

# Examining the instances of the criteria of the phrase "besides Allah" in the Holy Quran

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## ABSTRACT

A correct understanding of the phrases and verses of the Quran for the practical implementation of its rulings in life is essential for everyone, especially for Islamic scholars, due to their contemplation and deep thinking on it, and in order to guide and instruct people in its teachings from these scholars. Among these, the phrase "min duni Allah" and its relation to important discussions of monotheism and polytheism is not exempt from this principle, but rather holds significant importance in this matter. The application of this phrase in the Quran, along with its various derivatives, has led to differing and contradictory opinions among religious scholars regarding its meanings, resulting in various ambiguities among different segments of monotheistic and Islamic societies. Therefore, the present research has been written using a descriptive-analytical method, with the aim of correctly examining and proving the misinterpretation of the Wahhabi sect regarding the meanings, criteria, and standards of this Quranic phrase. Consequently, according to the findings, it is acknowledged that through research in the texts of interpretations and theological books of both parties, it can be inferred that contrary to the claims of Wahhabi scholars, the absolute meanings and criteria of this Quranic term are not limited to the meaning of "min ghayri Allah." Rather, this term has various implications in terms of theological, jurisprudential, and contextual aspects, and also encompasses different meanings based on the context of the verses. Therefore, the phrases "min duni Allah" and "min ghayri Allah" are semantically two distinct and different concepts; according to the context of the speech, in some cases, they may have the same meaning, while in many situations and topics, contradictory meanings are evident between them. Thus, the compilation of this article is necessary to prevent the creation of ambiguities in the minds of superficial thinkers and also to avoid creating division among monotheistic communities in this regard.

## **Introduction**

One of the fundamental axes in the discussion of monotheism and the various forms of polytheism, as well as the demarcation between the two, is the broad concept of "man duna Allah" in the Holy Quran. This phrase is closely linked to the concepts of (polytheism, tyranny, and worship). However, from the perspective of Wahhabis, this expression in multiple verses is used to mean adopting and following any being or power in opposition to or alongside the one God. Therefore, interpreters have examined this phrase in both doctrinal and even practical dimensions, discovering numerous points of divergence and convergence in this area. The phrase "man duna Allah" consists of a linguistic structure such as the preposition "min" and the noun "dun" added to the name of God "Allah" in some verses. Thus, according to the Religious Research Journal, the explanation of the concepts of "man" and "dun" indicates that any opposition or contradiction with God cannot be interpreted as the meaning of "man duna Allah" (besides God). Rather, if this contradiction leads to a lack of belief in monotheism, and if the word "man" in the title "man duna Allah" is used in the sense of (primacy) based on the context of the verses, then the phrase "man duna Allah" conveys the meaning of (otherness and besides God). Therefore, the primary effort of this research is to refer to credible sources regarding the consequences and criteria of the phrase "man duna Allah" to briefly indicate them, so as to gather information and respond to doubts about the misinterpretation of the meanings and functions of this Quranic term by some scholars of the newly emerged Islamic sect, and to analyze those verses and compare them. Among these are: a) the non-inclusiveness of the meaning of (other than God) of this phrase over all creatures of existence. b) the inclusiveness of the meanings of this combination in the form of meanings such as: (from other than God, from the presence of other than God, from the presence and from the side of, etc.). c) the proof of the legitimacy of the belief in intermediaries and seeking help to fulfill worldly and otherworldly needs based on rational, Quranic, and transmitted evidence. Therefore, considering that various Islamic sect, especially the Wahhabi sect, misuse Quranic words and deviate them from their original Quranic implications, this research is compiled to clarify the truth of the matter from the perspective of Quranic verses and their main intent in the framework of semantics and also the criteria of the phrase "man duna Allah" in Quranic verses. Because previously, there has not been complete research titled "Examining the Criteria of the Phrase 'man duna Allah' in the Quran" in the form of a book, article, thesis, or dissertation. Rather, titles in the form of books, theses, and various articles have been researched and then written in this regard indirectly and abundantly. For example: a) the research "Critique of the Wahhabi Interpretation of the Verses 'man duna Allah': According to the author of this research, careful examination of the Quranic verses clarifies that the phrase 'man duna Allah' in cases of (worship) can sometimes mean (other than God). However, in cases of (guardianship) and (intercession), it means (from the side of other than God). Therefore, adopting a guardian and intercessor other than God will not be an Islamic and Quranic act. However, adopting a divine guardian and intercessor, and seeking help from the divine saints is a duty and part of the law of the creation world. (Asadi Garमारoudi, 1395, 39). b) Or a study on "Examining the Meaning of the Phrase 'man duna Allah' and Critiquing Contemporary Persian Translations of the Holy Quran": In this article, by analyzing the meanings of some Quranic verses, including the phrase 'man duna Allah', it has been concluded that nearly all translators have used words in translating the phrase 'man duna Allah' that only convey the meaning of (otherness). They have translated the phrase 'man duna Allah' as (except God and other than God). However, since in the combination of the phrase 'man duna Allah', a creature is always compared with the Almighty God, it should be correctly interpreted in light of the exalted status and rank of the Lord, which contrasts with the meaning of (lowering) found in the word 'dun'; and also the meaning of (primacy) present in the preposition 'min' should be considered. Yet most translators, without paying attention to these two meanings and also the syntactic position of the combination 'man duna', have regarded it in the sense of (otherness). (Ibrahimipour, 1395, 99 and 118). c) In another investigation on "Examining the Meanings of the Expression 'man duna Allah' in the Holy Quran": The author considers the meaning of (other than God) for the expression 'man duna Allah' to refer to these beings, namely idols and inanimate objects. According to him, this meaning does not include the chosen servants of God, as they, based on Quranic verses, have the status of witnesses and intercede with knowledge of the creatures before God. However, the words of the Wahhabis should be taken seriously only when the seeker of help from other than God does not hold the belief in the divinity and lordship of God and does

not regard the will of the chosen creatures in the presence of God as subordinate to the will of God and by God's permission. (Madineh Darabi et al., 1403, 133). He further adds: Based on the positions of grammar, the word 'dun' can convey different meanings depending on its intended role in the sentence and the type of its related element. (Same, 132). Therefore, this article has been written with the aim of analyzing the application and necessity of (semantic analysis of the term 'man duna Allah' in the Quran and its necessary criteria) in this matter, to contribute to the findings of the aforementioned authors in this subject. It is hoped that it will awaken the minds of the enthusiasts and practitioners of pure Islam and also draw attention to and elevate the sciences of researchers. Thus, it is hoped that in terms of practical objectives, even organizations and interested groups, like researchers, will benefit greatly from this article. Institutions such as: cultural affairs of foreign ministries around the globe, specialized center for comparative studies of Islamic sects, Quran researchers, and Islamic scholars worldwide, etc.

On the one hand, in line with the intended research and in response to the mentioned objective, it is essential to refer to the verses of the Quran and delve into them to present some hypotheses regarding that goal. These are as follows :

- 1The necessity and application of the term "min duni Allah" to establish its true meaning concerning the Wahhabi sect, rather than merely interpreting it as "min ghayri Allah " .
- 2The instances and criteria of the phrase "min duni Allah" in the Holy Quran are not limited to idols and statues. It seems that it also encompasses the righteous servants of God. In other words, this Quranic phrase, while not encompassing all of God's creatures, has made certain exceptions for itself .
- 3The relationship between the term "min duni Allah" and the phrase "min ghayri Allah" concerning polytheism in relation to the Almighty God, based on the context of some verses, is a superficial connection .
- 4A shared understanding of the term "min duni Allah" leads to a true knowledge of the issues of monotheism and polytheism, framed within a correct interpretation of the Quranic verses, based on the context of the verses. It also facilitates a proper understanding of theological discussions such as intercession and mediation .
- 5The differing opinions of interpreters regarding the phrase "min duni Allah" have led to a lack of attention to the grammatical nuances of the verses, resulting in a disintegration of the beliefs of Muslims from one another, and on the other hand, causing the excommunication of Muslims by the Wahhabi sect .

#### Research Method

This research is conducted using a library method and follows a descriptive-analytical and case study approach. However, for gathering information in this regard, greater reliance will be placed on the global internet network and computer software. This will allow for a comparison of the opinions of religious scholars in the field of the intended research, providing rational and Quranic responses to the superficial critics and interpreters of the Wahhabi sect, in order to prove the authenticity of the Shia Imamiyah sect. Therefore, among the innovations of this research, one can mention the examination of the meanings and criteria of the phrase "min duni Allah" in the Quran, the correct use of its semantic relationships in the verses, and also addressing the misconceptions of the Wahhabi doctrine regarding their misinterpretation of this term .

#### Research Findings

The findings of the research are summarized in two sections: (conceptual analysis) and (criteria analysis) of the phrase "من دون الله" (min dūn Allāh).

##### 1 - Conceptual and Terminological Analysis of the Phrase "من دون الله"

Initially, to better understand the words of this Qur'anic phrase, the meanings of its important terms, such as the word "دون" (dūn), are briefly examined.

The Qur'anic phrase "من دون الله" consists of three words) "منْ" :min "دُونُ" ((dūn), and the divine name "الله"(Allāh). Among these, the focus is on the word "دون" (dūn). This word is used in various meanings in the Arabic language. The root "دون" is an Arabic term that is the opposite of the word "فوق" (fawq) and serves as a preposition. (Ibn Manzur, 1414 AH, 164). In the lexicon, it is stated : "دان- يدُونُ- دونا" :

meaning (weakness). In another example : "ما دون ذلك", meaning (other than that) : "هو دونه". (close to him and less than him). (Al-Raghib, 1412 AH, 323). According to Al-Munjid, the meaning of the root "is" : "دُنْ". (greater). "أَتَمُّ دُونَهُ كُلِّ شَيْءٍ". (in front and ahead) : "مَشَى دُونَهُ". (low, writing something) : "دَانٌ - تَدُونُ". (without, other than). Sometimes it comes in the meaning of exception, such as "تَخَشَّى" : "أَنْ يَسْعَدَنَّ دُونَهَا". (fearing that they will surpass her). In the case of being a verbal noun, it conveys the meaning of "دُونَك" (take). (Al-Bustani, 1375 SH, 219). The book Al-Ayn states : "هذا دون ذاك" : in the meaning of (closeness) and also in the meaning of (humiliation and smallness) is also applicable. This word, when used in the sense of (closeness), is in the accusative case due to being an adjective. When it has the meaning of (lowliness and humiliation), its case will be nominative based on its role in the sentence. (Al-Farahidi, n.d./8, 72). "تلك الكتب دون غيرها". (only, not others). (Al-Turayhi, 1375 SH/6, 248). Azharī, quoting from grammarians, lists nine meanings for the word "دون" : (before, opposite, behind, under, matter, warning, incitement, noble, and something that has fallen from people). (Al-Azhari, 2001 AD/14, 127). The word "دون" also has non-prepositional uses, which in Arabic sciences are referred to as "مُتَصَرِّف" (mutasarif) words. (Al-Ghalayini, 1993 AD/3, 50). On the other hand, the prepositional use of the word "دون" is mainly accusative or genitive with the preposition "مِنْ" (min). (Al-Khatib, n.d., 90). This term is also applicable in cases such as "إِلَهَيْنِ مِنْ دُونِ اللَّهِ" in the meaning of (other than). (Al-Tabatabai, 1390 AH/6, 241). Some have said that the word "دون" is used in three aspects: (in its literal meaning), (for comparison), and for (expansion). (Ibn Sarraj, n.d./2, 255). In the third aspect, it means (other than), and the phrase "من دون" is used in this sense. (Al-Ashbili, n.d./2, 255). The word "غير" (ghayr) also has various meanings, including: (dūn, except, change into something else). (Al-Raghib, 1412 AH, 618). (Events, others and others, envy, opposition, different and various, plundering, blood money, seeking help). (Al-Bustani, 1375, 99). This word has also been used in its meanings of (without, other than, not). (Al-Azhari, 2001 AD/8, 166). From Ibn Faris's perspective, (envy and jealousy, honor and pride) are meanings of the word "غير". (Ibn Faris, 1979 AD/4, 403). Therefore, the meaning of the word "دون" is not merely (other than), and the intention behind the word "غير" is not merely (without) or (dūn). In other words, in examining the meaning of the phrase "من دون الله", it must be acknowledged: from the viewpoint of the author of "Mughni al-Labib," the preposition "من" in the mentioned phrase has fifteen aspects, the most important of which is the aspect of (beginning of the limit). For example : "مِنْ الْمَسْجِدِ الْحَرَامِ" (Ibn Hisham al-Ansari, n.d., 349). Based on the opinions of many interpreters and linguists, referring to linguistic sciences is not sufficient for the translation and interpretation of the Qur'an; rather, one must delve into the noble verses of the Qur'an and consider all aspects of the verse, such as Qur'anic sciences, to translate and interpret the words and verses of the Holy Qur'an. Otherwise, the interpretation will be based on personal opinion.

## 2 - Criteria of the Phrase "Min Doun Allah" in the Holy Quran

In explaining the verses containing the phrase "min doun Allah," there is a significant difference of opinion among interpreters and theological-legal schools. The most important criterion for understanding and identifying the true meaning of the phrase "min doun Allah" in the Holy Quran is to pay attention to the tone of the verse, whether it is admonitory, reproachful, warning, or glad tidings, etc. This is because what plays a decisive role in clarifying the intent and intensity of the message is the tone of the verse and the attention given to it. Accordingly, to examine the criteria and standards of the expression "min doun Allah" in the Quran, the following points are briefly presented :

(1Analytical - syntactic criterion: Instances of the predominance of symbolic roles, the criterion of difference in the meaning of the word "min" in the phrase "min doun Allah," the criterion of difference in the meaning of "doun," etc .

(2Interpretative and doctrinal application criterion: Instances of the criterion for determining the pillars of polytheism, the criterion of reliance and trust, the criterion of limited material causality and limited causal relationship, the criterion indicating divinity or becoming divine, the criterion of signs of coexistence with other monotheistic verses, the criterion emphasizing the origin and source of monotheism, the criterion of attention to the diversity of interpretative approaches of sects and schools, the criterion of narrative - traditional explanation and interpretations of the predecessors, etc .

(3Jurisprudential and legal criterion: Instances of the criterion of obligatory rulings, the criterion of ethical and social consequences, the criterion of distinguishing between apparent polytheism and greater polytheism, the criterion of the requirements of legal analogy, the criterion of result-oriented goals of the Sharia in explaining the ruling of the verse, etc .

(4) Descending and rhetorical criterion: Instances of the criterion of the difference between verbal and figurative functions, the criterion of signs of coexistence with other monotheistic verses, the criterion of attributing human qualities, the criterion of explaining the relationship between causes and divine will: "In this regard, the verses sometimes do not deny causes. Rather, they deny the independence of causes. In this sense, the phrase 'min dun Allah' reminds us of the dependence of causes on divine will." The criterion of the cause of descent and historical - cultural context, the criterion of recognizing the application of implication and context (preference of meaning): "When faced with several possible readings, using explicit contexts and verbal implications helps determine the preferred meaning." The criterion of determining the limits of figurative and metaphorical language: "Sometimes, divine speech uses figurative language to express deep psychological states. In this context, its application, in cases where the verse apparently speaks about material objects, makes the possibility of a figurative interpretation of the phrase 'min dun Allah' very likely." The criterion of determining the role of society in reproducing the phrase "min dun Allah," the criterion of considering the stages and the Qur'anic horizon of revelation (the gradual nature of the message): "Exploring the process of gradual education or the absolute final ruling. This has been the reason for the gradual revelation of some verses regarding the phrase 'min dun Allah'." The criterion of recognizing the role of myths and superstitions: "Many instances of the expression 'min dun Allah' in the Quran refer to idols, myths, and superstitions." (The interpreter must determine the specific instance of the discussed phrase, such as myths or superstitions, and also identify political, social phenomena, etc., for governance.) The criterion of analyzing the meaning of saints and deities in context, the criterion of examining the linguistic and translational impact on understanding the verse, the criterion of the contrast between Sharia and modern realities (applicability): "Examining how the Quranic teachings align with complex modern phenomena, global markets, and information technology without deviating from monotheistic principles." (Producing jurisprudential - interpretative theories to address new issues related to the phrase "min dun Allah"), etc. (Adapted from the site: [www.chatgpt.com](http://www.chatgpt.com) )

Now, the functions of some instances of the above criteria will be briefly explained and elaborated.

## 2-1 The meaning of the analytical - syntactic instance of "dun" (in the meaning of gods)

In the Holy Quran, there are numerous syntactic, morphological, and semantic points regarding the word "dun." This word is usually used in the meaning of (less and smaller). However, by delving into the verses and also considering the interpretations of both groups in this regard, the answer will be tangible and clear. Because according to the context of the verses, the word "dun" has been used in multiple meanings in the divine speech, which will be exemplified in this context.

The Almighty God says: (And if you ask them who created the heavens and the earth, they will surely say Allah. Say, "Have you considered what you invoke besides Allah? If Allah intended for me harm, could they remove His harm? Or if He intended for me mercy, could they withhold His mercy? Say, "Sufficient for me is Allah; upon Him alone rely the reliant." Az-Zumar/38).

From the perspective of the author of this research (Madinah Darabi), there are many syntactic and semantic points regarding the use of the phrase "min dun Allah" in the above verse. Among them:

### 1-2. a) The word "dun" in the meaning of addition and genitive

The word "dun" is in the genitive case, which has come with the genitive noun "Allah" to indicate the lower or lesser status of creatures in comparison to the Almighty God. In other words, when the word "dun" is accompanied by a genitive noun, it conveys the meaning of lower status and lesser importance. In this composition, with the addition of the word of majesty to the word "dun," the preposition "min" acts as a subject, along with the verb (ma tad'oon) and the descriptive sentence. In this case, the composition "dun Allah" serves as a complement for the word "min."

### 1-2. b) The use of the word "dun" as an additional state and nominal position

From another perspective, in the composition of the phrase "min dun Allah," "dun Allah" usually appears as "dun + Allah" (as in the mentioned verse). In this case, the word "dun" is not used as a preposition; rather, it is the same (relative composition) of a compound ratio. For example, "huwa min dun Allah" or "ana min dun Allah," which appears as a subject or nominal sentences.

### 1-2. c) The construction of "min dun Allah" in news or hypothetical sentences or as an emphasis

The phrase "min dun Allah" in the discussed verse is mentioned for emphasis and to express the self-sufficiency and independence of the Almighty God from creatures. In some cases, with the addition of

other tools such as emphasis or negation, it can strengthen the concept (without Allah, there is nothing).  
1-2. d) The meaning of place with the phrase "min dun Allah"

The expression "min dun Allah" in the recent verse is understood as (without Allah) or (in a place where Allah is not). Therefore, this phrase, with an understanding from the perspective of place, can be used in a way such as: "akoon min dun Allah" meaning (without relying on God in a specific place), and it can also be effective in the context of rhetorical science such as simile and metaphor. Thus, in the mentioned verse, the phrase "dun Allah" in a metaphorical sense can also be interpreted as (under divine cover). The concept of place in the Quran refers to the existence of divine power, such as the reference to the Almighty Allah everywhere and in every place.

1-2. e) Interpretative points of the term "min dun Allah" in verse 38 of Surah Az-Zumar

In the noble verse, "dun" is used to express monotheism and to negate any form of polytheism in front of the one God. So much so that even the followers of the Salafi school have considered the meaning of the phrase "min dun Allah" to refer to the idols of the polytheists in the time of the Prophet Muhammad (PBUH), not to any being other than Allah. In this case, it would be outside the context of the verse, and then the divine allies would also be included. (Ibn Kathir, 1419 AH/7, 90). The interpreters of both groups, while referring to the acknowledgment of the polytheists regarding the creation of the universe, consider the meaning of this discussed expression (min dun Allah) to refer to the idols and statues. (Al-Tabari, 1413 AH/24, 6-5). (Al-Samarqandi, 1416 AH/3, 188-187). (Al-Suyuti, 1404 AH/5, 328). (Al-Tabrisi, 1413 AH/3, 167-166). Al-Mizan states: The verse in question establishes a proof for the monotheism of Lordship and presents the issue of the creation of the world to prove it. Because in the belief of the polytheists, their false deities and hypothetical partners were considered partners of God in managing affairs, not partners in creation with God. It is worth mentioning that the translation of Al-Mizan adopts the meaning of the word "dun" in the discussed verse as (gods). That is, "O polytheists! Call upon all your deities for help, so that it may become clear and evident whether they have the power to confront the sacred essence of God." (Al-Tabatabai, 1374 AH/17, 403). Thus, the syntactic criteria of the expression "min dun Allah" in the Quran to determine the meaning of this phrase are numerous. Therefore, to discern its true meaning in the sentence, it is essential to pay attention to the role of this phrase in sentences, especially the role of the word "dun," and to carefully consider its syntactic positions in the expressions.

2-2 The meaning of the instance of interpretation and doctrinal application – theological  
(“Doun” in the meaning of guardian and helper)

1-2-2. a) The subject of the word “Doun” in the meaning of (guardianship)

When the word “Doun” takes on the role of a noun of the type of container in a sentence, like: (And you are not able to frustrate [God] in the earth, and you have no guardian or helper besides God. Shura/31). There is no doubt that the disbelief of some religious scholars regarding factors such as intercession, blessing, and others stems from reliance on the apparent meanings of verses and also due to a lack of attention to the meaning of worshipful monotheism and lordly polytheism. The most important reason for this is the Wahhabis' disbelief in the unseen world through the righteous servants of God with God's approval. Because the Wahhabis never believe in the possession of existential guardianship for the righteous servants of God. A clear example of this is mentioned in the aforementioned verse. Their claim about the unworthiness of the Imams (peace be upon them) for the position of guardianship of the children of Adam from God is based on some such verses. They, by adhering to the apparent meaning of these verses, assert: there is no guardian or helper for humanity other than God. Nevertheless, Raghīb summarizes the word “Wali” in three meanings: (helper and supporter), (beloved and friend), and (to make a companion and friend). (Raghīb, 1412 AH, 887-885). Therefore, to determine its meaning in the sentence, one must delve into the context of the verse. However, Fakhr al-Razi regarding the verse in question says: the meaning of the phrase (and you have no guardian or helper besides God) is the worship of idols. (Fakhr al-Razi, 1420 AH/27, 601). Thus, he implicitly refers to the conditional nature of the verse and considers the instance of the term “min doun Allah” in the mentioned verse to be merely idols, not other authorized divine intermediaries. Consequently, the phrase (Wali min doun Allah) in the recent verse includes persons and individuals not explicitly mentioned by God, not those who are attributed to “min ‘ind Allah.” According to Alwan, the divine name “Allah” is in the genitive case, and the phrase “min doun” is related to the state of the word “Wali.” However, the combination “min Wali” functions

as a delayed subject. (Alwan, 1427 AH/4, 2144).

2-2-2. b) The subject of the word “Doun” in the meaning of intercession  
 (“Doun” in the meaning of means and intermediary of divine grace)

God Almighty says in His book: (And who is more misguided than one who calls upon besides Allah one who does not respond to him until the Day of Resurrection, and they are, of their supplication, unaware. Al-Ahqaf/5). Upon reflection on this verse, it must be accepted that the detailed meaning of seeking help in the phrase “min doun Allah” bears a strong resemblance to the explanation of this phrase in the word (guardianship). Like: (When you sought help from your Lord, He answered you: Indeed, I will support you with a thousand of the angels, having them in succession. Al-Anfal/9). Ibn Kathir regarding the verse in question (Al-Ahqaf/5) acknowledges: (That is: there is no one more misguided than one who calls upon idols besides Allah and seeks what they cannot achieve until the Day of Resurrection, and they are unaware of what they say; they do not hear, see, or act, because they are lifeless stones). (Ibn Kathir, 1419 AH/7, 253). He considers the instance of “min doun Allah” in the verse to be idols and rejects any form of intercession with them due to their being inanimate. Al-Baghawi also writes about this: (That is, the idols do not respond to their worshippers for anything they ask of them “until the Day of Resurrection.”) That is, (never as long as the world exists). (And they are unaware of their supplications because they are lifeless and do not hear or understand). (Al-Baghawi, 1420 AH/4, 191). The opinion of this commentator is similar to the views of many other commentators and also Ibn Kathir regarding the phrase “min doun Allah” in the noble verse. A biased commentator from the general public writes: The purpose of intercession is that the worshipper places something or someone as an intermediary with God, so that he becomes a means of drawing closer to God. And this means asking for prayer from that creature, not worshipping him. (Al-Alusi, 1415/3, 294). The Safi interpretation also states: (And who is more misguided than one who calls upon besides Allah one who does not respond to him) means (denying that anyone is more misguided than the polytheists who abandoned the worship of the All-Hearing, Responsive, Capable, and All-Aware to worship one who does not respond to them if they hear their supplications, let alone know their secrets and take care of their interests). (Al-Kashani, 1415 AH/5, 12-11). Therefore, many religious scholars agree on this matter. And this has no thematic connection to seeking intercession for the righteous servants of God who are guardians and intercessors “from God.” Thus, the instances of “min doun Allah” in these verses are determined by referring to their context, not merely by adhering to the apparent meanings of the verses. Therefore, seeking help from the righteous servants of God, provided that it is without the belief in their independence and for the purpose of drawing closer to the presence of the Almighty, is a correct matter. In a general statement, it can be said: based on the Quranic verses, the permission and prohibition of calling upon “other than God” and seeking help from Him depend on the personal intention and belief of the supplicant, not on the conditions of the one being called upon. That is, if the requester considers the intercessor and the one who fulfills needs to be on par with the Almighty God and independently effective, then in this case, with this belief, seeking help and requesting needs from him is forbidden and constitutes polytheism. (Saadati, 1396, (5)/19, 96-90). Imam Ali (peace be upon him) speaks about the attributes and ranks of the Prophet Muhammad (peace be upon him) as the savior of the nation and a means for them, saying: “And honor his position with you and grant him the means.” (Al-Sobhi, 1374 AH/Kh154, 105). Kafami also writes about God's assistance and rescue for those who seek refuge in Him: “And the help for those who seek help from You is present, and the assistance for those who seek assistance from You is granted.” (Al-Kafami, n.d., 296). The result is that a person's intercession to natural causes and means is an unavoidable matter. And attention to causes in the material and spiritual system is not only unproblematic but also regarded as reaching the cause and the intended goal. (Alavi, 1376 AH, (15)/3, 25-24). It is surprising that Albani, a biased scholar of the Salafi school, also states regarding seeking help from divine saints: “Intercession to God Almighty, through the prayer of a righteous man.” (Al-Albani, 1421 AH, 38). Ayatollah Misbah Yazdi writes: Our sins are like a black veil between us and God, creating distance.

## 2-3. The Meaning of the Jurisprudential and Interpretative Instance ("Min Doun" in the Meaning of Idols and Deities)

One of the key phrases in the Holy Quran is the expression "min doun Allah" and the determination of its jurisprudential instances. In this regard, there are numerous evidences and instances with various meanings, such as the clarification of polytheism, reliance on, or worship of other beings instead of God Almighty. This expression is very important in Islamic discourse and jurisprudence for distinguishing between monotheism and polytheism. Because the happiness or misery of a person's afterlife is determined by the acceptance of monotheism or polytheism and the knowledge of it. Now, as a point of reference, an example in this matter is presented.

### **Argument for the Absolute Ownership of God Almighty**

The phrase "min doun Allah" is mainly used to describe beings that people resort to instead of the One God or without divine permission and will. Through this, people not only seek assistance from them but also consider these beings as partners with God in the management of the world and worship them. Therefore, the monotheistic and jurisprudential criterion of this phrase is that any form of worship and devotion, absolute obedience, inauthentic trust, or attributing independence in influence to others besides God is considered polytheism. God Almighty states in this regard: ( *أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ*. يونس/66).

In this verse, God Almighty explicitly states that (those who take something as "min doun Allah," meaning independent of God and without His permission, as partners; or call them (yad'oon); in reality, they are following conjecture and assumption, not truth. If this act is performed by humans, it is a sign of polytheism and invalidates their deeds. In the comparative interpretation of this noble verse, various viewpoints have been presented. Among them, Maghravi in *Sahih al-Sunan* quotes Ibn Taymiyyah, stating that some people thought the verse negates and invalidates. However, this is a misunderstanding because, in that case, the children of Adam consider certain beings or creatures as partners with God. This is because in the Quran, partners are mentioned not because they are followed, but for the sake of following them to advance their own interests. (Maghravi, 2014 / 14, 199).

From Tha'labi's perspective, the instance of "min doun Allah" in the recent verse refers to anything other than God. (Tha'labi, 2002 / 5, 139). However, in the book *Sirr al-Balagha*, Wa'ez Zadeh Khorasani quotes Abu al-Su'ud, stating: (And it is either a relative clause connected to (min) as if it were said: and God, those who call upon partners besides God, meaning they have partners with Him. Their specification in mention, while they are included in what has been said, is an indication of the exaggeration in declaring the invalidity of their following and the corruption of what they have built upon their assumption of their partners as deities, while they are servants to Him alone). (Wa'ez Zadeh Khorasani, 1443 AH / 7, 577). He, while exalting God Almighty from any defect or deficiency, refers to the misconceptions of the polytheists and, by rejecting any partner before the infinite divine power, defines the instance of the phrase (الذين يدعون من دون الله شركاء) as restricted, meaning the deities of the polytheists. The author of *Tafsir al-Kabir* also states that the polytheists followed their corrupt conjectures and considered them partners with the Merciful God in managing the affairs of the world. (Al-Fakhr al-Razi, 1420 AH / 17, 279). Al-Kashaf also, like Mafatih al-Ghayb, counts the instance of the mentioned phrase in the verse as the deities of the polytheists. In this way, the disbelievers, by associating their limited deities with God Almighty, sought intercession and help from their deities, considering those beings as partners with God in the act of creation and even in managing the affairs of existence. (Al-Zamakhshari, 1407 AH / 2, 357). From the perspective of the interpretations of Ayatollah Makarem and Al-Mizan, the intended instance of the discussed phrase is the idols and gods of the polytheists and today, any glitter or shine other than God. Where he states: Essentially, following conjecture and assumptions that are not based on a solid foundation usually leads a person to the realm of falsehood. And the people who associated idols with God Almighty had no basis other than delusion for it. (Makarem Shirazi, 1421 AH / 6, 399). (Al-Tabatabai, 1390 AH / 10, 94). In conclusion, it can be said that among the criteria for the instances of the phrase "min doun Allah" in the Quran, one can refer to inanimate beings in the sense of (min ghayr Allah). So that in the meaning of "min doun Allah" in the recent verse, the opinions of the interpreters from both groups and also some scholars of the Salafi school



are consistent and uniform in this area. That is, God is the owner and master of the creation system and the manager of it in all matters.

#### 4-2 Descending Criterion - Rhetorical

("Down" in the sense of closer and taking a friend)

The phrase "min doun Allah" in this context, in relation to its instance and type of meaning, is embodied through literary devices and also through historical, geographical, social, and cultural practices, etc. (to determine meaning). A clear instance is that the Almighty God says in His book: (Indeed, those who take disbelievers as allies instead of believers, do they seek with them honor? But indeed, honor belongs to Allah entirely. An-Nisa/139) .

Honor belongs to the One God.

The mentioned verse, in terms of the science of rhetoric, has come in the context of threat and even reproach. 1) The threat regarding hypocrisy: that is, hypocrisy in the religion of God. 2) The reproach for taking allies besides God. And the oneness in honor. The phrase (Do they seek honor from them?): this is the reproachful denial through an interrogative request in the science of meanings in rhetoric, which is used in the sense of a non-original interrogative denial. The phrase "من دون" (besides) is a prepositional phrase; it relates to an omitted state, which is the same as the added noun, while its added noun is the word (believers). The word (عندهم) (with them) is also a locative adverb and is an absolute accusative. According to Ali ibn Ibrahim, the phrase (Do they seek honor from them?) refers to power. (Al-Bahrani, 1415 AH, 493). In this verse, the word "دون" (besides) is added to the word (believers), which completes the true meaning of "دون" based on the context of the verse, such as: (...allies besides the believers...). In the verse in question, according to divine command, believers must avoid choosing hypocrites and polytheists as friends and confidants because God has prohibited them from doing so.

Consensus among interpreters regarding the friendship of believers with disbelievers

According to the interpreters of both sects, some Muslims, after believing in Islamic sanctities, remained loyal to and friendly with disbelievers and became afflicted with severing ties from the group of Muslims and believers. They regarded disbelievers as their guardians and protectors from within. In that situation, God revealed this act to His noble Messenger (peace be upon him) and referred to the threat and reproach of these believers in the mentioned verse. (Al-Nasafi, 1996 AD/1, 373). (Al-Mahalli, 2003 AD, 103). (Abu Hayyan, 1420 AH/4, 101). (Qutb, 1988 AD/2, 779). (Al-Tabatabai, 1390 AH/5, 115). (Sabzevari, 1432 AH/2, 374). Therefore, honor is from God and also from Him. And believers, through this reprehensible act of taking polytheists instead of other believers as friends and allies, will never attain honor and greatness. Thus, according to the occasion of the verse's revelation, the word "دون" in the verse in question summarizes the meaning of (instead of, in place of) with the instance of (friend and protector). Nur al-Thaqalayn states: The saying of the verse "Those who take disbelievers as protectors instead of believers; or seek glory for them" means power. (Hawizi, 1415 AH/1, 563). However, the interpretation of Kashif has defined the meaning of "دون" in the verse in question as (without believers). (Al-Mughniyah, 1386 SH/2, 463). Therefore, it becomes clear that the differing opinions of Wahhabi interpreters regarding the true meanings of "من دون الله" in the verses of the Quran are mainly summarized in the instances of doctrinal - theological criteria. This leads to ambiguities among the instances of jurisprudential - interpretative criteria of this phrase among narrow-minded individuals.

#### Research and Conclusion

Based on dictionaries, verses, and narrations, it becomes clear that the phrase "من دون الله" consists of three parts "من", "دون", and the divine name "الله". The importance of researching this Quranic phrase lies in its connection to theological and jurisprudential topics to determine the happiness or misery of human life in the hereafter. Therefore, acquiring true knowledge in this regard is essential for recognizing and understanding the meanings and true instances of this relative combination in the Quran, which is a requirement of the religion. What has been derived from credible scientific, interpretative, and doctrinal sources regarding this Quranic phrase is that, according to the views of linguists, the word "دون" has more than twenty different meanings, such as) :lower, lesser, smaller, writing and compiling, above, in front, under, behind, take, closeness, distance, other than, except, what is besides, not besides, incitement, threat, from other than God, from دون الله from before God, etc. (.Therefore, by consensus among scholars, the word "دون" adopts a meaning appropriate to its role in the sentence and thus performs its role accordingly. Among all the mentioned linguists, the book "لسان العرب" provides more

comprehensive meanings in this regard compared to others. It adopts more than nine meanings for the word "دون" and presents them, like the vocabulary of "راغب" in the form of examples and Quranic evidence. In this context "المنجد بستاني", has somewhat avoided using Quranic examples in explaining the word "دون" and has focused more on meanings in derivatives and pronouns connected to this word. Overall, one can favor the view of "راغب" alongside all the dictionaries used in this research, due to its use of various meanings and instances from the Quran for this word, as the selected meanings align with the meanings of various instances of the word "دون" in divine speech. On the other hand, until the linguistic meanings of the word "دون" in a sentence are clarified, it is impossible to determine the type of its genitive). The word "دون" in the Quran has three types of genitive. (In this case, it will not be possible to identify the criteria and instances of those criteria in the verse or sentence. Furthermore, until the type of criterion and instance of the word "دون" in the verse is clarified, understanding the meaning of the phrase "من دون الله" and identifying its instances for the researcher will be impossible. In examining the instances of the criteria of the phrase "من دون الله", one can conclude that :

-1According to rational, Quranic, and transmitted references, the phrase "من دون الله" has numerous criteria and instances of those criteria, with related verses existing in this area in terms of verbal and semantic connections. Among these, the role of related verses has a more pronounced and necessary semantic connection .

-2The most important criteria of the phrase "من دون الله" in the Quran include: grammatical criteria, theological criteria, jurisprudential criteria, and rhetorical and descending criteria. It is worth mentioning that each of these criteria has numerous types, and each type has many different and diverse instances in the Quran, which itself is considered a miracle of the Quran .

-3Among the important criteria mentioned regarding the phrase "من دون الله" in the Quran, it must be acknowledged that the rhetorical and descending criteria have various and numerous types, with examples of each of these criteria referenced in the recent research. Some of the meanings and instances of these criteria explored include: instances of grammatical criteria "دون": in the meaning of deities, instances of doctrinal criteria "دون": in the meaning of guardian and protector - intercession and seeking help - intercession, etc.; instances of jurisprudential criteria "دون": in the meaning of idols and statues )the connection of "دون" with theological and jurisprudential discussions of monotheism and polytheism ;(instances of revelation and descent and the science of rhetoric "دون": in the meaning of taking closeness (based on the context of the verses). The differing views of the Wahhabi sect from the scholars of both groups lie in their approach to the noble verses of the Quran. Wahhabis, relying on the apparent meanings of the verses and without considering and reflecting on all the verses of the Quran, follow the clear verses in rejecting or justifying the ambiguous verses of the Quran. However, the scholars of both groups, with consensus and obedience to the Book of God and the tradition of the noble Messenger (PBUH), delve into religious discussions, including theological and jurisprudential, philosophical, social, cultural, etc., while considering all aspects and contexts of the verse from the perspective of Quranic sciences, such as the reason for the verse's revelation (the place and time of the verse's revelation), the clear and ambiguous nature of the verse, the absolute and restricted nature, the general or specific nature, the abrogating and abrogated nature, the singular and compound nature, etc. They carefully interpret the verses based on the context of the speech .

Among the mentioned interpreters, Ibn Kathir stands out among the followers of the Salafi school, while Tabari, Imam Fakhr al-Razi, Zamakhshari, and Alusi are among the scholars of the general community, and Sheikh Tusi, Sheikh Tabarsi, Fayz Kashani, the author of Tafsir Safi, Allameh Tabatabai, etc., are among the scholars of the specific community, who are more impartial and possess rich scientific knowledge. By comparing the views of these interpreters and other mentioned interpreters in this research, it can be understood that the perspectives of Zamakhshari and Tabarsi are clearer than others. However, in terms of scientific depth, the interpretation of "al-Mizan" contains profound and beautiful content .

It is hoped that in the near future, all instances and criteria of the phrase "من دون الله" will be thoroughly and completely compiled and made available to seekers of knowledge and religion. This research has been written in summary for presentation to specialized venues. Therefore, in its compilation, all Quranic examples in this regard must be examined .

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