



Critique of Yusuf Haddad's Doubts About the Existence of Contradictions in the Verses of the Qur'an

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Abstract

One of the miraculous aspects of the Qur'an that has been considered by thinkers since the beginning of Islam is its miracle in the guise of difference and the absence of contradiction. Due to a superficial analysis of the contents of the verses and the lack of correct principles and rules in the interpretation of the Qur'an, some Orientalists have been under the illusion of contradiction and have made contradictions about the Qur'an. One of them is Yusuf Haddad, who has attributed the existence of contradictions to the Qur'an, such as the creation of the earth and the sky, and the questioning or non-questioning on the Day of Judgment. In this article, while examining the doubts raised by him, he tries to state that the existence of any discrepancy and contradiction in the verses of the Holy Quran is nothing more than an illusion and the apparent contradiction that can be seen in the verses of the Holy Quran is removed with a little care and reflection.

Keywords: *Quran; Doubts; Yousef Haddad; Orientalists of Contradiction*

Discussion Plan

Western Orientalists and Christian Qur'anic scholars, accustomed to seeing many contradictions in their holy covenants and scriptures, expected many contradictions in the Muslim scriptures based on that habit. Therefore, they searched to find its cases in the Holy Quran. Hence, a group of many Orientalists stubbornly and intentionally turn to the Qur'an, and their purpose is not to understand the Qur'an in principle, but to prove its contradiction and conflict, and for this purpose they resort to any fallacies and sophistry, while many They know the truth well, but they stand in opposition and confront it (Heidari, 1394, p. 136) as God says «wajahaduu biha wastayqanatha 'anfusuhum zulmana waeuluwwana:» "And they denied it out of oppression and disobedience, while they believed in it in their hearts" (Al-Naml / 14).

One of the tricks of the biased and those who want to deny the superiority of Islam and the Qur'an is to create doubt and discord in the miracles and words of the Qur'an. While one of the factors that has

made the religion of Islam superior to other religions, is that the Qur'an is safe from human distortion and robbery. A book that no human being, not even the Prophet of Islam (peace and blessings of Allaah be upon him) has exercised taste in its teachings, and this has caused this divine book to be free from contradictions and contradictions. Therefore, in spite of the radiance of the light of higher knowledge and the wise and innate teachings of the Holy Quran, which were welcomed by scholars, he persuaded the church leaders, who witnessed every day the broken threads of the superstitions of the Old Testament, to create doubt and ambiguity about the verses. Sharifa stop it. While what is considered certain is that the existence of any discrepancy and contradiction in the verses of the Holy Qur'an is nothing more than an illusion and the apparent contradiction that can be seen in the verses of the Holy Qur'an is removed with a little care and reflection.

Conceptology

Contradiction

Contradiction is the root cause of interaction, from the root of the violation, and literally means "disrupting the coherence of the building, tying the knot and not tightening it." naqadt albina' w allahl w aleiqd That is, I untied the building, the rope and the knot" (Ragheb Isfahani, under the article of violation; Tarihi, 1408 AH: 5/527; Ibn Manzour, 1408 AH: 12/266 and Farahidi, 1414 AH: 5/50). The term also states: "The difference between two theorems, so that from the truth of each of the two, another lie is necessary, and vice versa; That is, from the lie of each one, another truth is necessary" (Taftazani, 1409 AH: 218).

Research Method

In this study, which used descriptive and analytical methods; An attempt has been made to prove by researching ancient Islamic sources, especially Shiite sources, that despite the radiance of the light of higher knowledge and the wise and innate teachings of the Holy Quran, any discrepancy in the verses of the Holy Quran is nothing more than an illusion and the apparent contradiction in the verses. The Holy Quran can be seen and removed with a little care and reflection.

Discussion Background

It is noteworthy that although in response to the doubts about the Qur'an, writings such as the book Answering the Quranic doubts by Ayatollah Maaref and the book Answering the doubts of Dr. Rezaei Isfahani have been written, but it can be said that the innovation of this research; Providing an appropriate and concise framework based on logical and organized order and accelerating the audience's access to respond to the two doubts expressed by Yousef Haddad has been expressed. Therefore, the research entitled "Critique and review of Yousef Haddad's doubts about the existence of contradictions in the Qur'an" can answer some of the many concerns of human beings in achieving a correct and correct answer so that the audience can be guided to a comprehensive and complete attitude.

Critique of Doubts About the Contradictions of the Qur'an

It is noteworthy that despite the radiance of the light of higher education and the wise and natural teachings of the Holy Quran, which were welcomed by scholars, Orientalists and church leaders who witness every day research method In this study, which used descriptive and analytical methods; An attempt has been made to prove by researching ancient Islamic sources, especially Shiite sources, that

despite the radiance of the light of higher knowledge and the wise and innate teachings of the Holy Quran, any discrepancy in the verses of the Holy Quran is nothing more than an illusion and the apparent contradiction in the verses. The Holy Quran can be seen and removed with a little care and reflection Critique of doubts about the contradictions of the Qur'an It is noteworthy that despite the radiance of the light of higher education and the wise and innate teachings of the Holy Quran, which were welcomed by scholars, Orientalists and church leaders who witnessed every day The rupture of the weaved threads was the superstition of the Old Testament, who sought to prevent it by creating doubt and ambiguity about the verses. One of them is Yousef Haddad, who raised many doubts in this regard, the most important of which we will address, which are:

The First Suspicion: The Creation of the Earth and the Sky in Six or Eight Days

Yusuf Haddad, one of the claimants of the existence of contradictions in the verses of the Qur'an, has cited verses 9-12 of Surah Fussilat to prove his claim, and considers this verse to be contradictory and inconsistent in content with other verses.

In most verses of the Qur'an, it is stated about the creation of the heavens and the earth that God created the heavens and the earth in six days (Surah A'raf, verse 54, Surah Yunus, verse 3, Surah Hood, verse 7) 9 to 12 In this regard, he says: Say: Are you a disbeliever in the One who created the earth in two days? He placed firm mountains on the earth, blessed it, and provided for its food - it was all in four days - just as much as the applicants needed! At this time, he created them in the form of seven heavens in two days. So this is not an example of the existence of contradictions in the Qur'an? (Sadeghi, 1388: 388).

In answer to this doubt, it is appropriate to first look at the disputed verses. God Almighty has stated in the verses of the Qur'an about the creation of the heavens and the earth in several cases, which are:

1- «rbukum hu allah aladhi khalaq alsamawat wal'ard fi sitat 'ayama". (al'aeraf 54)

Gururdvar Shama, Khodaundi, consumed her names, and Zameen Rader Shesh Rose [Shish Duran] Afrid." Derjay Deer May Fermaid:

2-«allah aladhi khalaq alsamawat wal'ard wama baynahuma fi sitat 'ayaam thuma aistaqara ealaa alearsh" (swrat alsjdt: 4)

God is the One who created the heavens and the earth and all that is between them in six days, then He is on the Throne ...!" He also says in Surah Yunus

iina rabak hu allah aladhi khalaq alsamawat wal'ard fi sitat 'ayaam thuma aistaqara ealaa alearsh "(yunes /3).

Regarding the creation of the heavens and the earth, God says in Surah Fussilat:

«qul 'a'innakum latakfurun bialladhy khalaq al'ard fay yawmayni» (fslit/9) say! Are you a disbeliever in the One who created the earth in two days? iwjaeal fiha mirsat fawqiha wabarikaha, wahadad quatuha fi 'arbaeat 'ayaam musawiat lilsuwalin" (haman , 10). He placed firm mountains on the earth and created blessings in it and provided for its food - it was all in four days - just as much as the applicants needed!"

« wastabeiduu sbe samawat fi yawmin" (haman 12: 1).At this time he created them in the form of seven heavens in two days."

Therefore, it has been said. He thought that if the sum of the days of creation is added to these verses, it will reach eight days because the verses; It describes the two days of the creation of the earth,

the four days of the stability of the mountains and the destiny of times and blessings, and the two days of the creation of the heavens, and this verse contradicts all the verses that consider the creation of six days. In response to this question, we state that:

First: It must be clarified what is meant by the word "day" in verses and hadiths. Usually, this word is used in the same meaning of day as it is against night, and this meaning has been used a lot in the Qur'an. But sometimes the same word is used to mean a "period" (Ahmad ibn Zakaria, 1404 AH: 6/159) or "times" (Ahmad ibn Muhammad, 1414 AH: 1/683); So that if something has different periods, each period is referred to as "day" Ragheb says in the words: Day is sometimes called the amount of time between sunrise and sunset and sometimes for a period of time, whatever the amount. (Ragheb Esfahani, 1416 AH: 553) In the narrations and sayings of religious leaders, the word *yum* means many times. As Imam Ali (pbuh) says: "Al-Dahr is a believer on the day of Lak and a day on you" (Nahj al-Balaghah, letter 73) That is, man has two different periods during his life, one day he is at the peak of power and one day he is in trouble.

In the Holy Qur'an, the word "day" also means a part of time, for example, from the world of resurrection to the day of resurrection, and this shows that the series of resurrection, which is a very long period, is considered as the day of resurrection. Is. Also in the verses of the Quran in the sentence *khalaf al'ard fi yawmayni*" It also means a part of time, not two days of the ordinary days of our minds, because the day, in our view, the inhabitants of the earth is the amount of motion of the earth around itself, one round of which is one day (or In other words, we call it a day and night, and the possibility that two days are meant in the verse of such a day is a possibility of corruption and its corruption is clear to everyone, so the meaning of day is a part of time and the meaning of day is a part of It is very common from time to time, including the word of God Almighty that says *wfi tilk al'ayam natadawal bayn alnaas*" (aleimran / 140).Also says *fahal yantazirun 'ilaa 'ayam 'uwaylik aldhyn kanuu farighin 'amamahum*" (yunis 10: 10). And the like that the days have been referred to in some part of time. (Translated by Al-Mizan, 17/550).

Second: Many sayings about removing this doubt have been expressed in the commentary books of the commentators. In order to solve this problem, some commentators have praised some sentences in the verse in question, for example, Zamakhshari (Zamakhshari, Bita: 4/188) has quoted that in verse 10 of Surah Fussilat, a beginner and news should be praised and that sentence It is "*kolo zaleka' kaenon*" and the verse is separated by two sentences with this destiny; *khalaf al'ard fa yawmayn i>>*; As far as he says *<w qadar fiha 'aqwata>>*And sentence \ll *klu dhlk kayin fa 'arbaeat 'ayaam>>*,That is, the whole creation of the earth and the destiny of the powers is in four days, and if we consider the destiny of the powers of this surah to be related to "*ma ba'yna'hooma*" in the surah "q", the problem is completely solved and the total becomes the same six days. (Tabatabai, 1348: 17/551).

Some other commentators (Tabarsi, 1406 AH: 5/9) take destiny as something else, and write:*w qddr alaqwat fa tatamih arbeh 'ayam min hin bad' alkhil>>*;That is, in the remaining four days from the beginning of creation, he praised the powers. In such a way that two days were the creation of the earth and the other two days were its completion with the destiny of the powers, the sum of which is four days.

Allama Tabatabai states in Al-Mizan that the holy verse means the sentence "*w qaddar fiha 'aqwataha fi 'arbaeat 'ayaam sawa'an lilssayilina*"His appearance, according to the evidence around it, confirms that what is meant by the destiny of the earth's forces in four days is its destiny in four seasons, which apparently follows the north and south inclination of the sun. The four days are the same as the four seasons, and the days mentioned in these verses for the creation of the heavens and the earth are four days, two days for the creation of the earth, and two days for the seven heavens to rise after the smoke, and the days that In those created powers are the days of the destiny of the powers, not their creation, and what is repeated in the word of God Almighty is that God Almighty created the heavens and the earth in six days, not the sum of creation and destiny. This is the only restriction for the last sentence and no

deletion is necessary, nor any destiny, and it is meant to express the destiny of the land in the four seasons of the year. (Tabatabai, 1348: 17552).

Third: There is a clear difference in the words used between all the verses that say that the creation of the heavens and the earth was in six days and the verses that are mentioned in Surah Fussilat, because in the verses of Six Days the material of creation is used but in the verses of Surah Fussilat which is the sum of creation. He knows that the word "creation" was not used for eight days, but the article "destiny" was used. God says in this surah: *wajaeal fiha rawasi min fawqiha wabarak fiha waqaddar fiha 'aqwataha fi 'arbaeat 'ayaamin, thumm astawaa 'iilaa alssama' wahi dukhanun, faqadahunn sabe samawat fi yawmayni*>>(fasulat, ayat10-12 In this verse, he has used the word "Qadr", while he has used the word "creation" about the creation of heaven and earth; So it can be said that the meaning of four days here is related to the destiny of food, not its creation. He also said about the heavens: "faqadahunn sabe samawat" which is a matter of judgment and creation and means to strengthen the heavens. Therefore, it is not possible to use the verses that were created in six days on earth and destinies, and in two days in the heavens, to say that the total is 8 days that contradict other verses.

Another question arises here, and that is why God did not create this world with His infinite power in one moment, and put it gradually and in multiple eras? It is noteworthy that:

First: The stages of creation of the universe and nature must be accompanied by natural law, and the requirement of natural affairs is that it be achieved step by step and gradually, so although the power and will of God is "ficon" and there is no contradiction between the two, the creation of the universe must also proceed according to the natural and rational law, which is the step-by-step law.

Second: If the creation of the universe took place in an instant and it was less, it could indicate the greatness, power and knowledge of the Creator, but when it is done in different stages and in different forms, according to regular and calculated plans, there will be a clearer reason for identifying the Creator. For example, if a human sperm were to become a full-fledged infant in an instant, it could not so much recount the greatness of creation, but when it appears in stages, every day, in stages and every month for 9 months, it can. Show new signs of the Creator's greatness in the number of steps he has taken.

The Second Doubt: Questions and Non-Questions in the Resurrection

Yusuf Haddad, one of the claimants of existence, continues to contradict the verses of the Holy Quran in his book and writes: There are contradictions in many verses of the Holy Quran, and how is this consistent with the wisdom of God? For example, he says somewhere: *qumuu bihim hataa yakunuu maswuwlin*" (safat /24). They have to stop and answer different questions, and he says elsewhere :<*fayawmayidh la yusyul ean dhanbih 'iins w la jann*>> (surah alrahman/39)On that day, no one will be questioned about the sins of mankind and jinn, so the Qur'an can not be trusted. (Al-Arshmatdrit Yusuf Darreh, 1982: 2/673).

Regarding his first question; That is, believing in the existence of differences and contradictions in many verses of the Holy Qur'an, we state that this is an illusion because:

First: Every thinking person, when he looks at the verses of the Qur'an, sees that all its verses are in harmony and free from any contradiction, contradiction and inconsistency, and a special order and harmony prevails in its verses, and it can be argued with certainty that this book It is not the product of human thoughts but is from God Almighty; Because human opinions and thoughts change over time, change, contradiction and inconsistency occur in it, and this is one of the ways to know the word of God from the word of us humans. (Tabatabai, 1348: 1 / 68-69) Therefore, it can be concluded that if the

revelation of the Qur'an was by human beings, it would certainly not be free of contradictions and contradictions, because human beings are constantly evolving intellectually throughout their lives and their thoughts are subject to change and transformation. Is. Therefore, according to these preconditions, if a person who during twenty-three years of his turbulent life and various circumstances, his words are the same and harmonious both in terms of style and order and in terms of comprehensive knowledge and content, it can be concluded that Such a word is a divine word and a miracle. (Bolaghi Najafi, *Bitā*: 42 and 43).

Second: One of the perceived factors of discrepancy in the Qur'an is the lack of familiarity with the concepts and sciences of the Qur'an. People who, seeing the appearances of some verses (general and specific, abrogated and obsolete and strong and similar verses) have voted for the existence of contradiction in the Qur'an. While this kind of apparent difference does not harm the health of the Qur'an. Therefore, considering that the Qur'an is the word of God the Wise and the Wise is completely surrounded by all his sciences and sayings and no change and transformation is achieved in his thought, so it is free from any differences and contradictions. In the hadiths of the Imams of the Infallibles (peace be upon them), there is no mention of differences, falsehoods and distortions in the Qur'an, which we mention two. In the first narration, Imam Ali (as) is quoted as saying: *eilaykm biktaab allah! f'innh alhabl almatayn... la yewj fayqam, w la zygh faystaetuba>>(nahj albalaghh, khtbh 156)* Blessed be the Book of God, which is a strong string ... It does not bend to straighten it, and it does not deviate from the truth to ask it to return to the truth."

The late Tabarsi has also narrated a narration from Asbagh Ibn Nabata in protest that the Commander of the Faithful, Imam Ali (as), said on the pulpit of Kufa after praising God: "O people! Ask me because there is a lot of knowledge around me. Someone said *ya'amiyalmuminiyn wajadt kitab allah yanqud baeduh baedaan* O Commander of the Faithful, I have also found some verses of the Qur'an to be violated." Imam (pbuh) said: *kitab allah yusaddiq baeduh baedaan w la yanqud baeduh baedaan>>* The Book of God is all that affirms, not violates and rejects!" Ask whatever you can think of! He said: O Commander of the Faithful, God says in a verse: "The Lord of the East and the West", and in another place he said: "Lord of the East and the West": Hazrat said: May your mother be in mourning! O Ibn Kawa, this is the east, this is the west, but the verse "Lord of the East and Lord of the Maghreb" Find? As for the verse: "The Lord of the East and the West", it has three hundred and sixty towers, it is present in one tower every day and disappears from another tower, and only returns to the same tower on the same day in the next year. (Tabarsi, Ahmad, 1413 AH: 1/581).

Regarding the doubt and the existence of contradiction in the verse proposed by him, we state that:

The apparent contradiction in the verses of the Holy Quran is removed with a little care and reflection. None of the verses of the Holy Quran negates the other verse, and this is one of the miracles of this eternal book. Of course, this apparent contradiction has also reached the minds of the commentators of the Qur'an and they have provided answers in this regard in their commentary books. For example, the forms in question that were mentioned in the Qur'an say in one place:

<wqifuhum 'innahum maswulun>> (safat/24) They have to stop and answer different questions," he says elsewhere *fayawmayidh la yusyal ean dhanbih 'iins w la jann>>* (alrahman/39) On that day, no one will be asked about his sin by man and jinn." In answer to this question, we will first state the two categories of verses in question, and then we will answer them.

In the first category, it appears from the appearance of some verses of the Holy Qur'an that on the Day of Judgment, criminals will not be asked about their sins, or in general, there will be no question at all, and no friend will ask another friend anything, and people will ask. They are not familiar with each other. Some of these verses are: *fayawmayidh la yusyal ean dhanbih 'iins wala jannun>>*: On that day, no

human being or jinn will be asked about his sin. "wala yusyal ean dhunubihim almujrimuna>>(qss/ 78) : But] criminals [do not] need to be questioned about their sins." fa'idha nufikh fiy alssur fala ansab baynahum yawmayidh wala yatasa'aluna>> (mwmnun/ 23) So when it is blown in the trumpets, [on] that day there will be no kinship between them, and they will not ask one another."

Another set of verses indicates the existence of a question in which criminals and sinners are stopped and their actions are questioned. Also, criminal or virtuous people ask each other questions and there is acquaintance and dialogue between them, so he says: waqifuhum 'innahum mmasyuwlun And arrest them, for they are responsible." falanasyalann alladhiyn arsil 'iilayhim walanasyalann lmursaliyna>>(aeraf/6) So, we will certainly ask those to whom [the prophets] were sent, and we will certainly ask [the messengers]." fawarabbik lanasyalannahum ajmaeyn eamma kanuu yaalamuna>> (hjr/ 92) << I swear by your Lord that we will ask all of them what they did."

It is noteworthy that as it was stated, one of the factors in the notion of discrepancy and contradiction in the Qur'an is the lack of familiarity with the concepts and sciences of the Qur'an. Convenience can be solved in these two categories of verses. Ayatollah Maaref in solving these two categories of verses says: Because the Day of Judgment is a very long day, and man must go through several positions and passages, and in each scene and position he must stand for a while, according to some narrations, these positions are fifty positions In some of these situations, there is absolutely no question, they do not ask for the fact that everything is obvious on that day - the Day of Judgment - and everything is read in the faces of human beings (the color of the face indicates from the inside), As in the verse after fayawmayidh la yusyal ean dhanbih 'iins w la jannun>> Or verse yueraf almujrimun bisiyamahum>>: Criminals are known by their faces). And in some cases, the seal is placed on the human mouth and the organs of the body are martyred. (Surah Yasin, verse 65.) In some of these situations, humans are asked exactly waqifuhum 'innahum mmasyuwluna>>. And in some others, human beings rise up in controversy, defense and strife (Nahl / 111). Therefore, in any case, there is no contradiction between these verses. And not paying attention to the differences in the subject and positions of the Day of Judgment has caused such an illusion. (ma'refet, 1423 AH: 260).

Some other commentators said:

It should be known that there is no contradiction between these verses; Because the verses that say that on that day no one asks for help and questions from another, refer to the first stages of the resurrection, and this is due to the intensity of astonishment and horror of that day, and because of this intensity of terror and confusion that human beings from one They run away and do not know each other. On that day, human beings become so terrified that they do not question each other at all out of fear of reckoning and divine punishment.

But the Holy Qur'an, when it speaks of the question of human beings asking each other: w 'aqbil bedhm ely bed ytsayilun This question and dialogue is after settling in heaven and hell. According to the verses of the Qur'an, the good servants of God are immersed in all kinds of spiritual and material blessings of heaven, and rely on the thrones of heaven and are busy with secrets and needs with their friends Suddenly, some of them think about their past and the friends of the world. The same friends who parted ways and their place is empty among the people of Paradise, want to know where their destiny has reached, so some have turned to others. They ask: fa'aqbal baeduhum eala baed yatasa'alun>> Therefore, it can be said that in most cases, the identification of the culprit is done in such a way that it is done by looking at the features of their faces, and the divine angels identify them by looking at the faces of the criminals and lead them to torment, and There is no need to ask and answer questions from these people. Therefore, there is no contradiction between these verses. (Zamani, 2006: 346).

Conclusion

Considering the works of Orientalists who are under the illusion of contradiction in the verses of the Qur'an, it turns out that many of them have limited themselves to a superficial analysis of the contents of the Qur'an, or even split the verses from their context to achieve their goal. The verses did not pay attention. Regardless of the militant motives with the Qur'an and the Prophet (PBUH) and the origin (or origin) of the illusion of disagreement, the reason that has caused some with intent or unintentionally to think or believe that there are differences and contradictions in the verses of the Holy Quran, Not considering the correct principles and rules in interpreting the verses of the Qur'an, while understanding and interpreting the Qur'an requires the adoption of principles and rules based on rational axioms, religious certainties and rational associations, and can not be interpreted only on the basis of merit and analogy of verses. And an interpretation that is based on wrong and without considering the correct principles and rules, will not result in anything but misunderstanding and differences in interpretation or illusion of contradiction in the verses (Abdul Jabbar, 1416 AH: 61). Therefore, not considering the correct principles and rules in Interpreting the verses of the Qur'an and not considering the conditions of contradiction are among the main factors of their idea, and because they do not have a correct idea of the definition of contradiction, they have considered any verse that is different from another verse as a contradiction, while sometimes it can be claimed There are two verses of contradiction, the difference between the two is such that the truth of each is always false Another and from the lie of each, another truth is needed.

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