

## Experience and its Relationship with the Term “Expert” in the Context of the Qur’an (Objective Study)

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### Abstract

*This study, entitled (Experience and its Relationship with the Term “Expert” in the Context of the Qur’an, Objective Study) brings together within its pages a subject whose details are scattered throughout the verses of the Holy Quran and various books, thus explaining it in a clear and accessible scientific manner, the study dealt with experience in the verses of the Holy Qur’an. It explained its linguistic and terminological concept, and explained its relationship to the word expert, and its connotations and connections from the perspective of the Holy Qur’an.*

*In this research, the researcher followed the inductive approach by extrapolating the places where the word “expert” and its derivations were mentioned in Qur’an, and explaining its meanings, this was followed by the analytical approach, represented by looking at the commentators’ analysis and interpretations of the concept of experience by clarifying its relationship to the word “expert” and the meanings, connotations, and correlations it carries according to the Qur’anic context.*

**Keywords:** Experience, Expert, Concept, connotations, Correlations.

### Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon our expert teacher Muhammad bin Abdullah, may the best and most complete blessings be upon him, As for what follows:

Glory be to God, the All-Knowing, and He describes Himself as the Expert in the verses of His great book. He is the one who says: “Indeed Allāh, of His servants, is Aware and Seeing.” (Fatir: 31). And He, Glory be to Him, the Most High, says: (The work of Allāh, who perfected all things. Indeed, He is Aware of that which you do.” (An-Naml: 88). God is Aware of all things, there is nothing like Him, and He is the Great Creator.

Experience is one of the cognitive matters that a person has accumulated as a result of multiple experiences and different situations, It is one of the ways that God has destined for humanity to realize the truths of things, their contents, and the nature of their relationship with them. An insightful observer of the verses of the Holy Qur’an realizes that God Almighty has mentioned the word expert in a reference from Him, Glory be to Him, and God is exalted in his vast and comprehensive experience and knowledge, so God Almighty distinguished between his experience in great verses that indicate his power, greatness, and breadth of knowledge, and the experience of his creatures, especially man’s experience in life, this limited and powerful experience that is incomparable and inestimable with the experience, knowledge, and breadth of his knowledge, so glory be to God, the All-Knowing, the Great Creator.

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The repetition of the word expert and the derivations that fall under it in the verses of the Holy Qur'an, and the semantic connections related to it, is remarkable, as the derivatives of expertise such as news, news, and expert are repeated about fifty-two times in the Holy Qur'an. The word expert alone is repeated in the Holy Qur'an forty five places, it was known in six places, and every time the Holy Qur'anic context mentioned the word expert, it represented a kind of new meanings, fields of features and semantic connections different from what came before it, and this, if it indicates, indicates the depth of the miraculous semantic dimensions of the words of the Qur'an and their meanings, likewise, the word "expert" and the profound implications it carries indicate the importance of experience, its relationships and correlations, which were mentioned in its Qur'anic context, therefore, the study focused on experience in the context of the Holy Qur'an to explain the divine wisdom through its mention and repetition in different meanings.

The importance of this study stems from explaining the importance of experience referred to in the Qur'anic verses, whether explicitly stated through the word (expert) and the various connotations it contains, or through other words from its derivations in various contexts.

#### The study Problem

The problem of the study lies in the following:

- 1- Defining what is meant by experience linguistically and terminologically.
- 2- Identifying the features of experience in the verses of the Holy Qur'an.
- 3- Explaining the connotation relationships between the word expert and the meanings of experience and its correlations.

Objectives of the study and its importance.

The importance of the study lies in the following matters:

- 1- Clarifying the meanings of experience in linguistic dictionaries.
- 2- Revealing the terminological connotations of the concept of experience.
- 3- Explaining the features of experience and its correlations to the word "expert" in the Holy Quran.

#### Previous studies

The studies and books that have dealt with the subject of experience through the Qur'anic context are almost few in number, according to my knowledge, there is no study dedicated to the subject of experience in its context in the Holy Qur'an, noting that some works and books have referred to the meanings of the word expert, and focused on this word in the context of Qur'anic interpretation, linked to the names and attributes of God, but it did not refer, in one way or another, to the connotations and meanings contained in the word "expert" in the Holy Qur'an that refer to the word "experience," as explained by the scholars of interpretation, these studies were not sufficient in clarifying this topic and explaining its importance, as no connotation attention was paid to it as it was in the case of this study, which limited the verses that mentioned the expert in the Holy Qur'an, and showed what this word includes in terms of types of experience, its meanings, contents, and connotation relationships, and revealed its interpretation according to various commentators.

### **Research Methodology:**

The study relied on the following two approaches:

- The inductive approach, by extrapolating the noble Qur'anic verses in which the word expert is mentioned, and explaining its connotation meanings in the context in which it appears.

- Analytical approach: This is done by studying the concept of the expert mentioned in the Qur'anic verses, and analyzing it in an objective, scientific manner that reveals its relationship to the word experience.

Research plan: The nature of the study necessitated its division into three sections, which were as follows:

- Preliminary topic: the concept of experience.

- Requirement one : Experience in language.

- Requirement two: experience in terms.

- Topic one : The absolute, unrestricted divine experience and its correlations in the Holy Qur'an.

- Requirement one: the concept of absolute, unrestricted divine experience.

- Requirement two: The relationship between God's experience and the actions and deeds of his servants.

- Topic two : The relations of experience and EXPERT with the names and attributes of God.

- Requirement one : the experience related to the wisdom of God.

Requirement two : the experience related to God's kindness.

- Requirement three : experience related to God's knowledge.

- Requirement four : Experience related to divine insight.

- Conclusion.

- Recommendations

- List of sources and references..

Preliminary topic: the concept of experience.

The concept of experience in its lexical meaning ranged between different connotations, whether in its informative meaning or in its cognitive meaning, and what concerns us in this aspect is the clarification of the meaning of experience in its cognitive context, and it came to lexicographers as follows: -

Requirement one : experience is a language.

Experience is: "Knowledge of a thing and knowing it as it really is, so it is said: I experienced a thing if I knew the truth of its experience, and the like is the news, the news, the informant, and the expert about the thing who knows it". It was said that experience falls under the linguistic root (khabar): "The kha, the ba, and the ra have two roots: the first indicates knowledge, and the second indicates softness, looseness, and abundance". Ibn Mandour said: "I was aware of the matter, meaning: I knew it, and I experienced the matter: I knew it as it really is". And experience, as the author of Al-Mufradad mentioned, is "knowledge of the innermost matters of the matter...and God Almighty says: "And God is Aware of what you do" (Al Imran: 153), meaning: He knows the details of your deeds, and it was said that: "He knows the innermost affairs of your affairs".

So one of the linguistic meanings of informing and knowledge, so it was said, “I have experience with so-and-so, and experience means informing and knowledge”. Hence, Al-Zubaidi differentiated between experience with kasra of the Kha and its addition, and he said: “Experience with kasrah is knowledge of the apparent and hidden, and it is said that knowledge of the hidden interior is due to the need for knowledge of it to be tested, experience with Dum means knowledge of a thing and experience of hidden secrets, which requires knowledge of apparent matters, It is said that experience with Kasra means knowledge of a thing, knowledge and trail, and we say, “I have no knowledge of it,” meaning knowledge.

Requirement two: experience in terms.

Specialists believe that the dictionary definition of experience does not stray far from the conventional definition in its cognitive aspect, as experience is essentially “knowledge of a thing”. It is awareness and knowledge of the facts of things, which means an increase in understanding and learning, perhaps the term “experience” is one of the general terms that summarizes several concepts in its aspects, such as skill, observation, and knowledge. It is the product of personal awareness of an experience or a group of experiences. Experience is what: “is acquired from the world in various ways and methods, all of which are essential for complete personal performance, and perhaps the most basic method is perception”.

Experience, from its psychological aspect, is the product of the dimensions of reflections of intellectual and cultural experiences and psychological motivations, It is “the experience that the learner carries out when he deals with a group of influences, whether people or things, that form a pattern and an integrated formula with each other, which causes an intellectual, emotional, and behavioral change in the learner, which he later uses to adapt to similar things, people, or stimuli, whether in his material or social environment On the human level, experience is “a certain level of skill and competence”. Here, it is similar to the professional experience that a person possesses in certain functional and professional aspects.

Man acquired this characteristic and began to call every person who experienced experiences, knew them, and through them learned the truths about things and existing things, the expert. That is, “the knower is that thing that is aware of its reality”. But the expert person is not only the one who has experienced life and cognitive experiences. Rather, the expert person, in Al-Zubaidi’s opinion, is also “the one who knows God Almighty, by knowing his names and attributes, the one who is able to tell what he has learned, and the one who informs something with his knowledge”.

Therefore, experience and expert are two terms that combine various meanings, and perhaps one who follows the Noble Qur’anic verses will realize that the name of God the All-Aware has been linked to connotations and meanings in a way that exceeds the rational imagination and the human understanding of the meaning of experience and the expert. The one who looks at the Noble Qur’an finds that the experience of God the All-Aware has been demonstrated in many matters, including: He specializes in knowing the conditions and actions of humans, some of which are linked to a dual relationship between the most beautiful names of God and his attributes.

## TOPIC ONE

The absolute, unrestricted divine experience and its correlations in the Holy Qur’an.

This research begins by carefully defining the meaning of divine experience, its correlations, and its implications for human actions.

Requirement one : the concept of absolute, unrestricted divine experience.

What is meant by absolute, unrestricted divine experience is that comprehensive, broad knowledge that God has encompassed, so that it exceeds in its dimensions and aspects

the knowledge of creatures and their experiences, perhaps the noble Qur'anic verses that included the word expert indicate this meaning and are linked to a set of connotations that confirm the idea of divine encompassment and comprehensiveness, "For the names of God are all of them." beautiful, and all of them indicate absolute perfection and absolute praise, and they are all derived from their descriptions, so the description in them does not contradict scientific aspect, and scientific does not contradict the description, and their connotation is of three types: a matching connotation if we interpret the name with all of its connotations, an implicating connotation if we interpret it with some of its connotation, and a connotation of commitment if we infer It is based on other names on which this name depends. Accordingly, the meaning of God is the All-Knowing, that is, the All-Knowing, One with absolute, unrestricted experience. Which is characterized by comprehensiveness and encompassing the laws of the entire universe, one who looks into the conventional relationship between experience and expert finds that it is based on science and specialized knowledge of the hidden things and their facts, the expert is one of the names of God Almighty, All-Knowing of what was and what will be". And from it experience derived, Arabs used to say, "You have more experience with so-and-so and you have ten times the longest." Therefore, knowledge is the basis of experience.

Requirement two : The relationship of God's experience to the actions and deeds of his servants.

The Noble Qur'anic verses refer in many places to God Almighty's experience of the deeds and actions of his servants. God Almighty has mentioned this knowledge in multiple verbal forms, such as His Almighty saying: "And God is Acquainted with what you do" (Al-Baqarah: 234). And Almighty's saying is that he is an expert in what you do ((Alnamil : 88)} God is an expert in what they make (Al -Nur: 30) And every time God comes to mention his experience and his knowledge of the actions of the servants and their deeds are related to this experience and knowledge of the context for God Almighty's comprehensive and precise knowledge of the conditions of his creatures. God is aware of what you do, do, or make, meaning "He knows your deeds, their apparent and their hidden, their great and their hidden, so he will reward you for them". It is an unseen knowledge bestowed upon his servants by God. God knows what was, what is, what will be, and how it was to be, therefore, no matter how many these deeds and actions are, God knows them, he is All-Knowing of those in charge, their conditions, and their attributes, and accordingly he will be rewarded for their good and evil.

Al-Saadi said: "The expert All-Knowing: he is the one whose knowledge encompasses the apparent, the hidden, the secrets, the revelation and the obligatory, and possible things, and the upper and lower world, and past, present, and future, so nothing is hidden from him." Of things. He is All-Knowing, his knowledge encompasses everything: the obligatory, the impossible, and the possible, so God Almighty knows his noble self, his holy attributes, and his great attributes, these are the obligatory duties whose existence is only possible, and he knows the things that are impossible if they are not, and he knows what would result from their existence if they existed".

The experience of God Almighty with the actions of his servants is a known experience determined by God's conduct and wisdom, while the experience of the actions of His servants among themselves is a limited, unknown and unexpected experience. Here the difference between the experience and knowledge of God Almighty and his knowledge and the experience of humans is evident between the two experiences there is no similarity or comparison, and therefore the Muslim person must "believe in the name, and believe in the meanings that the name indicates, and the effects attached to it", so we believe that God is All-Aware, with experience whose experience encompasses all things, just as he is most Merciful, and has mercy on his servants, and All-Powerful, he is powerful, capable of all things, and forgiving and forgiving, he forgives whomever he wishes of his servants, he is an expert with comprehensive and accurate knowledge.

## TOPIC TWO

The relations of experience and expert with the names and attributes of God.

The names of God and His attributes formed a link between them, this link indicated common semantic relationships that fit the Qur'anic verses in a striking way, including:

Requirement one : experience related to the wisdom of God.

The relationship of wisdom and experience appears in the Holy Qur'an in an integrated and consistent manner, one who looks at the verses of Holy Qur'an finds that God Almighty has added to his name, the wise, the name of the expert, and this has several connotations that are consistent with the Qur'anic context in which it is mentioned, in the Almighty's saying, "And He is the Conqueror, above His servants, and He is the Wise, the expert" (Al-An'am: 18), a reference to his wisdom and experience with his servants, "He is the Most High the Wise, described as perfect in wisdom and perfect in judgment among creatures. The wise is one who has extensive knowledge and knowledge of the principles of matters and their consequences, full of praise, and complete power, abundant in mercy, he is one who places things in their places and them in their appropriate positions in his creation and his command, no question is directed to him, and no doubt about his wisdom. ,this matter coincides with the concept of experience in its comprehensiveness and surrounding, for God is wise and aware of his creation and his laws, he "manages the universe with wisdom and comprehensive knowledge, and He is Aware of everything that is hidden and knowing of everything that appears... And let us know that the Truth is the Omnipotent over His servants by conquering wisdom, and Glory be to Him sets for every matter the scope that suits it, and He is He is All-Knowing of the causes of diseases, and he treats his servants from them according to what he sees. God Almighty is "Knower of the unseen and the witnessed, and He is the All-Wise, the All-Aware" (Al-An'am: 73), meaning that God has wisdom and experience in treating what is hidden and what is apparent. God combined wisdom and experience to indicate his wisdom in managing things and his experience in managing them. Ibn Ashour said: "He is the All-Wise, the All-Knowing, that is, the Knower of the unseen, the attribute of the wise combines mastery of craftsmanship, indicating the greatness of ability with the attachment of knowledge to artifacts, the attribute of the expert combines knowledge with information, both apparent and hidden."

The relationship of wisdom and experience in the verses of the Noble Qur'an does not stop at the limits of precise knowledge of the affairs of people. Rather, God Almighty referred to his wisdom and experience in organizing the verses of the Qur'an and detailing them in precise manner that indicates a knowledgeable expert. The Almighty said This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Aware (Hud: 1) These verses are "the wisest and most knowledgeable of them: that is, they are clarified and explained by an expert who knows the manner of matters". We notice here that the rhetorical consistency between the words of the noble verse are close in their semantic meaning, only a wise, expert, proficient, and knowledgeable person can accomplish the verses, the verbal relationship between wisdom and rulings was born from experience in order, craftsmanship, and mastery. Ibn Katheer said: "His verses were made precise and then detailed, that is, they are precise." In its pronunciation, it is detailed in its meaning, so it is complete in form and meaning. It is from God, the wise in his words and rulings, and aware of the consequences of matters.

As the wisdom and experience of God Almighty is not limited to the blessings and pleasures he created in this world's life, God is also All-Aware of the afterlife, All-Knowing of its condition and circumstances, All-Knowing of what he created in it. So Almighty said: "[All] praise is [due] to Allāh, to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Aware." (Saba:1). This verse includes praise and gratitude for the blessings of God, which man cannot count in this world's life, this verse also contains

information about God's wisdom and experience in creating the blessings of the hereafter, whose names we know, but we do not know their nature or form. Al-Razi said: "The blessings of the hereafter are not visible, so God mentioned the visible blessings, which are what is in the heavens and what is on the earth, then he said: to him belongs praise in the hereafter, so that other than the blessings of the hereafter can be compared with the blessings of this world and he knows its virtue with its permanence and the annihilation of the present, and for this reason he said, and he is the wise and All-Aware, indicating that he created this things with wisdom and experience, for he is wise, that is, in the beginning, creating as it should be, and expert, that is, in the end." God's wisdom combines with His experience in the marvelous things He created and created. God's wisdom combines with his experience in the marvelous nature of his making and creation, It is an experience that does not limit itself to boundaries or dimensions, It is present in this life and remains extended in the afterlife. therefore, God's wisdom and experience have no beginning or end.

Requirement two : the experience related to God's kindness.

Anyone who follows the Noble Qur'anic verses will notice that there is a beautiful, harmonious grammatical fit between the words of the Noble Qur'an and its multiple connotations. perhaps the association of the gentle name of God with the name of All-Knowing one in some parts of Qur'an is one of the examples that indicate this, as this correlation was mentioned in five places, forming a complementary relationship between them. In God Almighty says: "Vision perceives Him not,[332] but He perceives [all] vision; and He is the Subtle,the Aware." (Al-An'am: 103) We find that God, Glory be to him, is encompassing in his experience and knowledge of everything, and he is gentle with this encompassing, for he, Glory be to him, is "One whose knowledge encompasses the apparent and the hidden, and whose hearing is encompassed by all apparent and hidden sounds, and whose sight is of all visible things, small and large, and for this reason he said (He is the Gentle, the All-Aware) whose knowledge and experience are gentle, he studied until he realized the secrets, the secrets, and the hidden things, and part of his kindness is that he facilitates his servant's religious interests, and brings them to him in ways that the servant does not feel or seek, and brings him to eternal happiness and eternal success, from where he does not expect, to the point that he empowers him with the things that the servant hates, and he suffers from it, and he prays to God to remove it because he knows that his religion is better, and that his perfection depends on it, so Glory be to him who is kind to what he wills, merciful to the believers". God, Glory be to him, is kind and acquainted with his vast knowledge and precise experience, he is kind to his servants, knowledgeable of their needs and interests. In Al-Mawardi's interpretation, the process of God's kindness coincides with his experience and wisdom. He says: "and he is kind, the All-Aware. It bears two aspects of interpretation. One of them is kind to his servants in bestowing blessings upon them, and he is expert of their interests, and second: kind." In management, he is expert in wisdom." The ending of the verse with the word "the expert" is evidence that the name is compatible with the meaning or purpose of the verse, God's kindness is appropriate to his experience, so Al-Buqa'i said: "Kindness is concealing the plea to something by revealing what is opposite to it, and it is not accomplished except with experience, and for this reason it was composed with its name, the expert".

As for the Almighty's saying: "O my son, indeed if it [i.e., a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allāh will bring it forth. Indeed, Allāh is Subtle[1162] and Aware (Luqman: 16) This is another confirmation of the proportional relationship between God's kindness, his vast experience, and his absolute knowledge. God Almighty knows the secrets of things, small and large, subtle and great. Al-Sam'ani said: "The meaning of the verse is to be aware of things, small and great, and God is gentle, expert, gentle, in extracting mustard, Acquainted with its location". God, with his experience, encompasses everything, and

nothing is impossible for him on earth or in heaven, perhaps choosing the mustard seed to set an example of God's power is an affirmation of his greatness, no matter how small or small things are, God is capable of them.

While in the Almighty's saying: "And remember what is recited in your houses of the verses of Allāh and wisdom Indeed, Allāh is ever Subtle and Aware." (Al-Ahzab: 34) God's experience and wisdom are evident along with his kindness in choosing the wives of the prophet, may God bless him and grant him peace, for this verse a speech to the mothers of believers in which God Almighty explains God Almighty is kind and his Expertise in choosing. Al-Tabari says: "Indeed, God was of kindness to you when he placed you in the houses in which his verses and wisdom were recited, and he was aware of you when he chose you as wives for his messenger".

Here, Al-Zamakhshari sees in his interpretation of this verse that the relationship between kindness and experience stems from the idea of choice, God Almighty reminded the wives of the prophet, may God bless him and grant him peace, "that their homes are landing sites for revelation, and he commanded them not to forget what is recited in them from the book that combines two matters: it is clear verses that indicate... The truth of prophecy, because it is miraculous in its organization, and it is wisdom, knowledge, and laws. indeed, God is kind and All-Knowing, he knows best what will benefit you and improve your religion, so he revealed it to you, or he taught who is fit for his prophecy and who is fit to be his household, or where he made one speech combine the two purposes."

As for the relationship of God's kindness to his experience and knowledge in the Almighty's saying: "And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts." Does He who created not know, while He is the Subtle, the Aware? (Al-Mulk: 13- 14) These verses appear clearly in explaining the knowledge of God Almighty about what wanders around in souls, for God is aware of what is in man's soul, whether he declares it or conceals it, the kindness and experience of God included in this verse in an interrogative context proves the breadth of God's knowledge. Al-Qasimi says about the relationship of the kind to the expert: "does he know who he created? That is, does he know what is secret and what is clear?" Who created things, and creation necessitates knowledge, as he said: He is the Kind and All-Aware, that is, he is kind to his servants and is aware of their deeds, and it has been said that the meaning of the verse is: Does He not know who He created, and in this way it is like (from) an object, and the return is destined? Al-Ghazali said: The name of the Latif is only worthy of He knows the subtleties and mysteries of matters, and how gentle they are, then he follows the path of kindness, not violence, in conveying what will fix them, and the expert is one who does not escape from his knowledge of the inner matters, so do not moved in the property , and no soul is at rest or disturbed, unless he has its knowledge, and it means he is All-Knowing". God's kindness and his experience are represented in two things through this verse, he is kind to his creation, he does not reveal to the public what they conceal within themselves, but he is All-Aware of them and All-Knowing of their conditions. "The verse is evidence of the generality of his knowledge, Almighty, and there is no indication in it that he Almighty is the creator of the actions of his servants due to the apparent disconnect between the attachment of knowledge and the attachment of power...And God's knowledge encompasses the beings and conditions of beings, so after denying their assumption that God does not know what they please, he informed them that he knows what is more general than that, and what is hidden from the secrets of conditions, for he is the gentle who knows the secrets of matters and manages them with gentleness and wisdom, and All-Knowing the All-Knowing from whom cannot escape the hidden events that people would tell each other about it.

The relationship of kindness comes with experience in the Almighty's saying: "Do you not see that Allāh has sent down rain from the sky and the earth becomes green? Indeed, Allāh is Subtle and Aware (Al-Hajj: 63) in a way that makes God's blessings and favor



upon his creatures apparent. God is destined by his experience that dropping water on the earth gives it life. Therefore, he said, "Gentle and Aware," and he did not say "Gentle, Merciful." "The Gentle one extends his knowledge or virtue to everything, and is one who is most knowledgeable about the interests and benefits of creation. Just as God is kind to life on earth, he is aware of it if rain falls on it, and the author of *Al-Bahr Al-Muhit* summarized the relationship between the kind and expert by saying: "God is kind, that is: by extracting a plant from the earth with the water that He sent down, and he is aware of what happens to that plant in terms of seed and others, and it was said that he is acquainted with great deeds, and it was said that he is acquainted with the amounts of the interests of his servants, so he does according to the extent of that without adding or subtracting. Ibn Abbas said: he is gentle with the provisions of his servants, acquainted with the despair in their hearts. Al-Kalbi said: He is gentle with his actions, acquainted with the deeds of his creation, and Ibn Atiyyah said. "The gentle one who arbitrates matters gently".

Requirement four : Experience related to God's knowledge.

The word All-Knowing was associated with the expert in specific Qur'anic contexts, and each context carried different connotations according to a complementary relationship that is in no way to separate from these two great attributes of God Almighty. Abu Hamid Al-Ghazali said: "The expert is one from whom inner information is not isolated, so he does not apply to the property and the kingdom." Nothing moves, does not remain at rest, does not disturb any soul, does not feel at peace unless he has its knowledge, which means knowledgeable. However, if knowledge is added to the hidden secrets, it is called experience, and its possessor is called expert". The most prominent implications of the complementary relationship between the knower and the expert are the following:

- God's experience with social and human relations.

This is what we find evident in the Almighty's saying: "And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allāh will cause it between them. Indeed, Allāh is ever Knowing and Aware." (An-Nisa: 35). This verse indicates God's knowledge and experience of the secrets of social and human relations between people. God "knows how to reconcile those who are different and bring together those who are separated". Also, God's experience and wisdom are represented in directing people and guiding them to deal with family disputes and disputes by sending someone to arbitrate between people. God did not create people and establish relationships between them and leave them without guidance and direction and resolution of conflict and discord. Therefore, the scholars said: "This verse is the basis for the permissibility of arbitration in all rights matters.. On the other hand, it is evidence of God's knowledge of the rules that humans need to regulate the process of their lives, so he made the arbitrators in marital disputes from the spouses' families, "for the relatives know the innermost parts of the situation, and seek reconciliation. So they need to be alone and explore the reality of the situation, so that they know that their desire for residence or separation, if they want that is, the two rulings should be reconciled, and God will reconcile them, that he will bring about agreement between them, so they will agree on one word and support each other in seeking reconciliation until the goal is achieved and the goal is accomplished. Here it is worth noting that God's experience in this aspect of relations, despite its secrecy between the spouses, is a prior experience and unseen knowledge that only God knows. Therefore, Abu Hayyan said: "Indeed, God is All-Knowing and expert, he knows what the two arbiters intend, and how they reconcile the differences, and he informs the secrets of what they say about the spouses".

-God's experience and knowledge of the unseen.

The unseen is defined as: "that which is absent from sense and without knowledge that guides action and through which knowledge is attained". It is also "what escapes the senses, which can only be communicated by information without looking". The unseen things are among the great matters that God has exclusive control over in his vast knowledge. God Almighty has told about these unseen things in many verses, including His Almighty's saying: "indeed, Allāh [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs, And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allāh is Knowing and Aware." (Luqman: 34). God Almighty knows through his experience all the keys of the unseen, whether they are these five keys or others. God combined his knowledge and experience of them at the end of his telling of these unseen things for two reasons: The first: Because the knowledge of these unseen things cannot be known by humans, and this is a matter of miracles, and the second: to indicate the greatness and power of the creator. Ibn Ashour said: "God is All-Knowing of the extent of his promise, and He is aware of your conditions, from what his saying gathered, and no soul knows what it will gain tomorrow, etc., and so he combined between the two adjectives: the adjective of knowledgeable and the adjective of expert, because the second is more specific.

Among the unseen experiences of God Almighty is that he is aware of the events of the day of resurrection and knows what will happen on them, so God Almighty said: "if you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association, and none can inform you like [one] Aware [of all matters]." (Fatir: 14) Perhaps the end of the noble verse in the description of an expert, "an appendix to achieve of this news is that the informer is the expert in it and in other things, and no one tells you the same as what he tells you, and no one tells you this news like me, because I experienced it". Just as God Almighty is aware of souls and the qualities they are endowed with, such as piety, which is placed in the heart, He, Glory be to him, said: "O people! We created you from a male and a female and made you into peoples and tribes that you may know each other. God is the most fearful of you. Indeed, God is All-Knowing, All-Aware" (Al-Hujurat: 13). God is All-Knowing of his creation. he is aware of what is in their souls, and one who looks at the Qur'anic context will find that God Almighty used the word (they came to know one another) and then concluded the verse by saying, All-Knowing, All-Aware. So between the many people's knowledge of each other and their acquaintance among themselves, and God's knowledge and experience of them lies the paradox and the miracle, for people's knowledge of each other is limited, that is, they have the outward appearance, but God's knowledge and experience with people lies in the outward and hidden things, and perhaps the Almighty's saying: "Indeed, their Lord is aware of them that Day" (Al-Adiyat: 11) is an affirmation of God's absolute knowledge and experience of what is in the souls of his creation after he raises them from the graves, so it does not mean their death and their annihilation is the end of what was going on in their souls, for they are held accountable for it. Al-Qurtubi says: "Indeed, their Lord is All-Aware of them on that day: that is, All-Knowing, not a thing of them is hidden from him, and he knows them on that day and at other times, but the meaning is that he will reward them on that day". How can God not know what souls have hidden and what they have captured after their death, when he is one who knows the secret and what was hidden during their lives, and he knows what is hidden unseen, There is no clearer evidence of that than the Almighty's saying: "And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allāh showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Aware." (At-Tahrīm: 3) So God Almighty informed the Prophet, may God bless him and grant him peace. God, peace and blessings be upon him, commanded his wives to reveal his secrets, and here we must realize that "following the description of the All-Knowing with the description of

the All-Knowing is an indication that God knows the meaning of the address and what she intended by revealing the secret to the other". God Almighty knows the hidden things of souls and what is hidden in the breasts, just as He knows their open things, and this is from the perfection of God's knowledge and experience.

Requirement five : Experience related to divine insight.

One who contemplates the verses of wise Qur'an notices the existence of a deep semantic link between the all-seeing and the all-knowing, especially since all-seeing is "the all-knowing of the thing and all-knowing of it, as they say: So-and-so is All-Seeing with medicine, All-seeing with jurisprudence, All-Seeing with meeting men; for God Almighty All-Seeing, that is, All-Knowing of things, All-Aware of them". The relationship between these two great names was repeated in several places in the Holy Qur'an, all of which revolved around God's experience and knowledge of his servants, including:

- God's experience and knowledge of His servants.

God's experience and knowledge of his servants includes many things, including first: God is All-Aware of the sins of his servants and sees them, and this is evident in the Almighty's saying: "And how many generations We have destroyed after Noah. And your Lord is sufficient as All-Seer of the sins of His servants." (Al-Isra: 1) 7) The sins and transgressions of the servants are one of the causes of destruction, and regardless of the extent of these sins and misdeeds, God is aware of them, "and he knows them and punishes them". Therefore, God is All-Seeing of the sins that his servants commit, whether in themselves or in their actions, nothing is hidden from God on earth or in heaven, that is why God Almighty told his prophet Muhammad, may God bless him and grant him peace, that He is All-Aware and All-Seeing of His servants in His Almighty saying: "Say, God is sufficient as a Witness." between me and you. Indeed, He is All-Aware of His servants, All-Seer" (Al-Isra: 96). In this verse, is an amusement to the prophet, may God's prayers and peace be upon him, when God tells his prophet that he is all-aware and all-knowing of the condition of those to whom he was sent, all-seeing of what they do and say, and an expert has preceded all-seer to indicate God's knowledge of his servants, before his narration and observation of their actions, Ibn Ashour says: "In short, he was all-knowing, expert one with a reason to suffice with him, the Almighty, and expert All-Knower, and by him it mean All-Knowing of intentions and facts, all-seeing, all-knowing of essences and observed conditions, and what is meant by following him is to encompass knowledge and encompass it".

Second: His knowledge of the messengers and prophets, for God knows where to place his message, and this appears in the Almighty's saying: "And that which We have revealed to you of the Book is the Truth, confirming what is before it. Indeed, God is of His servants All-knowing, All-Seeing" (Fatir: 31) What is meant by the book is the Holy Qur'an that it revealed to its Prophet Muhammad, may God's prayers and peace be upon him, is a book authenticated by God. God has concluded the verse by saying, "All-knowing and all-seeing," meaning, "He informed you and saw your conditions, so he saw that you were worthy of having such a miraculous book revealed to you, which is superior to all other books". God gives his care and attention to his noble messenger and to his great book, and there is no clearer evidence of that than prioritizing the All-Aware over the All-Seeing in reference to the divine care for the Prophet Muhammad, may God bless him and grant him peace, and the Noble Qur'an and that he is all-seeing and knows the deeds that are Islamic laws

God's experience with the provision of his servants.

Rizk is one of the unseen matters that God has told his servants in his wise verses, for God blesses whom he wills without reckoning, and he is the noble sustenance, and when God Almighty tells that an expert visionary to the provision of the servants in the Almighty saying: Indeed, your Lord extends provision for whom He wills and restricts

[it]. Indeed He is ever, concerning His servants, Aware and Seeing. (Al-Isra: 30) This means that God, with his wisdom, experience, and insight, knows how to estimate the provision for his servants. Al-Samarqandi said: “God expands the provision for whom he wills, whoever is righteous in that, and he is able, meaning: He restricts the provision for whomever he wills: for indeed your Lord expands. sustenance is for whomsoever he wills, and he decrees for whomsoever he wills. Indeed, He is All-Aware and All-Seeing of his servants, just as God is aware of the sins of his servants, he is also aware of their provision, God is aware of their conditions and livelihood. God Almighty has told us that if he were to extend the provision, his servants would be overwhelmed, but his wisdom and experience in estimating the provision, the Almighty said: “And if God had extended the provision to His servants, they would certainly transgress in the earth; but He sends down As much as he wants Of His servants, He is All-Aware and All-Seeing (Al-Shura: 27) Al-Zamakhshari said: “All-Aware and All-Seeing, he knows what their conditions will lead to, so he decrees for them what is best for them and closest to reuniting them, so he makes them poor and enriches, withholds and gives, and withholds and expands as required by divine wisdom, and if he enriched them all, they would be wrong. If he had been the poorest of them, they would have perished.” This is from the full experience of God and his knowledge of the provision of his servants.

The bottom line is that God Almighty, with his vast experience and comprehensive wisdom, knows the affairs of his creation and his creatures, he is kind and all-aware of their affairs, all-knowing and all-Aware of what is hidden and unseen, what is apparent and evident, and what does not occur to the heart of a human being, for he is all-Aware of the relationships, thoughts, perceptions, attributes, conditions, and souls of his creation. he is all-aware and all-seeing of their livelihoods, Glory be to Him who said: “Does He not know Who He created, and He is the Gentle, the All-Aware” (Al-Mulk: 14).

### **Conclusion:**

This study, entitled “Experience and its Relationship with the Term “Expert” in the Context of the Qur’an(Objective Study)” sought to clarify the connotations of experience and its relationship

to the word expert mentioned in the Holy Qur’an, the study reached a number of results, which are:

1. The word expert and its derivatives appeared in the Holy Qur’an in fifty-two places, while the word expert alone appeared in forty-five places, and in each place it had a different connotation meaning.
2. The word “experience” emerged through the connotation and conventional relationship to which the word “expert” was attributed in its multi Qur’anic contexts.
3. We conclude through topic one that the divine experience is an absolute, unrestricted experience, not subject to a specific law due to its comprehensiveness and vast divine knowledge that goes beyond the laws of the universe and all its creatures.
4. The divine experience is linked to God Almighty’s knowledge of the actions and deeds of his servants, and it is an experience that we can call the experience that is destined for his servants, and the experience known to God Almighty in advance, for God knows the unseen and what is hidden.
5. Topic two indicated that the name of God, the all-knowing, is linked to some of God’s beautiful names and attributes, and they are linked to the endings of the verses of the Holy Qur’an, as one who contemplates the verses insinuates that God Almighty appends the word All-aware with all of the wise, the kind, all-knowing, and all-seeing.

6. The connotations of each of the most beautiful names of God associated with the name of the all-knower are varied and numerous, and include all aspects of human life, God is wise and all-aware of the conditions of his servants and their actions, he is kind and all-aware of their affairs, all-knowing and all-aware of what was and what will be, all-seeing and all-aware, he knows their provision, and he knows by his experience whom he provides, how is he provided, and when he provided?

7. The name of God, the expert, has revealed a divine miracle in what this name encompasses in terms of its perfect connotation and meaning, its comprehensiveness, and its encompassing, Glory be to him, the most high. glory be to him who created the universe and the course of its affairs through his wisdom and experience.

### **Recommendations:**

Based on the findings of the current study, it recommends the following:

- 1- Conducting further comparative Qur'anic studies between the words of the Holy Qur'an and their general and specific connotations.
- 2- Work to encourage educational institutions, institutes and universities to support Quranic studies in order to increase Muslim people's awareness of the greatness, importance and status of the Holy Qur'an.

Done by God's goodness

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