

Sorts of Wives in Light of Surah An-Nisa Applied Quranic Study

Submitted by: Dr. Abdul Karim Hamdi Al Dahshan*

Access Search in 11/7/1440



Approved for publication in 15/8/1440

ملخص البحث:

أنواع الزوجات في ضوء سورة النساء- دراسة تطبيقية قرآنية د. عبد الكريم حمدي الدهشان.

هدف الدراسة:

هدفت الدراسة إلى التعريف بأصناف الزوجات، من خلال الاستبصار بنور القرآن الكريم، ليكون هديه مشكاة التوفيق في الحياة الزوجية، والمضي في روابطها على هدى ورشاد.

منهج الدراسة:

اعتمد الباحث المنهج الوصفي التحليلي التطبيقي في التعريف بأصناف الزوجات، وبيان الأسس المنهجية القرآنية في التعامل مع كل صنف. وكان من أهم نتائج الدراسة:

- ١- إن القرآن الكريم معين صافٍ لأنواع كثيرة لا حصر لها من الهدي، وموضوع الدراسة في هذا البحث هو الهدي الاجتماعي.
- ٢- إدارة الحياة الزوجية مهمة كبيرة، تدخل الشارع الحكيم في توصيف طرقها وأساليبها.
- ٣- إن الصنف الأول من الزوجات وهن الصوالح تدار في حياتها الزوجية بأسهل وأفضل الطرق، دون حاجة لمعالجات سلوكية أو قضائية.
- ٤- الصنف الثاني من الزوجات هو النواشز، وقد عالج القرآن الكريم هذه الظاهرة بخطوات سلوكية منهجية فاعلة.
- ٥- الصنف الثالث من الزوجات وهو المرشح للطلاق، وصف الشارع الحكيم له معالجات قضائية من خلال الحكمين المصلحين للتوفيق ما بين الزوجين. وأما أهم التوصيات:

- ١- أوصي الباحثين والعلماء والدعاة والأزواج بالاهتمام بالزوجة، وإعطائها مكانتها الحقيقية والترفع عن ظلمها تطبيقاً للوحي القرآني، وكذلك أوصي المرأة بالقيام بواجبها

*Associate professor in the Department of Interpretation and Quranic Sciences, Faculty of the Origins of Religion. Islamic University of Gaza - Palestine

- الأسري، ودورها الريادي المنشود في رقي الأمة المسلمة.
- ٢- أوصي بضرورة مواصلة البحث في القرآن الكريم، لاكتشاف المزيد من المقاصد والهدايات والمعالجات التربوية التي يحتاجها واقعنا المعاصر.
- ٣- كذلك أوصي بمزيد من الدراسات القرآنية التأصيلية التي تستهدف تحصين الأسرة المسلمة وتشد روابطها بعرى التقوى.

Abstract:

Purpose of the Study:

The aim was introducing the sorts of wives through the clairvoyance of light of the Holy Quran, so that it would be the light for accommodation in man and wife life, and to conolidate its ties in guidance and knowledge.

Study Approach:

The researcher followed the applied analytical descriptive method to definie wives' kinds; and explain the Quranic methodological bases in dealing with each kind.

The Most Important Results of the Study:

- 1-The Holy Quran is a great backer for countless kinds of guidance; the subject of study in this research is the social guidance.
- 2-The management of the man and wife life is a magnificent duty with the intervention of the wise legislator to characterize its methods and ways.
- 3-The first sort of wives are the good ones in which they manage their marriage life in the easiest and best ways without the need for behavioral or judicial treatment.
- 4-The second class of wives are the recalcitrant ones that the Holy Quran has handled this phenomenon by effective behavioral steps.
- 5- The third class of wives is those who are proposed for divorce; the wise legislator described for it judicial remediations through two a reformers to reconcile between the spouses.

The Main Recommendations are:

- 1- The scholars, researchers, preachers and husbands are recommended to pay attention to wives and give them their actual positions and to not abuse them in order to apply the Quranic oracle. It also recommended women to do their duty as a house wives and lead the promoting the Muslim nation.
- 2- It recommended the need to continue research in the Holy Quran, to discover more of the purposes, guidance and educational treatments needed by our contemporary reality.
- 3- It also recommended more rooting Quranic studies that aimed to protect the Muslim family and strengthen their relations with piety.

Introduction

Praise be to Allah who has given us clear and hidden graces (**And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful.**) [An-Nahl:18]. Allah also legislated to us proper religion, the shadow of its guidance gives calm to our souls and comfort our breasts, its strict enactments are adjusting what is distorted of our behavior and bring calm and safty to our homes. Due to the importance of the wife in the life of the Muslim family, then in

our beloved nation was this research entitled: The types of women in the light of Surah An-Nisa -applied quranic study- was:

First: Reasons for choosing the topic:

The most important reasons for choosing this topic are:

- The need for legalization that meets the knowledge of wives' classes and how to deal with them according to the guidance of the Quran.
- The contemporary reality of the Muslim world is characterized by a rise in the divorce rate, which is caused by the failure to manage the marriage in the right way, and the lack of the knowledge of marital rights.

Second: The importance of research:

One of the most important manifestations and signs about the significance of this research:

- It talks about one of the Muslim community foundations, which is wife.
- The need for a clear vision of wives' classes from a quranic perspective.
- Working to connecting people to their religion and faith through the enlightenment of the Quran guidance in the management of man and woman life.

Third: The main objectives of the research:

This research aims to achieve several things, such as:

- Introducing the concept of wives' classes, and the meaning of the husband's word in the Holy Quran
- Highlighting the wife position in Islam and the wise legislator is urging to act with her in a good way.
- Show the sorts of wives, with the definition of each class and highlight the characteristics that distinguish each one of them.
- Know the most important ways and means to improve marriage life.
- Showing the quranic treatment for the family relations that about to separate by quoting the educational lessons from Holy Quran.

Fourth: Previous Studies:

After the research and investigation, the research did not find an accurate scientific researches wrote about this topic; the researcher took a look at researches that including some aspects of this subject.

Characteristics of Marriage Education in the Holy Quran, P.Dr. Mahmoud Khalil Abudaf, published research, the World Wide Web.

Another research on the topic: Marriage in the Holy Quran: indications, functions and purposes. Published in Al-Wadiha magazine, a scientific journal, issued by Dar Al-Hadith Al-Husayniyah for higher Islamic studies in Rabat, the eighth edition- 2018.

The research was distinguished by adding a scientific rooting to the wives' varieties in the Holy Quran, and deep eliciting in the Quranic guidance that inspired by the verses which related to the research. In order to clarify the qualities of each category and how to direct it to the rectification of family life with justice and equality.

Fifth: Methodology of the researcher:

- The researcher followed the analytical descriptive method applied in the definition of the wives' classes, and the Quranic methodological bases in dealing with each category.
- Referring to the books of interpretation, to use the words of the interpreters

to define the concepts and values and to elicit the didactic lessons from the Quranic texts that related to the subject matter of the study.

- Attribution of the Quranic verses in the research to the Surah and to its number.
- Referring to the habitat of the hadiths that is due to study the subject of the research.
- Exposition of the Prophet's Hadiths in the research by putting them in the parentheses (...), although in agreed upon- *Bukhari and Muslim*- or one of them only to attribute to both or to one of them; although to others the Hadith is explicated of it at all or from some of them with transferring judgment as possible.
- Referring to language dictionaries, glossary and jurisprudence books to identify the terms and concepts in the research.
- When the text is quoted, the researcher take the text literally and put it between the quotation marks "...", and documented it in the margin in the name of the author's name or last name, the name of the book with the mention of the part and the page if it has parts.
- When the researcher summarizes the whole text, and writes it in the style of the researcher, it is indicated in the footnote by the word see.
- Appendix Search indexes: for sources and references.
- End the search with a group of recommendations and results.

Sixth: Research Plan:

The research included an introduction, four sections, and a conclusion as follows:

Introduction.

The first section: the concept of wives' classes

There are two branches:

The first branch: the definition of wives' classes in language and conventional meaning.

The second branch: the meaning of the word husband in the Holy Quran.

The second section:

First category: good, obedient and conservative wives

It has three branches:

The first branch: Definition of good, obedient and conservative wives.

The second branch: The divine guidance for treatment the wife kindly.

The third branch: The advantages that distinguished good, obedient and conservative wives.

The third section:

Second category: rebellious wives

It has five branches:

The first branch: Definition of the insurgency in the language and terminology.

The second branch: The husband's rights to his wife.

The third branch: Examples of women's insurgency.

The fourth branch: The quranic treatment of women's insurgency.

The fifth branch: Precautions that the man cannot handle when he treats women's insurgency.

The fourth section:

Third category: Wives who about to divorce

There are two branches:

The first branch: Who are the wives who are about to divorce?

The second branch: The quranic treatment for the family who are about to separate.

The conclusion contains the most important results and recommendations.

List of references and sources.

Allah Grants Success

The First Section

The concept of wives' sorts and the meaning of the word husband's in the Holy Quran

The first branch: The definition of the sorts of wives Linguistic and conventional meaning:

Classification (sinif) and assorting (sanif): classify and categorize thing, which has two meanings; the first: type of the thing, the second arranging in group. It is said: classification and assorting goods are two languages, with plural classifications and assorting. Classification (sinif) with broken (s) is an object. Also, (sanfa) and (sinfa): a part of the cloth, branch of the tribe.

Furthermore, classification of something: is to make it in classes, every class of things: is a group by itself. Categorizing: distinguish objects from each other. Categorizing something: to distinguish it from some. Classifying things: dividing and arranging them in specific system and basis by showing the ties between them and distinguishes too ⁽¹⁾.

It is concluded from the previous linguistic meanings that the class comes in several meanings:

1- Distinguish objects from each other. 2-object. 3-type of thing.

The word husband in language:

Husband: is the one who has a partner. Couple: two. This indicates that the spouses in Arabic are two as to Allah saying: [And that He creates the two mates - the male and female - ﴿﴾ that the woman spouse and the man spouse are married with marriage contract. The root of this word indicates comparing thing to thing; saying: It is said: I connect the thing by something: means to join. It is also said to the husband and the wife spouses; means a man get married of a woman, of that [husband is the wife's partner, and the wife is partner of her husband] in language.

The scholars are limited in using (wife) for clarification and fear of confusing between a male with a female, that if it said: religious obligation including a partner and a kid, it will not be known whether male or female.

Almighty Allah said: [O Adam, dwell, you and your wife, in Paradise] [Albakara:35]. Also, said she is his wife and he is hers, glory Allah said: [keep your wife] [Al-Ahzab: 37], and said: [But if you want to replace one wife with another] [An-Nisa: 20] means wife with outhor one, that all are partners, also said: O prophet, say to your wives] [Al- Ahzab:28] ⁽²⁾.

It follows from the above that the partner in the language comes in the sense:

1-one with partner. 2-two. 3-man and woman who are agreed with marriage contract.

Third: Definition of wives' classes:

The researcher did not stand for a definition of convention of this concept, and can be defined through the researcher's diligence thus:

"Discrimination of wives by placing them in a special division based on the clarity of characteristics that distinguish each other".

The second requirement: the meaning of the husband's words in the Holy Quran

The people of interpretation stated that the husband in the Qur'an has three aspects:

One of them: the consort. As Allah said in Surah Al-Safat: [Gather those who committed wrong, their partners] means: with their partners of demons, and in Surah Al-Takwir: [And when the souls are paired], Ibn Qutaiba explained it by saying: "It has joined with its forms in heaven and fire."

The second: the type. Allah said in Surah Hud: [We said, "Load upon the ship of each [creature] two mates and your family], in Surah Al-Haj: [And grows of every beautiful kind], and in Surah Al-wakiaa: [you were three partners].

Third: Wives. As Allah said in Surah Al-bakara: [And they will have therein purified spouses], in Surah An-nisa [And for you is half of what your wives leave], and in Al-Zuhruf: [you, and your partner delighted].⁽³⁾

Mostly on the Quranic use of the word (spouse) signified to woman, and within this general meaning, the Quran speaks about woman as a wife in many resources within the legislative context, as **part** of the family and as a **partner** of the man himself with which they have intertwined relationships, all of which result in a marital union; it is not the general marriage that brings **together** all creatures, but the harmonious marriage resulting from the marriage contract based on consent and acceptance⁽⁴⁾.

It is possible to distinguish in the Quran's talk about marriage in its special human sense in two ways:

First: A conceptual foundation that illustrates its truth, function and purposes in human life.

The second way: Organizational legislation that deals with the different situations of this relationship and defines its limits and what is permissible or prohibited.

The basic conceptual aspect of this relationship can be summed up in that it is a verse of Allah that requires reflection:

(And of His signs is that He created for you from yourselves mate that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought) [Al-Rom:21]⁽⁵⁾.

Ibn Ashour says:

"This is a blessing, because the man's marriage is made up of its kind, and if He did not make it to him that way, then the man is obliged to ask for a second kind of sexualization. This does not happen to the couple, and this condition, even if it is present in most animal species, this blessing can only be understood by mankind, unlike other kinds; it is not from the strength of the essence of grace to be unique to the blessed one "⁽⁶⁾.

The mention of marriage in the Holy Quran includes clear evidence of the existence of the Almighty Allah who is governing the the affairs of this universe, one of the philosophers of contemporary said: "The existence of marital in the creatures is an evidence for the existence of Allah. Even greater than that is the significance of its presence in the plant that is unreasonable and does not think but is subjected to laws dictated by the creative creator, and cannot exist by coincidence in any case ⁽⁷⁾".

The Second section

First category: Good, obedient and conservative wives

After the verses showed the distinction of men on women to achieve control over women, as He said: [Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard]

The verse included a detailed division of women under the leadership of men, and it turns out that they are two categories: some of them are good obedient, and another section of the rebellious insurgent⁽⁸⁾.

The verses began the division of wives into several sections and began with the most honorable and best classes who are right, complaisant and protector wives.

Allah says: [So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard....34][An-Nisa: 34].

The meaning of right: are those wives who are religious and working in others' goodness.⁽⁹⁾

Imam al-Razi - may Allah have mercy on him - said:

"You have to know that a woman will not be good unless she is obedient to her husband, because Lord Allah says: right women are complaisant, the using of plural in this case means absorption. This requires that every woman must be right that she must be obedient and complaisant too."⁽¹⁰⁾

It was narrated from Abu- Huraira that the Prophet of Allah said (The best women who are pleased if he looks at, obeys if ordered, and do not disobey him neither in herself not in his money to what he hates)⁽¹¹⁾.

*As for what is meant by complaisant: means: obedient and complaisant to Allah's values on the rights of their husbands. Complaisant **means:** the silence and full obedience.⁽¹²⁾*

The Third Character: Preserving unseen as Allah orders:

Imam al-Tabari said in the interpretation of this character: "Preserve themselves when husbands gone, in their bodies and Money, as an obligation from Allah and things like this"⁽¹³⁾.

The meaning of this character has many explanations, like:

1- Keeping absent and hidden things of marriage that is secret to anyone, whoever.⁽¹⁴⁾

PBUH" said: (Among the most wicked people in the sight of Allah on the Day of Judgment is the man who has sexual intercourse with a woman (his wife) and then divulges her secret.)⁽¹⁵⁾

In this hadeeth, it is too much prohibit to disclose of marital secrets.

2- Preserving unseen means the marital secrets ⁽¹⁶⁾, including in this all

things man says to her whether private or public matters.

3-**[Keeping unseen]** means: to Allah in His orders, obligations and doing His rights.⁽¹⁷⁾

4-Unseen duties occur in the absence of husbands, which include keeping them in body, homes and money.⁽¹⁸⁾

Keeping unseen has several aspects like:

First: She reserved herself for adultery, in this way she keeps her husband's dignity of shame and keeping his name also by not making a child from other.

Second: Keeping his money from losing.

Third: Keeping her home and saving it from bad things.⁽¹⁹⁾

PBUH" said: (The best of women who pleases you if you look, obeys you if you order, and keeping your absence in body and your money)⁽²⁰⁾.

Almighty Allah says: [including Allah's saving]

With many meanings:

1-keeping unseen by doing the orders of Allah in obeying their husbands.

2-**Or with** what Allah keeping for them of pny and alimony, and defending them; its like saying one by one.

3-Allah's order of keeping his right and obey Him, chastity and pity on men.⁽²¹⁾

It is noted that this kind of women is so far perfect worshipers, they obey their husbands with no superiority, do not refusing their requests, do not delay any obedience, don't disobey in any legal thing and don't disobey in honorable things. They are religious worshipping Allah in a good way, they neither delay night prayer nor performing prayers in their times. They also don't leave Allah's remembrance to pray at time.

They are keeping their homes' secrets hidden from others, including their husbands' secret that they don't say them even to the nearest one of them. They don't look to other homes' secrets in the neighborhood. Furthermore, they don't speak of poor living. All these high qualities are captured from Allah's saying **[So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard]**. This verse is just a tip of iceberg, that there are many The noble qualities and morals that have arisen from the text of this verse.

The second Request: Divine Guidance in the Treatment of a Good Wife and Taking Care of her:

Islam has given great care and unquestioning attention to women, raising her status and taking advantage of the legislative care to ensure her rights, and does not allow a way to injustice, or underestimating her which is reflected in the verses of revelation and PBUH' Sunnah.

The command of good treating wives comes from Almighty Allah, He says [Live with them in kindness] [An-Nisa:19].

Some of good treating for wife in Islam: giving her right of dowry and alimony, be kind with her, saying sweet words to her, be patient with her, be blind of her mistake, and forgiving her.

From Abu Hurayrah (may Allah be pleased with him), from the Prophet (peace and blessings of Allah be upon him) say:

(Treat women well, for woman is created from a rib and the most curved

portion of the rib is its upper portion. If you try to straighten it, it will break, but if you leave it as it is, it will remain curved. So treat women with kindness.)⁽²²⁾

It is noticeable in the context of the verses limiting the wise legislator to this type of wives to praise, laud and compliment, [So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard] , and did not develop or describe educational or judicial treatments as stated in the context of communication and systems in his talk about the rebellious women and those who are candidate for divorce.

This is a clear indication that this type of wives is being waged by the good word, dalliance, the good praise, and the praise of beauty, sometimes of creation, and all that falls in these meanings ...

And this social guidance in the methods of dealing with the wife of this kind is inspired by the Quran in the context of these verses praise and compliment only and do not address to mention any defect or problem. The husband does not need to leave the bed with them, abandon them or prevent them from practicing their rights in the visits. They do not need to do shouting, preaching, disciplinary punishment or complaint to their parents. This is the case of the superiority, but the lesson is in the most be of often not depending on rare.

Third Section

Insurgent Wives

The pensive in the context of the verses is clearly aware that there are other types of wives who are insurgent women.

Almighty said: *[But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand (34)]*

The first branch: Definition of Recalcitrance in the language and conventional meaning:

First: Arrogance meaning in the language:

[Recalcitrance] (Nashazo and Nashza): means the high **place**. Its plural is arrogances, also means if somebody crawls from his council, then he will come up with it. It also said arrogant vein: means it has an illness.

Lord Allah said: *[But those [wives] from whom you fear arrogance] arrogance woman means stubbornness on her husband, arrogance: high, then it was borrowed to woman.*⁽²³⁾

Abo- Ishak said: *“An animal is rebelled if a passenger does not settle down and the saddle is on its back, it is also said: someone rebelled in his place, rose up and refused. This way likes woman to her husband that if she rises up, rebels upon him and makes him angry, that means she is arrogant. In this way her husband is going to arrogant from and upon her: strike and leaving her. It is also said: someone with arrogant front: high; arrogant: very heavy”*⁽²⁴⁾.

Third: The meaning of recalcitrant idiomatically:

“The wife's disobedience to her husband in what she must do, this discription comes from arrogant like she is raising herself from Allah's orders in good living together”⁽²⁵⁾.

Third: Definition of Recalcitrance at the interpreters:

1-The definition of Imam al-Tabari:

He "(may Allaah have mercy on him) said: it means: to be arrogant with their partners, don't going to bed just to disobey them, and make argue of the due obedience with regardless and aversion" ⁽²⁶⁾.

2- The definition of Imam al-Baydawi:

"Disobeying their husbands as an arrogance" ⁽²⁷⁾, as well as Alusi defined it ⁽²⁸⁾.

3- The definition of Imam al-Qurtubi:

"Their disobedience and arrogance of what Allah has enjoined upon them from obedience to husbands" ⁽²⁹⁾.

4- The definition of Imam Ibn Katheer in his interpretation:

The arrogant woman is the disobeying one to her husband, disregarding his order, avoiding him and hating him ⁽³⁰⁾.

5- The definition of Imam al-Shanqeeti:

"The origin of the arrogance in the language is the height, the woman who stands up as if she is rising from the place where her husband is sleeping with." ⁽³¹⁾.

6- Ibn Attieh:

"Arrogance: The woman who is blandishing and arrogant, also she behaves tyrannically upon her husband" ⁽³²⁾...

7- Ibn- Ashur:

"Rebellious women is the one who is disobeying her husband, disregarding him and show him her hatred" ⁽³³⁾.

Summary of previous definitions:

Thus, wives are the ones who get angry over the course of their marriage, and the ways of life in one way or another, they are also arrogant and rebellious to their husbands' orders.

The second branch: the husband's rights from his wife

The right of the husband from his wife of the greatest rights of Almighty Allah; that his rights over her is greater than hers ⁽³⁴⁾ according to Allah's saying: **[And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them]** [Al-Bakara:228].

In order not to fall into the arrogance, women must know their husband's right in order to obey the orders of Allah, Who asked her to do so, and to gain the happiness in both the life and hereafter.

This are the husband's rights:

1. Obedience to the husband except in the disobedience of her Lord; for obedience to a creature is not in disobedience to the Creator.

2. *Save his money and herself to him, not to go out of his house except with his permission, and that is according to Allah: [So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard]* ⁽³⁵⁾.

3. *The husband has the right to his wife to take care of all his rights, and the greatest that is taking care of his children.*

It is the right of the husband to his wife to raise her children from him, so does not get angry with them, does not say bad words to or does not say bad

swears to them.

It was narrated that Ibn 'Umar (may Allaah be pleased with them) said that the Prophet (peace and blessings of Allah be upon him) said:

[All of you are guardians and are responsible for your wards. The ruler is a guardian and responsible for his subjects; the man is a guardian and responsible for his family; the woman is a guardian and is responsible for her husband's house and his offspring; The slave is responsible for the money of his master; and so all of you are guardians and are responsible for your wards.]⁽³⁶⁾

4. To be beautiful for him, and to not having any one in his home without his permission.

5. Traveling with him if he wishes, unless has not stipulated it in the contract that he should not travel with her.

6. Surrender herself when he asks to enjoy, as the Prophet peace be upon him said:

(When a man calls his wife to come to his bed but she refuses and does not come to him, so he spends the night angry, the angels curse her till the morning)⁽³⁷⁾

7. Asking him to feast when he doesn't travel, PBUH said:

(It is not permissible for a woman to fast and her husband is a witness without his permission)⁽³⁸⁾

8. Accept the little expense according to custom and condition. Allah said: **[Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease. (7)]** [Al-Talak:7]

9. Good treatment of parents, relatives and guests⁽³⁹⁾.

10. Keep the secrets of the husband, secrets of bedding and like secrets must be hidden⁽⁴⁰⁾.

11. Be a help to him and support when he is sick, and does not spend in his money without his permission⁽⁴¹⁾.

Third branch: Samples of recalcitrance of Woman:

Through the above, the researcher can summarize the acts of the arrogant women, as follows:

1-One of the acts is to contempt her husband and disfavor him.

2-Some of women rebel on her husband, that she doesn't obey, listen or agree to his orders in controlling the marital life.

3- **Some** of them make their home a place of gossip and absenteeism and talk about the secrets of people, which leads to the social destabilization.

4- And **some** of them reveal the secrets of the house to her family or her sisters, which provokes sedition and gossip and reflect on the marital life of the family.

5- **Some** of them fail to perform public or private legal duties related to their lives with their husbands and family members.

6- And a lot of **other** acts that we have limited to some, to name a few.

In conclusion, the woman here became an arrogant with her husband and her family; they are rebellious about marriage laws, are not satisfied with the course of life and living in one form or another.

Fourth branch: Qur'anic treatment of women's recalcitrance.

The Almighty said about these **social** meanings *[But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand] verse*

And here we recognize the guidance of the Qur'anic **social** revelation in the management of married life and how to deal with this situation? – arrogant wives- God said *[[first] advise them; [then if they persist], forsake them in bed; and [finally], strike them].*

On the authority of Ibn Abbas, in this verse Allah said: [But those [wives] from whom you fear arrogance]. The verse explain the arrogant woman who underestimates her husband's right and does not obey Allah in which He orders. If she doesn't agree to that, her husband must leave her in bed and doesn't speak to, unless he can stil sleep with,-that is so hard for her-. After that if she returns to Allah is ok, if not her must strike her but not hard that he must not break a bone or injure her. Allah said [But if they obey you [once more], seek no means against them] is saying: (if she obeys you, you must not abuse her)⁽⁴²⁾.

The verse referred to three of the means of treatment and educational coexistence for women's rebellion, which is as follows:

Method 1: Preaching:

As Allah said: *[advise them] means in Quran, you have to remember them with the duties on them that Allah orders like good companionship, good relationship with husband, admiting his duties and fear of Allah and His punishment⁽⁴³⁾.*

Ibn Abbas said: It is to underestimate his right, and do not obey his command, "advise them" ie: fear, and reminded them of Allah.

Ibn Abbas said: Advise them with the book of Allah and its obedience, which is the group saying⁽⁴⁴⁾.

The second method: Forsake them in bed: *Imam al-Qurtubi quoted in the interpretation of the verse:[forsake them in bed] can be summarized as follows:*

- If they do not return with the preaching, forsake them by leaving sexual reationship with them .

-Ibn Abbas said: forsake in bed means to sleep next to her with turning his back to her without making love with her.

-Mujahid said: Don't make a connection, in language [forsake] is going away, i.e: forsake means leaving and being far from. That husband cannot forsake her unless leaving the relation with her. If the wife loves her husband, it will be too hard for her to feel alone, then she will return to goodness. If she is not, it will be arrogant. Al-Qurtubi pretiffied this saying.

- It also said: [forsake them] from leaving which is bad word, means saying hard words to them⁽⁴⁵⁾.

- Al-Sadi said: and other: "sleeping with her by turning his back to, don't touch her or saying anything to⁽⁴⁶⁾.

Method 3: disciplinary beating:

Allah said: [But those [wives] from whom you fear arrogance - [first]

advise them; [then if they persist], forsake them in bed; and [finally], strike them] [An-Nisa: 34].

Imam al-Qurtubi said:

“Beating in this verse is for discipline which is not hard, that it doesn’t break any bone or make any hurt like poking and so. The aim of it is just goodness”⁽⁴⁷⁾.

It is noted that Allah commanded an order to get the right of the abuser in this manner. If husband doesn’t get his right without beating, her can beat but to the limit of making his wife obeying her husbands’s order and offering him his rights⁽⁴⁸⁾.

And in Saheeh Muslim: (Fear Allah regarding women. Verily, you have taken them as a trust from Allah, and intercourse has been made permissible by the word of Allah. Your rights over them are that they do not let anyone in the house you dislike. If they do so, then you may strike them without causing pain)⁽⁴⁹⁾.

It is noted that the arrangement in these educational pedagogical Quranic, where the preaching, remembrance and evocation, and the encouragement and intimidation, and what falls under these methods of preaching affect the treatment of arrogance and rebellion.

It should be noted that many couples are not good at practicing the first step in the treatments that recommended by the Holy Quran, which leads him to look at other ways that do not fit the field and the place. So, it returns negative on the lives of the couple through using the method of beating and insulting, then he starts counseling which exacerbates problems in living life.

While the husband who walked on the guidance of the Quran failed, that actually started what Allah orders of preaching and advice but did not work at the end, we find the wise legislator to draw the use of the second method on the order of abandonment. The Quran said in the context of this verse after the failure of the first manner with the arrogant woman, we find that it is alerted to the second method of desertion.

And the most likely aspects of the words of the verse in the Allah’s words: [forsake them in bed] is to stop giving the right in bed by leaving it, or sleep with turning back to wife on the bed as a punishment and disciplined.

If the meaning of forsake is arresting her, it is going to be by preventing her from visiting her loved ones, keeping her in home for a while until she gets ride of arrogance and rebellion on her husband.

These acts of forsake and other similar ones may refine the arrogant woman of her doings.

When the husband fails in the second step which is mentoned by the wise legislator, Quran gives the husband the right of refine and beating his wife but not the hard one. That this kind of beating is for teaching her in which he must not hurt a face, damage an organ, break a hand, or hit a cheek. So as the husband to understand that this strike is just for refine not hard one hurts or damage her, it carries the meaning of husband’s refuse to her doings. It is a kind of expression of the husband’s dissatisfaction, and his anger at the behavior of the wife. In the shadow of these guided concepts the says of Allah were understood: [strike them].

Ibn Jusey said: "These types of discipline of women if she rebels on her husband in order: preaching in the light arrogance, abandonment in the worse than the before, and strike with the worst one. As she gets recover from arrogance it will not proceed to higher punishment. Abandonment is leaving the relationship with her. It is also said: leaving the sexual relationship with her if they go to bed together, and striking her not in a hard way. [But if they obey you [once more], seek no means against them]. That is, if a woman obeys her husband, it is not permissible for him to harm her, abandon or to strike. "⁽⁵⁰⁾

Fifth branch: Cautions shouldn't be done by man when he treats his wife's arrogance.

When man treats his wife by the right given to him from Quran, he can feel power and authority when he doesn't understand well the meaning of the verse. So in order not to give a chance for this to happen, Allah tells him to turn to the method of guidance with hidden treat to him by saying: **[But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand]** means: don't plead sins upon them⁽⁵¹⁾.

Allaah says (interpretation of the meaning): He is the Most High who does not rise above one's height nor does anyone grow up above him. If the husband is at the level of guardianship than the wife; he wants to be exalted, or feels great, and wants to take over her after she has consented to him and withdraw from her arrogance, Allah says I am higher than you and greater than you, so don't get the wrath of Allah through injusting your wife. Even if you initially supported by the authority of religion; the wife withdraw from her arrogance with the guidance of the wise legislator that she recovered by Allah and become a good wife close to the status of the first category. So, husband must stop the punitive and penal and educational methods for the verse: **[But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand].**

Then prefer to be limited to the praise of the wife, do not insulting, reminding and enlighten her. Perhaps this method is highly effective in dealing with the phenomenon of arrogance in wives rebel against their husbands.

Al-Shaafa'i (may Allaah have mercy on him) said:

"When she leaves the arrogance, her forsake is not right, nor her strike because now she has these rights just like before arrogance⁽⁵²⁾. So the man should be warned when his wife returns from the arrogance from not giving her right again, which Allaah has prescribed.

It should be noted here that the wife's most important rights from her husband are as follows:

1 – Expenditure for her: The Prophet (peace and blessings of Allah be upon him) said: What right can any wife demand of her husband?" He replied, "You should give her food when you eat, clothe her when you clothe yourself..."⁽⁵³⁾

2- Chastity woman by making a sexual relationship with her, to take into account her right and interest in marriage, and to remove temptation of her, as Allah said: **[And when they have purified themselves, then come to them from where Allah has ordained for you]** [Al-Bakara: 222].

3-Good treating her, according to Allah says: [**live with them in kindness**] [An-Nisa: 19] that the husband has good behavior, treats his wife in friendly way, patient to what she does and thinking good of her. PBUH said: (the best of you is the one who is best to his wife) ⁽⁵⁴⁾

4-Equality between his wives in relationship and money, this for those who has more than one wife, according to Allah says: [**But if you fear that you will not be just, then [marry only] one...**] [An-Nisa: 3] ⁽⁵⁵⁾.

Forth Section

Wives who about to Divorce

Almighty Allah said in the context of the prescribed verses [**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, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted**] [An-Nisa:35]

The contemplator in this Quranic text realizes that the third category of wives are the candidates for divorce because it came to them after the completion of the first category who are good, and the second category gradually who are arrogant, and then comes the context of the last category who candidates for divorce.

The first branch: Who are the wives who are candidates for divorce?

The researcher finds that this type of wives through the indication of the context that the ways which are useful with arrogant women are not useful with them. If so, it will not be in need for others to get a solution. It is clear from the meanings of the context that they are arrogant woman but the three ways to deal with them don't useful, only judgment can work with them, Allah said: verses [**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, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted (35)**]

This is the third case of the marital life, if there is fear of discord which is different from the fear of arrogance because the fear of arrogance happens when wife is in her husband's home that he has a type of authority upon her with love, so that affection is going to be one of the remedies. For this reason, sweet abandonment can be used as a punishment just when love is valid. Discord happens when love decrease and each one of the spouses is in different way than the other. It is kind of discord and in-harmony in hearts, attitudes and behaviors of married life. In this case, the husband cannot repair things because of disharmony in hearts, so the medicine will be of other way, Allah has explained it by saying: [**send an arbitrator from his people and an arbitrator from her people**] ⁽⁵⁶⁾

It is alluded to from the context that discord and the expectation of separation between the spouses after the husband failed to deal with arrogance with the three legitimate authorities, so clearly understands that this is the third type of wives are candidates for divorce.

It is also wanted to get rid of discord and conflict as to Allah said [**If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted**] but it is clear from the sequence of meaning that these wives are nearer to divorce; however, the wise

ligeslator gives them the last chance for reconciliation between spouses that it asks for judgment and interference of their families.

The second requirement is the Quranic treatment of family ties that about to separate:

As for the Quranic treatments recommended by the Quran in this case, we find this clear in the verse: **[And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people]** The text of the verse according to the context is that if the dispute, discord and separation between the spouses continue, the party based on the attempt to reform or litigation should request one sentence from each of the conflicting spouses to be a wise and honest judge by the wife and her family, and a wise and honest judge by the husband and his family. Sending means causing, here causing means choosing because not everyone can be a doctor for treating of the conflicting souls, and the judge who has the right to rule and separation, and the work of governance tends to one of two things: one reform between them and the return of souls to the stable marital life. This happens only when when spouses have the the intent to remove the dispute or at least not to oppose it, according to verse: **[If they both desire reconciliation, Allah will cause it between them].**

If both spouses with an aversion wish to be removed. Allah reconciles between them, to make each heart meet with the other, and reconciling requires that each one opens a part of his heart to enter it or join the second heart.

One of each party only; even if the two parties expand in the disclosure of more secrets; it would be wrong to the couple, which applies to the verse: **[The stinginess souls is brought]** so each party means to show all he/she has to overcome the other party.

The Quranic context shows the care of the religion by preserving the secrets of the house and the secrets of marriage and family. Therefore, the wisdom was limited to one rule from each team. If the two parties sit down for debate and hot dialogue, wise legislator recommends that all parties in reconciliation or in the litigation session pay attention to others **[If they both desire reconciliation, Allah will accord between them]** The commentators differed on the return of conscience. Some of them said:

1- The first conscience of the two judgments, and the second of the couple, that is: the intention of the reform, Allah makes it true with their seeking for approval between the spouses.

2- It was said: Both of the two judgments, that is, the intention of reform, Allah reconciles between them to agree their word and get their intended.

3- It was said to the couple that if they wanted reform and the end of it the discord, Allah puts between them intimacy and reconciliation⁽⁵⁷⁾.

Whether the conscience returns as the verse: on the two judgments, or returns to the husband and wife; I see: Getting the benefit of from the two sides; Almighty exhorts all spouses and rulers to have the good intentions in this Judicial and Reform Council; **[If they both desire reconciliation, Allah will cause it between them].**

The scholars differed in the rulings of the two judges: undertaking the gathering and separation between the spouses without their permission, or

they do not carry out any matter concerning the couple until after their permission?

Some see that the two rulers have the right of binding on the couple in what they see without their permission, because Allah- the Almighty - named them two judgments. The ruler is the one who decides the dispute according to what is required according to the benefit, whether the ruled gets satisfied or not because the judge is the one who assigned them to this task. They have to act according to what they see as good without the permission of the couple because Ali - may Allah be pleased with him - when he sent the two umpire to resolve the dispute that erupted between his brother Aqil with his wife said to them: Do you know what you need? If you see that you have gathered them you have to do so, and if you see them you have to separate them, you also have to do so

To this opinion, Ibn Abbas, Al-Shaabi, Malik, Ahmad ibn Hanbal and others adopted.

Al-Hasan, Abu Haneefah and others said that it is not permissible for the two judges to separate the spouses unless they agree because they are representatives of the couple, and according to the verse indicates that their work is reform, if it is not possible for them to make it, their mission ends. The divorce can be done by man only, so no one has to do this without being behalf of him. After that, if the efforts between the two judges fail to judge or reform, then the solution will be separation and divorce; due to reaching a dead end in

which he will not be able to reach a return between them, or end the manifestations of the conflict, then the case will end to the divorce that Allah prescribed as the last way and hope final solution ⁽⁵⁸⁾.

Conclusion

Praise be to Allah who with His grace good thing beings completed. He rewards me with His grace to complete this research comes with the following:

First: Main results:

1-The Holy Qur'an is a great source of countless kinds of guidance, and the subject of study in this research is social guidance.

2-Management of married life is a big mission, the wise legislator intervene in the characterization of its methods and ways.

3-The first category of wives is the good ones, which manage their marriage life in the easiest and best ways, without the need for behavioral or judicial treatments

4-The second category of wives is the recalcitrant ones, and the Holy Quran has deal with this phenomenon with practical behavioral steps.

5-The third category of wives who are about to divorce, describing the wise legislator has judicial remedies through the two reformers to reconcile the spouses.

The main recommendations are:

1-Scholars, preachers, advocates and couples recommend to pay attention to women, giving them their actual position, and avoid abusing her as an application to the Quranic oracle.

2-Women have to carry out their family duties and their pioneering role in

promoting the Muslim nation.

3- To continue research more in the Holy Quran, to discover more of the purposes, guidance and educational treatments needed by our contemporary reality.

4- The researcher also recommended making more Quranic studies that aim to immunize the Muslim family and strengthen their relations with piety and obedience.

Footnotes:

- (1) See: This linguistic extract is derived from: Al Ain (7/132) Lisan Al Arab (9/198) Language Standards (3/313) Crown Bride (24/36) Sahih Taj Language and Saheeh Al Arabiya (4/1388).
- (2) see: custom (1/357) also: Crown bride (21/6) also: science sun (2876/5) also: logic repair (p:235) also: alnuage measures (35/3) also: Lisan Al-Arab (293/2) also: Almohkam ve Almohet Alazam (525/7)
- (3) see: The sight of the eye in the science of faces and isotopes (p: 336-337)
- (4) See: Woman in the Quran, Free Encyclopedia, The World Wide Web, 24/1/2018 <https://ar.wikipedia.org/wiki>
- (5) See: Marital in the Holy Quran: implications, functions and purposes, Al-Wadiha is a scientific journal issued by Dar Al-Hadith Al-husayniyah for Higher Islamic Studies in Rabat, no: 8,2018. Publisher: Dar al-Hadith al-Husaynah Al-Naymaa Press - Rabat.
- (6) Libration and Enlightenment, Ibn Ashour, (14/218).
- (7) See: Table in Quran declension (13/91).
- (8) See: Safwat Al- Tafaser (215/1)
- (9) See: Explanation of Al-Tabari= Collector statement T. Shaker (293/8)
- (10) See: Explanation of Al-Razi= Keys of the Unseen or the Great Interpretation (10/71)
- (11) Small Right Collection and its indexes (624/1) Hadith no. 3298- Narrested by Al-Albani: right.
- (12) See: Al-Tabarani Explanation= Collector statement T. Shaker (294/8) Interpretation of Ragheb Al – Asfahani (1221/3) Statement of Quraan meanings (238/1) The Clear Explanation (369/1), Elite of interpretations (250/1).
- (13) Explanation of Al-Tabari= Collector statement T. Shaker (295/8)
- (14) See: Download perception and Facts interpretation, Al-Nasfi (355/1), Download Lights and Interpretation secrets, Al-Baydawi (73/2), and Clear Explanation (369/1).
- (15) Sahih Muslim (1060/2), Hadith no: (1437), intel: Prohibition of revealing the secret of women.
- (16) See: Al-Nasfi Explanation= Download Lights and Interpretation secrets (355/1)
- (17) Al-Matridi Explanation= Interpretation of the Sunnis (159/3)
- (18) See: Alnasfi Explanation= Download perception and Facts interpretation (355/1) Al-Baydawi Explanation= Download Lights and Interpretation secrets (73/2) Al-Matridi Explanation= Interpretation of the Sunnis (159/3)
- (19) See: Al-Razi Explanation= Unseen keys or the Big Explanation (71/10)
- (20) Small Right Collection and its indexes (624/1), Hadith no: 3299- Narrested by Al-Albani: right.
- (21) Baydawi Explanation= Download Lights and Interpretation secrets (73/2), Enlightining Explanation to Zuhaili (55/5)
- (22) Sahih Bukhari (26/7), Hadith no: 5186, Book of Marriage, Dep: Guardianship of women.

- ⁽²³⁾ see: Sahih Taj Language and Saheeh Al Arabiya (899/3). Lisan Al Arab (418/5) The Eye (232/5) Language Standards(430/5) Language Standards 431/5)
- ⁽²⁴⁾ Scholars' friend in the definitions of the words used by scholars (p. 57)
- ⁽²⁵⁾ Accuracy in Explanation of the provisions of Ibn- Qasim (92/4)
- ⁽²⁶⁾ Explanation of the Quran in the Quran (241/1)
- ⁽²⁷⁾ See: Download Lights and Interpretation secrets- Baydawi 143/2
- ⁽²⁸⁾ Al-Ausi's Explanation = Spirit of meanings (25/3)
- ⁽²⁹⁾ Interpretation of al – Qurtubi (170/5- 171)
- ⁽³⁰⁾ Interpretation of Ibn- Kather T Salama (294/2)
- ⁽³¹⁾ Explanation of the Quran in the Quran (241/1)
- ⁽³²⁾ Explanation of Ibn Atia= Editor in brief interpretation of the valued book (48/2)
- ⁽³³⁾ Liberation and Enlightenment (41/5)
- ⁽³⁴⁾ see: Kwait Encyclopedia of jurisprudence
- ⁽³⁵⁾ see: Marriage and Divorce or Marriage and Separation
- ⁽³⁶⁾ Saheeh al-Bukhaari, section: hatred of harassment of slaves, (150/3), Hadith no. 2554.
- ⁽³⁷⁾ Saheh Al- Bukhari, Al- Bukhari, Section If one of you says: Amen and the angels in heaven, Amen, (116/4), Hadith no: 3237.
- ⁽³⁸⁾ Small Right Collection and its indexes, Al-Albani, (1266/2), Hadith no: 2667. Al-Albani judgment: right.
- ⁽³⁹⁾ See: Encyclopedia of Islamic Jurisprudence (144-143/4)
- ⁽⁴⁰⁾ See: : Download Lights and Interpretation secrets- Baydawi- 143/2
- ⁽⁴¹⁾ See: Summary of Islamic jurisprudence in the light of Quran and Sunnah (p:823)
- ⁽⁴²⁾ Small Suunah for Al-Bayhaqi (99/3) Impact no. 2621, also seen: The correct Soundings of the interpretation of the anthology (45/44/2), also: Al-Tabari mentioned part of the explanation of Tabari= Collector statement T. Shaker (300/8)
- ⁽⁴³⁾ See: The Provisions of Quran of T- Kamhawi (150/3), Al Qurtubi (171/5).
- ⁽⁴⁴⁾ Guide to reaching the end (1316/2)
- ⁽⁴⁵⁾ See: Al-Qurtubi Explanation (172-171/5)
- ⁽⁴⁶⁾ Guide to reaching the end (1316/2)
- ⁽⁴⁷⁾ Al-Qurtubi Explanation (172/5)
- ⁽⁴⁸⁾ The provisions of the Quran for Kia Haresi (450/2)
- ⁽⁴⁹⁾ Sahih Muslim, section: The Haj of PBUH (889/2), Hadith no: 1218.
- ⁽⁵⁰⁾ Explanation of Ibn- Jazri = Facilitation for download sciences (191-190/1)
- ⁽⁵¹⁾ The provisions of the Quran for Kia Haresi (450/2)
- ⁽⁵²⁾ Explanation of Imam Al- Shafi (602/2)
- ⁽⁵³⁾ transmitter Ahmad T Alrisalah (217/33) Hadith no. 20013. Judgement of Shaykh Shu'ayb al-Arna'ut: well.
- ⁽⁵⁴⁾ Al-Drami Sunneh (1451/3) Hadith no: 2306 [Detective comment]: right hadith
- ⁽⁵⁵⁾ see: Facilitated Jurisprudence in the light of the Qur'aan and Sunnah (304/1)
- ⁽⁵⁶⁾ Flower interpretations (1672/3-1671/3)
- ⁽⁵⁷⁾ See: Explanation of Al- Baidawi= Download Lights and Interpretation secrets (73/2)
- ⁽⁵⁸⁾ Intermediate interpretation of Tantawi (143-/3)

References

- 1-The Facilitation of Downloading Sciences, by Dr. Abdullah Al-Khaldi, First Edition, Dar Al-Arqam Bin Abi Al-Arqam, Beirut, 1416H.
- 2- The brief editor in interpretation of the book dear, Abu Muhammad Abdul Haq son of Ghalib son of Abdul Rahman son of Tamam son of

- Attia Andalusian warrior, investigation: Abdul Salam Abdul Shafi Mohammed, edition: the first scientific bookstore - Beirut - 1422 h.
- 3- The Accurate and the Greatest Comprehensive, Abu Al-Hassan Ali son of Ismail son of Sayyid Al-Morsi, investigation: Abdelhamid Hindawi, edition: First, Scientific Book House - Beirut - 1421H - 2000 AD.
 - 4- The Right Attribution, Muslim son of al-Hajjaj Abu al-Hasan al-Qashiri al-Nisaburi (dead: 261H), investigation: Muhamad Fuad Abdulbaki, Revival of Arab Heritage – Beirut.
 - 5- Marriage and Divorce or Marriage and Separation, Jabir son of Musa son of Abdul Qadir son of Jaber Abu Bakr al-Jazairi, Second Edition, Al-Rehab Press.
 - 6- Guidance to Reach the End in the Science of Meanings of the Quran and its Interpretation, Provisions, and the Entirety of the Arts of Science, and Fixing Logic, al-Skeit, Abu Yusef Yacoub Ibn Ishaq, Investigation: Muhammad Mar'ab, first edition, Arab Heritage Revival House- 1423H, 2002AD.
 - 7- Abstract of the statement on the meanings of the Quran, Mahmoud son of Abi Hassan son of Al-Hussein Al-Nisaburi, investigation: Dr. Hanif son of Hassan Al-Qasimi, edition: First, Dar al-Gharb Islamic - Beirut - 1415H.
 - 8- Rulings of the Qur'an, Ahmed son of Ali Abu Bakr Al-Razi Al-Jassas Al-Hanafi, Inquiry: Mohammad Sadiq Al-Qimhawi - Member of the Committee for the review of the Quran in Al-Azhar Al-Sharif, Arab Heritage Revival House- Beirut 1405H.
 - 9- The provisions of the Quran, Ali son of Mohammed son of Ali, Abu al-Hassan al-Tabari, nicknamed Imad al-Din, known as Kia al-Harazi al-Shafi'i, investigation: Musa Muhammad Ali and Azza Abd-Attayah, edition: second, Scientific Book House- Beirut- 1405 H.
 - 10- Statement lights in the Explanation of the Quran by the Quran, Mohammed Al-Ameen son of Mohammed Al-Mukhtar son of Abdul-Qader Al-Jekni Al-Shankiti, Dar Al-Fikr for Printing, Publishing and Distribution Beirut-Lebanon -1415H-1995AD.
 - 11- Downloading Lights and Secrets of Interpretation, Nasir al-Din Abu Saeed Abdullah al-Baydawi (d. 685h), investigation: Mohammed Abdul Rahman Al-Marashli, first edition, The House of Revival of Arab Heritage - Beirut – 1418h.
 - 12- Interpretation of enlightenment in the belief, Sharee`ah Islamic law and methodology, Wahba bin Mustafa al-Zahili, second edition, contemporary think-house - Damascus, 1418h.
 - 13- Crown of the bride from the dictionary jewels, Mohammed son of Mohammed son of Abdul Razzaq al-Husseini, (died: 1205 H), investigation: a group of investigators, Dar al-Hedaya.
 - 14- Explanation of Imam al-Shafi'i, al-Shafi'i Abu Abdullah Muhammad son of Idris son of al-Abbas son of Othman son of Shafi 'son of Abd al-Muttalib son of Abd Manaf al-Mutlaibi al-Qurashi al-Makki, collection, investigation and study: Ahmed son of Mustafa Al-Farran (PhD), first edition: Dar al-Tadmuria - Saudi Arabia - 1427 - 2006 AD.
 - 15- Explanation of Al-Mataridi (interpretations of Sunnah), Muhammad

- son of Mohammed son of Mahmoud, Abu Mansur al-Matridi, investigation: d. Majdi Basloum Edition: First Scientific Book House - Beirut, Lebanon - 1426H - 2005AD.
- 16- Explanation of al-Nasafi (the perceptions of the download and the facts of interpretation), Abu al-Barakat Abdullah son of Ahmed son of Mahmoud Hafez al-Din al-Nasafi (dead: 710 H), achieved and exited his conversations: Yusuf Ali Badawi, reviewed and presented to him: Mohi Eddin Dib Mesto, , Beirut, 1419H - 1998AD.
 - 17- The combination of statements in the Interpretation of the Quran, Muhammad son of Jarir son of Yazid son of Katheer Abu Jaafar al-Tabari (died: 310 H), investigation: Ahmed Mohammed Shaker, first edition: The Foundation letter, 1420H -2000AD.
 - 18- The Spirit of the Meanings in the Interpretation of the Great Quran and the Seven Mathani, Shahab al-Din Mahmud son of Abdullah Al-Husseini Al-Alusi Inquiry: Ali Abd Al-Bari Atiya, ed: first, Scientific Book House- Beirut- 1415AD.
 - 19- The Elite of interpretations, Mohammed son of Ahmed son of Mustafa son of Ahmed known as Abu Zahra, Arab Thought House.
 - 20- The Sun of Science and The Medicine Talk of Arabs from Words, Nashwan son of Saeed Al-Humiri, investigation: Dr. Hussein son of Abdullah Al-Omari, Mutahar son of Ali Al-Iryani, D. Yousef Mohammed Abdullah, first edition: 1420H- 1999AD, Contemporary Thought House (Beirut- Libanon), Thought House (Damascus - Syria).
 - 21- Small Right Collection and its indexes , Abu Abd al-Rahman Muhammad Nasir al-Din, son of al-Hajj Noah son of Najati son of Adam, al-Ashqudari al-Albani, the Islamic Office.
 - 22- The best of Explanation, Muhammad Ali Al-Sabouni, First Edition, Dar Al-Sabouni for Printing, Publishing and Distribution - Cairo - 1417H - 1997AD.
 - 23- The Clear Interpretation, Muhammad Mahmood Al-Hijazi, ed., 10th House of the New Generation, Beirut, 1413H.
 - 24- Lisan Al-Arab, Muhammad son of Makram, son of Manzoor Al-Ansari Al-Ruwaifi African, third edition, Dar Sader, Beirut, 1414H.
 - 25- Abbreviation of the Islamic jurisprudence in the light of Quran and Sunnah, Muhammad son of Ibrahim son of Abdullah Al - Tuwaijri edition: Eleventh, House of Society Echoes , Saudi Arabia, 1431 H - 2010AD.
 - 26- Masnad Al- Drami which is known by (Al-Drami Sunnahs), Ano Muhamad Abuallah son on Abdulrahman son of Alfadl son of Bahram son of Abdulsamad Al-Drami, Al-Tamimi al-Samarqandi, investigation: Hussein Salim Asad al-Darani, edition: First, Dar al-Mughni for Publishing and Distribution - Saudi Arabia-1412 H - 2000 AD.
 - 27- Dictionary of Language Standards, Ahmed son of Fares Al-Qazwini Al-Razi, Abu Al-Hussein (died 395 H), investigation: Abdul Salam Mohammed Haroun, Dar Al-Fikr, 1399 H - 1979AD.
 - 28- The keys of the unseen = the great interpretation, Abu Abdullah Muhammad son of Omar son of Hassan son of al-Hussein al-Taymi al-Razi, nicknamed Fakhr al-Din al-Razi Khatib irrigation, third edition,

- House of Revival of Arab heritage - Beirut - 1420 H.
- 29- The encyclopedia of the correct interpretation from the explanation by anthology, Pro. Dr. Hikmat son of Bashir son of Yassin, edition: First, Dar Al-Mather for publication, distribution and printing - Medina Prophet - 1420 h - 1999AD.
 - 30- Gaining aims from the interpretation of the verses of the Judgments, Abu al-Tayyeb Muhammad Siddiq Khan son of Hassan son of Ali Ibn Lutf Allah al-Husseini al-Bukhari al-Qunuji, investigation: Muhammad Hassan Ismail and Ahmad Farid al-Mazidi, al-Tayyeb Muhammad Siddiq Khan son of Hassan son of Ali Ibn Lutf Allah al-Husseini al-Bukhari al-Qunuji, investigation: Muhammad Hassan Ismail and Ahmad Farid al-Mazidi, - Scientific Books Department – 2003AD.
 - 31- Intermediate Interpretation of the Holy Quran, Muhammad Sayed Tantawi Edition: First, Dar Nahdet Misr for Printing, Publishing and Distribution, Fajala - Cairo - January 1997
 - 32- The Whole Provision of Quran= Interpretation of Al – Qurtubi, Abu Abdullah son of Mohammed son of Ahmed son of Abi Bakr son of Farah Al-Ansari Khazraji Shams al-Din al-Qurtubi, investigation: Ahmed al-Bardouni and Ibrahim Atfish, second edition: the Egyptian Book House - Cairo, 1384 – 1964AD.
 - 33- Table in the interpretation of the Holy Quran, Mahmoud son of Abdul Rahim Safi Dar Al-Rasheed, Damascus - Foundation of the Faith, Beirut, edition: Fourth, 1418h.
 - 34- The Small Sunnah for Al-Bayhaqi, Ahmad son of Al-Hussein son of Ali Al-Kharasani, Abu Bakr Al-Bayhaqi, Investigation: Abdul Mu'ti Amin Qalaji, First Edition: University of Islamic Studies, Karachi, Pakistan- 1410H- 1989AD.
 - 35- Sahaah is the Language Crown and Saheeh al-Arabiya, Abu Nasr Ismail son of Hammad al-Jawhari al-Farabi, investigation: Ahmed Abdul Ghafoor Attar, House of Science for millions - Beirut - edition: 1407 H - 1987 AD.
 - 36- Jurisprudence Facilitated in the Light of the Book and Sunnah, A Collection of Authors, King Fahd Complex for Printing the Holy Quran, 1424H.
 - 37- Al-Ain, Al-Khalil son of Ahmad Al-Farahidi Al-Basri, Investigation: Dr. Mahdi Al-Makhzoumi, Dr. Ibrahim Al-Samarrai, Al Hilal House and Library.
 - 38- Custom, Ali son of Ismail son of Saidah al-Mursi, investigation: Khalil Ibrahim Jafal, edition: First, Revival of Arab Heritage - Beirut - 1417H 1996AD.
 - 39- Kuwait Jurisprudence Encyclopedia Issued by: Ministry of Awqaf and Islamic Affairs - Kuwait - Edition: (1404-1427 AH).