman bin Shafi'i bin Abdul Muttalib bin Abdul Manaf Al-Muttalibi Al-Qurashi Al-Makki (deceased: 204 AH), collection, investigation and study: Dr. Ahmad Ibn Mustafa Al-Farran (PhD Thesis), Dar Al-Tadmuriyyah - Kingdom of Saudi Arabia, First Edition: 1427-2006 AD: 1 / 493-494, Book of Interpretation of the Qur'an, Abu Bakr Muhammad bin Ibrahim bin Al-Mundhir Al-Nisaburi (died: 319 AH), presented to him Prof. Dr.: Abdullah bin Abdul Mohsin al-Turki, investigated and commented on by Dr.: Saad bin Muhammad Al-Saad, Dar Al-Ma'athir - Al-Madinah Al-Nabawiyyah, first edition: 1423 AH, 2002 AD: 2/467.

(4) See: Jami al-Bayan in the interpretation of the Qur'an, Muhammad bin Jarir bin Yazid bin Katheer bin Ghaleb al-Amili, Abu Jaafar al-Tabari (died: 310 AH), investigator: Ahmad Muhammad Shakir, Foundation for the Resalah, First Edition, 1420 AH - 2000 CE: 7 / 344.

Ibn al-Jawzi said in his interpretation: The scholars differed as to the meaning of the command of God, His Prophet, by consulting his companions, even though he was fully opinionated, fully thoughtful, on three sayings:

One of them: followed with it after him, and this is the saying of Al-Hassan, and Sufyan bin Ayina.

The second: to make their hearts good, which is the words of Qatada, al-Rabee', Ibn Ishaq and Muqatil.

The third: to inform the blessing of the consultation, which is the saying of Dahhak.<sup>(1)</sup>

3- Almighty saying : { And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend }.<sup>(2)</sup>

Significance: (consultation among themselves), that is, no one of them is oppressive because he accuses his matter and his opinion at all, then if he wants to cut off something that he trusts in God<sup>(3)</sup>, and on the authority of Hassan Al-Basri, he said: A people will not consult with you unless they guide you to their affairs, And he left the tyranny with the opinion, and the return to the opinion upon the occurrence of the incident.<sup>(4)</sup>

4- Almighty saying : { Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is their [i.e., the mothers'] provision and their clothing according to what is acceptable. }.<sup>(5)</sup>

---

(1) See: Zad Al-Maseer in the Science of Tafsir, Jamal al-Din Abu Al-Faraj Abdul Rahman bin Ali bin Muhammad Al-Jawzi (deceased: 597 AH), the investigator: Abd Al-Razzaq Al-Mahdi, Dar Al-Kitaab Al-Arabi - Beirut, First Edition - 1422 AH: 1/340 AH.

(2) Surat Ash-Shura / Verse 38.

(3) See: Latif Al-Ishâr = Interpretation of Al-Qushairy, Abdul-Karim Bin Hawazen Bin Abdul-Malik Al-Qushairy (deceased: 465 AH), Investigator: Ibrahim Al-Basyouni, The Egyptian General Authority for Book - Egypt, third edition: 3/357.

(4) See: Tafsir al-Samaani, Abu al-Muzaffar, Mansour bin Muhammad bin Abdul-Jabbar bin Ahmed al-Marwzi al-Samani al-Tamimi al-Hanafi, then al-Shafi'i (deceased: 489 AH), investigator: Yasser bin Ibrahim and Ghoneim bin Abbas bin Ghoneim, Dar Al-Watan, Riyadh - Saudi Arabia, edition: The first, 1418 AH - 1997 AD: 5/81.

(5) Surah Al-Baqarah 233.

The verse indicates that weaning in less than two years is not permissible (two complete years): Significance except with the consent of the parents and when consulting with the bosses of experiments, because the mother may get bored of breastfeeding so she tries to wean, and the father may also get bored of giving the fee for breastfeeding. Weaning tries to push for that, but they rarely agree on harming the child for the purpose of the soul, then by estimating their compatibility, consider consulting with others, and at that time it is unlikely that everyone will get approval for what is harmful to the child, when everyone agrees that weaning before the two years does not harm him at all, then When all these tapes were combined, he did not give permission. Rather, he said: There is no blame on you, and this indicates that the more weak a person is, the more God's mercy on him and his care for him is greater. <sup>(1)</sup>

**The third requirement:**

**Stories of the Qur'an urging the taking of opinion from people of experience and expertise**

It is not a secret that every Muslim who believes in what God Almighty has revealed from the verses of the Qur'an is that the Qur'an came with an integrated approach to a happy and well-off life, and that in its verses a great constitution for a peaceful, regular life and a hopeful, virtuous state. The approach of the Qur'an is varied in presenting the foundations and general moral principles, and the legal rulings that a Muslim is entrusted with, as well as what a Muslim should believe from the principles of disciplined and straight belief.

The stories of the Noble Qur'an were among the methods of communicating the desire of God Almighty for His creation, because of the beauty of the Quranic story, the ingenuity of the storytelling, and the clear and clear display of its heroes from good or evil, and from goodness and corruption, so that the Qur'anic story gives its reader a dramatic depiction as if it were scenes On the graphic display screens, he comes out of it with great benefit, and a great abundant lesson and sermon, and among the great public ethics mentioned by the Qur'an and referred to in his stories, the principle of concern for opinion and consultation with people of experience and know-how in deciding on his livelihood issues, whether public or private, and this is what I will mention In this proposal, I will mention some anecdotal verses that talk about my notions of taking the opinion of people of experience.

1- Almighty saying :{ Kill Joseph or cast him out to [another] land; the countenance [i.e., attention] of your father will [then] be only for you, and you will be after that a righteous people." Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up - if you would do [something]."} <sup>(2)</sup>

(1)See: The Keys of the Unseen = The Great Tafsir: 6/464.

(2)Surah Yousif 9-10.

The significance is he is Judah, and Judah was one of the strongest of them in the mind, which is the meaning The people of interpretation said: that is, the greatest among them in the mind {So of God Almighty saying when they had despaired of him, they secluded themselves in private consultation.} <sup>(1)</sup> He forbade them to kill, and ordered them to put it in absentia, <sup>(2)</sup> and it was the best of them in it that they agreed to kill him and he did not help them <sup>(3)</sup>. The ditch in its bottom and bottom, and what is darker than it from the bottom, is called because of its absence from the eye of the beholder, and the pit is a well that has not yet been folded, because there is nothing in it but to dig up the land and cut it. -Some car collecting car, which is an exaggeration building, i.e. some driving in the ground. Do as much if you do so. <sup>(4)</sup>

2- Almighty saying :{ And [subsequently] the king said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions."} <sup>(5)</sup>

The indication is the Almighty's saying : { O eminent ones, explain to me my vision, if you should interpret visions." } because the king in his majesty asked the people of knowledge, know-how and experience their opinion on the interpretation of his vision.

(1)Surah Yousif: 80.

(2)See: Guidance towards reaching the end in the science of the meanings and interpretation of the Qur'an, its rulings, and some of the arts of its sciences, Abu Muhammad Makki bin Abi Talib Hammush bin Muhammad bin Mukhtar al-Qaysi al-Qayrawani, then Andalusi al-Qurtubi al-Maliki (deceased: 437 AH), the investigator: a collection of university letters in a college Postgraduate Studies and Scientific Research - University of Sharjah, under the supervision of Prof. Dr. Al-Shahid Al-Bouchikhi, The Book and Sunnah Research Group - College of Sharia and Islamic Studies - University of Sharjah, First Edition, 1429 AH - 2008 AD: 5/3507.

(3)See: The Discovery of the Truths of the Discovery and the Eyes of the Gossip in the Objects of Interpretation, Abu al-Qasim Mahmoud bin Omar al-Zamakhshari al-Khwarizmi, House of Revival of Arab Heritage - Beirut, Edited by: Abd al-Razzaq al-Mahdi: 2/422.

(4)See: Tafsir al-Khazen called Bab al-Ta'wil in the meanings of revelation, Ala al-Din Ali bin Muhammad bin Ibrahim al-Baghdadi, known as al-Khazen, Publishing House: Dar al-Fikr - Beirut / Lebanon - 1399 AH / 1979 CE: 3/266, Tafsir Rouh al-Bayan, Ismail Hakki Ibn Mustafa Al-Istanbuli Al-Hanafi Al-Khilouti, House of Revival of Arab Heritage: 4/141.

(5) Surah Yousif:43.

That is when Faraj Youssef, peace be upon him, came to the king, he saw his visions, and Gabriel came down and greeted Joseph and preached relief to him and said: God brings you out of your prison, and it is possible for you on earth, humiliates its kings and obeys you to its mighty men and gives you the supreme word over your brothers, when Faraj Youssef, peace be upon him, came The king of Egypt Al-Rayan Ibn Al-Walid saw a wonderful vision of his aura. He saw seven fat cows emerging from a dry river, and seven lean cows, and the lean swallowed the quail. And he saw seven spikes of vegetables whose love had been cut off, and seven other dry land that had been harvested and caught up, so the dry berries over the vegetables until they overcame them, and he did not find among his people someone to improve their expression <sup>(1)</sup>.

And when he did not find what he wanted with them, he turned to him from the {O eminent ones, explain to me my vision, if you should interpret visions." }<sup>(2)</sup> king's waiter after he mentioned the friend Joseph, peace be that is, I tell you about him to receive from the one who has his knowledge, not on my own :upon him, and said initiative, and therefore he did not say: I gave you the advice about it. And after him, he said, so they send, meaning they send me to Joseph, but he did not mention him, trusting in the aforementioned remembrance.<sup>(3)</sup>

3- Almighty saying :{ She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me." }<sup>(4)</sup>

Significance {"O eminent ones, advise me in my affair.} That is, refer to me in my command that came to me from the command of the author of this book that was given to me, and she had three hundred and thirteen leaders under the hand of every leader of a thousand men. More than this was said and she said, "Give me advice about my command," meaning, answer me In my command, and it is said, explain my command to me what I do, and it is said, they tell me, and it is said, refer to me, but I asked for their opinion, knowing that they have experience in wars, and experience in the maneuvers of kings. <sup>(5)</sup>

(1)See: Al-Jami` al-Ahkam al-Qur'an, Abu Abdullah Muhammad bin Ahmed bin Abi Bakr bin Farah al-Khazraji Shams al-Din al-Qurtubi (deceased: 671 AH), Investigator: Hisham Samir al-Bukhari, Dar Alam al-Kutub, Riyadh, Kingdom of Saudi Arabia, Edition: 1423 H / 2003 CE: 9/199, Tafsir al-Bahr al-Muhit, Muhammad ibn Yusuf, known as Abu Hayyan al-Andalusi, Dar al-Kutub al-Ilmiyya - Lebanon / Beirut - 1422 AH - 2001 CE, Edition: First: 5/310.

(2)Surah Yusuf: from verse 45.

(3)See: Mahasin al-Tawwil, Muhammad Jamal al-Din bin Muhammad Saeed bin Qasim al-Hallaq al-Qasimi (died: 1332 AH), the investigator: Muhammad Basil Uyun al-Soud, Dar al-Kutub al-'Almiyyah - Beirut, edition: the first - 1418 AH: 6/182.

(4) Surah An-Naml: Verse 32.

(5) See: Jami al-Bayan fi Ta'wil al-Qur'an: 19/453, Bahr al-Ulum, Abu al-Layth Nasr bin Muhammad bin Ibrahim al-Samarqandi al-Hanafi jurist, Dar al-Fikr - Beirut, edited by: Dr. Mahmoud Mutraji: 2/580.

### **Conclusion**

In conclusion, I summarize my findings in this research, and I will place them in points as follows:

- 1- Opinion and experience are two forms that are obtained by abundance of experiences, and the company of people of reason, knowledge and the elderly.
- 2- Experience has a close connection, and an inseparable link with knowledge. Experience cannot be achieved without knowledge, and science culminates in expertise and experience, so that theoretical science becomes a practical reality.
- 3- Just as experience has a link with science, so the ratio of opinion to advice was the ratio of the whole to the part. Therefore, when the Noble Qur'an speaks of advice, it raises within it the importance of turning over the opinions put forward by the rational people, and the one who takes what serves the public interest.
- 4- Many Qur'anic verses were charged with references and allusions to the two concepts of opinion and experience, urging him to pay attention to them in the practical life of a Muslim.
- 5- In the stories of the Qur'an we find lessons and sermons calling for and urging attention to the concepts of correct opinion and advice that is controlled by the sayings of the wise, people of experience, know-how and experience.

### **References:**

- 1- The book of Al-Ain, Abu Abd Al-Rahman Al-Khalil bin Ahmed bin Amr bin Tamim Al-Farahidi Al-Basri (deceased: 170 AH), the investigator: Dr. Mahdi Al-Makhzoumi, Dr. Ibrahim Al-Samarrai, Al-Hilal House and Library.
- 2- The Dictionary of Contemporary Arabic Language, Dr. Ahmed Mukhtar Abd Al-Hamid Omar (deceased: 1424 AH) with the help of a working group, The World of Books, First Edition, 1429 AH - 2008 AD.
- 3- Means of forensic proof, Wehbe Al-Zuhaili.
- 4- Jurisprudence rules and regulations in judicial evidence - An objective study of the rules, Abdul-Ghafoor Al-Bayati and Ahmad Abdul-Ghafoor Al-Bayati.
- 5- The rules of rulings in the interests of the people, Abu Muhammad Izz al-Din Abd al-Aziz ibn Abd al-Salam ibn Abi al-Qasim ibn al-Hasan al-Salami al-Dimashqi, known as the Sultan of Scholars (deceased: 660 AH), reviewed and commented on it: Taha Abd al-Raouf Saad, Al-Azhar Colleges Library - Cairo, edition : New revised seized, 1414 AH - 1991AD.
- 6- The Contemporary School Curriculum, Ibrahim Abdullah, (2014), Dar Al-Fikr, Jordan.
- 7- The whole language of Ibn Faris, Ahmad bin Faris bin Zakaria al-Qazwini al-Razi, Abu al-Hussein (deceased: 395 AH), study and investigation: Zuhair Abdul Mohsen Sultan, The Resala Foundation - Beirut, second edition - 1406 AH - 1986 AD.
- 8- Al-Mohassan, Abu Al-Hasan Ali bin Ismail bin Sidah Al-Morsi (deceased: 458 AH), investigator: Khalil Ibrahim Jafal, House of Revival of Arab Heritage - Beirut, First Edition, 1417 AH 1996 AD.

- 9- Al-Minhaj in the Order of Pilgrims, Abu Al-Walid Suleiman bin Khalaf Al-Baji (403 AH - 474 AH), the investigator: Abdul Majeed Turki, Dar Al-Gharb Al-Islami, Beirut, year of publication: 2001 AD, 3rd edition.
- 10- The Dictionary of Language Standards, Abu Al-Hussein Al-Razi, Ahmad Bin Faris Bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (deceased: 395 AH), Investigator: Abd Al-Salam Muhammad Haroun, Dar Al-Fikr, year of publication: 1399 AH - 1979 AD.
- 11- Facilitating the term hadith, Al-Nuaimi, Abu Hafis Mahmoud bin Ahmed bin Mahmoud Tahan Al-Nuaimi, Al Maarif Library for Publishing and Distribution, Edition 10, 1425 AH-2004 AD.
- 12- Knowing the types of hadith sciences, Othman bin Abdul Rahman, Abu Amr, Taqi al-Din, known as Ibn al-Salah (deceased: 643 AH), the investigator: Abd al-Latif al-Humim - Maher Yassin al-Fahal, Dar al-Kutub al-Ilmiyya, 1st Edition, year of publication: 1423 AH / 2002 AD.
- 13-Explanation of the elite of thought in the terminology of the people of the Influence, al-Qari Ali bin (Sultan) Muhammad, Abu al-Hasan Nur al-Din al-Mulla al-Harawi al-Qari (deceased: 1014 AH), the investigator: presented to him: Sheikh Abd al-Fath Abu Ghuddah, his investigation and commented on it: Muhammad Nizar Tamim and Haitham Nizar Tamim, Dar Al Arqam - Lebanon / Beirut.
- 14-Al-Mabsut for Sarkhasi, Muhammad bin Ahmed bin Abi Sahl Shams al-Imam al-Sarkhasi (deceased: 483 AH), study and investigation by: Khalil Mohi al-Din al-Mayas, Dar al-Fikr for Printing, Publishing and Distribution, Beirut, Lebanon, first edition, 1421 AH 2000 CE.
- 15- Preface to Usul al-Fiqh, Mahfouz bin Ahmad bin al-Hassan Abu al-Khattab al-Kuludhani al-Hanbali (deceased: 510 AH), Investigator: Mufid Muhammad Abu Amsha (Part 1 - 2) and Muhammad bin Ali bin Ibrahim (Part 3 - 4), Scientific Research Center The Revival of Islamic Heritage - Umm Al-Qura University, first edition, 1406 AH - 1985 AD.
- 16- The book of definitions, Ali bin Muhammad bin Ali al-Zain al-Sharif al-Jarjani (deceased: 816 AH), The Investigator: It was seized and corrected by a group of scholars under the supervision of the publisher, Dar al-Kutub al-Ilmiyya, Beirut-Lebanon, Edition: First 1403 AH-1983 CE.
- 17- Elegant Borders and Accurate Definitions, Zakaria bin Muhammad bin Ahmed bin Zakaria Al-Ansari, Zain Al-Din Abu Yahya Al-Seniki (deceased: 926 AH), Investigator: Dr. Mazen Al-Mubarak, House of Contemporary Thought - Beirut, Edition: First, 1411.
- 18- The Key Concepts of Epistemology in the Noble Qur'an, Abdul Karim Belail, The Scientific Institute for Islamic Thought, Amman, 1st Edition, 2015 AD.
- 19- A reflection on epistemological philosophy of human and ideological relations and their natural and cosmic systems and their role in human development and the architecture of the place, Ahmed Damas makkour, Arab Nation Foundation for Publishing and Distribution, 1st Edition, 2015.
- 20- Keys to the Unseen = The Great Interpretation, Abu Abdullah Muhammad bin Omar bin al-Hassan bin al-Husayn al-Taymi al-Razi, nicknamed Fakhr al-Din al-Razi, Khatib al-Ray (deceased: 606 AH), House of Revival of Arab Heritage - Beirut, Edition: Third - 1420 AH.
- 21- Interpretation of Ruh al-Bayan, Ismail Haqqi ibn Mustafa al-Istanbuli al-Hanafi al-Khaluti, House of Revival of Arab Heritage.

- 22- Jami al-Bayan in the interpretation of the Qur'an, Muhammad bin Jarir bin Yazid bin Katheer bin Ghaleb al-Amili, Abu Jaafar al-Tabari (deceased: 310 AH), investigator: Ahmad Muhammad Shakir, Foundation for the Resalah, First Edition, 1420 AH - 2000 CE.
- 23- Exposing the facts about the ambiguities of the revelation, Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jarallah (deceased: 538 AH), Arab Book House - Beirut, Edition: Third - 1407 AH.
- 24- Arranging the pearls in relation to the verses and the surahs, Ibrahim bin Omar bin Hassan al-Rabat bin Ali bin Abi Bakr al-Buqa'i (deceased: 885 AH), Dar Al-Kutub Al-Ilmiyya - Beirut - 1415 AH - 1995 AD, edited by: Abdul Razzaq Ghaleb Al Mahdi.
- 25- The Pulp in the Sciences of the Book, Abu Hafs Siraj al-Din Umar bin Ali bin Adel al-Hanbali al-Dimashqi al-Nu'mani (deceased: 775 AH), the investigator: Sheikh Adel Ahmad Abd al-Muawwad and Sheikh Ali Muhammad Muawwad, Dar al-Kutub al-Ilmiyya - Beirut / Lebanon, Edition: First, 1419 AH -1998 AD.
- 26- The Long Sea in the Interpretation of the Glorious Qur'an, Abu al-Abbas Ahmad bin Muhammad bin al-Mahdi bin Ajaybah al-Hasani al-Anjri al-Fassi al-Sufi (deceased: 1224 AH), the investigator: Ahmad Abdullah al-Qurashi Raslan, Dr. Hassan Abbas Zaki - Cairo, Edition: 1419 AH.
- 27- Shura in Islamic Law, A Comparative Study of Democracy and Legal Systems, Hussein Muhammad Mahdi, Al-Irshad Library, 2007.
- 28- The Memory of the Arib in Tafsir al-Gharib (the strange Qur'an), Jamal al-Din Abu al-Faraj Abd al-Rahman bin Ali bin Muhammad al-Jawzi (deceased: 597 AH), edited by: Tariq Fathi al-Sayed, Dar al-Kutub al-Ilmiyya, Beirut - Lebanon, first edition, 1425 AH 2004 AD.
- 29- Interpretation of Imam al-Shafi'i, al-Shafi'i Abu Abdullah Muhammad bin Idris bin al-Abbas bin Othman bin Shafa bin Abdul Muttalib bin Abdul Manaf al-Muttalibi al-Qurashi al-Makki (deceased: 204 AH), collection, investigation and study: Dr. Ahmad Ibn Mustafa Al-Farran (PhD Thesis), Dar Al-Tadmuriyyah - Kingdom of Saudi Arabia, First Edition: 2006 - 1427 AD.
- 30- The Book of Interpretation of the Qur'an, Abu Bakr Muhammad bin Ibrahim bin al-Mundhir al-Nisaburi (deceased: 319 AH), presented to him by Professor: Abdullah bin Abdul-Mohsin al-Turki, who investigated it and commented on it by Dr.: Saad bin Muhammad al-Saad, Dar Al-Ma'athir - Al-Madinah Al-Nabawiyah, Edition: First 1423 H, 2002 AD.
- 31- Jami al-Bayan in the interpretation of the Qur'an, Muhammad bin Jarir bin Yazid bin Katheer bin Ghaleb al-Amili, Abu Jaafar al-Tabari (deceased: 310 AH), investigator: Ahmad Muhammad Shaker, Foundation for Resalah, First Edition, 1420 AH - 2000 CE.
- 32- Zad Al-Maseer in the Science of Tafsir, Jamal al-Din Abu Al-Faraj Abd al-Rahman bin Ali bin Muhammad al-Jawzi (deceased: 597 AH), the investigator: Abd al-Razzaq al-Mahdi, Arab Book House - Beirut, First Edition - 1422 AH.
- 33- Latif Al-Isharat = Tafsir Al-Qushairy, Abd al-Karim bin Hawazen bin Abd al-Malik al-Qushayri (deceased: 465 AH), Investigator: Ibrahim al-Basyouni, The General Egyptian Book Authority - Egypt, third edition.
- 34- Tafsir al-Samaani, Abu al-Muzaffar, Mansour bin Muhammad bin Abdul-Jabbar bin Ahmed al-Marwzi al-Samani al-Tamimi al-Hanafi, then al-Shafi'i (deceased: 489 AH), investigator: Yasser bin Ibrahim and Ghoneim bin Abbas bin Ghoneim, Dar Al-Watan, Riyadh - Saudi Arabia, Edition: First, 1418 AH - 1997 AD.
- 35- Guidance to reach the end in the science of the meanings and interpretation of the Qur'an, its rulings, and some of the arts of its sciences, Abu Muhammad Makki bin Abi Talib Hammush bin Muhammad bin Mukhtar

al-Qaysi al-Qayrawani, then Andalusian al-Qurtubi al-Maliki (deceased: 437 AH), the investigator: a collection of university theses at the College of Graduate Studies And scientific research - University of Sharjah, under the supervision of Prof. Dr. Al-Shahid Al-Bouchikhi, The Book and Sunnah Research Group - College of Sharia and Islamic Studies - University of Sharjah, First Edition, 1429 AH - 2008 AD.

36- Disclosure of the facts of revelation and the eyes of gossip in the faces of interpretation, Abu al-Qasim Mahmoud bin Omar al-Zamakshari al-Khwarizmi, House of Revival of Arab Heritage - Beirut, edited by: Abd al-Razzaq al-Mahdi.

37- Interpretation of Al-Khazen, named for the chapter on interpretation in the meanings of revelation, Ala al-Din Ali bin Muhammad bin Ibrahim al-Baghdadi, the famous Khazen, Publishing House: Dar Al-Fikr - Beirut / Lebanon - 1399 AH / 1979 AD.

38- Al-Jami 'for the Rulings of the Qur'an, Abu Abdullah Muhammad bin Ahmed bin Abi Bakr bin Farah al-Ansari al-Khazraji Shams al-Din al-Qurtubi (deceased: 671 AH), the investigator: Hisham Samir al-Bukhari, Dar Alam al-Kutub, Riyadh, Saudi Arabia, Edition: 1423 AH / 2003 AD.

39- Interpretation of the Ocean Sea, Muhammad bin Yusuf, known as Abu Hayyan Al-Andalusi, Dar Al-Kutub Al-Ilmiyya - Lebanon / Beirut - 1422 AH - 2001 AD, First Edition.

40- Mahasin al-Ta`wil, Muhammad Jamal al-Din bin Muhammad Saeed bin Qasim al-Hallaq al-Qasimi (died: 1332 AH), the investigator: Muhammad Basil Uyun al-Soud, Dar al-Kutub al-'Almiyyah - Beirut, edition: first - 1418 AH.

41- Bahr al-Ulum, Abu al-Laith Nasr bin Muhammad bin Ibrahim al-Samarqandi, the jurist al-Hanafi, Dar al-Fikr - Beirut, edited by: Dr. Mahmoud Mutraji.