

The Need for Contemporary Interpretation of the Qur'an

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Abstract

The Holy Qur'an is the last divine message that was sent to the last messenger, Muhammad (a's), in Arabic literary language to challenge the world in general and at the same time the particular Arabs, who were the orator and the good acquaintance of the Arab eloquence. From the moment of descent, the Almighty God, The Holy Quran sent to the Prophet's language in accordance with the law of sending the messengers, just as he sent down all the previous revelations in the language of the prophets and the mass to whom the divine message was addressed: *"We did not send any of the messengers except in the language of his people, so that he may explain to them (in that language) "(Ibrahim: 4).*

Outwardly, the Qur'an seems to be like all other ordinary books, but from the content and the meaning, not resembling and can't resemble any other book in the world. Parallel to memorization, it has been written, listed and materialized in the tools of time, through sculptures in stone slabs, bones and bark trees, etc., a condition which has led to the discovery of contemporary writing tools. Unlike other ordinary books, the Qur'an, besides being written continuously, is also transmitted by another very important element, with that of memorization.

His writing was done chronologically over a period of 23 years. The Qur'an contains 114 chapters with a total of 6236 verses. The order of verses and chapters is not chronologically sorted, but is listed according to the order of the Prophet (a.s), which was also made on the basis of the announcement that means that the Prophet of God himself was the one who commanded to be ordained. The invitation of the Qur'an to mankind is always open and invincible and as such will remain the word of Allah Almighty, His perfect quality, the perfect and meticulous message,

free from any controversy and contradiction. The authenticity of the Qur'an leaves no doubt as to purity, coherence, harmony and meaningful continuity, the authenticity and completeness of its text.

Key words: Quran, prophetic practice, revelation, interpretation, modern.

1. The need for a commentary on the Qur'an

The Holy Quran occupies a high place in Arabic literature and you can't find a book in the world that can be compared to its values. With more than fiftieth centuries past, it has remained unchanged in its written form and the language used in it is in the same degree as today's language. Even the books with half the age of their age are not in the standard we have today. It was proclaimed in Arabic because the Messenger himself was Arabic, this is very simple and it is said in the Qur'an: "*We have sent down the Qur'an in Arabic so that you may understand it.*" (*Jusuf: 2*).

The proclamation, though an extraordinary phenomenon, has had its own development path that has been conditioned by the laws of general human development. It is the truth that speaks of life, the world, the Lord and the various values and could not be immediately revealed. The discovery of this truth has gradually come to fruition, depending on the possibility of human understanding and vital necessity.

Of the reasons for the constant need for commentary on the sacred books lies in the complexity of the life situations to be answered, which are not directly provided in the sacred book. Therefore, all the books proclaimed without exception were subjected to the commentary process later, which also happened with the Noble Qur'an.

Another reason is undoubtedly the language of sacred books, which from time to time is lost from popular speech and remains either literary or ritual religious language. Muslims, generations of generations, will try to interpret God's word, based on the Qur'an, the hadiths of the Messenger of God and ijihad that approached the commentators throughout different periods.

The language of the Qur'an, even after the XV centuries of its existence on earth, has remained a literary language within Arab-speaking territories. It is also a sacred language, because worship is performed in the Qur'anic language. The more we move away from that time, the more we need comment, and his language remains untouchable and answers all the challenges of life, as the will for it increases.

2. The Genesis of the Commentary of the Holy Qur'an

The commentary of the Holy Qur'an is a process which has its origins since the time of Muhammad (a.s) and continues until nowadays. Since the Holy Quran is a source from which all Islamic knowledge comes from monotheism, worship, norms, ethics, civil, social, economic, political rights, however, the role of the Prophet (a.s) will not be overlooked in this respect, on the contrary, will be extremely important. Much of this commentary that comes from prophetic practice will play a key role in the meaning of the words of Allah Almighty.

We are aware that the absolute Creator chose Muhammad a.s to pronounce the last word by separating him with His shipment. He sent down the honest Qur'an and ordered him to explain to mankind the divine message: *"We sent down the Qur'an to explain to men what was revealed to them, hoping that they would study (the Qur'an)" (An-Nahl: 44)*

By focusing on this Qur'anic passage, in the sense of the expression "to explain to men," he thinks he launches two powerful aspects:

Firstly, the publication of the Qur'an and not concealing it, so that it does not resemble the earlier rumors that hid and deviated. The last word of the Lord is conveyed to the whole world as Allah Almighty has revealed in the heart of His Messenger, remaining as such-original as the universe exists, a thing which will be witnessed by many ashabs and Islamic scientists. Among them is Aisha, the most prominent and most famous wife of the Prophet who said: "Whoever says to you that Muhammad has hidden something from that for which he has been commanded to pronounce him, he has slandered greatly against the Lord ".

Secondly, the clarification of the word i.e the verse for which the people need clarification, where the place and the special role will play the prophetic interpretation and practice.

3. Understanding the Qur'an by the Messenger of God

With the proclamation of the Holy Qur'an Muhammad (a.s) was obliged to explain what was revealed to mankind, otherwise, the explanation would not be assisted if he did not perform the mission he was obliged to do. For every matter that His companions did not understand, they would return to the Messenger of God, and he explained them. The Prophet's presence among the Companions did not allow them to comment on the Holy Qur'an. It was natural for Muhammad to understand and know the details of the Qur'an, on the contrary, how would he teach others and answer the questions to be put forward?

If we refer to the Holy Qur'an, we will understand that he demonstrates this and informs us that Allah Almighty taught His messenger the meanings and meanings of the Qur'an, its entirety and its details.

In al-Qiyama, Allah Almighty says, "We have a duty to gather and recite it. And when they read it to you, you follow him listening to his reading. And then it is our duty to expose it "(al-Qiyama: 18-19). Saying that Allah Almighty taught him the Qur'an, its entirety, and its details, does not undermine the affairs of the Almighty to Himself, which means that their meaning is known to the Almighty and the same does not reveal anyone to His creatures, whether it be His Messenger¹. In the following, we will draw some Qur'anic examples from which this reality is proved.

"They ask you for the soul; Say: "The soul is an affair only to my Lord, and a little knowledge is given to you" (Al-Isra: 85)

There are also other verses whose meaning and significance did not even know Muhammad himself, or he knew some meanings, and something that was secret to him. But it must be understood that these secrets do not have to do or fall into the domain of matters of faith,

¹ Es-Sujuti, *El-Itkan fi Ulumil Qur'an*, voll. II, p. 174 .

normative, and do not diminish the value of the Prophet (PBUH), or minimize His high position and role, on the contrary, this has increased his role².

If we exclude these few verses we should state that the Prophet (sas) knew everything about the provisions, obligations, matters of faith, as a whole, as well as details, where it is obliged or ordered to send them to the mass. From all that we elaborated we can conclude that the Messenger of God knew everything from the Qur'an, its entirety and details, every matter he should know. Knew the world, the specifics, the general, the definitions, the orders, the prohibitions, the many meanings, the severity of meaning, because everything that was difficult to understand and ask Jibreel, and Jibreel ask the Lord who is Saying words and knowing what it means.

The Messenger of God to his companions explained many meanings of the verses as evidenced by the works of his description, but this does not mean that he interpreted the whole Qur'an, because in the Qur'an itself there are verses the meaning of which I know Only Allah Almighty³. The wisdom of all this is that, as if the Apostle of God interpreted all the Qur'anic verses, there would be no space for the next generation to attempt to extract wisdom from eternal nectar, because every attempt would come to Contrary to what the confession feels close.

It is clear that the divergences that have arisen among the Ashabs regarding the interpretation of some Qur'anic verses is sufficient evidence that the Prophet (a.s) did not explain all the meanings of the Qur'an as if he had explained it, this contradiction would not arise.

4. The necessity of the Prophetic Practice for understanding the Qur'an!

In Islamic literature the saying of Imam al-Euse'ah, the famous Islamic scholar, is circulating, which is concise but with a very large meaning which indicates the role of the Sunnah versus the Holy Qur'an, we cite his saying: "As much as the Quran needs For the Sunnah, there is no need for the Sunnah for the Qur'an.

This saying at first glance seems to be controversial, but if we deepen in its meaning we would understand that the scholar is the purpose of the relationship between the Qur'an and the Sunnah which can not be imagined separated from one another as they are revelations from the

² *Sherhu el Akide et Tahavije*", ed. IV, p. 212 .

³ Es-Sujuti, *El-Itkan fi Ulumil Qur'an*, voll. II, p. 174 .

Lord. Therefore, in order to have clearer the Prophetic need for the meaning of God's word, we propose concrete examples to see in practice the necessity of the Sunnah in the decomposition of Quranic verses. As a case we approach the Quranic verse saying:

"Thieves and thieves cut off their hands, as a retribution of the work they have done, (this measure is) a punishment from Allah. Allah is a mighty, wise lawgiver "(Al Ma'ida: 38)

This verse is a good example which clearly demonstrates the need for Prophetic practice in the application of the Noble Qur'an. The thief mentioned in the verse is impersonal as the hand is unlimited. So the Sunnah clarified the first and restricted it to the robber who steals a quarter dinar (of gold), saying: "It is impossible to expect the hand only because it robs a quarter of a dinar and more." Meanwhile, the second one, The Prophet (peace be upon him) clarified with his work, or with the work of his companions and with his approval. They expected the hand of the thief in the key, as is known in the collections of hadith. Here are some Qur'anic citations that can not be understood with a correct meaning except by the Sunnah.

1. The Divine Expression: "Those who believed and did not confuse their faith with vain faith, it is their duty to be safe and they are on the right path" (Al-An'am: 82).

The Companions of the Prophet (pbuh) understood the word "useless faith - dhulm" according to the general meaning which includes all sorts of injustices, however small, so they also came to the dilemma of this verse and said: "O Messenger of Allaah! Which of us did not mix his faith with injustice?" The Prophet (sal-Allaahu 'alayhe wa sallam) said: "It is not so, but for purpose there is shirk (idolatry, associating Allah). Have you not heard the word of Lukman: "Verily, shirk is a great injustice?" (Lukman: 13)

The Companions of the Messenger of God understood the term "Dhulm-Injustice" mentioned in the verse in the direct and superficial sense, though they have been as Ibn Masud said: "The best of this ummah, with the cleanest hearts, The deepest in the knowledge and the least deceived ", however, they wronged in the meaning of this word and if the Prophet did not turn them from their error and did not guide them to the exact meaning of the word" useless faith

" In this verse, and that shirk was intended, we would have followed them in their error, but Allah Almighty guarded us from this by the guidance and the Sunnah of the Prophet⁴.

2. The Divine Expression: "And when you (Muslims) travel around the world, it is no pity for you if you shorten your prayers, if you fear that unbelievers may attack you" (An-Nisa: 101).

The direct understanding of this verse is that shortening the prayer in the journey is conditional on the existence of fear; So some of the companions asked the Messenger of Allaah, "*How is our job to shorten the prayer (on the journey), while we are now safe?*" The Messenger of Allah said: "*This is the alms which Allah He has given you the Almighty, so accept His alms*"

Had there not been a Hadith mentioned, we would have remained in the dilemma at least for the issue of shortening the salat in the safest way, unless we go to the condition of fear of shortening the prayer as is the external meaning of the verse, and Just as some of the companions came to their minds, as if they had not seen the Prophet even shorten the salat on the journey and those with him, even though they were provided by the enemy.

3. The Divine Expression: "Say: Who has forbidden the beautiful garment with the garments of Allah, which He has created for His slaves, and the Tajibate (the pure and lawful food for you of All As good as to you? "(Al-Araf: 32).

The Sunnah has explained that some of the ornaments are forbidden. It was conveyed that the Prophet (pbuh) went one day to his companion and in one hand held silk and to the other gold, and said, "These two are haram for men of my people and halal for their wives."

From the above we have made clear the importance of the Sunnah in the sense of God's word. If we look at the examples mentioned, without mentioning other examples not mentioned, we are fully obedient to the fact that there is no other way for the meaning of the Qur'an to be honored with a correct meaning but to associate with the Sunnah of the Prophet (pbuh) had the hadiths that were related to him had not come, we would have allowed things that Allah has forbidden to us in the language of His messenger from silk and gold.

From what we elaborated it becomes clear that no one as it is know to be in Arabic and its styles, does not have an alternative to the meaning of the Holy Quran without being helped by

⁴ El-Kurtubi, *El-Xhamië li Ahkam el Qur'an*, voll.I, p. 37.

the Prophetic Practice. However, he can no longer know the Arabic language more than the Companions of the Prophet (PBUH) in whose language the Quran has come down, since it has not yet been affected by barbarisms, popular language, and dialects, yet they also err in the meaning of previous verses when supported solely in the linguistic aspect. From this point of view, it is undisputed that it is more knowledgeable to be a researcher in the Sunnah and Prophet of Allah, the more able it is to understand the Qur'an and to bring forth norms and wisdom from it, otherwise, how can it be Of the one who disregards it and does not look at him ?!

5. Features of the Holy Quran

The excellent feature of the Qur'an is the guidance and direction of mankind. The Majestic God addresses the people and all the creatures of the universe and so follows the world message of the Qur'an. Whoever places the Qur'an before Himself, he will be guided in the straight path. In verse 24 of Surah al-En'fal reads: *"O you who believe! Answer Allah and the messengers when they call you to him who makes you alive, and know that Allah intervenes between man and his heart and that with Him you will be gathered together."*

If we take a look at the proud history of Islam, we will see that the Qur'an has had a striking impact on people's guidance and guidance. Historians believe this undeniable historical truth that before the advent of Islam, the world was immersed in scientific and moral deviation. Above all the peoples of the world and especially the Arabs ruled the law of violence, aggression and oppression. Thefts and seizures were widespread, while people followed wrong beliefs and aggressive methods. When the light of Islam was shining and the divine life-giving book emerged on the scene, under the shadow of the Qur'anic teachings, people from the deviant life of ignorance turned to goodness, humanity, science and morality. Although some short-sighted people try to ignore the profound role of the Qur'an in profound change of people, pure and clever consciences accept the truth that the world owes Islam and the Qur'an.

Such a reality of the Qur'an has also been understood by the Islamologist, Professor Ian Hairpe who says: "The essence of our studies and research at the University has a secular aspect. For this reason, when we stop and explore the Qur'an, we look at it as a document just like all other documents. But I am of the opinion that the profound impact of the Qur'an and its literary

form on people can not be ignored. On the other hand, when we see how this book has planted the spirit of friendship and generosity among the old peoples, and what role it plays today in people's lives, we ourselves deepen in thought. The Qur'an is a book that in fluent languages and languages has created a powerful literature on which we can not remain indifferent.⁵

Of the main characteristics of the Holy Qur'an is that it is not a static type, but a dynamic wisdom that provokes the mind and revives the heart. In this wisdom there is a strong and penetrative dynamism, a driving force that incessantly encourages man to study, explore, reveal everything on this earth and the universe to understand their secrets and draw their treasure.

It is an order from Almighty God to reflect on the verses of the Qur'an, because it is valid for all times and places and will remain until the Day of Resurrection.

Nobody denies that in the Qur'an there are any meanings, facts and secrets that will be revealed in the future and that the same were not understandable by commentators in earlier periods, over time, from contemporaries it finds explanation in When 'an. Then do we need new and contemporary interpretations that link the Qur'an to the actual reality so that we can find more meanings that were not present before, for which they did not find answers to the old interpretations?

In a word, the penetrating dynamics of the Qur'an are magnificent and irresistible. He continually advises us and commands us to teach every science, analyzing and understanding the various phenomena surrounding us, as clearly apparent from the following verse:

"We will make them able to see Our revelations in the horizons and in themselves until it becomes clear that this is the truth" (Surat al-Fusilah: 53), it is a permanent invitation to a renewed and modern understanding of the realities of the Holy Qur'an. However, innovations come as a result of research, reflection, effort, and engagement of the mind. We need to be careful in the first letter in the verse: (Senurihim) - "we will make it possible", where the letter "sin" gives the meaning of the future time.⁶

⁵ Ename, Adnan Muhamed, *Et texhdid fil fikr el islamij*, Dar ibn el Xheuzi, 2008, p. 98.

⁶ Er-Razi, Fahrudin, *"Mefatihul Gajb"*, voll. XIV, p. 121.

Whenever the Qur'an is read, the future is undefined from generation to generation until the Day of Judgment. This gives a clear vision that the signs of Allah are not over, they will be revealed among generations. The Holy Quran itself contains principles, principles, general concepts, technical processing and implementation of which remains a human duty. According to current circumstances, needs, life problems and development opportunities, the implementation of these concepts will also be implemented in life.

Forms of practical application of Islamic principles must not be permanent, they vary depending on the way of life in certain places and times. For this purpose, the ijihad institution has a duty to harmonize and comply with the application of Islamic principles to development and social needs, while at the same time seeking the most appropriate form of implementation. Sadly, too early, it is neglected the practical application of Qur`anic principles and has been passed on to scholastic theorizing and enduring meditations. Thus the further creative development of Qur'anic thought has slowed down. Qur`anic thought, in fact, has only experienced a form of processing and only as such has been implemented for more than a thousand years⁷.

Meanwhile, today it is clear that life can not be maintained or developed only according to those templates and Muslim masses have long waited and remained in one place. Therefore, Muslims, if they want to continue their lives as sincere believers and occupy their position in contemporary development, must surely bring to the Muslim mass new contemporary interpretations and interpretations of Qur'anic thought. This has been and remains the main demand for the Muslim Renaissance.

6. Objective of contemporary commentators

Modern-day commentators are required to look at the passages through which Muslims pass, to extract alternates from the inside of the Qur'an and not simply to interpret the Qur'an without considering the needs of the Muslims and their demands.

If today the main problem is the terrorism and the culture of addiction, the verses of knowledge and intellectual wisdom and controversy in the best way, then the interpretation of

⁷ El-Gazali, Hamid, *"Ihja Ulum ed-Din"*, voll. I, p. 258.

the verses related to these issues should be the priority, not the verses that incorporate linguistic norms and differences. If our problem today is cultural dominance, oppression and tyranny, hypocrisy, humiliation and insult, there must be absolute priority for verses that speak of these negative phenomena from the interpretation of other verses. If the problem is in the economic sphere like poverty, hunger, misery, deprivation and unemployment, the verses of the Qur'an in preventing the flow of money between the rich and the struggle against the interest and the right of the poor in the wealth of the rich (Zakat and Alms), social equality, have absolute priority in interpretation.

We need to read the Qur'an carefully and see the solution of our problems in it and what it does not need our generation should not be over-interpreted because the same would not be understood. Understanding is not only based on culture and the need for social issues and the lifestyle crisis. So we find the alternative to the problems of choice that we have at this time in the Qur'an and interpret its verses to fit our needs in accordance with its verses. Then the Quran would become a readable book in everyday life: universities, ministries, schools, markets, home, and every structure of life⁸.

With regard to such an interpretation, Dr. Mahmud Muhanna, professor of Tafsir and Vice Rector of al-Azhar University, says:

"The Almighty Lord commands us to reflect on the verses of the Qur'an while we need to give new interpretations to discover many meanings in all sciences⁹. We have to stand in front of the special meanings of the various sciences emphasized in the Holy Quran because those meanings that we have achieved are not final because they include other meanings that we have not enacted until today. For example, in agriculture we found that Prophet Yusuf, the blessing and blessing of the Lord upon him, managed to solve the economic problem of Egypt when I recommended to farmers⁹, As the Noble Quran describes this crisis: "He (Yusuf) said:" *Sow seven years continually, and what you have harvested in the ears, except for a few of you you will eat* "(Yusuf: 47)

⁸ Emin, Ahmed, "Zuamaul Islah fil asril hadith", Darul Kuttab el Lubnaniy, 1979, p.114.

⁹ Ali El-Muhafisha, "El-itixhahat el fikrije indel arab fi asrin-Nehda", El Ehlije lin-neshër, Bejrut, 1980.

In the sphere of technology, we find that the Qur'an is involved in unrecognized meanings in the past and there are still issues that have not been revealed to date, and we have to stand with these verses when talking about military issues at Qur'an industry, iron processing, military potential, as is the case with the blinding shirts referred to by the words of Almighty God, "*We gave the Daughters a great gift from Us" O mountains and birds, elevate (with tithiha) Along with it ". We also ironed him iron (as a dough). Work full shirts (from iron) and wrap them with precision. And do good deeds (O family of Da'wah), that I observe what you do "(Sebe, 10-11).* The purpose of the meaning of military science in the Qur'an leads to the presence of high ethics so as not to Increase the injustice of the unjust and the genocide against humanity¹⁰.

In the field of embryology, we find that the Qur'an brought us meanings that have not been discovered to date, and the same was the reason why a number of German doctors accept Islam who were specialized in embryology when they came to know the meanings Found in the words of Almighty God, "*We created the man from an oak, a clay. Then We made a drop of water (seed) in a safe place. Then we dropped the water of the blood, and made that stubborn blood of flesh, and turned it into bones, and bare the bones for the bones, then made it another creature (soul). The Most High is Allāh, the Best Creator. "(Al-Mu'minun: 12-14).*

In the field of international relations, we find the meanings contained in the words of Almighty God: "*Allah does not forbid you to do good and to be fair to those who did not fight you because of religion, nor were you expelled from homes Yours, Allah loves those who do righteousness "(Al-Mumtehine: 8)*

The same thing happens in the sphere of prophetic practice and his sciences, because in the Holy Quran there are issues that are global, and the Prophetic Sunnah defines it, and then it needs to analyze what has been written before to come to an end In what he sees as a condition that no one has ever preceded: in medicine, agriculture, industry or other sciences, because all the sciences are found in the Qur'an because it corresponds with every time and place and will remain Valid until the Day of Resurrection.

¹⁰ Nadir ebu Fetah, *Tefsir el asrij minel Kuran, jekshif el xhedid min esrarihi*, Kajro, 2005.

In it there are many meanings that have been discovered in the times of the sod and the same were not revealed by past commentators, with the passing of time the contemporaries realize that the same are found in the Qur'an for more than fourteen centuries before. This shows that we need a new and contemporary interpretation of the Holy Qur'an that is aligned with the actual reality to reveal many meanings that were not present before and did not find answers to the old interpretations.

Conclusion

The Qur'anic thought is very broad, universal and analytic, from every infinite aspect. With the beauty of expression, with the depth of thought in the breakdown and explanation of all the issues that it contains, it represents the superhuman value and as such for the Muslims has been, is and will remain the inexhaustible miracle and the stimulating power of development and Deepening creative thinking in everyday life. It resembles the ocean, where in its pages scientists like divers seeking the pearls from the bottom of the sea in the Qur'an find wisdom, culminating philosophy, and perfect rules of way of life.

Contemporary Tefsiri, or commentary of the Qur'an with new method, emerged as a need at the end of the 19th century. The scholars who dealt with this commentary genre protected the thesis that the Qur'an is a universal book and that it should be commented and commented on the time circumstances, touching and clarifying the current problems and concerns of the Islamic world, respectively, as it says Even Mufti Reshid Rida himself, to return to the issues that preoccupy contemporary Muslims.

In the Qur'an, there are many meanings that have been discovered in the times of the sod and the same were not discovered by past commentators. Over time, contemporaries come to realize that the same are in the Qur'an for more than XIV centuries ago. This shows that we need a new and contemporary interpretation of the Holy Qur'an that is aligned with the actual reality to reveal many meanings that were not present before and did not find answers to the old interpretations.

Therefore, the opinion that we need new explanations and meanings of the Qur'an, but rather for scientists who decompose Qur'anic verses and what is in prophetic practice to be related to

the present state, to reach the treasures of meanings And the mysteries of science that are discovered, where we encounter the same in the Noble Quran centuries ago. However, they have not been able to do so except those who try and analyze the divine texts.

According to a faithful version it is understood that Muhammad (PBUH) warned the need for each human being to give birth to the old forms of the application of Islamic concepts to replace them with more suitable forms and new problems would provide an adequate solution .

I think it is most important to look at the Qur'anic thought today, what promises us and what contribution it will give to contemporary development.

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