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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 – SURATS OF SHEBA AND FATIR AS A MODEL

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ABSTRACT

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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 students of knowledge, just as the interpretation of the Noble Qur'an should not delve into it. The great companions (may God be pleased with them) were They are embarrassed by the interpretation of the verses. For fear of falling into the forbidden of saying about God without knowledge, just as diligence in clarifying 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 grammar, rhetoric, language, origins, and others, and for all that I hope to know how the exegetes elicited the meanings of the Qur'an. It attracts my attention that some of the commentators explain the meanings of the noble verse and say: Here is another nice one. So I made it under the title (The interpretive euphemisms of Imam Al-Razi (T.: 606 AH) in

his interpretation of the keys to the unseen - collection and study of the two surahs of Sheba and Fatir as a model). After this introduction, I divide my research into two parts: In the first requirement, I deal with Surat Sheba which has two places; Denial of the Hour and the torment of the unbelievers. The second requirement focuses on Surat Fatir and it has four places; the revelation of the book, the torment of the unbelievers, al-Qatmir, and the fear of God. I faced many difficulties, including:

- 1– There was 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 euphemism that can be beneficial and the steps of writing it, which lead to make the responsibility heavy on my shoulders.

FIRST REQUIREMENT

Surat Sheba

First: the denial of the Hour

Before starting to explain the euphemism in this noble verse, we will clarify the concept of the hour in language and as a terminology.

In language, it is part of the parts of the night and the day.

As a terminology, it is a part of time, even if it is less, and it is called the Day of Resurrection.

Mentioning Euphemism

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

(Indeed, man has a body and a soul, and bodies are its parts on the earth and the souls are in the heavens. The Almighty's saying: (Not an atom's weight in the heavens escapes him, an indication of his knowledge of spirits). "Not in the earth" is a reference to his knowledge of bodies. Nothing smaller than that is an indication that mentioning the weight of an atom is not specific, rather it is smaller than that and it is not absent from it.

The Sayings of the Commentators

In this noble verse, God, the Highest, explains the condition of the unbelievers when the Prophet (may God bless him and grant him peace) came with the message after their denial and mockery. Nothing on earth nor in heaven.

Statement of Euphemism

Imam Al-Razi took three aspects in this case. At the beginning of euphemisms, he followed the path of true mysticism. The Sufis are ascetic, sincere, monotheists. For them, the soul is attached to its Creator, reassured by what he

can and wills. This was and will not be forgotten from their minds. The second part of the euphemism is related to the first part. The Creator is the knowledge of what is in the souls, and nothing is hidden from Him on earth or in the sky, not far away from the dementia of the gathering of souls with bodies in His hands on the Day of Resurrection. As for the third aspect of the subtle meaning of the atom, it is not to be restricted, but rather to the presence of something smaller than the atom. In sum, Al-Razi did not singularly disagree with the majority, except that they turned to the apparent meaning of the text and clarified the meaning.

He dived into the depth of the statement (may God have mercy on him), and Al-Naysaburi and Ibn Adel, may God have mercy on them, supported him when they mentioned his saying in their interpretations. Without comment or denial, this indicates their agreement with him by mentioning the euphemism.

Inferred Benefits

1- In this noble verse, the oath came from the Prophet (peace and blessings of God be upon him) of the coming of the Hour after the unbelievers denied it. The oath does not come except with the occurrence of a great matter. So, the Hour will be a great day by which God will judge between the creatures, so He will reward the believers with goodness and punish the disbelievers with punishment for their stubbornness and lies. So, the unbelievers fear from its occurrence; they do not want the Hour and its advent.

2- Everything in a person, including intentions and others, is known to God Almighty (Glory be to Him) and does not escape from anything.

3- Al-Sha'arawi (may God have mercy on him) said that the Qur'an was revealed in an era in which the smallest thing was the atom. And God Almighty knows from time immemorial that knowledge will aspire, rise and break up the atom.

Overall Meaning

In this noble verse, God Almighty tells about the condition of the unbelievers when the Prophet (peace and blessings of God be upon him) came to them by sending a message after they denied and mocked him; they said: "The Hour will not come to us". The Messenger replied them with what God commanded in a firm and emphatic response: "Say: Yes, by my Lord, it will come to you. God, Blessed and Exalted be Him, spoke the truth, and the Messenger of God (may God bless him and grant him peace) spoke the truth. As for the unbelievers, they do not know the unseen, yet they rely on God Almighty, and assert what they have no knowledge of. And God Almighty, who confirms the coming of the Hour, is "Knower of the Unseen". So, he says the truth with knowledge of what is there and with certainty. Then, this science is presented in a cosmic form, such as the one that preceded the beginning of the surah which also testifies that this Qur'an is not man-made. The nature of this perception is not human. It has no precedent in human speech, both poetry and prose. When people talk about the comprehensiveness, accuracy and coverage of science, it does not cross their minds to depict it in this wondrous cosmic picture. God Almighty is the one who describes himself, and describes his knowledge with what he knows of

descriptions that never occur to humans, and thus raises the perception of Muslims of their Lord whom they worship. They know Him as being within the limits of their limited human capacity in any case.

Second: Disbelief in God

Disbelief in language is covering something and covering it. As a terminology, it is a denial of the Prophet Muhammad (may God bless him and grant him peace).

Mentioning Euphemism

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

(The unbeliever does not accept to show his lie, and for this he swears and did not confirm that he is a slanderer, rather he said a slanderer or insane in order to avoid someone saying how he says that he is a slanderer, although it is permissible to think that the truth is so.

Protest by saying:

Do you not see that whoever says Zaid came, so if it turns out that he did not come and he was told you lied, he says what you lied, but I heard from so-and-so that he came? I thought that he was telling the truth, but he repels the lie from himself by guessing. It is a lie in the eyes of the people, and the sane person is not inferior in rank to the infidel.

The Sayings of the Commentators

What is meant by the meaning of these two verses is that the polytheists are in a state of astonishment at the words of the Prophet (Peace and blessings be upon him) who promised them resurrection with death. So, the unbelievers began to say to each other: Shall we show you a man who will tell you what comes after death and the return of the bodies after their dismemberment? Then, the mockery of what he brought is begun. The Messenger of God (may God bless him and grant him peace), and some of them said that he is a liar or a lunatic in order that they would not enter Islam. This is the view of the majority of exegetes.

Statement of Euphemism

Imam al-Razi (may God have mercy on him) was not alone with the public in explaining the meaning of the two verses. Attention was directed towards the apparent meaning without going into the reason for the denial and reluctance of the polytheists around the words of the Messenger of God Muhammad (peace and blessings be upon him). Sometimes they say (liar) and sometimes they say (insane). But Imam al-Razi (may God have mercy on him) in mentioning euphemisms was isolated from them by what God had opened for him. So, he explained the reason for that reluctance. He said that their lies would be exposed because they know the falsehood of their accusation and they do not have anything to support their words. They know the truth of the Messenger of God

(peace and blessings be upon him). Because the Arabs at that time were honest and did not lie, and they were keen on their reputation and dignity despite their disbelief in God Almighty. Al-Razi (may God have mercy on him) based his statement on the noble character of the Arabs.

Inferred Benefits

1- In these two verses it becomes clear that the polytheists knew the truth of what the Messenger of God (may God bless him and grant him peace) brought from the message and call to God, the Blessed and Exalted, but their stubbornness and arrogance prevented them from believing.

2- The reluctance that occurred among the polytheists towards what the Messenger of God (may God bless him and grant him peace) brought, sometimes they say that he is a slanderer and a liar, and they are confident of his truthfulness before the resurrection, and sometimes they say that he is insane, and they also know the invalidity of their claim is evidence of their certainty of the truthfulness of what the Messenger (peace and blessings be upon him) brought, but because of their stubbornness and arrogance, they refrained from believing in God.

3- Attempt by the polytheists to find a way to help them not in believing in God, but they failed, as they have strayed far astray.

Overall Meaning

Ibn Katheer mentioned in his interpretation of the meaning of the two verses that this is a news from God, the Blessed and Most High, about excluding the atheist infidels from the Day of Judgment, and mocking the Messenger (peace and blessings of God be upon him) in telling him: That is, your bodies were scattered across the earth, and every creed went into it, and every shredded one was torn apart. You, i.e., after this state, are in a new creation, meaning that you return to life and are given sustenance after death? {Has he forged a lie against God, or does he have a paradise?} God the Blessed and Most High said in response to them: {Indeed, those who do not believe in the Hereafter are in torment and far error} that is, the matter is not as they claimed, but Muhammad (peace and blessings of God be upon him) is the Truthful, Righteous, Rightly Guided One who came with the truth, and they are the ignorant, stupid liars, {in torment} i.e. The disbelief that leads them to the punishment of God Almighty, {and far astray} from the truth in this world. Then, God, the Blessed and Exalted, is warning them of His power to create the heavens and the earth.

THE SECOND REQUIREMENT

Surat Fatir

First: The revelation of the book

Revelation in language is the sign, the writing, the message, the inspiration, the hidden speech, and everything that you give to others.

As a terminology, it is used to refer to the divine word that was given to a prophet from among the prophets, and it was cut off by the seal of the prophets, Muhammad (may God bless him and grant him peace).

Mentioning Euphemism

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

God Almighty made the Noble Qur'an confirming what has passed, even though what has passed also confirms it. Because if the revelation was sent down to one, it may be sent down to other prophets and messengers. He did not make what has been mentioned a validation of the Qur'an because the Qur'an is being a miracle suffices to believe that it is a revelation, and as for what has been presented from the Torah and the Gospel, there must be a miracle with it to believe it.

The Sayings of the Commentators

What is meant by the noble verse, God Almighty says in his remembrance, O Muhammad, we revealed this Qur'an that God revealed is the truth upon you and your nation to act upon it, and to follow what is in it and not other books that have been revealed to others. So, it confirms what has passed from the heavenly books, and it is the saying of the majority of the commentators.

Statement of Euphemism

Imam al-Razi (may God have mercy on him) was not alone in explaining the meaning of the verse from the public, as he agreed with them, but he added in the statement of euphemism an explanation not for believing the heavenly previous books to the Holy Qur'an despite their need to ratify the Holy Qur'an for them. It does not require ratification, as is the case with the previous heavenly books. In fact, Imam al-Razi (may God have mercy on him) was correct in this statement because the Holy Qur'an is the seal of the heavenly books and the best of them because it is the eternal miracle.

Inferred Benefits

1- The noble verse carries a lot of educational aspects, as it refines souls and reassures hearts that the Holy Qur'an is a copying of the books that came before and confirming them, as it contains the news of the previous nations, all of which call for the unification of God.

2- It is of great benefit that it was singled out for the Messenger of God (may God's prayers and peace be upon him). It is the eternal miracle which includes the news of the predecessors and the consequence of the next. Ibn Ashour (may God have mercy on him) said in this noble verse a pleasure for the Prophet Muhammad (peace and blessings of God be upon him) and good news for him that he is the best of the messengers and that His book is the best of the revealed books.

Overall Meaning

God, the Blessed and Most High, mentions that the Book which He revealed to His Messenger Muhammad {it is the Truth} from the abundance of what it contains of the truth, as if the truth was confined, you do not be embarrassed in

your hearts by it, O people, and do not complain of it, and do not underestimate it. If it is the truth, it is imperative that everything what the Qur'an indicates, of divine and unseen issues and others, is identical to what is in reality. So, it is not permissible to mean anything that contradicts its apparent meaning and what is indicated by it. His saying {confirming what was before him} from the heavenly books and the messengers because it was informed, and when he found the Qur'an and it appeared, her truthfulness appeared in it. That is why no one can believe in the previous books, and he is never a disbeliever in the Noble Qur'an because his disbelief invalidates his belief in it. Among its news stories is the news about the Qur'an. Because its news is identical to the news of the Noble Qur'an, therefore, it is necessary to believe in it and its saying {Indeed, God is All-Knowing, All-seeing}. So, He gives every nation and every person what is appropriate for his condition, and from that, the previous laws are only appropriate for their time and time. God still sends messengers, messenger after messenger, until He sealed them with Muhammad (peace and blessings of God be upon him), and he brought this law which is suitable for the interests of all creation until the Day of Resurrection, to take care of what is good at all times.

Second: The torment of the unbelievers

Mentioning Euphemism

Imam Al-Razi (may God have mercy on him) mentioned that there are three delicacies that we will mention under one title so that the mind of the reader will not be distracted.

For him (may God have mercy on him), The first euphemism is that the torment in the world if it lasts a lot, it kills. .

The second kind is taking care of the arrangement in the best way. This is because the order is that the torment does not cease. He said that it is not interrupted nor by the strongest causes, which is death, until they wish for death and do not respond. He cited the Almighty's saying: {And they called out, O Malik, that your Lord may judge us. He said that you will remain".

The third one is the regard to the tormented. It is sufficient that their torment does not decrease, and he did not say that we increase their torment. In the Mathabain mentioned the increase.

The Sayings of the Commentators

What is meant by the noble verse is that those who deny the Oneness of God will have the fire of Hellfire, neither will death be sent upon them nor will death descend upon them. So, they die until they are relieved from the torment, and the torment of Hell is not lightened for them. Likewise, this is the punishment of everyone who disbelieves in God which is the saying of the majority of the commentators.

Significance: The people of Hell whenever they think that they have matured, burned and ended up in destruction, God gives them a new strength of life. Accordingly, what is meant is the continuation of the torment and not being interrupted.

As for the Prophetic Sunnah, they used what was narrated on the authority of Abu Saeed who said that the Messenger of God (peace and blessings of God be upon him) said: “As for the people of Hell who are its inhabitants, they neither die in it nor live in it, but people who were struck by the Fire through their sins - or he said by their sins - made them die. The dead, even if they were coal, then intercession was authorized, were brought with strands, so they spread over the rivers of Paradise, then it was said: O people of Paradise, pour over them, and they will grow a seed that will be in the camel of the torrent”. He said: A man from the people, as if the Messenger of God (Peace be upon him) was in the desert).

Statement of Euphemism

Imam Al-Razi was not alone with the majority of commentators in explaining the meaning of the noble verse, but when mentioning the three subtleties that he mentioned in the verse, he elaborated on the first euphemism in order to clarify the meaning. He explained that the punishment of this world differs from the punishment of the Hereafter, and this is not denied by a sane person. As for the second euphemism, the one who takes care of the arrangement is to keep the torment in the fire going. So, whatever the reason may be, the torment cannot be cut off or mitigated for the unbelievers. Lean on the rhetorical path in explaining the meaning of euphemism. If he has inferred a verse from the Noble Qur'an, it does not prevent him from inclination to eloquence because of the eloquence in the Noble Qur'an that incapacitates the polytheists. Al-Razi (may God have mercy on him) explained, according to what he said: God did not mention an increase or decrease in torment because it continues on the unbelievers. They are at the top of anxiety, while the increase is mentioned to the doers of good, because the Almighty knows what their souls yearn for, He increases them from His grace and the generosity of the one who has no end, and God knows best.

Inferred Benefits

- 1- In this noble verse, it is noted that the aspect of intimidation has prevailed over the generality of the noble verse, and there are benefits including warning the servants against inclination to the unbelievers and quoting from their actions because their fate is doom and painful torment.
- 2- Likewise, the Qur'an includes intimidation in order to awaken hearts and preoccupies minds with obedience to God and not to rely on greed for God's mercy without action.
- 3- The noble verses have effectively depicted the bad consequences of the deniers of the truth for us which shakes the soul, and stirs hearts from it so as not to fall into negligence and negligence in acts of worship.

Overall Meaning

When God, Blessed and Exalted be He, mentioned the condition of the people of Paradise and their bliss, He mentioned the condition of the people of Hell and their torment, and he said: Those who disbelieve, i.e.: those who denied the verses brought to them by their messengers and denied meeting their Lord

(Glory be to Him) Who made the fire of Hell wherein they will be tormented with the most severe torment, and the most severe punishment. They will be judged by death until they are relieved of the pain, and the punishment of God in the Fire is not relieved. The severity and greatness of the torment continues on them in all their sighs and moments.

Third: Qatmir

Qatmir, in language, splits the nucleus.

As a terminology, it is the thin white crust that is between the date and the kernel.

Mentioning Euphemism

Imam Al-Razi (may God have mercy on him) said, according to God's saying, that God, the Blessed and Exalted, has mentioned to himself two types of descriptions: the first is the Creation is by power and will, and the second is the king, and he used them as evidence that He is the worshiped. So, he mentioned the Lord and the King, and arranged for them to be a deity, meaning an idol, and he mentioned among those who associate with Him the taking of one attribute which is the lack of kingship. He said: They have no ownership, and God does not own anything about them, and they do not possess anything.

The Sayings of the Commentators

God (Blessed and Exalted be Him) informs people of the invalidity of the idols. They worship and the inability of those idols to benefit people because the polytheists believe in the benefit of idols. They call upon Him. It is one of the attributes of God and the wearing of idols. God has proven with this statement the divinity and servitude to Him (Glory be to Him) the Highest and Oneness, and it is the saying of the majority of the commentators.

Statement of Euphemism

Talking about this euphemism from two sides: the first side, Imam Al-Razi was not isolated from the audience in explaining the meaning of the verse, and the ideological side was predominant in it. The worship of idols and how God revealed the corruption of their belief affirmed their servitude to Him alone. Al-Razi was alone in this detail from the other commentators, and it is clear even if he did not explain it, as it would not have had an effect on the ambiguity of the meaning, and God knows best.

Inferred Benefits

In this noble verse, the doctrinal aspect is manifested in the unification of divinity and lordship and the implantation of faith in the hearts of the believers in order to build their personalities in a manner worthy of the status of the faithful servants of God. It was brought by the Messenger of God (may God bless him and grant him peace).

Overall Meaning

God tells of the intercourse of the night into the day and the day into the night which may mean these two wonderful scenes. The scene of the night enters the day, and the light disappears a little until it is complete, and the darkness enters little by little until sunset and the slow-dark darkness follow it. The scene of the day enters the night when the morning breathes, and the light spreads little by little. The darkness fades away until the sun rises and the light prevails. It may mean the length of the night while he takes from the day as if he enters it. The length of the day and he eats from the night as if he enters it, and so on. He may mean them together with one expression. As for harnessing the sun and the moon and their flow for the prescribed time for them which only their Creator knows is a phenomenon that every human sees.

Whether he knows the sizes of these two bodies, their types of stars and planets, their orbit and their cycle and its extent or not knowing anything about all of this, for they themselves appear and disappear in front of every human being, and they rise and fall before every sight. In the light of those great scenes, diverse, deep, and strong indicative, the Sultan, the Glory and Exalted be Him, follows God. It is the reason for defining the reality of lordship, the invalidity of every claim of polytheism, and the loss of its consequence on the Day of Resurrection. God is the One who sends the winds with clouds, who revives the earth after its death, who created people from dust, and who made creatures pairs. He knows what every female carries and what she gives birth, He who knows what ages and what diminishes in its life, He who created seas, He who inserts the night into the day and the day into the night, He subjected the sun and the moon; each is running for an appointed time, He is the Lord of the servants, and not those you call idols. Without him, they do not have Qatmir which is the covering of the nucleus. Even this cheap cover is not owned by those who call them besides God and then go on to reveal the truth of their matter. They are idols who do not actually possess Qatmir.

Fourth: Fear

Fear in language is that the man fears, i.e. fearful (fear).

As a terminology, it is the pain of the heart because of the expectation of something unpleasant in the future which sometimes happens by the greatness of the crime committed by the servant, and at other times it is due to the knowledge of the majesty and greatness of God.

Mentioning Euphemism

Imam Al-Razi (may God have mercy on him) said that fear is caused by the humiliation of the fearful, and fear is caused by the greatness of the feared person. Because the scholars have known the greatness of God, they feared Him, not because of their humiliation, but because of the greatness of God. The reason for our saying of fear in this sense is that fear indicates what we mentioned because the word Sheikh is applied to the master and the old man together, and it indicates the meaning of greatness in fear.

The Sayings of the Commentators

God (Blessed and Exalted be Him) makes clear in this noble verse that among the creatures that fear of God are those who know Him (Glory be to Him).

Statement of Euphemism

Imam Al-Razi (may God have mercy on him) was not alone with the other commentators in explaining euphemisms. He agreed with them in explaining the meaning, and he used the method of reasoning to clarify the meaning, as the commentators did. For him, fear is caused by knowledge of the greatness and attributes of God. Therefore, the scholars who knew of His attributes (Glory be to Him) were more fearful than others.

Inferred Benefits

- 1- The greatness of God (Blessed is He) is manifested in the splendiddness of His work and creation for the creatures are diverse, and they all glorify Him.
- 2- The greater is the knowledge of the attributes of God, the greater is the fear of Him. Knowledge of God begets fear of Him, a lot of obedience, and more closeness to Him.

Overall Meaning

God (Glory be upon Him) tells in the noble verse about the greatness of His power that He varied in His creation and creativity in classifying creatures, their obedience to Him and their glorification of His Majesty. He emphasized that the most fearful of the creatures are the scholars. He said: “Only among His servants are the scholars who fear God”. Here, he means the scholars of God, His Attributes and His Laws of knowledge that necessitates their fear of His punishment. Because if the servant knows God, he fears His punishment. If he does not know God, he is not afraid of Him.

CONCLUSIONS

Explanation of euphemisms is part of the interpretation of the Noble Qur’an. The Noble Qur’an scholars are divided to explain its meanings into two parts; one that deals with the apparent meaning of the word, and it is called interpretation (Tafseer).

1. 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 the euphemism.
2. 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.
3. 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.
4. The meaning mentioned by Imam Al-Razi in euphemism was not isolated from the general axis 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).

5. My choice of the saying of the public does not mean that I deny or reject the saying that is on it other than the public.

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