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## Piecemeal interpretation Between Features, Mechanisms and Methods

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### Abstract

*Piecemeal interpretation is the basis for the various interpretations, with their different approaches and trends, which have continued to evolve and diversify, but have not departed from the fundamentals of piecemeal interpretation in the statement of meaning, linking sentences and verses, and communicating the purpose to the Muslim reader and others. The importance of the topic is reflected in the indication of the importance of piecemeal interpretation as the starting point for all approaches and interpretative trends. and focusing on the first breakthroughs in the Imamian school of piecemeal interpretation, and how.*

**Keywords:** Interpretation, Fragmentation, Procedural Applications.

### Introduction

Thank God the Lord of the two worlds, and prayer and peace for the Ashraf of the prophets and missionaries, for the good and clean people of his house, and for his dignified and impressed companions.

A piecemeal interpretation method is very important in building the current understanding and interpretation of the Holy Koran, so criticizing, criticizing or downplaying this method of interpretation is a non-scientific speech, being the basis and starting point for all other types of interpretation, and the basis for dividing curricula, trends, methods, types and methods of interpretation.

The function of piecemeal interpretation is overall, and in a large proportion, the purpose of piecemeal interpretation is not to make a statement in a holistic manner, nor in a detailed manner, but rather to refer or make references to the total references of the Holy Qur 'an, judgement, judgement, stories, likes, science, knowledge, or its holistic collector of all faculties: legislative, doctrinal and moral.

Piecemeal interpretation is the basis for the various interpretations, with their different approaches and trends, which have continued to evolve and diversify, but have not departed from the fundamentals of piecemeal interpretation in the statement of meaning, linking sentences and verses, and communicating the purpose to the Muslim reader and others.

Relevance of the topic:

1- Describe the curricula, trends and interpretative methods of the Islamic school in general and

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2- Describe the importance of interpretation, the extent of interest in it in all Islamic schools, and how it was racing to this.

3- Demonstrate the importance of the method of piecemeal interpretation, being the starting point for all approaches and interpretative directions.

4- Focus on the first breakthroughs in the Imamiya School of piecemeal interpretation, and how.

Thank God the Lord of the Worlds

## **First Research**

### **Features of Piecemeal Interpretation**

First requirement: word interpretation, passage interpretation and sentence:

Yes, as we have previously learned, one of the methods of interpretation of the Holy Koran is the method of partial interpretation, and this method of interpretation has several mechanisms:

#### **Interpretation of the Word:**

The interpretation of the word is the first and basis of the partial interpretation, which proceeds from the same word, in order to explain its meaning, or its meaning, if the meaning of the word is multiple. This is very important in understanding the Holy Quran and in conceiving what is meant by the Quranic verse after clarifying the meaning of its words.

This method of interpretation is (by interpreting the word "word", and so on, this mechanism is used in the piecemeal interpretations of meaning clarification, or interpretations of meaning, which are piecemeal, within the piecemeal method. The interpretation of the word is very important in all kinds of interpretation. Clarification of the meaning of the word is required in all approaches, trends and methods. It cannot be interpreted unless its words are interpreted, and words are disintegrated, so that what is meant by each word in terms of meaning, location and meaning).

This is the basis for the piecemeal interpretation, the first Didin of the interpreters and the aftermath of all those who came after them. It is therefore for the competent to know, because it is the mainstay of the partial interpretation of the Holy Qur 'an.

#### **Interpretation of the Passage:**

Interpretation of the passage is very important in fragmentary interpretation, a well-established mechanism of fragmented interpretation, which must be known, and how to use it, while distinguishing it from other mechanisms, from fragmented interpretation mechanisms.

This mechanism is based on (the Quranic verse is cut into passages to be interpreted, whether these passages are fully meaningful or not, and this is a well-known mechanism in partial interpretation, and what is more so in their interpretation of the Holy Quran in piecemeal style. The interpretation of the passages is more general than the interpretation of sentences, which we will address, and the passages are broader than sentences. In the Holy Koran, there are small and large passages. Here, the interpreter's role in how to deal with them will be highlighted and interpreted appropriately and correctly.

However, the passage's interpretation is distinct from other mechanisms, given its right, and not

confused or confused with other mechanisms.

The passage is more general than verse or otherwise, but it is important in its understanding and in its interpretation.

### **Interpretation of Sentence**

The third mechanism of piecemeal interpretation is the sentence interpretation mechanism, which is an important mechanism of interpretation of the Holy Koran, within the method of piecemeal interpretation.

This mechanism is based on (interpretation of verse passages according to sentences, whether intended for the Arabic sentence, or for the Quranic sentence, the Quranic sentence is abbreviated, and a long cycle is much longer than for the Arabic sentence. Quranic sentences have been examined in their own inquiries, under the term "Quranic sentence", which is similar to the Arabic sentence, and more or more generally. ( ) Any interpretation of a useful sentence, be it a long sentence or a short sentence, whether or not it is a sequel.

These are three important mechanisms in the interpretation of the Holy Koran, according to the partial interpretation, the basis of which is to cut the verses of the Koranic Wall into passages: a word, a sentence, a passage, a verse, and so on.

Therefore, the interpreter should not go beyond this to confuse the method of piecemeal interpretation with other interpretative methods, or other interpretative approaches and trends, but should adhere only to the steps of piecemeal interpretation.

Practical scientific adherence is very important, and it shows - rightly - the competent, how he takes care of and respects his work, not exceeding the required steps, not departing from it, and never striving for dissenting jurisprudence.

Second requirement: Interpretation of the verse, the Full Sura and a whole part of the Holy Quran

There are other mechanisms of interpretation of the Holy Koran within the method of partial interpretation, so they need to be identified, which is very important, because of the variety and variety of mechanisms of partial interpretation, including:

### **Interpretation of the Verse**

Interpretation of the Qur 'an verse is common in all approaches and trends, methods and methods of interpretation, but it has a special distinction in partial interpretation, which must be carefully and clearly observed.

This mechanism is based on (interpret a verse and then a verse, and this mechanism is used in the minors' fence, or in the fence with short verses, but is the basis for the method of partial interpretation in particular, and the rest of the interpretative methods in general. The interpretation of the Koranic verse guarantees the interpreter the words and words of the verse, but there is something he may meet in some verses, such as the very short verse containing only one word, or the very long verse equivalent to the Holy Quran's Qur 'an surahs.

The practical basis is the interpretation of the Koranic verse, which is absolutely uncontested, because it is the basis and famous for the interpretation.

### **Interpretation of the Holy Qur 'an Full Surahs**

One of the mechanisms of piecemeal interpretation is the interpretation of the entire wall, although there is a very short Quranic fence, but it is a Quranic fence, and it needs to be interpreted, which is very important and necessary in the process of interpretation.

This mechanism is (to take only one whole Surah and interpret it in a piecemeal manner, not to address others. This mechanism is the months at the beginning of the work of interpreting the first of the interpreters. Their interpretations are interpretations of certain Koranic fences, they take care of the interpreted fence, they look for the meanings of its words, its provisions and its benefits in the field of work, in the moral sphere and in worship.

They focus on the Quranic Wall, its judgement, judgement and reward, and the like with regard to it.

### **Interpretation of a Whole Part of the Holy Quran**

This is another mechanism of piecemeal interpretation. The 30-part Holy Qur 'an may be interpreted part by part, part by part, or only one part by part.

The third requirement: the diversity of interpretation and its relationship to the words of the competent

The search for the diversity of interpretation between the word, the passage, the sentence, the verse and the wall, and its relationship with the words of the competent people is very important in the field of interpretation.

You have to examine the authenticity of the words, and those who say them are arguments, and here you have to see the authenticity of the word of the linguist, the authenticity of the word of the interpreter, the authenticity of the word of the fundamentalist, the authenticity of the word of the rhetoric, especially with regard to the interpretation of the Holy Koran.

### **Authenticity of Language**

That is to say, the linguist is an argument, he takes his word for being a competent person, so he says: (The linguist is experienced in the identification of conditions and manifestations of words. The reasonable reference to the experts in each art has been made without regard to pluralism and justice, such as the engineer in the home's calendar, the doctor in the diagnosis and treatment of the disease, and no legitimate deterrence has been established.) ( )

Despite Mr. Al-Khoei's objections to linguistic saying, he generally considers linguistic saying to be an argument.

Yes, (linguists may stipulate the true meaning of the individual, if they report being informed of the situation, then saying it is an argument. If science does not come from a linguistic saying but rather benefits belief in the real sense, then linguistic saying is an argument for building reasonableness in reference to the experienced, or for judgment of reason in returning ignorant to the world).

The judgment of reasonable people or the building of reasonable people, not even the biography of reasonable people, has made it imperative for ignorant people to return to the world, especially in such resources.

For example, interpretation is acceptable (when interpretation requires a witness from the language, the witness is not accepted, except as known among the people of the language, as common among them. And the one-on-one method

It does not interrupt, nor does it make a witness to God's Book. "

It is inevitable in God's Almighty Book that He does not accept the anomaly, the rare saying, the anonymous saying, the vague saying, the unknown saying, and the like.

### **The Veracity of the Interpreter's Statement:**

Based on this statement: It is only right to take the interpretation from the umbrella interpreter of the tapes of the interpretative process, or the collector of the tapes of the process of understanding the Holy Koran, when the interpreter's statement is an argument, no forms of its adoption.

Based on the foregoing; (Only persons competent in the field of interpretation may give their surrogates' As in the case of jurisprudence, it is only for the non-competent to take from the umbrella jurisprudence of the ribbons, and we mean without competence in the interpretative product all but the interpreters, even if they are scholars, philosophers or speakers).

There is talk about whether or not the interpreter's statement is an argument, and this has been detailed in the relevant books, but generally the interpreter's statement is an argument with the completeness of the conditions, and the interpreter is experienced and competent.

### **Authenticity of Fundamentalist Saying**

That is, the fundamentalist's statement is an argument, because it looks at the evidence, the emirates and the arguments, and it examines the origin of the evidence, how it is inferred, especially in the field of jurisprudence, so they say: that the subject of the science of assets is: (The connotation is general, the jurisprudential connotation is special). Therefore, since it is competent to collect the tapes, his statement is considered an argument, and the authority to say it is linked to the resources with which he has an income and not absolute, i.e. with regard to the knowledge of the origins and related Quranic investigation.

### **The Authenticity of the Communication's Statement**

Likewise, the author's argument came from the fact that he was a competent person and from the competent person in his field, so that he was taken into account, and he worked in accordance with his jurisprudence.

Ahmad al-Hashimi says: "Science is the highest demands, the most useful purposes, and the science of rhetoric, among them, is a manifestation, as it can clarify the facts of the download and disclose the minutes of interpretation. and showing signs of miraculousness and raising the profile of brevity). ( )

Since the rhetoric first examined the language of the Holy Koran, the rhetorical statement is therefore an argument in the Quranic detective's resources, namely, that of the Holy Koran first and foremost.

### **Second Research**

#### **Methods of Piecemeal Interpretation Comparisons and Advantages**

First requirement: Detailed interpretation method:

It is an important way of piecemeal interpretation that there is a detail in the interpretation and statement of the meaning of the Holy Koran's verses, one of the most famous and oldest interpretative methods.

The interpreter in the way of detailed interpretation (refers to issues, judgements and related matters in detail, a detailed explanation and a review of all matters relating to the verse "interpreted"). The Holy Koran presents the verses of the judgements - for example - in a detailed, clear and abstract manner. For example: The provisions of inheritance, the taboo of women in marriage and other detailed provisions of the Quranic Law, addressed in the Holy Koran). ( )

In the Holy Koran, for example, the verses of inheritance in the Holy Koran of blessed women have been dealt with in detail.

So is the issue of blessing in the blessed cow's Sura, and related to it.

As well as in the other Koranic provisions requiring elaboration, this Quranic style is found in the Holy Koran.

Therefore, if the interpreter wishes to elaborate, he must rightly understand this, work on it and achieve it by interpreting the Holy Koran. ( )

The Holy Qur 'an and its basis were subject to judgements, beliefs and moral and behavioural issues in detail.

Detailed interpretation is also called analytical interpretation, in which the interpreter seeks to elaborate on the interpretation of Koranic verses; He goes on, details and mentions different subjects, issues and research, with many citations and witnesses, linguistic, rhetorical and poetic.

Detailed interpretation involves the dismantling of Quranic words to understand their beliefs and judgements, the reasons for their descent and the difference between their mechanical and civil parts. The interpretation of the Holy Koran also distinguishes between clear verses and metaphorical verses, determining what is halal and what is no man's land.

Second requirement: method of overall interpretation

This is an important way of interpreting the Holy Koran, in general, by summarizing or outlining the interpretative proposition of the Holy Koran's verses, from judgments, beliefs and morals.

The interpreter should therefore be aware of this method, understand it, follow it, and make use of it as much as possible.

Therefore, this method is (to state the issues and judgements in outline, without any detail, that is, by a lump-sum method focusing on the indication of the verse or judgement in general, or the outcome of the verse or provision on the research subject without any detail of the reasons or causes, or to provide it without being subjected to any side examination therein at all. The Holy Qur 'an addressed the verses of judgments, for example, in their entirety and left their detail to the Holy Prophet, Allah's peace and blessings. ( )

This method, like the other Quranic methods, was used by the Prophet Al-Akram Muhammad and God's peace and blessings, in order to deliver judgments to people on the order of God Almighty, easily and conveniently. ( )

The Prophet Al-Akram Muhammad, the Prophet of Allah's peace and blessings, then instructs the Prophet Muhammad and Allah to show him the cleansing year. What is outlined in the Holy Quran is separated by the cleansed Prophetic Year.

God Almighty has ordered prayer,( ) urged it, obliged it, and stated its times, in general, in His

Holy Book, but Almighty God has not shown how many knees of each prayer, nor how to perform it, nor do I pillar it, its parts, its terms, and its tapes.

This was the responsibility of the Holy Prophet, Allah's peace and blessings. The prayers and peace of Allah on him and the God were shown by the number of knees through his talks. Through his actions, the Holy Prophet said, "Pray as you saw me pray" ( ) Also in the Hajj, the prayer of Allah and God said: "(Take your tribes from me)" ( ). The same is true in the case of zakat, ( ) qisas, ( ) theft, ( ) The legality of selling and the prohibition of usury. ( )

It is essential to know that the interpretation of God's Almighty Book has its origins and controls, which the interpreter must observe, before embarking on the process of interpretation, so whoever wants to address the process of interpretation of the Holy Koran, must abide by it, and even apply it strictly, otherwise it will fall into error and slippage, and will turn right.

It must also be known that the Holy Koran has a special custom and that it has a special customary meaning, which is inappropriate to interpret unintended.

Thus, it was said: "It directs speech to the majority of people's usage of its meaning without invisibility, until otherwise what must be spent on the invisible of its meaning, an argument to which must be given from a book, news about the Prophet of God's peace and peace, or consensus of the people of interpretation." ( )

Therefore, the overall method of interpretation is one of the most famous, and it is easier for the public, and for those who want to know a quick and useful information, a method that interpreters and scholars have used to clarify the verses of the Holy Koran, especially when exposed to other sciences, other than legal science, or nutritional science.

Third requirement: important comparisons and advantages of interpretation

Research must stand up to important comparisons and advantages that may characterize the partial interpretation, including:

1- First: piecemeal interpretation between aggregate and analysis:

There is a very close relationship between the overall interpretation, the analytical interpretation, the piecemeal interpretation, so that the aggregate and the analytical was one of the names that called the piecemeal interpretation, so it was necessary to tell each other the truth, then to identify the fundamental differences, and the related investigation.

The overall interpretation is: "An interpretation based on sum, brevity and brevity, whereby the interpreter interprets the whole Koran, but provides the overall meaning of the verses, without expansion or elaboration, or prolongation of the commentary, and without an increase in detailed investigations, whether in doctrine, language or jurisprudence". ( )

This is generally the well-known definition of aggregate interpretation, which is very close to partial interpretation, but partial interpretation interprets part, word, and total may explain sentences and verses, but without lengthy or detailed explanation.

It has therefore been argued that (this colour is more like the moral translation of the Holy Koran, which is used by radio and television speakers for their validity to the general public). ( )

This is the easiest to communicate, the most accessible for public culture owners, and students of useful quick information.

It is therefore (used as an illustrative introduction to some recitation recordings to give the listener a general idea to make it easier for him to understand what will follow from the Holy Koranic text).()

That is, it is a presentation summary by the broadcaster, or the corporal of the ceremony, to give an overview of what will be, not to prolong and not to elaborate, not to shine or strange, but to be at the heart of the subject by knowing intelligently what will be talked about, to give room to those after (the specialist) to explain, characterize and examples that are useful and useful.

Analytical interpretation: This is not a contemporary interpretation but a contemporary nomenclature.

Here (the interpreter stands in front of each verse and analyses it extensively in detail. During the analysis, he speaks about various subjects, debates and issues in doctrine, language, grammar, eloquence, narratives, news, readings, judgements, legislation, disagreements, debates, and evidence.) ( )

that is, according to an analysis that meets the intended purpose, since the analysis is to dismantle the object into its parts, or into small parts, in order to understand them and to know the links between them, the common factors and the collectors, which they have combined.

Here, an income was paid by Prof. Mohamed Faker Al-Mebdi: (The inventory of the partial interpretation "interpretation of the parts of the Qur'an", which corresponds to the sequence of the codification of verses in the Qur'an is misplaced The interpreter, if he wished to interpret the verses elected from the wall of the Koran, aims to understand those verses alone but, for example, proceeds to interpret the verses located in the middle of the Koran first, Then he bent the verses at the beginning, and then he sealed what was said at the end, It is so valid from the interpretation that it is piecemeal even though it was not in accordance with the order mentioned. If he wished to interpret the verses in the order of descent and to elect a fence from the Qur'an in the order of descent, and when he disagreed with the order of the Qur'an, he was no longer a partial interpretation, and on the other hand, since he was not a Qur'an study of one subject was not a unitary interpretation. The entry "in accordance with the sequence of the codification of the verses" or the replacement of the term "orderly interpretation" should therefore be deleted, which would then include the sequence of the codification of the verses from the first repository or fence as well as the order of descent).()

This income payment is highly scientific and objective, and it is criticized for the most definitions that have defined partial interpretation. So it is scientific objectivity to heed the words of Professor Mohamed Fakir Al-Mebdi what he said about the piecemeal interpretation, knowing that more than he said so and to make piecemeal interpretation restrictive, he wanted to raise the profile of other methods, directions or methods of interpretation at the expense of piecemeal interpretation, so make its interpretation better, and make the rest inferior.

The divergence of perspectives in the manifestation of the author's position, the text and the interpreter's understanding have given rise to a multiplicity of views. "Some of them have given the author a fundamental role in understanding and interpreting the text and have the authenticity to do so, To make the author's objective and personality a balance of understanding and interpretation of the text, while others went to the authenticity and centrality of the text to show meaning, Others have stated that the centrality of understanding the text and authenticity belongs to the recipient. He is the addressee, who interprets him and knows his meanings, and that this understanding of the meaning of the text is subordinate to the interpreter's relationships,

backgrounds and expectations, which are influenced by his culture and his life-governing circumstances.

As long as the Holy Quran is a book to all humanity from its descent to the time and its provisions and legislation are valid to evaluate the conditions of creation in general, it is a project of constant reading and interpretation. It is the serious reader who creates an answer whose prospects are greater than the answer if it is placed in a limited language, and also the verified reader can emerge in production only by providing the aesthetic energy of the text.( ) and therefore the interaction was (a second-level communication process between a text capable of accommodating its reader and a reader capable of absorbing its text).( )

The wisdom of God Almighty has ruled that the Holy Koran should be an immortal book for the purpose of all mankind; That is, the connotations of this given text must be effective and valid for every time and place But the Almighty, in return, gave room for human effort to read, rehearse, think and strive, It will draw semantics, judgments and legislation from the Holy Quran, linking it to the reality and the developments of its time, This effort is not in the unbearable constants of interpretation as in the arbitrators and verses indicative of dignity, divinity, prophecy, message, etc.( ) and, rather, diligence in potentially interpretable variables is due to the lack of conclusive proof of either the correct text, or the explicit consensus, described by scientists in the jurisprudence.( ) And this requires a correct reading from the recipient and an examination of the high-end aesthetic methods in the Koranic texts that God has made the subject of awakening, guidance and guidance. "( )

That interpretation is closely linked to analytical interpretation, this relationship is almost unbroken in any case. The administrator links interpretations and phenomena with evidence to make it acceptable and to leave oneself to it. The analytical interpretation searches for and analyses such evidence to see whether it corresponds or is acceptable, in the scientific community, to be acceptable or not.

Given the scope of the Arabic vocabulary, the interpreter needs to know the connotations of words in context because it determines the meaning required of a single connotation given the consistency of speech and follows sentences, i.e. when using the interpreter's linguistic curriculum and curriculum (statement, rhetoric, as such) and others to interpret the Koranic text, he has to look at two things:( )

- 1- The contextual level of the text means the process of its consistency, consistency and composition individually. How this consistency is done is in an informative or structural manner. It then notes the process of submission and delay and its impact on the meaning. It looks at the language of this method at any rhetorical level.
- 2- Look at the level of meaning and mean the candidate's meaning of the context, suggestive connotations and understandable functions for the recipient.

Yes, the Quranic text has been an aesthetic value, and other values in recipients since the beginning of its descent, even though it came down in Arabic, it came down with (A surprising and strange method) ( ) required by the nature of the Islamic message, we often find in analytical contexts the existence of the edifice that is In the artistic linguistic instrument, the phrase comes from one meaning to another, but it comes at a contextual level that produces an suggestive or interpretive connotation. (Generative Level), Edom is often found in the Holy Quran, but it is not what it manifests, but what it implies.

## Second: Features of piecemeal interpretation:

The method of piecemeal interpretation has the advantages of:

### 1- Foot and preliminary:

A piecemeal interpretation (the oldest of the methods of interpretation, the interpretation at his initial upbringing dealt with successive verses and did not go beyond the interpreter until he knew their meaning. This Abdullah bin Masud Rahbullah explained it by saying: If he learned 10 verses, he would not exceed them until he knew their meaning and work).()

It is therefore one of the earliest and first Quranic interpretations in terms of interpretative history, or Quranic history.()

### 2- Months and predominant interpretations:

(This method is predominant in the literature's interpretation and the most famous and important interpretation in the old and recent form.)()

### 3- Varying sizes of interpretative literature:

(The interpreters of this interpretation vary between brevity and redundancy. It is explained in one volume, including the Holy Koranic text, including more than thirty volumes.)()

However, they meet under a piecemeal interpretation method, whether multiple volumes, or only one volume.

### 4- Diversity in explanations, examples and endorsements:

Piecemeal interpretation is characterized by diversity in explanations, examples and endorsements, yes. The discrepancy between interpreters is evident in this method. - In terms of attitudes and approaches, it is their commitment to interpret what is meant, Transfer of ancestral imams, adherence to the Ahlu Sunna Wal Jama 'a curriculum, and some of them committed to the curricula of other doctrines Among them are those who have enlarged in history, stories and Israelis, including those who have taken care of the rhetoric and the facets of the statement, and those who have expanded considerably in the verdicts. human rights ", including those who cared for cosmic verses and scientific interpretation, and those who persisted in grammatical matters s rights ", including the expansion of speech science, philosophy and Sufi terminology).

## Conclusion

At its conclusion, the research reached important results, namely:

1- Partial interpretation is a method of interpreting the Holy Quran. It is based on the method of fragmenting the Holy Quran, the Wall and the Koranic verses into parts for interpretation.

2- The Qur 'an interpretation of the Qur' an is one of the oldest methods of interpretation of the Holy Qur 'an. The first interpreter of the Holy Qur' an is the Holy Prophet Muhammad and Allah's Allah, the first interpretation method is the partial interpretation method.

3- Partial interpretation has scientific and religious advantages and has very important fundamentals that distinguish it from other methods of interpretation, Piecemeal interpretation has mechanisms for interpretation, including a word interpretation mechanism, and a passage interpretation mechanism. and the sentence interpretation mechanism, the verse interpretation mechanism and the full fence interpretation mechanism, The interpretation is diverse and

diverse, and the competent words - also multiple and varied in it, the partial interpretation has methods of interpretation, including detailed ones, including total ones.

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1184 *Piecemeal interpretation Between Features, Mechanisms and Methods*

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