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THE INTERPRETIVE EUPHEMISMS OF IMAM AL-RAZI (BORN: 606 A.H.) IN HIS INTERPRETATION OF THE KEYS TO THE UNSEEN: COLLECTION AND STUDY - SURAT YASIN AS A MODEL

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INTRODUCTION

The science of interpretation is one of the legitimate sciences that scholars need in their scientific specializations. Knowing the explanation and meanings of the noble verses has a great impact on the hearts of students of knowledge just as the interpretation of the Noble Qur'an which should not delve into it. The great companions (may God be pleased with them) were embarrassed by the interpretation of the verses. For fear of falling into the forbidden of saying about God without knowledge, just as diligence in explaining and deducing the meanings of the noble verses is not an easy matter. The interpreter needs to be aware of a set of tools: Such as the science of grammar, rhetoric, language, origins, and others, and for all of that, I hoped to learn how the exegetes derive the meanings of the Qur'an, and it caught my attention that some of the exegetes explain the meanings of the noble verse and say: Here is another nice one. Its interpretation fell on the explanatory subtleties. I divided my research into three demands: I dealt with the first requirement: the fear of God, the people of the village, and sincerity in worship. The second requirement dealt with the charged astronomy, and the tunnels. The third one dealt with bliss in heaven, and the creation of livestock. Many difficulties interrupted the study, including:

1- Difficulty in moving between libraries in order to obtain resources due to the spread of the epidemic called (Corona Virus) because of which universities were closed, as well as movement between cities and governorates.

2- The weakness of the Internet prevented the possibility of obtaining the required resources and benefiting from them.

3 - The absence of a previous study of the subject of cuteness can be benefited in the steps of writing.

FIRST REQUIREMENT

Fear of God, the people of the village, and sincerity in worship

First: the fear of God in the unseen.

Before starting to explain euphemism, we clarify the concept of fear in language and as an idiomatic.

Fear in language is the fear of the man, i.e. fear.

As a terminology, it is the pain of the heart due to the expectation of something bad in the future, sometimes due to the large number of crimes committed by the servant, sometimes due to the knowledge of God's majesty and prestige, and the fear of the prophets of this kind.

Mentioning Euphemism

Imam Al-Razi (may God have mercy on him) mentioned that, in God's saying (And fear the Most Merciful in the unseen), there is a nice thing in it. The names of God are two names that are specific to Him, namely God and the Most Merciful which is that mercy. Mercy bequeaths dependence and hope. He said that although He is merciful, the wise person should not abandon the fear of God. For everyone whose blessing is more due to his mercy, the fear of God is more complete that the frequent blessings will be cut off from him.

The Sayings of the Commentators

God tells about the one who feared God in the unseen and watched God in secret and in public that he has forgiveness of sins and Paradise as a reward for his fear of God. This is the saying of the majority of exegetes.

Statement of Euphemism

Imam Al-Razi did not separate himself from the public in explaining the meaning of the verse, but he was separated from them in explaining the kindness, as he had extensively talked about it. While the commentators did not mention it, God opened for him the statement that the servant should balance between fear and hope. From the mercy of God, he is extravagant on himself because his saying was based on the Book of God and supports what was brought by the words of the Messenger of God (Peace and blessings be upon him). In what the Messenger of God (may God bless him and grant him peace) narrated that he said: "When God Almighty created Paradise, He said to Gabriel: Go and look at it. So he went and looked at her, then came and said:

O Lord, by Your might, no one hears of it but enters it, then surrounded it with hardship. I was afraid that no one would remain without entering it”.

Inferred Benefits

1- In this noble verse, God develops in the heart of His Beloved, and the Chosen One the aspect of patience in responding to the unbelievers when they call upon God Almighty, so he explained to him several benefits, including that the unbelievers do not believe, so do not be upset by their words and their stubbornness, for God knows that from them.

2- Those who bite and hear the warning words of Hell are those who believe in the unseen and fear God without seen Him. So whoever believes in God observes Him in secret and in public, they fear Him. God will honor him with a great reward and admit him to Paradise. For fearing God in the unseen is a great benefit by which the servant attains a position in it.

Overall Meaning

God (Glory be to Him) tells His Prophet in the noble verse that the warning of what is revealed to him from his Lord (Glory be to Him) will be for the group of believers who fear that they will be gathered to their Lord and fear the severity of the impact of the gathering on the Day of Resurrection. The severity of the reckoning and what follows it is Punishment for deeds on a difficult day that does not benefit anyone but him. The whole matter is in the hands of God, and everyone who comes has no one besides him, who has no guardian to help him, nor an intercessor to repay him. The matter of salvation depends on the pleasure of God. These are the ones who hope to fear God. God is guided by your warning, and they seek what leads to His pleasure. Nor rely on intercessors for the validity of their monotheism, and teach them that intercession. Their salvation and happiness are only through their belief in God, and their deeds and purification of themselves, not by their benefiting from the righteousness of others, or their reliance on the intercession of intercessors, such as the polytheists and other unbelievers who were ignorant that the happiness of the world and the hereafter is based on self-purification. The true faith and decent morals, and the necessary righteous deeds result in God's approval, not on something outside the soul that has no effect on it.

SECOND: THE OWNERS OF THE VILLAGE

We will explain the concept of the village in language and as idiomatic
In language, it is the mosque of Egypt.

As a terminology, it is the village and what corresponds to Egypt in the world, and it is called every place where buildings are connected and a decision is made.

Mentioning Euphemism

Imam Al-Razi (may God have mercy on him) mentioned that when the messengers came to it, it is a nice one, and it is in the tale that the messengers

were sent from the direction of Jesus (peace be upon him), he sent them to Antioch. God said: (The sending of Jesus (peace be upon him) is our sending and the Messenger of God, God willing, is the Messenger of God. So, it does not happen to you, Muhammad, that Those were the messengers of the Messenger, and you are the Messenger of God. If you deny them is like yours, then the amusement will be complete by saying: When We sent two to them, but they denied them, then We strengthened it with a third...).

Imam Al-Razi's protest:

This supports a jurisprudential issue which is the agent of the agent with the permission of the principal. It is the agent of the principal, not the agent of the agent so that he is not isolated by dismissal of the agent, and he is dismissed if the first principal removes him.

The Sayings of the Commentators

God explains to His Prophet Muhammad (may God's prayers and peace be upon him) the condition of the Messengers with the village of Antioch when His Prophet Jesus (peace be upon him) sent them and they killed them after they had denied them. So, he likened them to the infidels of Quraish with the Prophet (may God bless him and grant him peace) when they denied him.

Statement of Euphemism

Imam Al-Razi was not alone with the public in explaining the meaning of the verse, but he was alone in explaining euphemism. He showed that the messengers who were sent by Jesus (peace be upon him) did not differ in their mission from the Messenger of God Muhammad (peace and blessings be upon him) when God sent him. Both of them are sent. So, it is a comfort to the Messenger of God with patience on his people just as the messengers before him were patient. So, the unbelievers killed them. In explaining this, Imam Al-Razi relied on the jurisprudential course in explaining the rights of the agent.

Inferred Benefits

1- This noble verse was not different from the rest of the verses in explaining the lessons and the requirements of benefits. There are benefits including patience with the harm of the unbelievers and their mockery in order to win them and help them.

2- It also contains a statement that the call to God may lead its owner to death, as was done with Yassin.

3- Likewise, events are similar in every time and place despite the difference of people and the separation of times because the call to the unification of God has one approach and its source is the One Creator, the One, the Eternal One.

Overall Meaning

God tells His Prophet Muhammad to set an example for the stubborn infidels to be considered, and to have a sermon to be taught if they succeed in doing good. There is a benefit in it. It is exposed the matter of arrogance and speaking without knowledge, and that is why if someone talks about such a thing, you find him in confusion, and disagreement for which there is no stable decision. The path of correct knowledge is known, and standing with the facts. Leaving exposure to what is useless purifies the soul, increases knowledge, and witnesses that this village was made by God as an example for all those addressed. His saying when the messengers came from God ordering them to worship God alone, and sincerity. Religion forbids them to associate with God and disobedience.

THIRD: SINCERITY IN WORSHIPING GOD

We will clarify the concept of sincerity in language and as idiomatic: Sincerity in language is to achieve something so as to abandon hypocrisy from obedience.

Terminologically, it is the purification of the heart from the blemishes that disturb its qualities.

Mentioning Euphemism

Imam Al-Razi mentioned three types of rites. I left one of them because it is grammatical and not the focus of the research, but it deals with the two euphemistic ones which is the focus of the research.

Imam Al-Razi (may God have mercy on him) said that euphemism is the first in his saying as a nice and amazing. Its explanation is that when he made it clear that he worships God by saying: He who made me explain that without him it is not permissible to worship him for a servant other than God who must be worshiped.

He protested by saying:

(Because for every needy, if he said: I will not take gods, he would have been told that it differs if you take a god other than the one who created you, and you have a mind to take countless gods, and if your god is your Lord and Creator, then it is not permissible to take gods other than him).

The second euphemism is in his saying: Should I take an indication that someone else is not a god because the one who takes it is not a god.

He argued with the words of God Almighty: And that He, Exalted be He, is the great-grandfather of our Lord, He has not taken a wife or a son ().

Indication: Almighty God has neither son nor a girlfriend because that embodies His description (Glory be to Him) and this is not worthy of Him (Glory be to Him) from what they say.

The Sayings of the Commentators

What is meant by the meaning of the noble verse is that the owner of the people of Yasin denied the worship of idols besides God, and among the reasons is the inability of idols and their weakness in front of the power of God (the Blessed and Exalted) because He is the only one who has everything in His hand, and is able to do everything. So, no one deserves to be worshiped other than Him (Glory be to Him) which is the saying of the majority of commentators.

Statement of Euphemism

Imam Al-Razi did not disagree with the majority in the meaning of the noble verse, and when explaining the two gentlemen, he relied on the doctrinal course, as the verse is centered around the belief in God and the salvation of worshipping him. But Imam Al-Razi (may God have mercy on him) has elaborated on the gentleness in order to bring the picture closer to the minds, and clarify the meaning of euphemisms which are based on rational evidence and the Noble Qur'an. He added to the noble verse a clarification that none of the commentators had noticed.

Inferred Benefits

1- In the noble verse, the psychological aspect and the firmness of faith are manifested in dealing with the unbelievers.

2- Dialogue with the unbelievers with firmness and high confidence in the outcome of matters is one of the most important principles of the call to God (Glory be to Him). The owner of the people of Yasin denied their actions and their loss of worshipping idols instead of God and stood in their face. The consequence of his commands was that he was killed and sacrificed his life for the sake of God (Glory be to Him). True faith stems from the heart with sincerity and sincerity.

Overall Meaning

God (the Blessed and Most High) informs about the condition of the owner of the people of Yasin when he said to his people, "What prevents me from worshipping God is worth of worship because He is the One who created me, provided me, and to Him belongs all creatures. So, He rewards them for their deeds, for the One in Whose hand is the creation, sustenance, and everything, as well as judgment among servants." In this world and in the hereafter, He is the One who deserves to be worshiped, praised and glorified to the exclusion of those who have neither benefit nor harm, nor giving nor prevention, nor life nor death nor resurrection because no one can intercede with God except with His permission. The intercession of others does not avail me anything, nor do they save me from the harm that God willed for me. And his saying i.e.: If you worship the gods, this description is a clear error. So, he combined in this speech their advice, testimony to the messengers with the message, guidance

and informing about the specificity of worshiping God alone, and mentioning the evidence. The worshiping of others is invalid, and he mentioned the proofs. There is informing the error of servant, and publicly declaring his faith with his great fear of killing them. Sayyid Qutb said in explaining the meaning of the noble verse that he reviews the approach contrary to the straight innate approach. He sees it as clear error: Is he more astray than he who claims the logic of instinct that calls the creature to worship his Creator (Glory be to Him), and deviates to worship other than the Creator without necessity or motive?

THE SECOND REQUIREMENT

Charged Astronomy and Tunnels

First: the charged astronomy

Astronomy in language is, in Mukhtar Al-Sihah, the meaning of astronomy; it is the ship. As a terminology, it is the ship of the sea, and it is a word that denotes the singular, the dual and the plural. It says about ships: a ship, and about one ship: a ship, and about two ships: a ship. It was said that it is a spherical body surrounded by two surfaces; external and internal, and they are parallel with one center.

Mentioning Euphemism

Imam Al-Razi (may God have mercy on him) said in his saying "We created for them those like him who ride nice which means that there is no one who does not have a ride on beasts, and not everyone rides the ark. He said in the ark we carried their offspring, even if we did not carry them, and as for the creation, they have a common.

The Sayings of the Commentators

The commentators differed in the meaning of riding. The whole saying is everything that rides from ships, camels, etc. All of them were made by God (Glory be to Him) for people to facilitate their affairs, and it is the saying of the majority of commentators.

Statement of Euphemism

Imam Al-Razi was not alone from the crowd in explaining the meaning of the verse, but, in euphemism, he was distinguished from the other commentators in explaining it. He drew his attention that every one of the people on the land has a ride of beasts and others, but in the ship that the Prophet of God Noah (peace be upon him) made, he did not ride except. The sect of believers who believed with him, here Imam Al-Razi was right in explaining the gentle. Imam Ahmad Hutaiba said that the offsprings are the fathers and the sons in this verse. They are the first fathers in the era of the Prophet of God Noah (peace be upon him) whom. They are created and raised as a sign, and if they

looked, they would know that we carried their first fathers who were with Noah in the ark that they did not know how to make.

Inferred Benefits

1- In the noble verse, the greatness, power, and benevolence of God are manifested in His creation that He made ships subservient to them in the seas and the ships of cattle on land. Therefore, a person should remember the blessings of God upon him and thank Him (Glory be to Him), and not disbelieve in them because in that is denial of His bounties (Glory be to Him); a denial of His bounty and benevolence.

2- This is to warn the servants of denial, and disbelief in God (Glory be to Him), and His blessings.

Overall Meaning

God (Glory be to Him) informs in His saying and a sign for them that "We carried their offspring in the charged ship that among His signs (Glory be to Him). He presents these polytheists to convey the evidence of His power, and His benevolence towards them is that "He carried their offspring in the charged ship and the ship. It is mentioned in the words of the Most High: "So We revealed to him that I would make the ark under Our eyes and by Our Revelation". Here, it is one ship, and what is meant in this verse is the plural because it is described by a masculine which is the saying of God (the Blessed and Most High): "Charged." The pronoun returned to it as well, mentioning it in the Almighty's saying: "And We created for them something like it that they ride. Their offspring" meaning as a sign for them: We created for them such an ark, boats that they ride on land, and they are the camels that are called the ships of the desert, horses, mules, donkeys, and other things that are mounted and carried on. So, they were treated as sex and loaded full. What is meant by offspring are sons in reference to carrying their offspring without carrying their fathers. The arks carry them from their precious livers, precious money and luggage. So, you preserve them, and you reach them to their ends. He shows them the grace of God over them, and His kindness to them. A person may not see the virtue of a blessing upon him, and he does not appreciate its value if it is worn by him. If he sees it in others, he knows its value, and mentions its virtue.

Fifthly: spending

Spending in language is from the alimony of money and dirhams. As a terminology, it is spending money in need.

Mentioning Euphemism

In this verse, Imam Al-Razi mentioned three delicacies that are made under one title so that the mind of the honorable reader would not be distracted. He (may God have mercy on him) mentioned, in asking for spending from the unbelievers and they abstained, three types of rituals:

The first euphemism: The unbelievers were engaged in the lowest ranks in veneration and compassion, and they did not bring anything of it. The sincere servants of God were engaged in the lowest, so, they brought the highest.

He argued by saying: We said that because, in piety, they were commanded to beware of what is in their hands of punishment or the Hereafter, and what is behind them of death or torment which are the least of that of piety. They did not fear disobedience to Almighty God and did not fear the punishment of God. The sincere people feared God and avoided disobeying Him whether he punished them for it or not. They sacrificed all that was in their hands, and even spent themselves in order to benefit the servants of God and to ward off harm from them.

The second euphemism: Just as He (Glory be to Him) has made clear in the aspect of veneration that the benefit of veneration is due only to them for God (Glory be to Him) which is independent of their veneration. To him, but the happy one is God's destiny to deliver sustenance on his hand to others.

The third euphemism: In his saying: From what has provided you with an indication of two things:

The first: miserliness is the most ugliness, for the miser is the one who is miserly with the money of others

Second: He should not prevent you from that for fear of poverty. God has provided you with provision, and if you spend, He will replace it for you secondly as He provided you with first.

The Sayings of the Commentators

God (Glory be to Him) tells about those who disbelieved in Him and denied His Oneness when it was said to them: Spend on the poor from God's provision that He has provided you with.

Statement of Euphemism

Before starting to explain the subtleties, we would like to point out that Imam Al-Razi (may God have mercy on him) did not separate himself from the majority of commentators in explaining the meaning of the verse. He has one of the exegetes, and this is what we will talk about in the statement of the three subtleties separately for each one of them. In the first euphemism, the believers were engaged to the lowest, and they did the highest. Indeed, they did so. This is one of the conquests of God (Blessed and Exalted be Him) to Imam Al-Razi. As for the second euphemism, there is also the benefit of glorifying God (the Most High) that is beyond it, as God (the Blessed and Exalted) wanted it for their sake, but they refuse to be in misguidance, betrayal and contempt. They do not have faith. Where will goodness and generosity come to them? Spending causes profit and cannot cause poverty, as the unbelievers think.

Inferred Benefits

1– In this noble verse, God’s mercy on the servants is manifested in his urging them to spend because of the great status and reward with Him (Glory be to Him) for the givers and the charitable. He is needless to the worlds, but the Almighty wanted to develop the aspect of cooperation and compassion among His faithful servants.

2- Instilling the spirit of cooperation among the members of the Islamic community and awakening hearts from heedlessness. Sayyid Qutb (may God have mercy on him) said: By God, this verse by itself does not provoke in the hearts of believers' aspiration, reflection, sensitivity and piety. By itself, it is sufficient to provoke in the open heart a tremor and an uprising, and to confuse it with this existence for the sake of obedience to the Creator (Glory be to Him).

Overall Meaning

It is the Almighty God's saying for the unbelievers if they were told to spend what hath provided God ... verse any believe on the poor, money of God that whatsoever: (those who disbelieve, for those who believe Ontam than if it pleases God, fed said that you are only in manifest error) anywhere you ordered us to go against the will of God Almighty. And their saying is either sarcasm, belief, or mockery, all of which are mentioned by them. In this noble verse, Zajr informed about the retribution of what is said about misers in their apologizing for what the polytheists misled and their contempt for it. That is meanness, stinginess and malicious nature.

THIRD REQUIREMENT

Bliss in Heaven, and Creation of Livestock

First: Bliss in Heaven

Bliss in language: Its origin is bliss and grace: reduction, meekness and money, and it is against misery and misery.

As a terminology, it is the abundance of grace and enjoyment: eating what contains a blessing and a good life.

Mentioning Euphemism

Imam Al-Razi (may God have mercy on him) said...

(In his saying in the work of nice fruits which is that the condition of the person in charge, either it is disturbed because of the work in it, even if it is in a high place like sitting in the heat of the sun in a park or orchard, or it is because of the place. Work is required such as playing with heels in the open place, or to be because of food, like a spectator in the orchard if he lacks food, or because of the loss of a lover And to this the people of the heart refer to the

conditions of hearing by saying: Time, place and brothers, and God (the Most High) said: In the work of fruits is an indication that they are not in fatigue.

The Sayings of the Commentators

The Almighty God tells about the people of Paradise that on the Day of Resurrection when they depart from the lands, and descend into the gardens of Paradise. They are occupied with the eternal bliss and the great victory they are in. The saying of the majority of commentators.

Statement of Euphemism

Imam al-Razi (may God have mercy on him) was not isolated from the rest of the commentators in explaining the meaning of the verse, but when explaining euphemism, he turned the direction of interpretation that Sufis often take (may God have mercy on them). By doing so, he brought the image closer to mind in declaring the meaning of euphemism.

Inferred Benefits

1- In this cream, the mercy of God Almighty to His servants is manifested in what He has prepared for him in Paradise of permanent bliss that makes the people of Paradise forget the misery and affliction in this world, so that when they see the first place of Paradise, they forget every bad or painful thing that they have tasted in this world.

2- The bliss of the world, no matter how high and dignified it is, is not equal to anything in the bliss of Paradise, just as the affliction of this world, even if prolonged, is fleeting and forgotten when seeing the bliss of Paradise. We ask God to grant us His pleasure and Paradise.

Overall Meanings

Allah (the Blessed and Most High) tells in His saying (Verily, the dwellers of Paradise are busy today) the story of what is said on that blessed day. In such a tale, there is an increase in depiction of the Promised One, an empowerment in human souls, and a desire to be keen on him and for his fruits in an unspeakable job of his beauty. He fell into that haven that God has prepared for those who are satisfied with His servants, as a reward for them for their deeds with dignity and glorification, and that is after loyalty and love. The investigation of the hardships is in commissioning the troubles of piety and fear, the transcendence of great horrors, and the transcendence of dangers and the permissibility of the path. Examining what the sinners faced of torment and disgrace, it distracted them from what the people of the Fire to enjoy what they were in.

CONCLUSIONS

Explanation of euphemism is part of the interpretation of the Noble Qur'an. The Noble Qur'an scholars have divided to explain its meanings into two parts, one that deals with the apparent meaning of the word, and it is called Tafseer.

The other part deals with the esoteric meaning which is called the interpretation.

Imam Al-Razi (may God have mercy on him) dealt with the euphemism in his interpretation in a unique way, as it differed from other commentators who dealt with it.

I found that in euphemism statement, there is evidence of Imam Al-Razi's extensive knowledge, the unity of his intelligence, and his unique ability to elicit meanings from the Qur'anic verses.

Explanatory sects are important in clarifying the meanings of the Qur'an, and in some cases, the beauty of the Qur'an and the splendor of its statement appear.

The meaning mentioned by Imam Al-Razi in euphemism was not isolated from the general focus of the Qur'anic verse, but rather touches it. So, his ideas were not abnormal or different from what the commentators mentioned (may God have mercy on them all).

My choice of the saying of what the public on does not mean that I deny or reject the saying other than the public, but rather choose the saying of the public because the soul tends to what is more reassuring than others.

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