

CHARACTERISTICS AND FUNCTIONS OF THE VERSES OF THE INJUNCTIONS (آيات الأحكام) OF THE HOLY QURAN

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ABSTRACT

The Holy Quran is a treasure of countless sciences and arts. One of its many subjects is its Injunctions. The verses of injunctions are those verses of the Holy Qur'an in which the Shariah rules are described. Or the Shariah order is deduced from these verses. Shariah rules do not mean religious and moral rules, but practical rules such as prayer, almsgiving, Hajj, Jihad, etc.

In this article, the social, psychological, and moral aspects of verses of injunctions are described. The outward aspects of the verses are clear from the words of the verses, this article, explains the effect of these rules on human beings and society. This article discusses three aspects of the Qur'anic injunctions, social aspect, psychological aspect, and moral aspect. And its details are described under these titles.

KEYWORDS: Verses of Injunctions, Functions of verses of injunctions, social function, spiritual relations, group relations, individual relations, psychological function, ethical and moral function

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INTRODUCTION:

Muslims agreed that the Holy Qur'an is the first source of legislation, as it is the first pillar and the greatest power, for what people need in the field of Sharia and belief. From the first moments of the revelation of the Holy Text, it was necessary to explain and clarify.

Hazrat Ibn e Masood narrates:

إن رسول الله صلى الله عليه وسلم كان يقرؤهم القرآن عشرة عشرًا، فلا يجاوزونها حتى يتعلموا ما فيها من علم وعمل، فيعلمنا القرآن والعمل جميعًا.

The Messenger of Allah (PBUH) used to recite the Qur'an to them ten times, and they did not go beyond it until they had learned what was in it of knowledge and action, so he taught us the Qur'an and action together.

Hazrat Abu Abd al-Rahman al-Sulami further narrates:

حتى نعرف حلالها وحرامها وأمرها ونهيها¹

So that we know what is permissible and what is forbidden, and what is commanded and forbidden.

Therefore, the interpretation of the legislative text began to be associated with the revelation itself, and that shedding light on verses containing a specific subject, and not others, is what produced the legal or legislative aspect, which scholars gave great care to, and this explains the large number of interpretations and studies that they singled out for the verses of rulings, as well as addressing it has lengthy interpretations, due to the privacy of its subject.

There was a difference of opinion about who wrote in this field first, so Ibn e Nadim said that the first person to write about this was Muhammad ibn al-Sa'ib al-Kalbi (d. 146 AH),² as Al-Suyuti mentioned that,³ although he went to the fact that Imam Al-Shafi'i (d. 240 AH) was the first to compose it.

The writer of *Tabaqat ul Nahha* said: The first to write about it was Al Qasim Ibn Asbaa Al Qurtubi (d. 240 AH), then the works continued, the most famous of which are *Ahkaam ul Quran* by Abu Bakr Al Jassas Al Hanafi (d. 370 AH), *Abul Hasan Al Tabari Al Kaylahari* (d. 504 AH), *Abu Bakr Ibn Al Arabi* (543 AH), *Ahkaam ul Qur'an* by Abu Bakr Ahmed bin Al Hussein Al Bayhaqi (d. 458 AH), *Al-Qurtubi* (d. 671 AH), *Ahkam Al Kitab Al Mubeen* by Abdullah bin Mahmoud Al Shanfaki, *Ahmed bin Yusuf Al Halabi* (d. 756 AH), *Shams Al-Din bin Yusuf 's Muntahal Maram*. A book on the *Ahkaam ul Qur'an* came to Ibn al-Rawandi (d. 573 AH).

THE NUMBER OF VERSES OF JUDGMENTS

Scholars differed in determining the number of verses of injunctions. Al Suyuti quoted from Al Ghazali that it is five hundred verses,⁴ and it was reported from others that it is one hundred and fifty, and he found an excuse for that because it focuses on what is declared, and he went to the verses of stories, proverbs, and others, from which many Ahkaam may be deduced. Ibnul Arabi agreed with him in that, and a number of scholars, And Al Miqdad Al Sayuri, the author of (Kanz Al-Irfan) agreed with them, and followed that number by saying, "It is only repeated and overlapping, otherwise it does not reach that."⁵

Some contemporary researchers have conducted a statistical extrapolation of the number of verses of rulings and found that the verses that legislate for acts of worship do not exceed one hundred and forty verses, the legitimate verses for personal status are seventy verses, the verses for civil judgments are seventy verses, for international judgments twenty-five verses, and for criminal legislation thirty verses. There are ten verses on constitutional provisions, thirteen verses on the principles of pleadings, and ten verses on state economics, so the total is three hundred and seventy verses.

It seems that the reason for this discrepancy is a difference in the understanding of the ruling between the interpreters and scholars, depending on the differences in the tools of interpretation and understanding of the text, and the ruling may not be clear outside the context of the expressive bloc. By adding the verse to its near meaning aayaats, another understanding may be defined for it, and the difference in number was attributed to the neglect of some verses due to their repetition or their attachment to Islamic morals.

THE FUNCTIONS OF THE VERSES OF INJUNCTIONS⁶

The verses of rulings do not stop at the limits of legislative concepts related to permissible and forbidden, or punishment and reward that achieve their goal in obligation, prohibition, desirability, hatred, and permissibility; Rather, it goes beyond the limits of that to the establishment of a nation or a world that derives its components from what Allah Almighty wants.

Rather, it transcends functions of vast dimensions. Through the legislative text, it discovers the cognitive overlap between the different sciences and knowledge, and this is something that cannot be denied.

The legislative text contains sciences and specializations, which are almost the clearest among the verses of the Holy Qur'an. However, the process of focusing on one aspect over the other is what separates this kind of knowledge or attitude from

others. The text deals with the social, psychological, political, economic, and moral dimensions, and perhaps more than that As well as its main feature in legislation and rulings.

SOCIAL FUNCTION

The social functions of the verses of injunctions become clear by observing several facts that the Qur'anic text intends for the Islamic and human society. The Holy Qur'an laid the building blocks for the social understanding of that society to what we might call Qur'anic sociology.

It is clear that sociology or social knowledge is like the rest of the knowledge that is characterized by the characteristic of disparity in thought or direction, and it was not organized by a single vision and a specific pattern, as sociologists of their various currents do not have a vision of what should be, as much as they have a critical sense of what is in their societies, however, the truth is that sociologists rely on, and it is considered one of the constants in social knowledge is to stop at defining the social concept that means (common life between people, relationships and phenomena) and they went into detail on the principles and values for which people live a common life.

And if social knowledge is concerned with the common life, then what confronts us in the Qur'anic text is a comprehensive vision and a complete system for the concept of human society through the worship mission that the individual and society are bound by.

Hence, the social function within the context of the legislative text is concerned with a set of concepts and values or principal constants that establish a society with (Qur'anic) dimensions. Relations and phenomena are a field for their objective dimensions in the verse of injunctions. It becomes clear, through extrapolation of the legislative texts, that there are three dimensions that define the Qur'anic vision of the ideal society, namely:

First: Relationships: Regulating social relations is one of the basic issues that humanity needs in order to organize a correct approach that secures social justice and defines the responsibility of each individual. The axis on which social research revolves, or the societal concept, is focused on the element of relationships and interactions. The Quranic text presents the Islamic conception of the concept of relationships through three types of relationships:

Spiritual relations: It is the human relationship with Allah Almighty, and this relationship is considered the first step in regulating the life of society, and in its light

all other relationships are united. The Quranic text formulates the behavior of the individual, his tasks, and responsibilities, and through it, he enters the formulation of the ideal society, as all relationships are subject to principles that have been drawn up and keep pace with human interactions with what surrounds him. It has drawn constants and values that determine the nature of relationships and their continuity, meaning that every act has a spiritual meaning and devotional significance, which is employed for the sake of Allah Almighty.⁷

The images of man's relationship with Allah Almighty are manifested in the act of worship or devotional work, which man practices, and thus it is the job for which man was created based on the Qur'an.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾⁸

(I have not created the jinn and the men except for this that they should worship Me).

As a result of worship work, correct human behavior crystallizes, according to principles drawn for it by the legislator.

On this basis, acts of worship are divided into two parts:

The first is an individual's actions based on a moral basis in building a direct relationship with Allah, and the truest observation of them is the religious rituals, such as "prayer, fasting, and pilgrimage." It is noted that the worship task is shaped by religious rituals, which are not performed by mere intention, nor by mere spiritual orientation. Rather, it takes outward forms, such as bowing, prostration, standing in prayer, abstaining from food and drink, initiating fasting, entering Ihram from a specific place, movement, striving, supplication, reciting the Talbiyah, slaughtering, and shaving during Hajj, even if the Hajj involves an individual and group relationship at the same time for him during the pilgrimage, as in his saying:

﴿لِيَشْهَدُوا مَنَفَعَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَةٍ﴾⁹

(To witness the benefits in store for them, and pronounce the name of Allah during the appointed days)

The reason for this is to reconcile with the innate nature of man and its tendencies to take outward forms that are perceived by the senses and the hidden energies of man, and on this innate basis, Islam established its devotional rituals. 10

The second part, social actions, establishes an indirect relationship with Allah Almighty that is practiced through the congregation, such as "kinship ties, helping the poor, caring for neighbors...etc. And any imbalance that accompanies this relationship results in the loss of its worship effectiveness, and it remains a relationship that takes its worldly share.

As a result, the act acquires its importance and value through its submission to the standards of worship, and not the amount of interaction or interaction, as if it is individual or collective, and we seek that relationship clearly in the highest degree of worship, which is prayer, and in the clearest parts of it, which is reading Surat Al-Fatihah, as he notes the worship mission and its impact on establishing a devotional relationship between man.

Surah Al-Fatihah is one of the verses of rulings. The scholars who wrote down the verses of rulings were keen to include it at the forefront of their books.

The researcher's attention, while examining the texts of the Holy Qur'an, in the field of devotional actions, attracts Surah Al-Fatihah, which the Muslim repeats in his five prayers every day, and it is the most present and inseparable act with the human being.

Group relations, as the Qur'anic text deals with all elements of human society, and it is based on a network of diverse relationships and is determined on two bases. In terms of the size of the relationship, it starts from the smallest social unit, between one individual and another, and its moment (the marital relationship, or the relationship of a child with his parents) or of a larger size between an individual and a group, and its credibility (relatives and neighbors...) and the relations may expand and become between a group and a group such as (The community of Muslims themselves, the community of polytheists, the People of Other religions and the hypocrites).

As for the type of relationship, it is either a human relationship, as in the relationship with the orphan and the poor, or a class relationship, as in (the slave meets the free, and the rich meet the poor). Or a cultural relationship, which is a religious relationship such as (the Friday prayer group or the gathering of pilgrims), political As (those in authority, and the rulers with the ruled), and economic as the relationship between the seller and the buyer.¹¹

The Quranic texts looked at all the particles of the complex social network that existed in the era of the revelation of the Holy Qur'an, and on this basis, relationships were organized, so it was the smallest social unit represented by the family system, and since marriage was the only legitimate means in forming the family and extending life, the desirability of marriage came, in saying:

﴿وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ﴾¹²

Marry those of you that are single, (whether men or women) and those of your male and female slaves that are righteous. If they are poor, Allah will enrich them out of His Bounty. Allah is infinite in His resources and All-Knowing.

Environmental RELATIONS: and it means the human relationship with the natural resources that Allah Almighty granted to humans. To take advantage of it and harness it, and invest it on various levels, and demanded thanks and praise for its value, and that it is one of the blessings, that is, the process is linked to the worship mission and making this human activity connected to the existence of Allah Almighty, and there have been penal effects for not thanking or wrongly benefiting.

PSYCHOLOGICAL FUNCTION

If the artistic text reveals the psychological dimension of the author of the text, then the Qur'anic text reveals the psychological dimension of the recipient, because psychological knowledge in the literary work is a prominent and original element, as long as the literary work is based on expressing an emotional experience in its suggestive forms, then it is a specific response to special influences, and it is thus The description is a work issued by a group of psychological forces. The repercussions of the psychological element are capable of stopping at the field of literary creation and revealing the psychological facts of the writer in his production and the extent of the impact of that production on the souls of the recipient.

As for the Qur'anic text, it is on the contrary, in order to determine the psychological vision that is implied in the text, it is necessary to define the psychological knowledge of man. Psychology is mainly concerned with human behavior in the various fields of his activity, but the clearest dimension in defining the field of activity is limited to the process of responding to a specific stimulus. Hence, this psychological process deals with two aspects of the personality, which is the cognitive side, and the emotional side.

The Qur'anic text defines the dimensions of human psychological knowledge, or the reality of the psychological element, by endorsing the dual characteristic of the human soul, As Allah Almighty says:

﴿وَنَفْسٍ ۖ وَمَا سَوَّاهَا ۚ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾ 13

(And by the human self and Him Who balanced it, then inspired it with its wickedness and its piety)

This duality is the driving principle of human nature, which stands behind human activity. As man attracts in his search for pleasure and his avoidance of pain, two sides are "the mind and lust" or

"talent - the talent of the mind and the self" or "good and evil" represented in immorality and piety, where the first side represents a search for satisfaction that is

restricted to the principles established by the Qur'anic texts (piety). The other side represents a search for absolute gratification that is not linked to principles (immorality), along with this psychological origin, a perceptual origin, based on the ability to distinguish between the principles of reason and lust, which is the inspiration of piety and immorality.

However, the two sides of the attraction bear the feature of balance, so perception comes to overshadow one over the other, meaning that in man, according to the verse, there are three forces that are in conflict with him;

The power of the mind that restrains the soul.

The power of lust that sets off the human soul from one state to another, in keeping with obsessions and thoughts.

The power Perception, which is the awareness of the principles of both reason and lust, and shedding perceptive awareness on one of the two sides of the forces is what determines the direction of a man.

For this reason, training and rehearsal lead to shedding the individual's awareness to the edge of the mind, followed by aversion to the lustful side, and vice versa. Some researchers have argued that the soul is contested by three powers:

The power of thought and its virtue is wisdom.

The power of anger and its virtue is courage.

The power of lust and its virtue is chastity.

From these combined virtues, the virtue of justice and balance of personality is achieved. And through the basic factor of behavior, the verses of rulings reveal the psychological knowledge of man and the employment of that knowledge in the service of the legislative response. The psychological function in the holy text is concerned with shedding light on a group of emotions that affect the soul and control the emotional powers of a person. It is an internal function that delves into the latent of the soul and wanders in the depths of the individual and possesses his feelings, then it goes to address the secrets of the soul, and the hidden feelings, by warning, enticing, and preaching, as it is the criterion of psychological influence, and the measure of internal reactions.

Based on this, two axes are specified in the Quranic verses, which are almost the most apparent, namely:

Defining psychological processes or revealing the psychological element.

Controlling, controlling, and modifying souls.

This is what we notice during verses.

First: In the verses of worship there are implicit psychological goals, in addition to the main function of worshipping Allah Almighty, as it is the guide for the believer.

As "the concept of the worship function remains the main basis for interpreting and regulating psychological processes."

In the verses of worship, there is a purification of souls, harnessing of temperament, self-control, behavior modification, directing human inclinations and intellectual and psychological energies, and controlling them. In addition to the devotional task, a psychological task is launched that will draw the correct behavior of the Qur'anic personality.

Second: The verses of Hudood. The psychological dimension is evident in these noble verses in two ways:

the detection of psychological processes

treatment of abnormal behavior and the sick soul.

Third: The verses on spending, and the psychological function appears clearly in those verses, so the holy text pursues the human soul to correct it from its excessiveness and negligence. There were verses on the origin of spending and urging it, as the text loved and desired to spend, and it is an important factor in arousing emotions towards refining souls from greed, and softening temperament from scarcity.

Fourth: The verses related to conduct and behavior. The noble verses specified levels of behavior in a stereotyped way (normal/abnormal), and this is what we notice from the multiplication of the verses. The most obvious level of righteous behavior in the noble texts is piety, as the noble text commanded adherence to it in more than one place and topic.

MORAL AND ETHICAL FUNCTION

Ethical knowledge is of two types:

THE DESCRIPTIVE VIEW OF MORALS, given that its subject is defining the rules according to which a person behaves. It is a set of behavioral rules that society was familiar with in a period of history, and therefore the science of ethics is closely related to psychology. Because it is an introduction to the science of ethics.

This is because the moral concept enters us from the inside in the form of feelings, and it penetrates us from the outside under the pressure of morals when it is a confrontation between good and evil, so it is closely related to sociology since the study of behavior is one of the voluntary actions of man and it is the subject of ethics that necessitates the study of social life, which is the subject Sociology.

THE PHILOSOPHICAL VIEW comes, which makes the science of ethics a branch of philosophy, while its subject is the imposition of rules that a person should follow in his behavior, That is, they consider it a normative science, based on evaluative judgments, and that its topic is the value of good and evil because the task of ethics

is limited to describing the ideal and clarifying moral perfection or legislating moral law. The argument for this is that ethics is a rational science that studies what should be. It is not a prescriptive study of habits, norms, and moral natures among people. Rather, it is a normative study of good and evil, as morals have become for philosophers the theory of the ideal. However, the general concept raises many difficulties once it is dealt with by thinking, as the moral problem is determined when it coincides with the moral event.

This appears through the self, time, and place, as the existence of ethical concepts among peoples or groups that are completely different from the concepts of others, and completely alien to them, and times have their own concepts and values that contradict other times, but there are no basic rules that a human group cannot continue with. or without it. Accordingly, these contradictions show the existence of a problem, which is realized by those who have the mental depth to understand the idea of morality, unify it, and coordinate it.

Some of them believe that it is not easy to define the basic moral attitudes, and perhaps it is better in some way to ignore them, since they are always unconscious, and only actions are worthy of attention... It is legitimate to consider action as the center of moral life.

According to this vision, times witnessed intellectual productions in morals represented by ethical doctrines, whose goal is to establish a rational morality, and for this Hegel believes: "The moral structure, that is, an ethical structure, like any historical event, any philosophical theory, or any human phenomenon, constitutes a necessary stage of the stages of human evolution.

As for the Islamic aspect of morals, it has another dimension. It is based on Islamic law, which called for the belief that Allah Almighty is the source of everything in the world and the one who sets the order and the path that man follows, and the legislator of laws and rulings that he will be rewarded for in this world and the hereafter, and that Allah Almighty did not command or forbid arbitrarily, but Allah Almighty made the best of the world and the regularity of its affairs dependent on moral values, so He commanded them and made their corruption their opposites, so He forbade them.

Therefore, religion was the mainstay of many intellectual theories of Islamic scholars, and this is what stopped them from researching the basis of good and evil, because the teachings of the Qur'an are not just a set of rituals and acts of worship, but rather a comprehensive system for civil and moral life, not because it involves unseen principles, but rather for solutions that He introduced it to man's moral problems. This is what made the text an authority with clear features and absolute effectiveness in revealing the total truths.

AL GHAZALI believes that the science of morals is the conditioning of the soul and its return to what was drawn by the Sharia and written by the men of disclosure among the scholars of Islam, and those who preceded them from the prophets, the truthful ones, and the martyrs. And he defined character as “a well-established form in the soul from which actions are issued easily and effortlessly without the need for thought and deliberation.

If the disposition is such that beautiful and commendable actions emanate from it rationally and legally, then this disposition is called good morality, and if it results in ugly actions, then the disposition that is the source is called bad morality.

So, creation, according to him, is a form of souls and their inner image. He went on to define good manners as reforming the three powers: the power of thought, the power of lust, and the power of anger.

As for AL-FARABI, he focused on the concept of happiness, which in his view is the ultimate goal of man, and it is attained through the practice of commendable deeds on the basis of will, and will, according to him, is the pillar of morality.

Through Islamic research in morals, an important introduction is identified according to which the results of Islamic ethical research are clarified, which is that the science of ethics is the science of behavior to diagnose the good from the evil, and since the science of legislation (jurisprudence) emanating from the verses of Quranic rulings represents divine justice, and that justice is part of morals, Since his main issue is realizing the good of justice and the ugliness of injustice, the whole science of legislation was emerging from a moral origin.

On the other hand, the legislation was found to find good behavior and the science of ethics is the science of behavior, so the meeting and overlap between the two sciences was to the extent that one was almost the same as the other.

And if the interest of the legislators was to what the rulings devolve to in terms of reward and punishment, obedience and disobedience, but it was at the core of general moral behavior, and it is an introduction to higher morals, but rather it is an introduction to the individual walking in the ranks of perfection, no matter how high it is, because “all legal sciences are an introduction to the knowledge of Allah. And In order for the truth of monotheism to be achieved in the heart, the knowledge of jurisprudence is a prelude to action, and worshiping actions are themselves a prelude to the acquisition of knowledge and the attainment of monotheism and abstraction, if they are performed with their legal morals of the heart, the external, the outward and the esoteric.

As a result, the purpose of the Holy Qur’an is to purify minds and purify souls to achieve the highest goal, which is monotheism. Legislation in the Qur’an is a regulation of worldly relations, and it is then a prelude to the spiritual connections

between man and Allah, the Great, the Most High, the Exalted. This is because the entire context of the Qur'an is directed towards a spiritual direction and reminds man that Allah Almighty is his Creator, frightening him of his power and hoping for his great reward for the righteous.

On this basis, the science of morals is of two types:

The First is the apparent aspect of the Sharia, which is good behavior and the treatment of others, and concerns the common people, and thus it is determined by the general costs of duties and prohibitions, i.e., the obligatory aspect of the Sharia. The second, is the esoteric aspect, and it is meant the gnostic moral behavior that represents moral depth, and it belongs to the special people who are able to reach that depth. These in-depth costs include *mustahabb* and disliked things, and they are not obligatory in the Sharia, so they are moral rulings by their nature, as they educate the individual from a higher step than merely adhering to what is obligatory in the Sharia. It is considered the first step towards decent and high moral perfection, followed by levels and sports of in-depth teachings of high moral behavior, which is specific to the few individuals who bear it, and they are the people of mysticism.

This high level of morals starts from the lowest levels of the individual and progresses through it to perfection, and the first step in that is the commitment to the apparent law so that if this happens with sincerity, the individual is entitled to the second step in the path of perfection.

Considering the foregoing, the human personality is divided into a material personality and a spiritual personality. The first is the personality that is disciplined by the law, i.e., that pertains to the obligatory aspect of "duties and prohibitions", and the second is the personality that is disciplined thanks to the spirit, i.e. the non-obligatory aspect of the Sharia.

CONCLUSION:

In this article, the following three functions of Verses of Injunctions are explained, which are detailed below

THE SOCIAL FUNCTION: This is dealt with the network of social relations mentioned in the Qur'anic text in the verses of rulings, and it came in three dimensions (relationships, Externals, values, and principles).

THE PSYCHOLOGICAL FUNCTION: It was defined by the noble verses, with two axes, the most apparent, the first: defining psychological processes or revealing the psychological element, and the other: controlling, and modifying souls.

THE ETHICAL FUNCTION: The article ensured that the verses of judgments in each of them have a moral significance, which is clearly evident in the commanding and forbidding verses, not within the limits of the text, but within the limits of what the text comes out of the indications, and the value of moral knowledge appears

through the manner in which it was presented Allah Almighty is the judges, the holy text specified the moral concepts when it linked them to the details of the rulings, and the latter is linked to the details of man's acts of worship and action.

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