

COMMENTING IN HIS NAME (THE FORGIVING, THE MERCIFUL)

Zainab Faraj Abdel Rawi, Prof. Dr. Mohamed Jassim Abdel Satori

Anbar University, Faculty of Education for Human Sciences, The Arabic Language Department,

I. LANGUAGE MASTERS

Forgiving:

Meaning in language:

Forgiveness is language: covering and covering, which is the origin of the meaning, and from it is forgiveness of belongings: to cover it and conceal it, and (forgiving) with the weight of (acts) from the premises of exaggeration, and from it: God forgives his sins, that is: He is the one who is forgiven, the one who is forgiven.

He also forgave his gray hair: he covered it. And it is said: Forgive this matter, i.e., fix it with what should be corrected by it. And it is said: "There is neither a large number of people nor a virgin" in this matter, meaning: no one is forgiven or excused for them, and Al-Ghufrah: abundance and increase, and from it and the great multitude, meaning: all of them, and they are many, honorable and lowly, and no one has been left behind⁽¹⁾.

Meaning in the name of God:

Oft-Forgiving: is one of the attributes of God Almighty, and its meaning is: He who pardons and pardons, so he is not defamed, neither in this world nor in the Hereafter. (And He is Al-Ghafoor, meaning: Al-Ghafoor is an exaggerated effective in forgiveness, in addition to repeated forgiveness over and over again, (active) foretells of the abundance of action, and the verb foretells of its quality, perfection, and comprehensiveness, ... until it reaches the maximum levels of forgiveness and complete forgiveness, it reaches the maximum levels of forgiveness) .

The name of God (the Forgiving) was mentioned in the Qur'an in ninety-one verses, between definition and denial. The wording is frequent and frequent in the text according to its importance and need; Because it gives meanings and presents indications, and the general idea is held by it, so that the meaning is the focus around which the meanings revolve. Humans, for the word (the Forgiving) came in the last verses of the verses as if it applies the state of repentance and repentance; To assure us that mercy preceded His wrath, Glory be to Him, and that our God is a God of forgiveness and mercy, for He, His Majesty, did not create us to torment us; Therefore, we see that severe punishment was repeated thirteen times, which is a small percentage compared to (Ghafoor), which was mentioned in ninety-one times, even if (severe punishment) is mentioned in some places where forgiveness is associated⁽²⁾.

The Merciful meaning in the language:

(Rhm), mercy: sympathy, tenderness, and mercy like him. Merciful and merciful, emphasized for exaggeration and compassion for the people: that is: have mercy on each other. And mercy is from mercy. The womb also: What is meant by the womb of the female, which is feminine. And the uterus: kinship. Likewise, the uterus is fractured.

Merciful: Mstqan two names of mercy, a broad mercy Almighty says: Orahmh mercy mercy Merhamet, meaning: Trahmt him, I said: God's mercy on it, and God's mercy and sought all, God said: Gel's strength (and exhort one another to patience and exhort one another Palmrahmh) They commanded one another kindness and mercy for the weak. And between them there is a kinship, which means close kinship, or the relationship of kinship and its cause. His name (the Compassionate) is only mentioned after His name, the Most Gracious, the Most Merciful. Because the Most Merciful is limited and exclusive to God, the Blessed and Most High, and the Merciful may be and may be released to other than Him, the Most High. (And mercy in the children of Adam according to the Arabs is the tenderness of the heart, then its kindness, and the mercy of God: its benevolence and sustenance. great height)⁽³⁾.

The Almighty said: (God is Oft-Forgiving, Most Merciful), and he said in the description of the Prophet, may God's prayers and peace be upon him: (There has come to you a Messenger from among yourselves, dear to him what you meant, keen on you with the believers, kind and merciful).

Meaning in the name of God Almighty:

Al-Ghazali said: Al-Rahim: "Two names derived from mercy and mercy call for the one who is in need, and there is no one who has passed away except when he is in need, and because of which the need of the needy unintentionally ends, and the will and care of the needy is not called merciful. If the will is fulfilled, he will fulfill it, and if he is incapable, he may be called merciful, given the tenderness they experienced. But it is deficient, but complete mercy is the outpouring of goodness to the needy and his will for them to take care of them. General mercy is what deals with the deserving and the unworthy, and the mercy of God Almighty is complete and general. As for its completeness, it is insofar as he wanted to fulfill the needs of the needy and fulfilled them, and as for its generality, in terms of its comprehensiveness, the deserving and the unworthy, the universality of the world and the hereafter, and the handling of necessities, needs, and advantages outside of them, then He is the Most Merciful, the Absolute, truly accurate⁽⁴⁾.

His name "The Merciful" is mentioned a hundred and fifteen times in the Holy Qur'an. In most of these places, the demand for mercy is noted, and it is preceded by the names of God Almighty that are appropriate for them, such as (The Forgiving, the Righteous, the Compassionate, and the Repentant). His name was preceded by (Al-Aziz) in thirteen places, and it combines the adjectives of mercy and strength, so the merciful is an adjective of a verb. And each according to the place in which it came, and the exaggeration is according to the context, there is the great permanent self-mercy. And here is the great and abundant mercy in which his servants turn, and the believers in particular have the best luck. Because in its field, with His promise and by His grace, the Most High, they are turning; The occurrence of mercy is a reminder of the benevolence and grace of God Almighty, and the ascension from "The Compassionate" to "The Merciful" is achieved when these two names are combined, as in the Basmala and Al-Fatihah and others⁽⁵⁾.

So the conjugation of these two names - (Al-Ghafoor, the Most Merciful) - (it was mentioned in the nominative form with the denunciation (Forgiving, the Merciful) forty-seven times, and the opposite was not intended (the Merciful, the Forgiving), and it was mentioned as (Forgiving, the Merciful) in fifteen places, and the opposite was not intended (the Merciful, the Forgiving). It was defined by the form (the Forgiving, the Merciful) in seven places, and the opposite of it (the Merciful, the Forgiving) was mentioned only once, and thus the total of its occurrence in the Holy Qur'an is seventy times as a comma).

And the places in which the Forgiving, the Merciful is mentioned as (Al) with the nominative form:

II. FIRST ISSUE:

The Almighty said: (Inform My servants that I am the Forgiving, the Merciful).

When the above mentioned verses mentioned what is in the fire and its people, and mentioned what is in heaven and its people, then God Almighty confirmed to people, by alerting, deciding and enabling that in souls, by saying: (Inform My servants that I am the Forgiving, the Merciful) and the Almighty says: to His Prophet, peace and blessings be upon him Tell My servants, assuring them that I am the one who will cover up their sins if they repent and repent, by forsaking their punishment for it, and the Most Merciful to them not to torment them after their repentance (and that My punishment is the painful punishment). He says: And tell them that My torment is for the one who persists in disobedience and persists in it and does not repent from it, for his torment is excruciating, which is not like it⁽⁶⁾.

(So his saying: His saying: (Nabi) is a reference to Muhammad, may God's prayers and peace be upon him, and he is mentioned before the servants. Return to him, and say: (The Forgiving

the Merciful) are two attributes of God, so they are five words that indicate God, the Generous, the Merciful). And when they wanted God Almighty to honor Muhammad - may God's prayers and peace be upon him - on the night of the Night Journey... He did not add to His saying: {Glory be to Him Who took His servant captive at night}. For whoever confesses to himself in worship to God Almighty is included in this honor. Al-Razi said: "Here it is." He described them as being his servants, then after mentioning this description he affirmed the ruling as "Forgiving,

Most Merciful.” This indicates that whoever confesses to slavery, it appears in his right that God is “Forgiving, Most Merciful,” and whoever denies that is liable to painful punishment.” And when the Almighty mentioned the torment, he did not say: I am the tormentor, and he did not make it a description of himself. Rather, he said: “And my punishment is the painful punishment.” His words were for the sake of informing ⁽⁷⁾.

(So He made mercy an attribute mentioned in His names. As for torment and punishment, He made them among His effects). Al-Baydawi also mentioned: When the previous verses included a promise and a threat, and it was followed by his saying: (I am the Forgiving, the Most Merciful). And that my punishment is the painful punishment) on the plural so that it is a determination of what has been mentioned and a consolidation of it in the souls. (The mention of his forgiveness and mercy is appropriate in connection with his saying: (Indeed, the pious), (and in advance of these two great descriptions with which he described himself, and his saying: (And my punishment) was very kind, as he did not say on the face of it. And I am the painful tormentor and mercy).

Al-Zamakhshari said: “And sympathy (and inform them) of the news of My servants, so that they may take what was lawful of the punishment on Lot’s day as an example by which they consider God’s wrath and vengeance against the criminals, and realize that His punishment is the most painful punishment.” So the Musnad was restricted to the one who was ascribed to it in his saying: (I am the Forgiving, the Most Merciful). It precedes the aspect of mercy; Because when he mentioned mercy and forgiveness, he described them with the greatness of their reward, just as he described the torment as painful⁽⁸⁾. Rather, the Almighty has exaggerated the emphasis in three words: (The first: His saying: “I am” and the second: “I am” the refining of the conscience, and third: the introduction of the Alif and Lam in: {Forgiving}. The Merciful) and this indicates the predominance of the aspect of mercy and forgiveness, and the conjunction of (the Forgiving) with (the Merciful)).

These verses, which are concluded with (The Forgiving, the Merciful), are defined by (Allah), so they fit the context and limit and limit forgiveness to Him, the Most High, and the affirmations they contain that create a kind of balance in the souls of the servants. The heart is certain that God is Able and All-Knowing, so the heart is between fear and hope; It is as if his Prophet testified of his commitment to forgiveness and mercy to his servants, so he rewards the good-doer, punishes the sinner, and delivers every right to its deserving one, so that one side does not dominate the other. That makes souls highly motivated, and suppressing laziness, when enticed, it is reassuring and secure; The servant remains between fear and hope, so he does not despair of God’s mercy, and does not feel safe from his cunning, as Ibn Ashour said: “The warning verses of their previous verses have been circulated at a frequency that reaches the souls of their listeners, any amount of terror and fear, despite their pretending to lack interest in them, and their impact may reach them⁽⁹⁾. To the extent of despair, a quest to save them from its threats, then God followed it by sending hope in their souls to go out to the coast of salvation if they wanted it, according to the habit of this glorious book of treating souls with a mixture of encouragement and intimidation.

III. THE SECOND ISSUE:

The Almighty said: (He said, I will ask forgiveness for you, my Lord, for He is the Forgiving, the Merciful)

When the brothers of Yusuf asked their father to ask forgiveness for their sins in the verses that preceded them, and they admitted the previous mistake that had occurred from them, he promised them to seek forgiveness (by souf), and the letter of tafsir is used in the absolute approximation and means by it about the fulfillment of the promise, and it is beneficial to continue and renew the act in the future in order to achieve it. Ibn Ashour said: “(I will ask forgiveness for you, my Lord) to indicate that he accompanies seeking forgiveness for them in future times, and he knows from him that he sought forgiveness for them at once in the context of the content; (He promised them to seek forgiveness for them at the beginning of time, and the reason for this is that his Lord is vast in forgiveness and mercy, and the believer’s hope in it does not cease, even if he has been unjust and wronged..., then it is not appropriate for the wise educator to rush to seek forgiveness for the one who committed it after his request, even as if it is one of the slightest things that are forgiven with a gesture of remorse. And then he persisted in asking for forgiveness for them for a time, to teach them the greatness of their crime, and to inform them that he will turn to his Lord and ask them for forgiveness from Him by His grace and mercy). And (Lam) is the Lam of jurisdiction⁽¹⁰⁾.

Al-Alusi said: “Perhaps the procrastination on this would increase their detachment from God Almighty, so that would be more likely to achieve the intended purpose.” And Jacob’s use, peace be upon him, in his answer to “souf” instead of “sin” indicates the depth of the effect of that in himself.

So she concluded with (forgiveness, mercy and response together to suit the place, what the brothers of Yusuf did to him and our Prophet, peace and blessings be upon him). Forgiveness alone is not enough for him, but rather it requires His mercy, in order to intercede for them for the heinous evil deed they did⁽¹²⁾.

And to reflect on the splendor of the seal and emphasis by saying: (He is the Forgiving, the Merciful) in the exaggerated form (the Forgiving) on the weight of (verb), (and) the definition; Because it is a lot of forgiveness a description of His Most Holy Essence, and that forgiveness is from His mercy, and mercy to His servants is His permanent attribute, and in justification for His saying: (I ask forgiveness for you, my Lord), as the sentence affirmed with the pronoun of the chapter (he), in order to strengthen the news, specialization and definition (the Forgiving, the Merciful), it is appropriate The sting of his forgiveness and mercy Almighty⁽¹³⁾.

IV. THIRD ISSUE:

God Almighty said (Say: O My servants who transgressed against themselves, do not despair of God's mercy, for God forgives sins).

This verse is for people in general, from a believer and an unbeliever, for it is the Glory, glory be to Him, who forgives sins, and for whoever repents, his sins are erased, because the repentance of the sinner erases his sins.

Razi said: "I know what it says in the warning expiate Ordvh Kamal explained his mercy and grace and kindness in the right of slaves who have transgressed against themselves, and this year in the right of all prodigals". The God called the guilty slave; Because servitude to God is a place that feels secure and special, so the servant turns to God Almighty; To erase the foregoing, with the need, the affliction, the humiliation, and the befitting of the Generous, the Merciful; To forgive them, and to hope for the abundance of generosity and mercy upon them, but in terms of adding honor and kindness to them and wooing them, it invites them to return and repent⁽¹⁴⁾.

And the meaning of extravagance, as mentioned by Al-Raghib: is that a person exceeds the limit in everything he does, and it is widely and widely used in spending and wasting money, and what is meant here: excessive and excessive in sins. And despondency: its meaning: as the willing also defined it as "despair over good". And it came in the proof: "Indeed, God Almighty is concealing the sins of the sinners and those who repent to Him from their sins, Most Merciful to them, and He will not punish them with them after repenting from them." (The verb "exaggerate" is added to (on), to include the meaning of felony, i.e.: they have committed greed against themselves). If the spread of those disobediences and sins is due to them, it will suffice for them to return to them from those sins⁽¹⁵⁾.

Then the Almighty said: (God forgives all sins), so the meaning of this verse requires that the Almighty is the forgiving of all sins committed by them. This is because the form (forgive) came in the present tense, which is for the reception. (And the repetition of the name of God Almighty in His saying: "God forgives all sins," with the sentence being exported with "in," and with the present tense of continuity." And (all) is a word that indicates exaggeration and an increase in the report in the mind of the listener, and a lot of care for him⁽¹⁶⁾.

He also described himself as being forgiving, so it is a word that benefits exaggeration, - "This exaggeration formula is due to the large number of their sins and the large number of the forgiven, then he described himself as being merciful, due to the abundance of the forgiven and the late; His saying: (He is the Forgiving), meaning: there is neither Forgiving nor Merciful but He, because the word (He) is restrictive, as it refers to the removal of the imperatives for His punishment, and His saying: (The Merciful) is an indication of the results of the sentence and the rewards of the sentence. He is the Oft-Forgiving, the Most Merciful⁽¹⁷⁾.

Adding mercy and placing the name "God" in the place of the pronoun. To indicate that He is the Most Beneficent, and He is the One who is absolutely dispensed with, and a notice that mercy is the basis in His dealings with His servants, with the possibility of limiting Himself to saying: (Do not despair of My mercy); But he left this expression and said: (Do not despair of the mercy of God), because the name (God) is the greatest and most honorable of His names⁽¹⁸⁾.

So the good seal with (the Forgiving, the Merciful) is an explanation for the sentence (he forgives all sins) and the implementation of these two descriptions and it is an exposition and encouragement no matter how many sins, by leaving what they are in and quitting sins from the two sides of the two confirmed descriptions, and the two sides of the emphatic descriptions are wonderful⁽¹⁹⁾; The word (all), and the present tense form of continuity (forgive),

(and not) the definition that benefits the competence. As an exhortation to repent after the occurrence of sins, and to make it clear to them that the Lord Almighty will forgive their sins, and the entire verse indicates the perfection of forgiveness and mercy from Him, the Most High; Because forgiveness and mercy are two self-contained attributes that are inseparable from themselves, and their effects are still present and valid in existence, filling the existing, and benevolent to the servants in secret and openly, and his hands of good deeds are spread out in the vessels of night and day, and giving is dearer to him than preventing his creation, and mercy precedes Anger overcame it⁽²⁰⁾.

V. FOURTH ISSUE:

God Almighty said: (The heavens are almost breaking the fast from above them, and the angels glorify the praises of their Lord, and they seek forgiveness from Him.

The appropriateness of the verse to what preceded it because it includes the mention of the Qur'an, as well as to ward off the insults of the polytheists, and it also contains the amusement of the Prophet, peace and blessings be upon him. From their claim that he has a son, (and the angels glorify the praises of their Lord and ask forgiveness for those on earth) meaning: they ask God Almighty for forgiveness for the believers in Him⁽²¹⁾.

And it was said: From their claim that the partner and the child, the Exalted be He, the Most High, and the Almighty's verse after: (The Forgiving, the Merciful) support it, that they were compelled and deserved with this article the torment to be inflicted on them; But Allah, may He be exalted, averted the torment from them because His mercy preceded Him, and the verse is intended for excursion, after the Malikis affirmed him and his greatness⁽²²⁾.

And it was said: From their claim that the partner and the child, the Exalted be He, the Most High, and the Almighty's verse after: (The Forgiving, the Merciful) support it, that they were compelled and deserved with this article the torment to be inflicted on them; But Allah, may He be exalted, averted the torment from them because His mercy preceded Him, and the verse is intended for excursion, after the Malikis affirmed him and his greatness⁽²³⁾.

His saying: (They glorify their Lord) is useful for these two matters, and glorifying them takes precedence over praise. Because the meaning of glorification: is to exalt God, the Mighty and Sublime, from that which is not worthy or befitting of Him, and al-Hamd: is an expression of God's description of Him being abundant for all good, for His being transcendent in Himself from that which is not worthy of Him. He is prioritized in rank over the Almighty being full of goodness. (Because the existence of a thing takes precedence over the creation of another, and its attainment in itself takes precedence over its effect on the attainment of others; for this reason, glorification takes precedence over praise). His benevolence became an exposure to the censure of the infidels by what they concealed of his kindness..., and when they were ashamed of what they had of the knowledge of the majesty of God, Glory be to Him⁽²⁴⁾.

The phrase (not that God is the Forgiving, the Merciful) comment for phrase (and the angels praising the praise of their Lord), and the heroes of Mabboudathm, and therefore brought minors form (not) in this sentence, with a clear separation (is), that is God does not forgive for one. So he issued it with the admonition tool authorized to investigate, to pay attention to its meaning and to prepare the listener's permission, and it was added with (in) emphasizing, and it came with the word majesty (God) and the collective name, and in the middle of the pronoun separating the two knowledges. Some of the scholars said: "Awesome and glorious Almighty at the beginning, and kinder and gracious at the end."

The phrase (not that God is the Forgiving, the Merciful) comment for phrase (and the angels praising the praise of their Lord), and the heroes of Mabboudathm, and therefore brought minors form (not) in this sentence, with a clear separation (is), that is God does not forgive for one. So he issued it with the admonition tool authorized to investigate, to pay attention to its meaning and to prepare the listener's permission, and it was added with (in) emphasizing, and it came with the word majesty (God) and the collective name, and in the middle of the pronoun separating the two knowledges. Some of the scholars said: "Awesome and glorious Almighty at the beginning, and kinder and gracious at the end." Or as if it were a principle for the Almighty's interaction with His faithful servants.) Al-Baydawi said: "He wrote mercy for himself, adhere to it out of favor and kindness⁽²⁵⁾.

REFERENCES

1. The Holy Quran
2. The rhetorical miracle in the systems of the rings of verses that include the names of God, Atef Rajab Juma Al-Qani', supervised by Prof. Muhammad Shaban Alwan, Islamic University Publishing House, Gaza / 1427 AH / 2006 AD.
3. The basis of rhetoric, author: Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jarallah (deceased: 538 AH)
4. Investigation: Muhammad Basil Oyoum Al-Soud, Publisher: Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, Edition: First, 1419 AH - 1998 AD.
5. Derivation of the names of Allah, the author: Abdul Rahman bin Ishaq Al-Baghdadi Al-Nahawandi Al-Zajji, Abu Al-Qasim (died: 337 AH), the investigator: Dr. Abdul-Hussein Al-Mubarak, Publisher: Al-Resala Foundation, 2nd floor, 1406 AH - 1986 AD.
6. The Lights of Download and Secrets of Interpretation, Author: Nasir al-Din Abu Saeed Abdullah bin Omar bin Muhammad al-Shirazi al-Baydawi, (deceased: 685 AH), Investigator: Muhammad Abd al-Rahman al-Mara'ashli, Publisher: House of Revival of Arab Heritage - Beirut, I, 1418 AH.
7. The Ocean in Interpretation, Author: Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusuf bin Hayyan Atheer Al-Din Al-Andalusi (died: 745 AH), Investigator: Sidqi Muhammad Jamil, Publisher: Dar Al-Fikr - Beirut, 1420 AH.
8. Interpretation of Tayseer Al-Karim Al-Rahman in the interpretation of the words of Al-Mannan, the author: Abdul Rahman bin Nasser bin Abdullah Al-Saadi (deceased: 1376 AH), the investigator: Abdul Rahman bin Mualla Al-Luhaiq, Publisher: Al-Risala Foundation, Edition: First 1420 AH - 2000AD.
9. Liberation and Enlightenment Tunisian Edition, author: Muhammad Al-Taher bin Muhammad bin Muhammad Al-Taher bin Ashour Al-Tunisi (died: 1393 AH), publishing house: Dar Sahnoun Publishing and Distribution - Tunisia - 1997 AD.
10. Al-Sahih is the crown of the language and the correctness of Arabic, the author: Abu Nasr Ismail bin Hammad Al-Jawhari Al-Farabi (died: 393 AH), investigation: Ahmed Abdel Ghafour Attar, publisher: Dar Al-Ilm for Millions - Beirut, 4th edition, 1407 AH - 1987 AD.
11. Al-Gharibeen in the Qur'an and Hadith, the author: Abu Obaid Ahmed bin Muhammad Al-Harawi (died 401 AH), investigation and study: Ahmed Farid Al-Mazeedi, presented to him and reviewed by: a. Dr.. Fathi Hegazy, Publisher: Nizar Mustafa Al-Baz Library - Saudi Arabia, Edition: First, 1419 AH - 1999 AD.
12. The Ocean Dictionary, author: Majd Al-Din Abu Taher Muhammad bin Yaqoub Al-Fayrouzabadi (died: 817 AH), investigative: The Heritage Investigation Office at the Al-Resala Foundation, under the supervision of: Muhammad Naeem Al-Araqsusi, Publisher: Al-Resala Foundation for Printing, Publishing and Distribution, Beirut - Lebanon, 2nd Edition, 1426 AH - 2005 AD.
13. The brief editor in the interpretation of the dear book, the author: Abu Muhammad Abd al-Haq ibn Ghalib ibn Abd al-Rahman ibn Tammam ibn Attia al-Andalusi al-Muharbi (died: 542 AH), the investigator: Abd al-Salam Abd al-Shafi Muhammad, Publisher: Dar al-Kutub al-Ilmiyya - Beirut, 1, 1422 AH .
14. The arbitrator and the Great Ocean, the author: Abu al-Hasan Ali bin Ismail bin Saydah al-Mursi - year of death 458 AH, investigation: Abdul Hamid Hindawi, publisher: Dar al-Kutub al-Ilmiyya, Beirut, 2000 AD.
15. The original etymological lexicon of the words of the Noble Qur'an (original by explaining the relationships between the words of the Noble Qur'an with their sounds and their meanings), the author: Dr. Muhammad Hassan Hassan Jabal, Publisher: Library of Arts - Cairo, 1st Edition, 2010 AD.
16. Vocabulary in the stranger of the Qur'an, author: Abu al-Qasim al-Husayn bin Muhammad, known as al-Ragheb al-Isfahani (died: 502 AH), investigator: Safwan Adnan al-Daoudi, publisher: Dar al-Qalam, al-Dar al-Shamiya - Damascus, Beirut, 1, 1412 AH.
17. The ultimate goal in explaining the names of God, the author: Hujjat al-Islam Abi Hamid Muhammad bin Muhammad al-Ghazali (died: 505 AH), Investigator: Sheikh Qassim Muhammad al-Nuri, 2nd floor, 1431 AH / 2010 AD.
18. The crown of the bride from the jewels of the dictionary, author: Muhammad bin Muhammad bin Abdul Razzaq Al-Hussaini, Abu Al-Fayd, nicknamed: Murtada, Al-Zubaidi (died: 1205 AH), investigator: a group of investigators, publisher: Dar Al-Hedaya.
19. Interpretation of the Beautiful Names of God, author: Ibrahim bin Al-Sari bin Sahl, Abu Ishaq Al-Zajjaj (deceased: 311 AH), investigator: Ahmed Youssef Al-Daqqaq, publisher: Arab Culture House.
20. Interpretation of Abi Al-Saud = Guiding the sound mind to the merits of the Holy Book, author: Abu Al-Saud Al-Emadi Muhammad bin Muhammad bin Mustafa (died: 982 AH), publisher: Arab Heritage Revival House - Beirut.
21. Interpretation of the Gardens of the Spirit and the Basil in Rawabi Science of the Qur'an, author: Sheikh Muhammad Al-Amin bin Abdullah Al-Army Al-Alawi Al-Harari Al-Shafi'i, supervision and review: Dr. Hashem Muhammad Ali bin Hussein Mahdi, Publisher: Dar Touq Al-Najat, Beirut - Lebanon, 1, 1421 AH - 2001 AD.
22. Interpretation of the ocean ocean, the author: Muhammad bin Youssef, known as Abu Hayyan al-Andalusi, the interpretation of the ocean ocean (verified version), the author: Muhammad ibn Yusuf, known as Abu Hayyan al-Andalusi, publisher: Dar al-Fikr - Beirut, 142 AH.
23. Interpretation of the Great Qur'an (Ibn Katheer), author: Abu Al-Fida Ismail bin Omar bin Katheer Al-Qurashi Al-Basri and then Al-Dimashqi, year of death: 774 AH, investigation: Muhammad Husayn Shams Al-Din, publisher of Dar Al-Kutub Al-Ilmiyya, publications: Muhammad Ali Beydoun / Beirut, 1st ed. 1419 AH
24. Tafsir Al-Maraghi, author: Ahmed bin Mustafa Al-Maraghi (died: 1371 AH), publisher: Mustafa Al-Babi Al-Halabi & Sons Library and Press Company in Egypt, 1, 1365 AH - 1946 AD.
25. Jami' al-Bayan fi Interpretation of the Qur'an, author: Muhammad bin Jarir bin Yazid bin Katheer bin Ghaleb Al-Amali, Abu Jaafar al-Tabari (died: 310 AH), Investigator: Ahmed Muhammad Shakir, Publisher: Al-Resala Foundation, 1, 1420 AH - 2000 AD.