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The beginning of religion with a new vision

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ABSTRACT

Many interpretations were presented that are related to the third verse of Surat Al-Imran, and the sub-researches included in the verse managed to divert the attention of the commentators, the main axis through which the focus was focused on, which is defining the concept of religion, and what is completed of religion? Is the famous interpretation compatible with the renewal of life and facts? Where these concepts represent the foundations upon which the verse is built. And through what was put forward, he put forward all the opinions about issuing the details ... because we know for sure that the Holy Qur'an is devoid of each other, especially with the progress and development of life and the emergence of what is known as the jurisprudence of calamities.

Introduction

Interpretation of the Noble Qur'an in several stages, starting with the fragmentary interpretation (analytical): in which the interpretation of the meaning of the Qur'anic text deals with a verse, starting from the Al-Fatihah dynasty and ending with Surat Al-Nas, and this means that it is not used by any other verse or narration in understanding the meaning of the text, but it is a clear and natural vision. for interpretation of descriptions.

The frameworks taken from the same text remain ruling over the public understanding space, to which are added doctrinal, environmental, cultural and social restrictions, etc., and this constituted the most important criticisms mentioned on that approach of interpretation.

The Qur'anic text from Surat al-Ma'idah (verse 3:3) is from the Almighty's saying: {This day I have perfected for you your religion and completed My favor upon you and

have approved for you Islam as religion}. And despite its being composed of a few words; However, there is a multiplicity of interpretation and opinions in explaining its meaning in a way that led the recipient away from understanding the main significance that the text was formulated to explain, which is the Almighty God saying about the completeness of his religion.

But what is meant by religion? How was this religion completed? Was the vision of Ahl al-Sunnah wal-Jama'ah, as well as of the Imamyah, able to achieve the goal desired by the text? Is it possible to put forward a new vision that represents the creation of a state of consensus for the conflicting opinions?

Here comes the role of the research to shed light on the most important opinions presented to clarify what has been completed on this day, and what is meant by the completed religion, and what was mentioned above represents the objectives of the research.

We had to before that; dive into the pillars of the words of the noble text related to the research to see the meaning contained in those words, and to synthesize - in their entirety - important keys to reach the objectives of the desired research.

Research problem

The interpretation of the completion of religion by the completion of the provisions and statutes does not fit the renewal and development of life.

Research hypothesis

When the verses of the Holy Qur'an talk about the completion of religion, they can be carried on the universal provisions, the purposes of religion, or the general provisions common to all monotheistic religions.

The limits of the research

The research revolves around the Qur'anic text: { This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion } in the third verse of Surat Al-Ma'idah, and what the prominent interpreters mentioned in explaining the meaning contained in that text.

The first topic: (completion, religion, Islam)

These vocabularies represent the search keys, as stopping at the meanings contained therein; Contribute to the creation of a new vision for the completion of religion.

First: Completion:

The word will be dealt with in three areas, first we will talk about its linguistic meaning, then we will be exposed to clarifying its meaning in the terminology, and in the third area we will deal with the problem that scholars of interpretation tried to push from the significance of its general meaning, and the compound (completion of religion) will be addressed in another axis because it represents the spirit of research and pole for which it was held.

Domain One: Language Completion:

Completion: a source for the triple verb (kamula) and it indicates two meanings: completion or the achievement of the purpose of a thing. We find that Al-Farahidi chooses the first meaning and says: "Perfection: the completion from which its parts are divided" (Al-Farahidi, p. 378) and agrees with this meaning: Al-Azhari, Ibn Sayyideh and Al-Sahib bin Abad and Al-Jawhari (Al-Azhari, Ibn Sayyida, Al-Sahib, & Al-

Jawhari, pp. 148, 52, 273, 1813).

And in order to push back the suspicion that the adoption of this meaning means that the debt was incomplete before that; So how about al-Badryoun and others who were killed before the revelation of this goal, did they die on an incomplete religion (Al-Najjari Al-Jurjani, pp. 118-119)?

That is why some of them were more likely to say: The meaning of the perfection of a thing: the attainment of its purpose, as in the Almighty's saying: "And the mothers may breastfeed their children for two complete years" (Surat Al-Baqarah: 233), so these two years depended on the righteousness of the child (Al-Isfahani, p. 460).

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And what was mentioned in the second meaning can be made necessary for the first meaning or subordinate to it, since by completing anything the purpose of it is obtained.

The second field: The completeness Idiomatically :

It means: "a thing has reached its limits in a measure or count as a sense or meaning" (Al-Manawi, p. 59), and there is no doubt that the idiomatic meaning of completion corresponds to the second meaning of the linguistic meanings.

It follows from what was mentioned that the meaning of perfection and completeness is: completeness and completion, or the merging of a thing that is composed of parts, and what was mentioned of a second meaning of completeness was only to dispel the suspicion of describing religion as incomplete before the arrival of this verse, and taking the second meaning does not change the reality of the thing, rather it is A necessary meaning for the first meaning.

The third field: Paying off the suspicion of the decrease in the debt

We referred to a suspicion mentioned by some scholars, and because of it they tried to interpret the meaning of perfection into: achieving the purpose of a thing.

The implication of the suspicion is: It is not possible to describe the religion of God with inferiority before the revelation of this verse, because it is necessary: The martyrs of Badr, Uhud and others who died or were killed were of an incomplete religion, so how could the Noble Prophet (peace be upon him, his family and his companions) be informed of an imperfect debt? (pp. 118-119)

We mentioned this suspicion in particular. To indicate that it has taken a large and pressing space from the thought of the commentators, which affected the benefit of the meaning of the basic verse, and it formed a viewer that contributed to transforming the compass of standing at the purpose of the verse and its important axis.

The response to this suspicion has been many and varied by saying: Not every deficiency is a defect, so the traveler's prayer in shortening is not a defect, and the shortening of a person's life by God Almighty is also not a defect.

So what is meant by the perfection if religion is that it has reached its ultimate goal (p. 119) or because the last pillar has been completed.

One of the pillars of Islam is Hajj (al-Basri, pp. 12-13).

And Sahib of Bab al-Ta'wil sees the meaning of (complete) in describing the religion, as you say: I have ten complete, and there is no doubt that twenty are more complete than them. The Sharia is complete first and foremost, It is time to worship it, for the Creator knows that what completes the day will not be the same on the next day (Al-Khazen, p. 10). But the first is perfection with a specific time, and the second is

perfection until the Day of Resurrection (Al-Fakhr Al-Razi, p. 289).

It follows from the foregoing: The preoccupation with justifying the description of the shortcoming of the Shari'a from the general meaning of the verse made most of the commentators try to dismiss this suspicion, which prompted them to move away from the basic purpose of the verse and the most important question, which is: How is the religion completed? The case is that there are incidental matters that the text did not address, as how could a text that is limited in the number of its verses deal with the unlimited number of emerging events and facts or what has become known as the jurisprudence of calamities.

Second: Religion:

In order to clarify the reality of a compound (Ikmal al-Dein); We had to stand at the term (religion) and explain it in two separate areas.

First Domain: Religion Linguistically

Religion linguistically: It is derived from the verb (dan) and has many meanings such as: reward, obedience, habit (Ibn Duraid, pp. 73, 688, 359) and so on.

Ibn Faris believes that all of these multiple meanings go back to one origin, which is: submission and humiliation, where he says: "The dal, ya, and nun are one origin to which all of its branches are traced back, and it is a type of submission and humiliation" (Ibn Faris & Al-Mustafawi, pp. 319, 288).

By achieving this subservience, obedience occurs and is included in the habit, so that according to the view of the worshiper, the fullest penalty for this submission and humiliation is achieved, and this represents a support for what Ibn Faris went to.

The second field: Religion idiomatically

Religion has been defined by several definitions, but there is an important observation that can be taken on some of these definitions: they are talking about the divine religion or the Islamic religion in particular.

It would have been more appropriate for those who dealt with this concept idiomatically to indicate that there are two versions of this term, sometimes it is used and meant religion in general, and at other times it refers to the heavenly religion or the Islamic religion in particular, and we will try to stand at the most important of these definitions, so we say:

Religion in general means: "belief in the holiness of a self and a set of behavior that indicates submission to that self in humiliation, love, desire and fear" (Saud, pp. 9-10).

This definition is comprehensive for all religions, including heavenly or earthly, distorted and non-distorted, and with the realization of this humiliation; The object of this submission comes from desire and dread (Saud, p. 11).

Therefore, we find that the Almighty God clarifies this fact – that religion is not specific to the divine religion – as it says: "And whoever seeks a religion other than Islam, it will not be accepted from him, and he is in the Hereafter among the losers" (Al-Imran: 85). And he says: "For you is your religion and for me is my religion." (Surat Al-Kafirun: 6) It was established - especially in the last verse - that religion is a general and comprehensive term for all submission, even if it is for someone other than God Almighty. "Belief in something as it is, whether it is true or false" (Al-Suyuti, p. 74).

As for the definition of religion from its heavenly perspective, it is: "What a person is religious with, and it is a name for all that God is worshiped by" (Al-Saadi, p. 134), so

the Almighty says: "So is it other than the religion of Allah they desire, while to him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?"

and the reality of religion in this sense is inclusive of all the divine laws of Judaism, Christianity and other laws, and this means: the term religion includes these laws in the Qur'anic terminology.

By only what has been said; Can be combined and reconciled with the words of God Almighty: Indeed, the religion in the sight of Allah is Islam (Al-Imran: 19) and says: Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad - those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve (al-Baqarah :62). And says: Indeed, those who have believed [in Prophet Muhammed] and those who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve (al-Maidah 69).

The Almighty God confirms this Qur'anic truth: that religion is a comprehensive concept of all heavenly laws, and they are not religions but laws, and that the religion with God is Islam only and only.

In the third axis, we will try to prove that this comprehensive and broad religion is synonymous with the term Islam or one of its prerequisites. Because this submission and humiliation to the almighty is followed by submission, and submission is: Islam if it is outward, and it is faith if submission agrees with it inwardly (Al-Shafi'i Al-Masry, p. 104).

As a result of the foregoing; It appeared to us that the root of the word religion revolves around the orbit of submission and humiliation, so every submission and humiliation is a religion, whether it is for the right of God Almighty or for others, but the Qur'anic use of this term restricts this submission as being to the Almighty.

Every human submission to the Divine Self is called a religion, and this submission is not specific to the law of Islam because all religions - not distorted - practice this submission and humiliation according to their own rituals and rituals.

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As for defining religion from a spacial islamic perspective, it is: A situation of God that leads sane people to accept what the prophet have. (Al-Jurjani, p. 105) or will what is meant by religion! Islam means: the religion that is related to Mohammed peace and blessings be upon him which consists of right laws and right actions (Mansour & Ph.D., p. 86).

In fact, the aforementioned definitions of the Islamic religion in a special way represent Sharia, not religion.

Because we will explain, in the topic of completing religion: that religion means: the common assets shared by all legitimate

heavenly, and this means: that the term "religion" in the world is not confined to the

belief of Muslims only, but also includes

All the laws that share the same common principles with the law of Muslims, and which are clarified by the two preceding verses.

{Surat Al-Baqarah verse 62, and Surat Al-Ma'idah verse 69}.

Third: Islam

The concept of Islam is one of the main pillars of the research, as this concept will be discussed in order to clarify its truth. Islam linguistically: it is submission to God and submission to His command and obedience (pp. 266, 90), and the Muslim is the one who submits and submits to the command of the Almighty.

We can note the similarity in meaning between the term religion on the one hand, and the word Islam on the other, as we mentioned that religion means submission and submission, and here the meaning of Islam comes to indicate submission and surrender. Therefore, some of the media have stated that there is no difference between religion and Islam when he says: "If Islam is launched on its own, it means religion" (Muhammad).

Therefore, the Most High says: "Indeed, the religion with God is Islam." (Al Imran: 19) and this means: that religion is submission and humiliation. The religion of the parents, grandparents, etc.

And the conclusion that we have reached from what we have mentioned: that the term Islam is not specific to the Muhammadan Sharia, because the verses of the wise Quran are full of describing many of the previous prophets with Islam and describing their followers as Muslims. I was ordered to be one of the Muslims (Yunus: 72).

As for what is related to Abraham (peace be upon him), the issue is apparent to the eye, and is clearer than what needs to be clarified, as the term Islam and Muslims is mentioned in several verses, among which we mention the words of God Almighty in his noble book: (No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims) (Anaam: 163), and saying: (He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham) (Hajj: 78).

We may look closely at the Qur'anic text that comes from Surat Al-Baqarah, where it brings together the two ideas that were previously discussed (religion is synonymous with Islam - Islam is a term that is not specific to the Sharia of the Noble Prophet, peace be upon him).

God Almighty says on the tongue of Ibrahim (peace be upon him): ((127) And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed, You are the Hearing,[42] the Knowing. (128) Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites [of worship] and accept our repentance. Indeed, You are the Accepting of Repentance, the Merciful. (129) Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might,[44] the Wise. (130) And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous. (131) When his Lord said to him, "Submit," he said, "I have submitted [in Islam][45] to the Lord of the worlds. (132) And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do

not die except while you are Muslims. (133) Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God.[46] And we are Muslims [in submission] to Him)(Baqarah: 127-133).

Rather, we find a claim for the disciples to prove that they are Muslims in more than one verse, as well as the same saying in what is reported from Pharaoh when he drowned, and to other Qur'anic verses that we did not mention for fear of prolongation. Through all of the foregoing, we find that the term Islam is a term that is not specific to those who followed the law of the Final Prophet (may God bless him and his family and his companions), but rather it includes all the heavenly laws, as its pillars of submission, humiliation, surrender and submission to the Almighty have been achieved. And there was no need to avoid this noble text from Surat Al Imran and what it contains, as if we are reading it for the first time, where the Almighty says: (83) So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned? (84) Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants [al-Asbat], and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him. (85) And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers." (Al Imran: 83-85)

As a result of what was mentioned, we find that the relationship between religion and Islam is a general and particular relationship, for every Islam is a religion without the opposite, because they share in submission, submission and surrender. However, Islam suggests an additional characteristic represented in the fact that this humiliation, submission and surrender is to the Almighty's right and not others.

It follows from all of this: that Islam is a general and comprehensive term for every religion or Sharia that made its submission to the Almighty, even though its methods and rituals were numerous to achieve that submission.

The second topic: Completing the debt

There were many opinions and various sayings in determining what was completed from the religion on that day, and we will try in this section to present the most important sayings, which are:

First: Completion of all the provisions of halal and haram

Those who hold this view believe that what has been completed is: "My statutes upon you, my limits, my command to you, my prohibition, what is permissible and what is forbidden, and my revelation from that is what I have revealed from my book, and I have made clear what I have made clear to you from it by my revelation through the tongue of my Messenger, and the evidence that I have set forth for you on all that you have in need in the matter of your religion, so I have completed for you. all of that" (al-Tabari, p. 51).

And here al-Tabari sees: What has been completed on this day is all the obligations, commands and prohibitions, and issues of halal and haram, and he agrees with the opinion of al-Tusi (Al-Tusi, p. 435) and al-Fakhr al-Razi (pp. 286-287).

Al-Zamakhshari adds: "I have completed for you what you need in your assignment of teaching the lawful and the forbidden, the laws of measurement and ijihad" (Al-

Zamakhshari, p. 605).

According to Al-Tubursi: This meaning is one of the possible meanings of completion, and this expresses the opinion of Abdullah Ibn Abbas, Al-Suddi, Al-Jabai and Al-Balkhi (al-Tabarsi & Al-Alusi, p. 251).

The first opinion is summed up in the fact that what is completed are all the obligations and legislation that obstruct the life of a Muslim.

Second: The Hajj is complete or the house is free of polytheists:

It is clear that there are two important problems faced by the first opinion, which are summarized as:

1- It is possible that the first opinion would be correct if this verse was the last verse revealed from the Noble Qur'an, and the case is that there are verses that were revealed after this verse, such as the verse that talks about the rule of kalalah (al-Tabarsi & Al-Alusi, p. 234).

2- The incidents that a person faces - which require a legal ruling from him - are unlimited, so how was it possible to make all the rules that were revealed in the time of the Prophet and his companions sufficient for all times and places, since there are many topics that were not familiar or existing in those times.

And in order to establish the above, al-Tabari changed his opinion, to choose that what is meant by the completion is: the completion of the pilgrimage with members of the household for the Muslims without the polytheists (p. 520). Many commentators chose this view according to al-Tabari (Al-Dinori & Al-Nisaburi, pp. 113, 118-119, 12-13, 254-256).

This view is formed by saying: How could teaching something of the duties of religion be described as a completion of religion? It does not make sense to describe the salvation of the House from the polytheists as a completion of religion, because religion is a set of beliefs and rulings (pp. 174-175).

Third: Omitting The Substitution

There are those who hold that the completion of the debt means: removing the abrogation from you; Since the Holy Book is capable of being exchanged, it cannot be described as complete, or because your Sharia is the last of the laws, so it cannot be exchanged after that, so it was described as perfect (al-Mawardi, pp. 113, 166).

The problem with the first opinion can also be applied to the chosen one from this opinion, since there are many verses that were revealed after this verse and it was not the last thing that was revealed.

Fourth: It is sufficient for you to fear your enemy

Those who hold this view believe that what is meant by perfection is: You have sufficed the fear of your enemy and made you over them (Al-Mazhiry, pp. 254-256, 25) So your religion appeared over all religions, and the hand of the Muslims was made supreme, and thus completion took place (p. 605) and this meaning does not correspond to the practical reality in which the Muslims lived, as campaigns of armies remained. Non-Muslims are always a danger to the Muslim community.

Fifth: Completion of the general assets

Those who hold this view believe that the completeness of the general principles is what is meant by the completion of the religion, because the branches are not covered

by the explicit text (Al-Subki, pp. 2197-2198) or it is the text on the general rules of rulings, the principles of Sharia and the laws of *ijtihad*, not the inclusion of the rule of every incident in the Qur'an. It is the completion of the fundamentals, because we know that the texts did not include the detailed rulings of all the branches (Al-Asnawi, p. 308).

Al-Shatibi confirms this meaning by saying: It is not possible to imagine the completion of the religion by visualizing the particulars of the rulings, but rather their wholes. As for the particulars, they are entrusted to the consideration of the *mujtahids* (Al-Shatibi & Taher, pp. 266-267, 104).

From this it appears the verification of the credibility of what the Imamiyyah said about the Imamate, the completion of the religion is the most prominent credibility of the appointment of Imam Ali "peace be upon him" as the caliph of the Muslims according to their opinion (pp. 251-252).

We can proceed from this concept from defining the meaning of completeness (completion of assets) to putting forward a new vision represented in: the completeness of the general principles of religion common to all the heavenly laws (depending on what we have previously explained in explaining the meaning of religion and Islam), so the author of the interpretation of Al-Manar sees: Religion is the fixed assets that do not differ according to the different prophets" (p. 342).

This interpretation of the meaning of completeness can contribute to expanding the concept of Islam to include all the monotheistic religions that believe in monotheism, prophecy, and resurrection.

This last meaning can be preferred over the previous meanings, as it gives a logical explanation for the completeness of the religion, and is not affected by the renewal of facts, events and calamities, because the interpretation of the completion of religion by the completion of all obligations and rulings is opposed by the state of renewal of life and its development and the emergence of what has become known as (the jurisprudence of calamities) or new matters.

Results

- 1- Completion or completeness means completion, whether it is the fusion of its parts from which it was composed or the achievement of its purpose.
- 2- The suspicion discussed by many of the commentators, which says: The saying of perfection means that the religion was incomplete before that, and this suspicion should not have taken that extent, since everything is perfect in its time and is not described as imperfection.
- 3- The origin of the word religion is submission, submission and submissiveness, so every submission and submission is a religion, and in this sense, the word religion includes all heavenly religions, even non-heavenly, if the condition of submission, groveling and submission is fulfilled.
- 4- If this submissiveness and humiliation is specific to God Almighty, then that religion is called (Islam), and in this sense it is not specific to the law of Muslims, because the rest of the heavenly laws share that submission and humiliation.
- 5- Completing the religion has several meanings, and what we preferred is the last meaning (completion of the assets) and it can be interpreted as the completion of the general principles common to all the laws.

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