

The Religious and Human Experience of the Qur'anic Expression, A Reading of the Concept of Revelation

Nazim Shaiot Hanash¹, Dr. Abed Raheem Farhood Jasass², Dr. Yaequb Yusuf Khalaf³

Abstract

This research talked about of one most important theories that were presented in range of Quranics new that was theory of the students in the new age. one of them was Abed Alkareem sarouch who authored book addressed simplified prophetic experience. he stated in it reading concept of ramours about understanding the next Quranic Although after statement of concept of theory to stand on this important ramor and semantic and explanation on the analysis description the studying finished to groups results among the results in new concept of the new relevation.

Keywords: Quranics, Religious.

Introduction

Prised to Allah and peace and prayer about prophet of Allah Muhamad (God bless and peace be upon him)

The mystical direction has an explanation in it's special views in understanding the text of Quranic so this this Quranic direction added many new meaning of the language in general depeneding on the hidden meaning of the Quranic systematic symbols by description the language unable to understand absent meaning in this case they liked in their language to imagination signals and fantasy and then it opened thisligustic views meanings of the text front of deep semantic imagination and differece .

Made it to bring semantic area very large knew the changes of times and place on this period they had done a circulation of this symloic theory for them in under standing the religion issues ,especially issue of revelation that consider more dangerous of religion issues that on it's basic we can understand the text of Quranic , so the reaearch has tried to show this my sticalview about the revelation on one modern research within circle of mystical direction who is Abed Al kareem Saroush , the research divided into demands in the experience theory for religion and it's evidence and second one in bthe ramors of the theory and it's effects on the researcher and the perfections are just for Allah (Glory be upon him) and the end of our pray is praised be to Allah.

First demand :in concept theory of experience religion and muslims went to the belief that holy Quran is gone down by Allah (Glory be to him) on the noble prophet (God bless and peace be upon him)by its atterance and meaning .the noble prophet has informed its verses to the people by it self without interference or action on his part . this is the famous theory among muslims but claim that there is a Censusus on it

¹ University of Thi-Qar, Department of Arabic language for human science, Iraq, nadmalkhfajey@gmail.com

² University of Thi-Qar, Department of Arabic language for human science, Iraq, dr-abdulrahman.farhud.jassas@utq.edu.iq

³ University of Thi-Qar, Department of Arabic language for human science, Iraq, dr.yaqoob.yosif.alyassri@utq.edu.iq

The document says of Quran divine then there are many verses be logged prophet the Godness revelation by meaning it talked about God mighty the holy Quran to the prophet (God blessing peace be upon him)

All its synthetic elements notes especially its meaning so its utterance like this Allah(God bless and peace be upon him) says (I may warn you there by and whomever it reaches) (AL-An'aam,19) and Allah says (we relate to you [mohammed], the best of stories in what we have revealed to you of this best Quran Although you were , before it among the unaware) (Yusuf,3) and Allah says (And thus we have revealed To you an inspiration of our command) (Al-shura ,52) and Allah says (Say I don't tell you that I have the depositories of Allah or that I know the unseen not do ,I tell you that I'm an angel) (Al-anam ,50)

And Allah says (God bless and peace be upon him) (And when our verses are recited to them as clear evidences , those who don't expect the meeting with us say bring us Quran other than this or change it) (Yunus,15).

There were a lot of evidences of Quran and historical that deal with divine of utterances of Quran .

But it was discussed in western thought anew understanding contrasted quietly to know religion revelation was known by religion experience at the hand of German

philosophy Shaleel Makhir who saw the religion experience which was type of the feeling, he saw that basic of faith of the religion was in the emotion, especially the religion feelings which had many names like feeling completely dependent and experience of infinity so Shaleel said the life of religion itself by its role both in its dogmatic form or ritual form, it is just witness and feelings, and on the light of this experience views, The holy books have lost its values. On this basis so that source of religion wasn't witness and feeling , every body had his religion experience and had this experience as deal with educations and special it's the religions rites personal order . belong the cause of theory's shakeel wakher in the experience religion to suppression that happened at teachings of holy books and among scientific experiences, as it was, because formations that were effected about origin of holy book, the historical studies and textual knowledge made a doubt in the portion and attributed the holy book to christ bible, but it went to some Criticisms to I saying that Some of understanding of holy books it was made and executed by Howarian disciples, and in the midst of these situation Shaleel Macher Sand Saw the defond from about teachings of haly books weren't completed, so he tried to research about another building of religion and found this in the witnesses and religion experience (4) The Concept of the religion became one of the Wind i term that was semantic shift in modernage which was (it's confrontation coinciding with religious passion I some of faiths.

while they felt in touch with holy order and used to be - like concept of scientific scholar didn't Specialize in one faith exactly, but it on to wide large in all the faiths, one of its examples what the religious people faced when supplicating them is witnessed and their worship and in their Consolation councils: (5) This view found echo at religious islamics, so they quoted idea of Shaleel Makher in the religion experience

and topped, fell it down on the idea of revelation in holy Quran like Abed AL Kareem Soroush and Scholar Sebestry but the faith and revelation and com Comet Connected to Allah (Glory to be him)

his prophet has got a high rank and he can bring Quran and not abrogate metaphysical dimension at shale and orientalis. How Abad AL karim had discussed theory that called (expanding the prophetic experience) and its contain his book that had the same title as some people Suppressed it in some meetings which held with him, the interviews that happened with it hin as a subhani debate, and wrote about it many researches and essays that will show fit to it folds of this research. Soroush saw that Gabriel followed the

prophet (God blessing and peace be up on his that who was gone down to the king, whenever he wanted to go, he can, This connected to experience like money fact that with its synchronization and coupling to expanding experience of the messenger at age of forty as he is honest and honestly and his staying at & cave of haras for prayer and added to that external fact in the trade, and know the temptations of life, manning the experience temptations of life meaning the experience of the messenger like money and this facts before the prophetic so he got an important rank faced the problems he got to perfection rank and after he had got married and practiced the marriage and Sociality life without to come in a range of prophetic experience faced the problems, he can that to make the king goes down and can ex pand his work as he can spread the Islamic and didn't come again to him, but was found in Seriale6)

in another expression, the revelation was according to theory (expand religion experience) that is not meaning Allah, goes down we ready information from the sky and said prophet(God blessing and peace be up on him, reporting it without acting on it, but it meant the revelation that breath of the prophet goes up and down and setoff from scholar of mat+ material and time and place to the world abstractions and the king dam, and this theory that mentioned it some philosophers and some mystics (7), they have said in the meaning of revelation cit's the attainmentof the prophet; after refining himself to the rank of revealing the truth, Soroush defined the revelation Saying the revelation (inspiration) is an experience that is studied by poets and mysticals and the prophet understood it in very high degree in the development ages.

we can understand the inspiration during the poetic metaphor as one of philosophers said the revelation is best best mark of poetry, The poetry is atool of knowledge difference from it's got's function about philosophie and science, The poet imagmed the external source got it and the poetic.

there punishments take aspace sen sivous letters and de modern musilma haveto translate cturan according to requestaf love is love is the place we can find like that ofthe Insane meaning and spirit, this is same translation of iste and exp expresion , diants so you can't translate it literal translation, but they looked for another meaning that deal with same impliest meaning and spirit for example , Arab says :(Be like taking the Goals to New castle), The historical and humanity Guran permitted us, If we insisted to Consider the the Quran perfect accept human , it is a book of Allan and we have to read it care fully and follow if or we will be in hot water, we can't solve it reis- on the light of self thought and accidental Soroush repeated in the understanding of the Arabic language accidently, and it doesn't form subjective in the islam, The prophet (God bessing betahim) was sent to Belat Eariss persia the religion would be have been persion In Arabic language is not perfection, and there wasn't mental evidence a bout that, if the prophet (God blessing and peace be up on him, was sent to another E place in another language and culture that) , was a language and culture so the features of Quran in the to speech of Quiance followed to the features of Arabic language in general and one of them followed to features of literatures ofArabic from similar; truth arbitrator and metaphor, test and the apperent and like those · the era of (22)

beginning of islam, example for that Quran point pointed to Hoor- A1- Ain ia the paradise by meant She has got a blackeyes not blue, and they are living in the tents Allah says I Glom to be him , " Fair ones reserved in pavillions) (Rahman: 72) , The Quran advised to deepestof faith during looking in the greatest of Allah , Allah Says (Glam to be him, (Then do they don't look at the camets- how they are created 3) , Ghaasheya= 17) also talked to bring back the fruits to tropics and hat wint it was known at the Arab 5 Allah Says:" :"(And trees layered'1) Al-Waaqia: 29

and Allah says (Glory beto hin " They do they not look at the cometer how theyare Greated ', hetalked about fruits in the tropical regions and hot -Said Allah (Glory be to

down) " in both of them are fruit and palm trees and pomegranates , Rahman (68) and Allah says (Glory be to him)".

And grapes and herbage, and olive and palm trees ') (A basa 18-29) Allah (Glory be to him) talked about Journey of Gamsah in the Summer and winter, Allah (Glory be to him) (For the accustomed security of Quraysh, Their accustomed security the caravan of winter and summers (Qurash= 1-2), told about brushes, cups and Jags in the paradise and he Allah says (Glory be to him) "all Acups put in place.

And Cushions lined up, and carpets spread around) (AL @ Gaashija (14- 16) When she told us about fear of the end day and punishment and Allah (Glory belching 11 when he told us about the fear in end day and punishments.

Soroush tried to say that the revelation according to the theory of (expanding the religion experience) that is not meaning Soroush tried to give us thoughts about revelation from arts by saying (too many sources of my thoughts belonged to middle islamic ages and the saying that the prophetics can find it in different of people find in shitti is islamic and mysticals

shikh Mufeed was biggest shitti speaker did consider the holy people (Aama- Masomean as prophets ,but he gave them all the features of prophets, A lot of my stickles said that they had experiences of prophets)

but he gave them all the features of prophets, Alotof I mysticals said that they had experiences of prophets, The belief came in persons of Quran and this was wrong, the scholar didn't depend on the picture they covered in their words and didn't make problems in brain of the people, they didn't understand their thoughts Najad Maley said (Quran is mirror brain prophet) That is meaning the prophet knew the meaning of the wh of the Quran, a lotof numbers of women, Heliked the women, So he ordered to his follows to marry from four women (17) * The second requirement, implications for religious experience theory The theory of religious theory at A bed A karim Soroush that rereading the inspiration from the logic mystical in contrast to Heritage reading implication for semantics very dangerous on the understanding the text of Quranic and this reading has included all sy system of religious on the level of ideological and jurisprudential and moral and this implication.

Just like the history of awanie test Soroush saw the graduality of holy book Quranin Confrontation and accidents, that he has history and of the prophet (God blessing be to him) continued his life and he has been way old he faced the accidents and confrontation more than one time, he faced his confrontation for accidents that mean The Quran fulls of much information soof the hypocrite didn't accuse Aasha in this accused with another man .

So the party didn't find If we said there wasn't A bo- Lahab sa is there verse went down in this accidents, but these case is not necessary in history and if it finds or not, It's the same , That mean the history and people of the religious not all that.

The prophet is a human and his religious experience in the humans was effected in be be favours of Arab and their practice during this human and humanity brought the religious human (1) Second - Contrast between self and accidental Itself self at soroush can't do any thing and represent the fact of islam, accidental unable to be another thing from Arabic language and cultures of Arab and incidents of history and questions of prophet people to the prophet & pec God blessing and peace be upon him, and rules of jurisprudence and Sharia (20)

Allah says (Glory to be him) (And we have certainly made the Quran for remembrance) (Al Qamer:17) (25) and after this Soroush stated that mystical in the narrow of the language in expressing of the ideas (16) and said (any evidence of brain and experience

before or after , refer to Arabic language for example got many word and pure and best words and expression to show the best and good experience that u

sed it the scholar and prophet? Or the habit s and traditions of the Arabic language and the habit of the Arab grant the speaker the best tools and examples to know the best ideas or the living experience , mantel , brain sensitive and imaginative for the old Arab that is represented a large of what the society have to use it to show the facts or Arabic language in the space of poetic , philosophic and scientific that have done and got the growing up stages from the others, but quotation the language for its vocabulary from experience of the language of the living and mystical for Arab on the religious imagination (27).

Soroush meant this in his text from Quran , it has transferred this understanding from Arabic cultures its scope for mentalism Arabic ,if the Islam has been appearing in the Greece or India , it will differ regardless of those truth of falsehood offers . (28).

To get to this issues to the high dangerous (this inflatable crosses that kept inside it origin religious , for discovering these and this sources there are no any way to remove this crusts and a tear them and know the crusts and incidents stood on dismantling the historical body for the religious and during this dismantling appearing our thoughts from the religious the belief of faith represented itself and historical religious that represented incidentals and Muslim if he deals with religions that represented Islam and religious that summarized in knowledge of itself and discriminate it from the incidents and intelligences of religious deals with translation for the incidents (29).

Third – The revelation doesn't end to the prophet .

If the prophetic has completed to the prophet (God blessing and peace be upon him) so the revelation wouldn't end at all. The diviner if they were sincere and strive , the facts of the kingdom will discover for them after the prophet because the revelation is ongoing experience , that is meaning the religious isn't stable . It is development. The religious is expanding by the progressive of the prophet and discoveries after what the poets added , they came after the poet is better than them , and on this results the religious was swaying and different from one to another (30).

The revelation according to Soroush was copied the religious and the religious experience that obtained a portion to another one. Inspired to the people too. The religious experience for other has done according to religious and pass the times expanded the circle of the religious for big direction , so the experience of the religious of the diviners and his expanding religious experience for the prophets as a result of that the religious of Allah (Glory to be him) become more gradual maturity . As a result the religious experience always repeated , but revelation goes down on the prophet one time and finished , and it goes up to Miraj one time and stay all his life got his power of his letter movement from moral treasure moral , It is a rain of the mercy of divine mercy was connected during the revelation of the prophet (God blessing and peace be upon him) so his speaking was attractive and depth meaning .(32)

Fourth – The religious contains two orders pulp and peel.

Soroush divided the rules of divine into two part pulp and peel . He saw the religious at Allah (God be to him) one , but the experience of the prophet obligated to add to that pulp and peel , this peels are different from prophet to another ; the pulp is stable and moral but pulp is changeable from time to time and that has done in a lot of problems in the religious but by cutting the hand that isn't from pulp of the religious, but it is from pulp at the time of prophet (God blessing and peace be upon him) the deterrent punishment for the stealing in cutting the hand and prophet (God blessing and peace be upon him) affected at the environment so the justice is from the pulp of the religious, but the justice had applications are different by different of environment . The prophet (God blessing and peace be upon him) according the culture of the times he saw the law of slavery approving with justice because in this time the mystical was standing on the

victorious that has right to steal and other has right if he is victor at him to steal , but the rule of the slave isn't stable if the circumstances are changing should be changed (33).

Fifth – the discrimination between the minimum stage and highest rate.

Soroush means that the minimum stage that systematic of religious of the level of the jurisprudence and science and moral didn't contain on all the rules and issues that needs of the human especially at developing science and its branches . The different of the types the needs of human , the rules of the religious came to show for the people of the minimum rate , we didn't always say the punishment is cutting the hand of the thief . Thus is according to prayer the minimum rate has seven kneels by means that is less magnitude what has to be on the individual . Fasting in Ramadan represented the minimum rate , ny meaning that is less magnitude, don't believe for the individual spirit safe and moral, his evidence on the basic of minimum rate , The rules are very little how can we deduce from it many rules that has done the needs of the humans and measures of the life need a lot of the plans and program and the science and art aren't enough to jurisprudence and increase the size of religious scientific on going (35) on this explained completely according to his says (Glory be to him) ((This day I have perfected for you your religion and completed my favor upon you and have approved for you Islam as religion)) Al- Maada :3) , he can bring guidance and perfect perfection and then there is an aim in all purpose of guidance, The minimum rate doesn't mean perfection has completed the rules of legislation according to request of all the needs of human on the two dimensions on the time and place .

Sixth – humanity of the utterances of the holy Quran .

According to this theory the holy Quran was as a result of the revelation that mixture with prophet (God blessing and peace be upon him) if he is a human, we will expect there is mistake at him , but here it's no longer a mistake from pointed of view of the people, means any in humans with gave of the human science don't mention it in Quran that Allah (Glory be upon him gave him all the sciences , and not invite the prophet for that , don't expect anyone like that , the prophet wanted to learn any thing begins from diviners and spirituals to the medicine and math and music and astronomy (37). Summary of this theory and the facts that is the theory isn't as echo of another saying of the human the Quran holds it the orientalist thought according to its materialism analysis that depending on objective method to show the appearance facts and explain it as it is represented by Shlail Makhir , Orientalist Germany Theodor Noldka ((Mohmad (God blessing and peace be upon him) hold long time in his alone what he recieved from strangers , and made him reacted and thought , then he repeated his understanding according to his thought , and then the internal sound obligated him to be prophet for his people) (38)

Haider Hob Allah (guessing personality that it reacted at least as Nasser Hamid Abo Zaid explained in his explanation of this Quran especially in the writing of the understanding of the text specially of the speaking about idea of the relationship between the text and history and idea of the historical hypothesis, so Abo Zaid represented in it issue of polygamy (39). Then theory has historical roots also Al-Matery said (333 AH) esoteric saying (Go down on his prophet (God blessing and peace be upon him as an imagination, not described by tongue, then has done it in his Arabic tongue , meant explained it (40) . Badre Al Dean Al Zerkashi stated (794AH) in his book (proof in the scientific of Quran) three Islamic theories in the utterances of Quran according to Abo Laith Al Sarmaqdi (373AH) about what was the revelation to prophet (First opinion the utterance and meaning both of them from Allah (Glory be upon him) the second opinion is according to saying of Allah (Glory be upon him) ((The trust worthy spirit has brought it down . Upon your heart that you may be of the warmers) (Ash- Shuaraa 193-194) , Gabriel (Peace be up you) doesn't give just the meanings to the prophet (God blessing and peace be upon him) The prophet was formulated it into Arabic language . Third opinion that Gabriel (peace be upon you) who took the meaning from Allah (Glory be

upon him) in Arabic and transferred it to the messenger of Allah (God blessing and peace be upon him) in this language (41).and there who went to utterance and meanings of Quran by prophet of Allah(God blessing and peace be upon him) . The Quran supported to Allah (Glory be upon him) but it has completed to the prophet (God blessing and peace be upon him) to be wellspring to the issues like utterance and meanings , Thus the opinion and sources of AlTabtabey didn't mention it , then is said by Al- Zerkashy by saying for humans of the Quranic utterances . Then the theory of Abed AlKarim in Saroush has made a big negotiation in the scientific muddles , especially that religious care , it got a criticize and was written about it many of books and essays and from these replies Al Sobhani read from theory of experience of the religious isn't as a new theory , it was the same what polytheists said in Mecca in their explanation for Quran where they had said , as imru' al Qays created the meanings and utterances in the bright of the spirit as the prophet (God blessing and peace be upon him) made , he created the meanings and utterances, the polytheists had classified the prophet (God blessing and peace be upon him) in many of poets , and this theory only serious and understanding aren't supposed by evidence that provided it , if the Quran was mere fact of the poetic imagination, it would on the high level , by meaning challenge or even if brought one verse like it .who the poet challenged other a long of his poetic life or disable them to bring same the poems at resurrection (43)?. The Sobhani said that Soroush had planned between the poetic experience and the prophet experience when Soroush saw that Quran as the in the character of the prophet what it became in the psychological revelation first one who explained the revelation about the prophet during his benefits personal who are priests and orientalis in their missionaries mission (44) , and more trace of dust about this problems oriental called (Dermenhagm) so he tried his best during his challenges of the childishness to the definition by source of the Quran and one of it its manifests of the personal (54).

Al Sobhani denied about Soroush in the portion of the saying of creation of Quran to Matazila ((Matazila in spite of their scatters , and didn't find scientific important character from them , but their books still were read by others , and no t those groups to say about the creation of the Quran was made from the prophet))(46). What Soroush explained about the prophet and Gabriel needed to repeat of the view , so the king was creator and inspired to him to Allah (Glory be upon him) , he is equal to for the texts that found in his age from his poet , prose and the opponents can't bring like it , so the saying that it is a high level of poetic and didn't get out ad he is a poet, so he has challenged them in many situations and still this challenge ongoing to this day , and many people have tried during this time opposed him and keep up with him , but they failed in this challenge , so if this referred to thing so it isn't speaking of human and it is to rise above him , but didn't evaluate to him , it is not a poetry , but it is Quran , it has his special style that refers that it isn't made by humans , Allah (Glory be upon him) says ((and it is not the word of a poet , alittle you believe) (AlHaqa 41) and Allah says (And we didn't give him knowledge of the poetry , nor is it befitting for him) (Yassen 69)(41) and Abed Al karem inferred Soroush about saying of the humans at the utterances of the Quran and can discuss it within these dimensions .

1- Linguistic dimension: this opposed of inter alia:

First : Abed Karem saw the change of the Quran in the future incidents in the form of the past by evidence the past was staying on the past and there was no evidence provided it referred to the future , and mentioned it that the story of the future in holy Quran contained the form of the past and present and imperative together, how do we explain that? In the story of the believers or unbelievers to the hell or the paradise which are mentioned in the past form , the verse has finished itself as Allah (Glory be upon him) says ((And you will see the angels surroundings the throne , exalting with praise of their lord , and it will be judged between them in truth and it will be said , praised to Allah ; lord of the world) (Az- zamar 75) isn't we saying the angels surrounding around the

throne ? How the connection between past and present in side the verse and also Allah (Glory be upon him) says (And they cry out there in our lord , remove us , we will do righteousness , other than what we were doing , But did we not grant you life enough for whoever would remember there in to remember , and warners had to come to you , so taste for there isn't for the wrong doers any helper) (Fattar 37) , accept that there tenth examples for this text

Second: Scattering and fragmented in the Quranic text is a long subject , but it didn't show the explanation of the spirit in the dream because Soroush didn't take in consider that the holy book has gone down since twenty three years and didn't order in historical way , then we can't know the secret behind the scattering , needles to see the discussions in the origin of it exist and its nationality during the dream only.

Third : Soroush ruled about the verses that appeared that it is contrast and instead of that we will know the contrast he came with contrast more hard when he explained it in the dream and the question is : if the dream has a contrasts , how did Soroush explain these verses if it held a letter not contrast for people ? The operation itself will run through it Soroush to show us the difference and say not to contrast and this operation isn't less hard to explain the contrast directly as the scholar of Muslims do.

2- The miraculous dimension : the speaking by the humans of Quranic utterance negated its miraculously and clearly to big side in the miraculous of Quran belonged to appearance body for the text and for its unique and beautiful style . And these miraculous style discriminated which make Arab eloquent and culture people can realize the discrimination the utterances of Quran and other things and in the speak of the prophet (God blessing and peace be upon him) the difference clearly between the Quranic appearance text and words and speeches for holy prophet (God blessing and peace be upon him) it not and will not disappear in front of scholar knows the art of speaking well anther evidence the heavenly of the utterances of Quran and its words .the Arab who live with prophet for long years and knew his behavior and found their self before the style of the revelation and coming in front of the contexts hold the pulps and utterances not heard of it before and they found them self in front of style is better than all the styles that said it the human. And they bowed loudly at its heavenly and of them declared his Islamic already when he heard of it and he introduced himself cheap for that and the end has been moral for ever in darkness(49).

3- The dimension of Hermeneutic

One of the features of the method of Hermeneutic symbol and we noticed that Soroush made himself to explain the language of the Quran as it is thing from the symbol so it is the same language of dreams and sleeping , and another express we two languages of wakefulness and sleeping when you say the words like , water , land , sun , moon , human , men , hand.....so the meaning of that isn't the see of the sun , but see another world , thus we have to understand the lexical of Quranic words about lexical of Arabic words that we take it from lexical because the language of the Quran was symbolic language and not normal language of the human(50).

Conclusion

This research took groups from results we can summarize in these points :

1- Abid Karerm explained the revelation within a circle of mystical brain to rule to the Quranic text by meaning it is human text end experience personality lived it the prophets within society experience that they lived in it and then the revelation is creative experience for the prophet or it called psychological revelation that is the same experience of poets and mystical.

2- This thesis has a big trace on understanding the Quranic text so the revelation on light of this views from copy the religious experience and the religious experience obtained according to another person and then it is spirit to prevail people and about that the religious experience worked to enrich the religious during the times expanded the circle of the of the religious toward a big part and then the religious experience for mystical completed and expanded for the religious experience for the prophet and result for that the religious of Allah become more growing up as the people of the experience of religious.

3- The central fail that got it Soroush and many victorious for his theory according to the revelation in the Islam on the Christ and thus what expressed about it linguistic contrast and no doubt in this curriculums of understanding the Quranic text suffered from loss that suffered from it the old curriculum old where the researcher talked about in analysis of meaning of the Quranic text in the Quranic corner.

References

- The province of reasonable analysis and critics the novel of the revelation and kings : Ahmed Mubarak AlNowflily , building of the post Of the Arabic , Beirut, Lebanon , first edition 2017AM.
- Evidence in the scientific of the Quran: Badre AlDean Abo Abedullah Bin Benhader Al Zerkashy (794 AH) obtain ; Mustafa Abed Qader Atta , house of the scientific books , first edition , Beirut 1428AH- 2007AM.
- Expanding of the prophetic of experience: Abed Al Karem Soroush , translation Ahmed AlQunanchi , posts of the sentences , Beirut , first edition 2009AM.
- Body of the revelation and facts of Quran dialogued with Dr.Soroush and Shekh Jaffer Al Sobhani: Muhmad Taqi Fadhel , translation: Hasan Ali Mutter , Newspaper of the text 15/16.
- History of Quran : Theodor Nolkda , posts of the sentences 2008AM.
- Contemplating in theory of the expanded of the experience of prophetic Haider AlSenadi AlAhsary the holy shrine of Emam Husan (peace be upon him) – branch of the researches and studies - department of Islamic affairs . First edition 1439AH, 2018AM.
- Explanation of the Sona : Muhmad bin Muhmoud abo Mansor AlMattredy , obtain , Mugdi Baslom , house of the scientific books , first edition, Beirut – Lebanon 1426AH - 2005AM.
- The introductory in the scientific of Quran: Muhmed Hadi knowledge, house the introduction for the post Beirut- Lebanon 1432AH 2011AM.
- Abed Karem Sourosh studies of the theory and critics it : groups of authors : the holy shrine of Emam Abass(peace be upon him) , the central Islamic for the strategic studies – Najaf , Iraq , first edition 1442AH, 2021 AM
- The relationships in religious experience notices about the theory of Abid Kareem Soroush : Muhmad Muhmed Radhaey , translation Hasan Ali Mutter , newspapers of modern text : 63/ 64, 2021AM - 1443AH 186.
- Speaking of Allah ...speaking of Muhmad Muhmad dialogued with Dr.Soroush , translation Hasan Mutter ALHasmy , news paper of modern texts 15/26,12
- Income to the revelation and human of Quranic utterance .Haider Hub Allah , house of the post Dar Rawafed , Beirut , first edition, 1442 AH – 2021 AM
- The outlets of the diviners in the scientific of Quran, Muhmad Abed A Dheem AlXurqani (1367AH) obtain . Office of researches and studies Dar- A Faqar Beirut First edition 1996AM