

Investigation of Anecdotal and Intellectual Reasons Of Quran Comprehensiveness Theory

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ABSTRACT



According to Muslims beliefs, Quran is the last scripture and final message of god for mankind. Several theories have been proposed regarding characteristics and features of this Scripture, and one of them is Quran comprehensiveness theory. According to this theory Quran has stated whatever human needs in worldly and otherworldly terms. Quran comprehensiveness theory is considered as fundamental principles to understanding and perceiving the Quran, and acceptance or denial of that has an impact on interpretation of this holy book. This theory has many reasons and evidence in Muslims texts. This paper attempts to investigate most significant anecdotal and intellectual reasons of Quran comprehensiveness theory.



KEYWORDS: Holy Quran, Quran Comprehensiveness Theory, Anecdotal Reasons of Comprehensiveness, Intellectual Reasons of Comprehensiveness, Quran Commentators Views.

1. Introduction

Quran comprehensiveness theory is one of the fundamental topics in regards to recognition of this holy book, which since the early centuries of Islam has been considered by Muslims scholars. This topic is very important because acceptance or denial of it somehow is confession to perfection or imperfection of Quran, and also has an impact on understanding and interpretation of the Quran, because each commentator interprets Quran with its specific principles and beliefs. If a commentator considers the Quran comprehensiveness theory in his interpretation, thus, his commentary from the verses related to social, political, economic, and cultural issues will be different from those who not taken this theory into consideration. Hence, given the significance of the topic, current study examines two fundamental questions:

1. Whether Quran has comprehensiveness in its expressions and remarks? What commentators have been said in this regard? And what is anecdotal evidence for this claim?
2. How Quran comprehensiveness can be proved through intellectual reason?

2. Definition of Quran Comprehensiveness

The word comprehensiveness is a term which refers to expressiveness of Quran about everything and creator of this term not identified and also in predecessor's works, idiomatic definition of comprehensiveness is not cited. Only some contemporary writers are theorized about Quran comprehensiveness. They have provided idiomatic definition about this word, and they have stated: "comprehensiveness means existence sets of guidelines and instructions that meet the needs of human in a way to achieving prosperity and happiness in each era and time, and by absence of these instructions, descriptions, and regulations mankind will not reach bliss and evolution". (Ayazi, 1380) Another definition stated that "Quran comprehensiveness means expression of all matters that are necessary for evolution of individual and community in all spiritual and material aspects, but not so that Quran be a great encyclopaedia which all details of sciences such as: mathematical, geographical, chemistry, and physics, have been cited on it". (Makarem Shirazi, 1374) Thus, the comprehensiveness of the Quran is inclusion and pervasiveness of Quran in expression of matters related to prosperity and material and spiritual evolution of mankind.

3. Literature review

Quran comprehensiveness topic, despite attention of Muslim thinkers on this topic since beginning of Islam, but has been unresearched and obsolete. In predecessors works, this topic has been considered as a claim or as traditions narrated from the Prophet, companions and followers in this regard, Or amidst the narrative books particularly in narrative interpretations (*Tafsir Almathur*) or in following verses regarding Quran comprehensiveness.¹ Existence of such narratives indicates that; initial seeds of Quran Comprehensiveness existed from the first Hejira (AH) century, and such narratives have been cited in Islamic sources for the centuries, without being described and analyzed or even their scope and confine be specified. Imam Muhammad Ghazali (505 AH) was the first Islamic scholar who spoke about Quran comprehensiveness theoretical discussions. Besides citation of some narratives he found that all sciences are in acts and attributes of god, and also he believed that Quran is essence description of god, acts and his attributes. Therefore, according to him Sciences have been derived from the Qur'an. (Ghazzali, Revival of Religion Sciences; Ghazzali, 1985) Badr Al'din Zarkeshi (794 AH) also in his book "Proof in Quran Sciences" discussed about Quran comprehensiveness and he stipulates that; earliest and latest sciences lies in the Quran. (Zarkeshi, 1376) Suyouti (911 AH) also discussed about this under title of "Sciences derived from Quran". (Suyouti, Mastering in the

science of the Quran) About historical background of this topic, this point is noteworthy that; as far as discussions about Quran comprehensiveness followed in Islamic sources, during the last fourteen centuries Muslims have not written independent book under title of Quran comprehensiveness. Only at the present century some Quranic sciences scholars have raised this topic and they have written some works independently. Among these works, “*Quran comprehensiveness book*” of Sayyed Muhammad Ali Ayazi can be named, which is the first book that its contents all are in Persian (Farsi) language. Thus, significance of the topic and scant written works about it indicates the necessity of research in this context.

4. Reasons of Quran Comprehensiveness theory

To prove Quran comprehensiveness theory, various reasons from Quran, narratives and intellect are cited. Each of these reasons mentioned as follow:

4.1 Quranic reasons of comprehensiveness:

The first reason; Wa nazzal-nā ‘alāi-kal-kitāba tib-yānallikulli šāi-i: “and we have sent down to you the book (Quran) as an exposition of everything”, (Quran, Surah Al’nahl or Bee Chapter, Verse:89). Commentators, interpreted the meaning of *al-kitāb* “the book” in this verse as Quran, and the meaning of *tib-yān* “exposition” in this verse is illustrative and explanatory. (Jafari, Kothar Interpretation) Interpretation of *kulli šāi-i* “everything” is common and *tib-yānallikulli šāi-i* “exposition of everything” is using which it means Quran is expression and description of everything. (Abol Fotouh Razi, 1408) And exposition is being everything, thus, Quran is comprehensive book for expression of all community needs. (Qaraati, 1383)

The argument to this verse is that, since meaning of *al-kitāb* “the book” is Quran, and *tib-yān* “exposition” means clear expression and *kulli šāi-i* “everything” also known as a common word, therefore, this verse implies to the comprehensiveness of Quran and explicitly proves expressiveness of Quran about everything. This expressiveness might be in the Quran verses or in prophet remarks, in which case, because prophet remarks derived from Quran and have Quranic origin, placed in Quran comprehensiveness circle. Thus *kulli šāi-i* “everything” does not necessarily implies that everything is expressed in Quran apparent phrases, because from outside we see that everything is not as same as its definition in Quran, and there is issues which Quran not covered them at all.

Second reason: Mā kāna ḥadīṯaīyuf-tarā walakin taṣ-dīqallaḍī baī-na yadaī-hi wataf-šīla kulli šāi-i: “it is not a tale invented, but a confirmation of what went before it, and detailed exposition of all things” (Quran, Surah Joseph or Yusuf Chapter, Verse:111). By referring to more than one hundred Quran interpretations to clarify the meaning of this verse, it was found that most commentators have considered *ḥadīṯa* “tale” as the Quran in this verse. Only few commentators have interpreted it as stories. (Ibn Ashour, Liberation and Enlightenment; Qoreshi, 1377) However, some commentators have interpreted the *ḥadīṯa* “tale” as stories but they have interpreted the next phrase of this verse *wataf-šīla kulli šāi-i* “and detailed exposition of all things” in regards to Quran. It means that they found the Quran is expression of everything. (Maraghi, Almaraghi Interpretation; Tantavi, Intermediary Interpretation of The Quran) *Taf-šīl* “detailed exposition” means expression and description. (Tabrasi, 1372; Tantavi, Intermediary Interpretation of The Quran) The author of “Criterion in interpretation of the Quran” stated about totality of *wataf-šīla kulli šāi-i* “and detailed exposition of all things” phrase; this totality is inclusive and pervasive and will not exclude anything from the world’s need. (Sadeghi Tehrani, 1365)

Therefore, the aim of *ḥadīṯa* “tale” is the Quran, *Taf-šīl* “detailed exposition” is expressiveness and enlightenment and *kulli šāi-i* “all things” is perceived as inclusion and pervasiveness. Accordingly this verse is indicative of comprehensiveness, and can be invoked as one of the reasons to prove the Quran comprehensiveness. And with regards to “principle is lack of restriction unless proven otherwise” from

the above verse its common meaning will be inferred, and if someone wants to imagine restriction to the verse that restriction will represents the range and territory of the Quran, but will not undermine the principle of the comprehensiveness.

Third reason; Mā farraṭ-nā fil-kitābi min šaī: “We have not neglected anything in the Book” (Quran, Surah Al’anaam or Cattle Chapter, Verse:38). *Mā farraṭ-nā* “we have not neglected” means; we have not left, we have not failure, or we have not neglect.(Abu Hayyan Andolosi, 1420; Tabrasi, 1372) And about *kitāb* “the book” in this verse there is some possibilities such as; Quran, preserved or guarded tablet, death,(Tabrasi, 1372) comprehensive knowledge of the god,(Maraghi, Almaraghi Interpretation) intent scripture (Sahifa) which in that case deeds are recorded,(Ibn Arabi, 1422) the book of nature and universe,(Qoreshi, 1377) book of acts and deeds, and formative book,(Fazl Allah, 1419) among these possibilities most of the commentators have interpreted *kitāb* “the book” as the Quran or preserved tablet so where is difficult to prefer one over the other. This makes some difficulties for scholars, because they will not be able to specify whether commentators interpreted *kitāb* “the book” as the Quran or preserved tablet, and also this issue has caused that some commentators provide inconsistent opinions, for example; some commentators in their commentary have mentioned that “most of the commentators are believed that *kitāb* “the book” means Quran” (Tabrasi, 1372; Kashani, 1366; Hosseiny Shah Abdol Azimi, 1363; Ameli, 1360; Mavardi, Alnokat va Aloyoun “Almavardi Interpretation”) versus, “some in their commentary have mentioned that most of the commentators have said *kitāb* “the book” means preserved tablet”,(Abol Fotouh Razi, 1408; Banouye Isfahani, 1361) to resolve this inconsistency and to identify the majority of commentators opinions in this regard, nearly one hundred interpretations have been investigated, as a result it became clear that most of the commentators have interpreted *kitāb* “the book” as the Quran. In the other hand, context or framework of the verse confirms that the concept of *kitāb* “the book” in this verse means Quran. Thus, by taking the view of most commentators the verse; *Mā farraṭ-nā fil-kitābi min šaī* “We have not neglected anything in the Book” is related to the Quran comprehensiveness and this verse also is another reason on comprehensiveness exactly as same as context of the other verses which absolutely stated multilateral inclusion and expressiveness of the Quran. And also declares that nothing ignored in the Quran expressiveness.

Fourth reason: wa huwallādhū anzala ilāi-kumul-kitāba mufaṣṣalā: “When he (God) it is who has sent down unto you the book (the Quran) explained in detail” (Quran, Al’anaam or Cattle Chapter, Verse: 114). No doubt the meaning of *kitāb* “the book” in this verse is the Quran, and all interpretations that have been studied in order to clarify the meaning of this verse, have expressed the same meaning. Only Gonabadi in his interpretations has stated that the meaning of *kitāb* “the book” in this verse is prophecy.(Gonabadi, 1408) Therefore, with regard to the interpretations provided by the Quran commentators about this verse and also according to context and phrase appearance of this verse, it will be clear and obvious that the meaning of *kitāb* “the book” in this verse is the Quran. In the other hand from interpretation provided by the Quran commentators in regard to *mufaṣṣalā* “explained in detail” the Quran comprehensiveness can be perceived clearly. They have stated about this verse interpretation that the Quran is description and explanation of everything, (Sadeghi Tehrani, 1365) and also is navigator to all worldly and otherworldly interests,(Tayyeb, 1378) social interests provider, and in every respect is explained and described the knowledge of god, provisions, social and familial needs of mankind, and no case or matter has been ignored or neglected in the Quran.(Hosseiny Hamadani, 1404) And also the Quran is comprehensive book which represents scientific facts,(Mostafavi, 1380) and it explained all religious and worldly needs, resurrection and livelihood in detail.(Dakhil, 1422; Banouye Isfahani, 1361; Tantavi, Intermediary Interpretation of The Quran)

Thus, depending on what was expressed in meaning of the *kitāb* “the book” and *mufaṣṣalā* “explained in detail” from above verse the Quran comprehensiveness will be perceived, and it can be used as one of the reasons of Quran comprehensiveness theory because this verse also implies that the Quran in expression of issues or matters has inclusion and comprehensiveness and it has explained all mankind requirements in detail.

Fifth reason: Wakulla šāī-in faṣṣal-nāhū taf-šīlā: “and we have explained everything in detail”. (Quran, Surah Al’asra, Verse; 12) This verse invoked as one of the reasons of the Quran comprehensiveness. Many of religious scholars and Quran commentators found that above verse is about Quran and interpretation that they have provided about that is related to the Quran comprehensiveness. Some commentators have interpreted *kulla šāī-in* “everything” in above verse as it’s definition, without being bound or expressing territory for it. (Tabari, 1412; Tousi, Explanation in The Quran Interpretation) But many commentators have interpreted *kulla šāī-in* “everything” in above verse as expressiveness of all matters related to religious and world, livelihood and resurrection, and in interpretation of this verse they have shown more clarity about the Quran comprehensiveness and its territory. (Zamakhshari, 1407; Beizavi, 1418; Shukani, 1414; Fakhr Al’din Razi, 1420) Thus, this verse also used to indicate the Quran comprehensiveness and the Quran has expressed spiritual and material needs of human in detail.

According to past debates, implication of above verses on the Quran comprehensiveness is obvious, and can be used as most significant reasons to support the Quran comprehensiveness theory. In addition, since *tib-yānallikulli šāī-i* “exposition of everything”, *wa taf-šīlā kulli šāī-i* “and detailed exposition of all things”, *mā farraṭ-nā fil-kitābi min šāī* “we have not neglected anything in the Book”, *al-kitāba mufaṣṣalā* “the book explained in detail”, and *wa kulla šāī-in faṣṣal-nāhū taf-šīlā* “and we have explained everything in detail” are attributes of the Quran, and every Muslim believes in Quran with its all attributes, hence, Muslim scholars are accepted expressiveness and enlightenment of the Quran about everything and no Muslim scholar believes in other than this or reject this, and all of them are agreed upon it, because denial of the Quran comprehensiveness means denial or rejection of these attributes of the Quran, a believe that is in conflict with being Muslim. But it is to mention that the Quran commentators despite acceptance of expressiveness and enlightenment of the Quran, in everything that nowadays is interpreted as comprehensiveness, they also have expressed many opinions about territory and scope of this comprehensiveness, that they should be covered in discussions about the Quran comprehensiveness territory.

4.2 Traditionary Reasons of Comprehensiveness

Besides the Quran verses, many reasons was found in the narrative sources that indicates the Quran comprehensiveness more clearly, in this part due to multiplicity of these narratives we will mention some of them:

1. the prophet (Muhammad) quoted: “be aware that there will be some intrigues; I said: o messenger of god what is the way to rescue from this intrigues, the prophet stated: *the book of god, whatever occurred in your past and later is mentioned in the Quran, and judgment of whatever happens among you is in the Quran.* (Termozi, Termozi Traditions)
2. In another narrative, prophet (Muhammad) quoted: *whoever demanding the earliest and latest science or knowledge, should think and reflecting in the Quran.* (Suyouti, Comprehensive Narratives)

Therefore, human whatever valuing understanding of the Quran and efforts in order to deduce that, definitely will be more benefited from this divine revelation, and also will acquire more things from the Quran.

In addition to the narratives quoted by the prophet (Muhammad) which explicitly implying on the Quran comprehensiveness, remarks of prophet companions and followers also emphasis on the Quran comprehensiveness. For example: quoted from Ali Ibn Abi Taleb; *science or knowledge of everything is in the book (Quran), unless the people wisdom unable to understand or perceive it.* (Samarghandi, Sea of Sciences) Narrated from Ibn Masud; *every science was revealed in the Quran and everything is expressed for us in that but our knowledge is unable to perceive what expressed for us.* (Suyouti, 1421) Ibn Masud in another narrative, besides the expression about the Quran comprehensiveness has emphasized that the Quran has comprehensiveness along with the prophet tradition (*sunnah*), he said; *the god in this book (Quran) has sent down expression of*

everything and we've learned some of what expressed for us in the Quran, then he recited the following verse: "and we have sent down to you the book (Quran) as an exposition of everything" and he said: means through tradition (sunnah), Quran is expression of everything. (Ibn Abi Hatam Razi, 1419) And also narrated from uozayee; *the Quran through tradition (sunnah) is expression or explanation of everything.* (Suyouti, 1404) Ibn abbas also narrated: *the god has gathered the knowledge of whatever occurred in the past and will be happen in future in this book (Quran).* (Ibn Athir Jazari, 1389) Mojahed ibn jabr also has stated about Quran comprehensiveness: *the people do not ask for anything unless its expression is in the book of god (Quran).* (Samarghandi, Sea of Sciences)

According to above traditionary reasons; everything is expressed and explained in the Quran and nothing is neglected in this holy book, and all needs of human, the earliest or latest knowledge or science, what related to the past- current and future of the mankind till doomsday, all of them sent down in this holy book. The point that was emphasised in these narratives is human levels of understanding the Quran; it means; whatever human effort to understand the Quran, as much would realize the Quran comprehensiveness. Another point that has been stated in above narratives is the Quran comprehensiveness through prophet tradition (*sunnah*). Thus, the Quran comprehensiveness is incontrovertible and definite. And also all above mentioned narratives implying in this issue, and they resolve any doubt in this regard.

4.3 Intellectual Reason of Comprehensiveness

According to the verses and narratives which are mentioned, Quran comprehensiveness is verifiable (provable). In addition to the reasons on verses and narratives in order to support the Quran comprehensiveness, intellectual reason can be used to prove Quran comprehensiveness theory. In the other words, intellect and anecdote both are implies on the Quran comprehensiveness and approves it. To prove the Quran comprehensiveness through intellect, two arguments have been made:

1. prerequisite of Quran comprehensiveness negation, is defect on acceptance of religion or delinquency on impart that; the sense that, if this is a religion from the god, so it must express whatever mankind needs in order to prosperity and happiness otherwise this religion is not came according to the human needs, either is imperfect or incomplete or the prophet has failed to impart it. Since the god is conductor and guidance is one of the attributes of god and prophets and scriptures have been sent down in this regard, therefore we cannot accept that: what is necessary to be expressed for guidance and prosperity of human is not stated by the god in the last religion. Furthermore, consent of god to Islam as the religion of this nation (Quran, Surah al'maedeh or table chapter, Verse: 3), in fact is affirmation from the GOD for complete fulfilment of the prophecy by the prophet (Muhammad). Since none of these assumptions are not true about the Quran and Islam (God brought imperfect religion until others complete it, or God brought perfect and complete religion but the prophet did not impart it) so this theory must be comprehensive and complete. Thus, if someone needs to deny or reject the comprehensiveness then he/she should accept one of these assumptions, and because any Muslim will not accept that (assumptions) so he/she must accept comprehensiveness.

2. The seal of prophecy a reason on comprehensiveness; second argument on comprehensiveness that provided through intellectual reason to prove the Quran comprehensiveness is prophet's seal of prophecy (Quran, Surah Al'ahzab or Parties Chapter, Verse: 40) the sense that, Islamic laws not required to be transformed, because in all circumstances of time and place will fulfil the human needs, and also not required to be completed. Therefore, this feature of prophet's seal of prophecy for lack of human needs to another prophet, scripture or religion is adequate. And the minimum thing that can be perceived from this category is the Quran comprehensiveness, because in case the instructions of this holy book were not comprehensive and perfect and required to be transformed then coming of another prophet would be essential To transform or complete the previous laws, and this inconsistent with the seal

of prophecy.(see: Ayazi, 1380)

Conclusion

The Quran comprehensiveness theory is consistent on very strong anecdotal and intellectual reasons. Based on various verses which have investigated in this study, the Quran has comprehensiveness, because attributes and characteristics that are listed in these verses for the Quran are absolute and unequivocal indication of the Quran comprehensiveness and also these phrases are considers as the Quran attributes and by existence of such attributes about the Quran that nowadays concept of comprehensiveness perceived from them every muslim is confessed and believed on them . Therefore, it can be said that the Quran comprehensiveness debate is consensual among Muslims and they are agreed upon it and only difference is related to scope and territory of comprehensiveness. Quoted sayings of the prophet (Muhammad) and remarks of prophet's companions and followers more clearly indicate the Quran comprehensiveness and do not leave any doubts in this regard. Due to existence such strong anecdotal and scriptural supports by the verses and narratives, Islamic commentators and scholars have accepted the Quran comprehensiveness theory without any concern. Along with anecdotal reason, Quran comprehensiveness also can be proved by intellectual reason, so that negation of the Quran comprehensiveness leads to adoption the defect in the Quran or delinquency of the prophet in impart it, but no Muslim believe in such assumptions, because these assumption are not acceptable by the Muslims therefore the Quran comprehensiveness is confirmed rationally. Another principle of intellectual reason on the Quran comprehensiveness that we must rely is prophet's seal of prophecy and prerequisite of such belief is adoption of comprehensiveness and completeness of religion and consequently lack of need to renewal of prophecy (Re-prophecy) and sharia, and also lack of transformation of rules and regulations of this holy book and heavenly rituals. Therefore, intellect orders to prove Quran comprehensiveness on both aspects.

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