

PalArch's Journal of Archaeology  
of Egypt / Egyptology

**Philosophy of employing the pen in the Holy Quran  
(An interpretive study)**

**Ass. Prof. Dr. Barkawi Kalib Darim**  
College of Education for Human Sciences, Wasit University, Iraq.

**Ass. Prof. Dr. Barkawi Kalib Darim, Philosophy of employing the pen in the Holy Quran  
(An interpretive study)–  
Palarch's Journal Of Archaeology OfEgypt/Egyptology 17(9). ISSN 1567-214x**

**Keywords: Philosophy of employing, pen, Holy Quran, An interpretive study.**

**ABSTRACT**

The novels were built around stories, which has been enriched by the Qur'an and it carries with it the unseen Quranic miracle, followed by the Holy Street to his prophets and messengers. In order for them to be a guide and evidence for their religious vocation, each according to his community, who lives in it and needs proofs to prove his vocation. It included the story of the Virgin Mary (peace be upon her), as this story had several stages starting from the beginning of her pregnancy in her mother's womb - her birth - her upbringing - her upbringing - and what came after that, there the Holy Quran was recited in several verses, one of which is intended, to make the Holy Prophet (may God bless him and grant him peace) aware of that incident and accidents, which took place on the previous prophets, each according to his story and his community, and how that invitation and its spouse met strong opposition, those who do not want to call the prophets and are not satisfied with it, whatever the reasons, because Mary's story punctuated those stages.

**Introduction:**

In the name of God, the Most Gracious, the Most Merciful. Praise be to God, Lord of the worlds, and prayers and peace be upon our master and Prophet Muhammad, his family and companions.

As for after -

This brief research has dealt with one of the Quranic stories. Several texts have been enriched by the Holy Qur'an. Namely, the story of the Virgin Mary (peace be upon her), as this story had a special impact that should be available to every

woman seeking pleasures of God Almighty, she was the believing child and the ideal woman in her etiquette, in her morals and in her faith, how could she not, when she was raised in a house of God, the Prophet Zachariah (pbuh) embraced her, yes, the father was an educator, and the blessings of the woman were from her pregnancy in her mother's womb - her birth - her upbringing - her upbringing - and her worship. However, the research did not address her story about her pregnancy with her son, the Prophet Jesus (PBUH), as this carries another title.

Research methodology: It included two topics

**The first topic:** In it you talked about the beginnings of the story of Mary of her pregnancy and how Mary's mother vowed her to God Almighty while she was in her womb, with the statement of conducting the lottery by employing the pens and stating their role in taking care of their education. In detail, using the Qur'an verses that prove this.

**The second topic:** I talked about the truth of Muhammad's prophethood (may God bless him and grant him peace), and the role of the pen in science and life.

Then I concluded the research with the most important results that the researcher had reached by relying on the most important references and sources, and our last prayer is: Praise be to God, Lord of the Worlds.

### **The first topic**

#### **Bail Mary (peace be upon her):**

((And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), yet would not the words of Allah be exhausted (in the writing): for Allah is Exalted in Power, full of Wisdom)). (27) Surat Luqman.

((Nun. By the pen and what they inscribe)), Surat Al-Alaq.

((This is part of the tidings of the things unseen, which We reveal unto thee (O Messenger!) by inspiration: Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor wast thou with them when they disputed (the point))). (44) Surat Imran.

The first verse refers to an important aspect of Mary's story, it says that the above story of Mary and Zachariah. It was from the unseen news that we suggest to you, being this story correct and free from the impurities of myth. It was not found in any of the previous books. In addition, the basis for this story is the revelation of heaven. The commentators mentioned it in several ways, including: The mother of Mary after she put her wrapping in a piece of cloth, and she brought her to the temple, addressed the scholars of the children of Israel and their honor. She said: This newborn girl has vowed her to serve the house of God. Let one of you undertake to raise her. Whereas Maryam was from a well-known family. The scholars of the Children of Israel were competing to win the pledge of their upbringing. Finally, they agreed to draw a lot between them. Then they came to the shore of a river and brought their pens and sticks with them, for which they were voting, each one of them wrote his name on a pen, and they threw it into the water, and every pen that immersed in the water lost its owner. The winner is one whose pen floats in the water: Dip the pen on which the name of Zachariah is written, then it floated on its roof. It was said, rather, he fixed the pen of Zachariah and stood over the water, as if it was in mud, and their pens ran with the running

water, so the water went away. That was what he said: (And Zachariah sponsored it), and Zechariah was the son of Suleiman bin Dawood. They said: When Zacharias annexed Mary to himself, he built her a house and nursed for her. Muhammad bin Ishaq said: He added her to her aunt Umm Yahya. Even if you grow old and reach the amount of women, he built a mihrab for her in the mosque, and put his door in the middle of it, it was not ascended to it except by peace like the door of the Kaaba, and no one else ascends to it.

And he used to bring her food, drink and oil every day (Whenever Zakaria the Mihrab enters it, he finds sustenance). Mean, Zachariah found fruit at another time, summer fruit in winter and winter fruit in summer,

Softly, the Almighty said to His Messenger [upon him be the best of prayers and peace] after he had informed him of the matter clearly

: (Short it to you (That is, you did not have them, Muhammad, so you tell them about a survey of what happened, I even tell you that (From the news of the unseen, we suggest to you, and what you had when they dropped their pens, which one would guarantee Maryam, and what did you have when they litigate) Surat Imran 44. As if you were present and witness to what was their command, when they voted for Mary, who would guarantee her. This was the daughter of our imam and the companion of our sacrifice - and Imran used to lead them in prayer -

Zachariah said: Give her to me, because her aunt is under me. So they said: Do not please ourselves, she is the daughter of our imam - whichever one is proven in the water jug, he is her guarantor. Then they threw out their pens, and the water carried them except for Zakaria's pen, and it is said: He went uphill and split a bowl of water, and yet he was their chief and their master, and their world, their imam, and their Prophet, may God's prayers and peace be upon him, and all other prophets and messengers competed in her because she is the daughter of their imam.

Zachariah said, "I am more entitled to her because I have her aunt.", and they said, No, until we vote, and they set out, while twenty-nine, to the Jordan River, and they threw their pens that whoever fixed his pen in the water and ascended the first. So he fixed the pen of Zakaria and took it and built a room for it in the mosque with a ladder that no one else could climb to, and he used to bring her to eat, drink and anoint them, and he would find with her summer fruits in winter and winter fruits in summer, as God Almighty said \* (and Zachariah sponsored them) that is, Zakaria added to him (1).

That is, they made him, may blessings and peace be upon him, her guarantor and guarantor of her interests and manage her affairs, not in the manner of revelation. Rather, according to what was mentioned in detail, his desire, may blessings and peace be upon him, to guarantee them, the float of his pen, the failure of their pens, and other matters that are going on between them are all traces of his power, the Almighty, and the recitation of his guarantor, and Zakaria's recitation of the accusative (2).

And the extension and recite by reducing the fulfillment and breaking it and raising Zachariah stretched out and read and accept her Lord and warn her and guarantee her in the form of the imperative in all, and her Lord focused on supplication, that is, accept her, O her Lord, and her Lord be well-educated, some

of our scholars inferred from this verse to prove the lottery, and it was the basis of our law for everyone who wants justice in dividing, it was Sunnah according to the majority of jurists on both levels of the argument, in order to adjust them and reassure their hearts. (3) and (4).

In another account, Zachariah made her a guarantor, it was a designation for the education authority, it was said, upon him, he built a mihrab in the mosque, any room ascended to it with a ladder and it was said the mihrab is the most honorable of the councils, and its introduction as if it was placed in the most honorable place of Jerusalem, and it was said that their mosques were called mihraabs. He narrated that only he would enter it, and if he left, he would close seven doors on it (5).

Thus Mary became in his custody, and it was in fact the most worthy of them. He is a prophet and husband of Mary's aunt. Polling is the last resort, resorting to lottery to resolve the dispute and strife, which reaches a dead end as there is no acceptable solution to the parties to the conflict, as long as it is possible to find a way to solve the problem, therefore, it is permissible to use sticks, pebbles, paper, etc. as a means for it, the lottery is for every issue in question. They ordered that ballot to decide the position according to what God wills. Her sponsorship was a prominent obligation for her special position in her emancipation, whoever sponsors it, then among those who contest it, and they are all good (6).

And that no complicity fades in it. It is clear that Islam does not allow profit and loss by drawing lots, because profit and loss are not problems that are difficult to solve to resort to drawing lots. Therefore, the profit resulting from it is unlawful in Islam if it is material, but if it is moral then it does not hurt him. Therefore, it must be noted that the lottery is not limited to solving disputes and differences between people only, in fact, other intractable problems can be solved with it as well (7).

### **The second topic:**

#### **The truth of prophethood and the role of the pen and science in life**

The Holy Street swore by the pen on the truth of the prophethood ((Nun and the pen and what they write, you are not with the grace of your Lord in a madman, and that you have an unsecured wage, and you have a great character, so you will see and they will see, with which of you who are deceived, for your Lord knows best of those who have strayed from His path and is higher than the converted, so do not obey the deniers, and they wish you anointed, then they will anoint, and do not obey every insulting alliance. A walking haggard with a healthy sprouts for good, a sinful aggressor, heels after that. If he is of money and sons, when our revelations are recited upon him, the legends of the first said, we will call it on Khartoum)).

These verses are from Surat Al-Qalam so that documentation comes - Banoun, the pen, and the writing. Although some commentators doubted that the entire Surah was revealed in Makkah. However, the format of the surah and the content of its verses are in harmony with the oath in the pen and what is written on it, and the oath in the written {You are not by the grace of your Lord crazy} is the answer of the oath, and its meaning, O Muhammad, I am not mad at the grace of your Lord, as you say, You are not with the grace of your Lord, but ignorant. It was permissible to present what is applied by the Ba'a because it is a certain plus, and its appreciation has denied you madness by the grace of your Lord, and it was said

that it is as it is said that you are crazy, praise be to God, and it was said that what it means is that what your Lord has bestowed upon you from the perfection of reason, prophethood and wisdom, you are not a madman. That was, the one who bestowed upon us with these blessings shall not be insane, and it was said that the meaning of this is what you are insane and the blessing of your Lord. Glory be to God, and praise be to you, i.e., praise be to you, and this is a report to deny his insanity, and they said that this is an answer to the saying of the polytheists, O O who revealed the remembrance, you are insane (8).

{And if yours} O Muhammad {for a reward}. That is, Allah's rewards for your fulfilling the prophethood and bearing the burdens of the message {ungrateful}. That is, not cut off, which is the reward of Paradise, meaning you do not care about their words with what God has of the permanent reward and the great reward. (9)

And a group of commentators said: What is meant by the pen in which the preserved Tablet was written, I swear by God to honor him. Qatada said: The pen is from the grace of God to His servants (and what they write) that is connected: That is, which they line, and the conscience belongs to the pen-owners who are indicated by his mention, because mentioning the writing machine indicates the writer, and the meaning: what they write: i.e. write everything that is written. They may be source: Ie and their line, and it was said that the pronoun refers to the pen, especially in terms of attributing the action to the machine and making it the course of the wise, and the answer of the section, documenting the relationship between (n) as one of the letters of the alphabet, and between the pen as the means giving and the desired fruit, which is writing, as for swearing in all of them to honor their value, and directing them (10),

Towards the nation that was not destined to learn about this path. Rather, writing in it was backward and scarce, at a time when its intended role required the growth of ability, and spread to cast its effects to the parts of the earth, and to rise to the wise leadership of humanity. His saying (You are not by the grace of your Lord with a madman) what is a negation, and you are her name, and by a madman his experience (11).

The surah reviews some of the special characteristics of the Messenger of humanity Muhammad (may God bless him and grant him peace), especially his righteous and sublime manners, to confirm this, the Holy Street divides in this regard (12), (13) and (14).

Then some of the verses mentioned in this surah are exposed to a section of bad qualities and reprehensible morals to his enemies, and directing warnings and threats to those who are walking through obstinacy from the polytheists, and the warning on the Day of Resurrection will be painful punishment (15) and (16).

This approach was confirmed in Surat Al-Alaq, as in the words of the Most High:( Read the name of your Lord who created. Man was created from clot. Read and your Most Honorable Lord. Who taught with the pen. Anthropology did not know what). And that this speech should be directed to the illiterate prophet first, what God decreed to be illiterate of a certain wisdom, but he began revelation to it with reference to reading and teaching with a pen. Then he emphasized this gesture here with the section Bann, and the pen and what they wrote. This was the divine method for raising this nation and preparing it to be an exemplary preparation for

the huge cosmic role. He appealed to her in his knowledge, so the Almighty swore by sons and the pen and what they wrote, noting the value of writing, whoever blesses God Almighty for a person to employ for him the means of the pen, then God swears, by it, it is suitable for human life, and in it the rulings of religion are preserved, for the sake of documenting this knowledge. (17) and (18).

Install it so that the generations after him benefit from development and longevity, were it not for the blessing of the pen, man would need in every age to re-search from scratch, so that it would neither grow nor develop, but knowledge and science are spread by documenting and building upon it, so every person who learns a knowledge and specializes in it must start writing and composing with what he learned to document that, and let the people benefit from it, and that a person in his knowledge be a researcher and employee of the scientific theories he acquired in order to employ them in the field of his scientific development. He also grew and developed in his mother's womb under the care of his Lord. He grows in his appetite for knowledge while God cares for him and adheres to him, to leave a flag for the generations after him to be steeped in, so that its growth remains continuous even after his death forever (19).

The person who manages the light verses and uses them as a way of life in all its fields. It invites man to contemplate and contemplate the greatness of God, may He be glorified, in placing all things in its weighted system that never breaks, so the surah came with the command to recite a person to preserve his dignity and to be elevated by his Creator. The human being is the only created person whom God gave the grace of being able to learn, teach and think through the grace of creating the mind (20).

He gave him the grace of will and freedom of choice and discrimination, he was the one who carried faithfulness and was satisfied with it from other creatures, which indicates God's love for him and his distinction from others. The holy street is the one who created it and knows what is beneficial for its survival and its continued existence, for with knowledge alone it remains, and with its knowledge it can be strong. The more he read, listened and pondered, the more he got to know his Creator, the more he became closer and attached to him, and his heart grew more certain and believing in what he has, for without knowledge a person lives in ignorance and darkness and does not know the meaning of his true existence. Scientific and intellectual strength is the adoption of the individual and the group, and elevates them, to the lanes of civilization and progress, and one of the most important things that a person should be concerned with is the blessing of knowledge that awakens insight. It reveals the truth of life and beyond, and he takes you to the path of God to introduce you to him, so that you will increase in love and closeness to Him, and you see what is greater with the light of God that He casts on all your emotions, so that you become obedient and do not dwell except with Him (21).

Seeing the traces of his presence and his greatness draws you to him and binds you to his love, and the heart attaches to him, glory be to Him, so that he sticks to each of your affairs by referring to it, and starting with his name to gain his blessing and increase his bounty. The mention of creation here is based on the general nature of what God has created from all his creatures seen before man, and some of them are hidden from his vision of them. It invites the mind to search and

learn to discover what it has made fun of to develop and develop its life. That was why the attributes of deism are among the greatest attributes that indicate that this God, the Creator of the world, is the true God and He is God, so start your presence in this universe linked to its greatness, the Almighty, through inferring the effects of His greatness, glory be to Him, through reason, knowledge and thinking about the universe. The surah began with the matter of reading to clarify the importance of knowledge in human life. It is an obligation and a duty on every human being, and it must always be increased by reading, research and exploration for knowledge and not to think that it will suffice. Rather, it is necessary for a person to remain a seeker of knowledge, equipped with it, and is traveling to him as long as his breath continues to rise in this life. (22)

After the holy street urged the virtue of learning and knowledge, the Almighty commanded his Messenger and his nation after him to employ them to read the universe and all that God created around him in this existence and mocked it to serve him in this earth, and reading the Recited Book of God (The Great Qur'an) to comprehend its rulings and verses, and to employ the mind in contemplation and contemplation. When the Almighty addressed him and said: "My honor is not like yours to whom you loved, and I diminish you in those whom I hated" (23) and (24).

Let us realize the realms of existence, each of which indicates the different attributes of God, the Blessed and Exalted be He. In fact, the Qur'an draws our attention to this fact, which is: Do not think that you know what you see, know or feel. Rather, it is of a measure of breadth and greatness. If the seas turn into ink, and their qualities and properties are written, they will dry up before they count the assets of the world of existence. Therefore, pay attention here to the fact that the word sea refers to sex, as well as the word (proverb) in his saying: And if we bring something like it for a long time, it is also intended for sex, and this is an indication that no matter what we add from the proverbs of these seas to it, the divine words do not end and do not run out.

For this reason, there is no contradiction between this verse and what is mentioned in Surat Luqman, as God Almighty says: And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), yet would not the words of Allah be exhausted (in the writing): for Allah is Exalted in Power, full of Wisdom. Surat Luqman (27). It means that these pens will break and the inkwells will dry to the last drop, however the secrets of creatures and the realities of the world of existence that end. It should be noted here that the verse above is at a time when the infinite breadth of the world of existence in the past, present and future is embodied. It also clarifies the absolute and unlimited knowledge of the Creator, the Almighty, because we know that God Almighty surrounds His knowledge of what was present in the world of existence, and what will be present. While the knowledge of God Almighty is considered a "civilized science," it does not separate from the existence of these foundations. (25)

Whoever wants this world, he has knowledge, and whoever wants the Hereafter, he must know, as for those who are arrogant and superior to people, and keep spending from them for fear of being deficient or competing with others, or he thinks that this knowledge is specific to him and is reluctant to spend on it for others, for that ignorant person who did not know the extent of God's generosity

and the abundance of his giving (26) and (27).

In the midst of a nation that was not destined to learn about this path. Writing in it was backward and scarce, at a time when its role was destined to grow this ability in it and spread among them, to transfer this belief and its based approaches to life to parts of the earth. Then, wise leadership of humanity would rise. There is no doubt that writing is an essential component of this great task. What confirms this concept is that the revelation begins with the Almighty saying: Read in the name of your Lord who created the creation of man from a clot. Read, and your Lord is the Most Generous, who taught with a pen, taught man what he did not know, and that this speech should be directed to the illiterate prophet - who God decreed to be illiterate of a certain wisdom - but he began revelation to it by noting reading and teaching with a pen. Then he emphasized this gesture here with the section Bann, and the pen and what they wrote. This was an episode of the divine method for raising this nation and preparing it to play the huge cosmic role, which he appreciated her in his hidden knowledge, may God Almighty swear by Banoon and the pen and what they write, noting the value of writing, and most of its matter (28).

### Conclusion:

After reviewing the scholars' recommendations about the pen and how it was employed by the holy street, and explaining its importance in life. The research reached the most important results sought, as follows:

1. The pen is considered the first method that Zakariya gave to the Virgin Mary, peace be upon her, when drawing lots between him and his people.
2. The pen is the instrument that records and preserves the history of nations.
3. The pen was recited in the first surah that was revealed to the Messenger of God (may God bless him and grant him peace) because of its importance in life man and his knowledge.

The last Dua'a is thanks to Allah who is the lord for the two worlds.

### Margins

- (1) Mawatih al-Ghayb, Fakhr al-Din al-Razi, vol. 4, p. 260.
- (2) Jami` al-Bayan on the interpretation of the verse of the Qur'an: Al-Tabari, vol.6, p.
- (3) Anwar Al-Tashil Al-Oval, part 1, p. 159.
- (4) Mawatih al-Ghayb, Fakhr al-Din al-Razi, vol. 4, p. 260.
- (5) Guiding a sound mind to the merits of the Holy Book, Abi Al-Saud vol.1, p. 362.
- (6) Al-Furqan in the Interpretation of the Qur'an Muhammad Al-Sadiqi, vol. 4, p. 385.
- (7) The best in the book of God Almighty, Nasir Makarem Al-Shirazi, vol.2, p. 299.
- (8) Al-Tahrir and Enlightenment: Muhammad Al-Taher Bin Ashour, vol.12, p.62.
- (9) Majma 'al-Bayan: On the interpretation of the Qur'an, Abu Ali al-Fadl al-Hassan al-Tabarsi, vol.10, p. 85.
- (10) The proof in the interpretation of the Qur'an: Hashem Al Bahrani, vol. 8, p. 84.
- (11) Opening Al-Qadeer between the technician of narration and know-how from the science of interpretation, Muhammad bin Ali bin Muhammad al-Shawkani, vol.5, p. 332.
- (12) The lights of the statement in clarifying the Qur'an with the Qur'an, Muhammad



- al-Amin bin Muhammad al-Mukhtar al-Makki al-Shanqeeti. C 8, p. 213,214.
- (13) The surrounding sea: Muhammad ibn Yusuf Abi Hayyan al-Andalusi, vol.8, p. 301.
- (14) Facilitation for the Science of Discovery Muhammad bin Ahmad bin Muhammad bin Jazi al-Kalbi al-Gharnati al-Maliki, edited by Muhammad bin Sidi Muhammad Mawlay, vol. 4, p. 1574.
- (15) Al-Jami` to Ahkam Al-Qur'an: Abi Abdullah Muhammad Ibn Ahmad Al-Ansari Al-Qurtubi, edited by Abd Al-Razzaq Al-Mahdi, vol. 8, p. 201.
- (16) The proof in the interpretation of the Qur'an: Hashem Al-Bahrani, vol. 8, p. 84.
- (17) In Shadows of the Qur'an: Sayed Qutb, vol.6, p. 3655f
- (18) Majma 'al-Bayan fi Tafsir al-Qur'an: Abu Ali al-Fadl al-Hassan al-Tabarsi, vol.10, p. 82.
- (19) Shadows of the Qur'an: Sayyid Qutb, 1st ed. (1425 AH-2004 AD), Dar Al-Shurooq, vol. 29, p. 3655.
- (20) Al-Durr Al-Durr Al-Tafsir Al-Tafsir in Al-Matthur: Jalal Al-Din Al-Suyuti, edited by Abdullah bin Abdul-Mohsen Al-Turki, vol 14..
- (21) Shadows of the Qur'an: Syed Qutb, vol.6, p. 3939.
- (22) Mahasin Al-Ta`wil Muhammad Jamal Al-Din Al-Qasimi, vol. 9, p. 509.
- (23) Al-Durr al-Manthur al-Tafsir fi al-Tafsir by al-Mathur Jalal al-Din al-Suyuti, edited by Abdullah bin Abdul-Mohsen al-Turki, vol.15, p.526.
- (24) Commentary by Ibn Katheer: Ibn Katheer al-Dimashqi, edited by Abd al-Razzaq al-Mahdi (1434 AH-2013 CE), vol.6, p. 251.
- (25) Al-Amthal Al-Shirazi, vol.9, p. 390.
- (26) Shadows of the Qur'an Sayed Qutb I (1425 AH-2004 CE) Vol.6 p. 3939.
- (27) Explanation in the interpretation of the Qur'an: Abu Jaafar Muhammad ibn al-Hasan al-Tusi (d. 460 AH), edited by Ahmad Habib Qasir al-Amili, vol.10, p. 295.
- (28) Shadows of the Qur'an: Sayed Qutb, vol.6, p. 3655.

### References

- (1). Al-Furqan in the interpretation of the Qur'an, Muhammad i (1434 AH - 2013 CE), the princess for printing, publishing and distribution Beirut Lebanon
- (2). The best in the Book of God the Home, Naser Makarem Al-Shirazi, 2nd floor (1420 AH - 2009 AD), The Princess for Printing, Publishing and Distribution Beirut - Lebanon
- (4). Durr al-Tafsir al-Tafsir al-Matthur: Jalal al-Din al-Suyuti, edited by Abdullah bin Abdul-Mohsen al-Turki (1436 AH-2015 CE) for printing, publishing and distribution
- (5). Jami al-Bayan on the interpretation of the verse of the Qur'an: Abu Jaafar Muhammad bin Jarir al-Tabari (d. 310 AH) Dar bin al-Jawzi for publication and distribution
- (7). Miftah al-Ghayb, Fakhr al-Din al-Razi, edited by Sayed Omran 1433 AH-2012 CE, Dar al-Hadith, Cairo
- (8). Guiding a sound mind to the merits of the Noble Book, Abi Al-Saud Muhammad bin Muhammad Mustafa Al-Emadi Al-Hanafi 1st Edition, 1419 0 AH - 1999 AD, Dar Al-Kutub Al-Alami, Beirut - Lebanon.
- (9). Editing and Enlightenment: Muhammad Al-Taher Bin Ashour, Dar Sahnoun for Publishing and Distribution, Tunisia

- (10). Majma 'al-Bayan: On the interpretation of the Qur'an Abu Ali al-Fadl al-Hasan al-Tabarsi 2nd Edition (1425 AH - 2005 CE)  
Al-Alamy Foundation for Publications, Beirut, Lebanon.
- (11). Al-Qadiriyeen opened the art of narration and know-how from the science of interpretation, Muhammad bin Ali bin Muhammad al-Shawkani, Dar al-Kutub al-Ilmiyya, Beirut - Lebanon.
- (12). The lights of the statement in clarifying the Qur'an by the Qur'an, Muhammad al-Amin bin Muhammad al-Mukhtar al-Makki al-Shanqeeti 4th Edition 2011 AD  
Dar al-Kutub al-Ilmiyya Beirut Lebanon
- (13). The surrounding sea: Muhammad ibn Yusuf Abi Hayyan al-Andalusi (d.745 AH), second edition (1428 AH-2007 CE), Dar al-Kutub al-Ilmiyya, Beirut, Lebanon
- (14). Facilitation of the science of revelation Muhammad bin Ahmed bin Muhammad bin Jazi al-Kalbi al-Gharnati al-Maliki (d.741 AH), edited by Muhammad bin Sidi Muhammad Mawlay, 1st Edition 1434 AH-2013 AD) Dar Al-Dhia for Publishing and Distribution Kuwait
- (15) . The Compilation of Rulings of the Qur'an: Abu Abdullah Muhammad bin Ahmad al-Ansari al-Qurtubi, edited by Abd al-Razzaq al-Mahdi (1434 AH-2013 CE), the Arab Book House, Beirut - Lebanon
- (16). The Proof in the Interpretation of the Qur'an: Hashem Al-Bahrani 2nd Edition 1427 AH -2006 AD) Al-Alami Foundation for Publications
- (17) Majma 'al-Bayan fi Tafsir al-Qur'an: Abi Ali al-Fadl al-Hasan al-Tabarsi 1425 AH - 2005 CE Al-Alamy Foundation for Publications Beirut-Lebanon
- (18). Shadows of the Qur'an: Sayed Qutb, 1st Edition (1425 AH-2004 AD), Dar Al Shorouk Beirut
- (19). Durr al-Tafsir al-Tafsir al-Matthur: Jalal al-Din al-Suyuti, edited by Abdullah bin Abdul-Mohsen al-Turki (1436 AH-2015 CE) for printing, publishing and distribution
- (20). Mahasin al-Ta`wil: Muhammad Jamal al-Din al-Qasimi (d. 1332 AH) 11446 AH - 1997 CE) Dar al-Kutub al-Ilmiyya Beirut-Lebanon 1446 AH -1997 AD) Dar al-Kutub al-Ilmiyya Beirut-Lebanon
- (25). Ibn Katheer: Ibn Katheer al-Dimashqi, edited by Abd al-Razzaq al-Mahdi (1434 AH-2013 CE), Arab Book House Beirut Lebanon
- (26). Explanation in the interpretation of the Qur'an: Abu Jaafar Muhammad ibn al-Hasan al-Tusi (d.460 AH), verified by Ahmad Habib Kassir Al-Amili 1st Edition (1434 A.H. 2013) Al-Alamy Foundation for Publications, Beirut, Lebanon.