

Singling-out Women's and Men's Gender within Quranic Context: The story of our Lord Noah and Lot (peace be upon them) and their wives as a sample.

By

Abu Obaidah Bahjat Khairy

Faculty of Islamic Sciences, Dept. of Interpretation and Quranic Sciences/ University of Anbar-Iraq

Email: abu19i2009@uoanbar.edu.iq

Mahmoud Aqeel Ma'arou

Faculty of Islamic Sciences, Dept. of Interpretation and Quranic Sciences/ University of Anbar-Iraq

Abstract

One of the most important principles and indications that academics and commentators have acknowledged for its eminent function is the context, so they assign it the right location in the phrase. In this study, the interpretations of the context, its fields, condition, concepts, and goals were detailed in detail. The Qur'anic contexts of gender discourse was exposed, gender ideas and meanings were defined, and what people meant by women and men via the Qur'anic context and Qur'anic tales were all covered by the book Extensive in Identifying, simplifying, and compounding Examples., and in an attempt to show what has disappeared, and collect what has disappeared from the issues related to the Qur'anic context and discourse, and perhaps gives a visible picture in its entirety. It took the scholars considerable time to discover the significance of context in this discipline, but once they did, context theory became the fundamental pillar in evaluating speech and comprehending the text.

Introduction

Praise be to God, Lord of the Worlds, and prayers and prophet Mohammad (May Allah bless him and grant him salvation), having said that:

The contemplator of people's discourse, in the Holy Qur'an, finds in it guiding features and universal principles that address people in general with depth and comprehensiveness, and elevate the addressees to a broad human horizon. So, these fundamental precepts, like the scattered pearls, are reflected in the discourse of the Noble Qur'an. Their foresight can only be attained by referring to the textual aspect of the Noble Qur'an, connecting its Surahs, and implementing systematic consideration of its concepts, methods of application, and terminology.

The God's wisdom required sending prophets to humanity to lead them along the road of righteousness and truth in their beliefs, dealings, and acts of worship, where no matter how smart or reasonable a person is, they will always make the correct choice. he will remain powerless in the face of many matters and will remain incapable of achieving perfection in the formulation of human thought and reason. The human will remain below the highest rank in the world. Understanding of man and his needs, man cannot give up the light of Sharia and God's guidance for him, and from here, humanity cannot dispense with divine guidance and divine Sharia, which can only be received by the honest news of the Almighty God.

The discourse of the Qur'an refers the humankind, employing the semantic energies in the language and the ability to communicate and elucidate. The human being is the focus of the Qur'anic discourse.

The Qur'an and Sunnah urge women to be treated with justice, kindness and kindness, and they have introduced a more moral concept of marriage, and finally sought to raise the status of the believer by granting her a number of legal aspirations, before the law and personal private property (Liu, 2021; Ma et al., 2021; Núñez et al., 2019).

Consequently, The significance of this study on God Almighty's speech in His address to all His servants in general, and to men and women in particular. Among the reasons for choosing this topic, shedding light on the speech of God Almighty directed to God's servants. Also, highlighting the equality between men and women and showing the extent to which the Holy Qur'an cares for and honors women.

The study aims to extract the verses that mentioned men and women together, represented by the story of our prophet Noah and Lot (peace be upon them).

The study was divided into an introduction and two topics, as follows:

Introduction: I mentioned the meaning of the singling out term, discourse, and gender.

For the first topic: I made it titled the story of our prophet Noah (peace be upon him) and his wife, and it included two Issues.

For the second topic: It was entitled the story of our prophet Lot (peace be upon him) and his wife, and it included two Issues. Then I mentioned the conclusion: It showed the most important results I reached.

In conclusion: Whatever was right, it is by the grace and facilitation of God Almighty, and whatever was wrong is from me and from Satan, and I ask God Almighty's forgiveness for it, and may God's prayers, peace and blessings be upon our prophet Mohammad and his family and all his companions.

Preface: The concept of singling out s, discourse and gender in the Qur'anic context

First: Singling out as a linguistic term:

A (singling out) term was not separated, and "I singled him out", means I made him alone, and I counted the money as in singled out way, that is: each one. Also, the sentence, I singled out the Hajj for the Umrah, I did each one separately (Al-Fayomi, 1987), and in the Hadith of the Prophet Mohammed (May Allah bless him and grant him salvation) :“The single people preceded those who neglected In the remembrance of God” (Al-Hakem, 1990) (Al-Zubadi, 1984).

Second: singling out as an Idiomatically term

The term "singling out" is not defined in any books of interpretation, but according to the linguistic definition given, it may be characterized as the mention of certain things without others or the will of some individuals without that of others.

Third: Discourse as a linguistic term

An addressed term derived from speaks word, i.e., " I have addressed a speech on the platform, and he addressed him with a verbally way, addressing way. (Al-Razi, 1999).

So, it is the transfer of meaning to the listener through a logical way (Hadiyah), and Others defined it as: the speech by which the addressee understands something (Al-Zubadi, 1984).

Fourth: Discourse as an Idiomatically term

The idiomatically Discourse term identified by Al-Amadi as: The purpose of the modest pronunciation is to make clear what has been prepared for understanding. (Al-Amidi, 1401 AH).

Also, Al-Khattab defined it as: It is the linguistic mediator in the transmission of a set of real and imaginary events, which he called the tale. (Jeanette, 2003 AD)

Discourse in the Noble Qur'an comes in many types, including general and specific discourse, gender, sort, and others (Ismail, 1405 AH).

Fifth: Gender as a linguistic term

It is the sorting of everything. (Al-Fayomi, 1987)

Sixth: Gender as an Idiomatically term

He: All are said by many who differ in truth in the answer to what is as such. (Al-Jarjani)

It was also defined as: what is not between its members an outrageous disparity in relation to the singling out for whom it is intended. (Qunaibi 1988 AD)

The origin is in the discourses of the Noble Qur'an or the Sunnah, all of them are for men and women. What is mentioned in the matter of men is mentioned in the matter of women except with evidence, and most discourses of the Qur'an and Sunnah are aimed at male men, but it was like that; Because a man is better in mind than a woman, better bears responsibility, and is stricter in carrying out the commands of God and His Messenger. That is why you find the discourses of the Noble Qur'an and the Prophetic Sunnah most of them directed to men, but sometimes they are directed to women or spoken of by women; Because it is predominant in them, such as the Almighty's saying [And from the evil of the blowers in knots] (Al-Falaq. Verse 4), Because that is the most among them, although he bears that the significance and the evil of souls are the jets in the knots, but it is known that the jets are witches.

In conclusion, what is proven in the right of men is proven in the right of women except with a sign, and accordingly, the discourses aimed at men in the Book and the Sunnah include females, such as the Almighty's saying [Certainly will the believers have succeeded] (Al-Mu'minun. Verse 1), as it came in the query, so we say and the believing women also, and as the Prophet (May Allah bless him and grant him salvation) Also prophet Mohammed (May Allah bless him and grant him salvation) said: "Only Seven of people whom God will shade under His shadow." On the day when there is no shade but his, a just imam, a young man who grew up in the worship of God, a man whose heart is attached to the mosques, two men who love each other for the sake of God, gathered over him and separated over him, and a man called him by a woman of position and beauty and said, "I fear God." And his eyes overflowed (Al-Bukhari, 1422 AH) This includes a woman if she is characterized by what is characterized by these traits.

The question that arises here is: Did the Qur'an equate the male and female gender?

The answer is: Yes, the Holy Qur'an equated men and women in terms of human and

social status and in terms of public rights and powers. It exalted women and raised their status and placed them in parallel with men after they were a waste of dignity (Al-Karsabi, 2019), and from that: the Almighty's God's: [O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allāh, through whom you ask one another, and the wombs. Indeed, Allāh is ever, over you, an Observer]. (Al-Nisa'. Verse 1), and Almighty's God's saying: [For men is a share of what they have earned, and for women is a share of [180] what they have earned]. (Al-Nisa'. Verse 32)

The First Topic

The story of Noah (peace be upon him) and his wife. It included two issues:

The First Issue: the supplication of Noah, peace be upon him

The Almighty's God said: [And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant, [Indeed, if You leave them, they will mislead Your servants and not beget except (every) wicked one and (confirmed) disbeliever] (Noah. Verses 26-27) (So, Almighty's God shows that after he saved the believers and destroyed the unjust, stubborn polytheists, that our prophet - peace be upon him - addressed a complaint to Almighty's God and called on the lying people.

Then he prayed for himself, his parents, and everyone who entered his house: that is, his house, his mosque, or his ship, and the majority and Ibn Abbas said: He wanted his mosque (Al-Nisaburi, 1990). Almighty God said: [My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction] (Noah. Verse 28), and Almighty's God came out with his saying, "and for the believing men and women" his wife and his son Canaan, but he did not make sure of his exit until after what Almighty's God was told (Al-Khalouti), Almighty God said: [indeed he is not of your family; indeed, he is [one whose] work was other than righteous] (Hud. Verse 46).

In exchange for Noah's wrath on the unbelievers and the lost, the emotions of mercy and tenderness all unfold in his heart, in supplications to God, so he made the supplication for himself and his parents the end of his soliloquy, so he began with himself and then with the closest people with him, who are his parents, then circulated his family and faithful relatives with forgiveness for him, and for those who entered his home as a believer And for the believing men and women, and whoever entered the house of Noah as a believer and they are his family, except for his wife and son, or they are those who entered with him the religion of God, or they entered with him the ship, and his supplication for the believing men and women - in this sense - is directed to all the people of faith, in every time and place (Al-Khatib).

It inspired Noah's heart that the earth needed a washing to purify its face from the pure evil that people reached in his time, and sometimes no other treatment is suitable other than purifying the face of the earth from the oppressors; Because their presence completely freezes the call to God, and prevents it from reaching the hearts of others, and it is the truth that Noah - peace be upon him - expressed as he asked to finish off those unjust people completely, not leaving a home - that is, the owner of homes - and Almighty God said: [Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever] " (Noah. Verse 27). (Qutub, 1412 AH).

So, the Prophet of God Noah - peace be upon him - asked for their destruction because they are working to mislead the servants and spread corruption on the earth, in addition to that,

their disbelief and slander are transmitted by inheritance to their children, so they only give birth to wicked infidels, so our prophet Noah, peace be upon him, called upon them (Al-Razi, 1420 AH).

The Almighty God says, informing of the words of Noah - peace be upon him - in his supplication to his people: O Lord, if you leave the unbelievers alive on the earth, and you do not destroy them with a torment from You, they will mislead Your servants who have believed in You, so they turn them away from Your path, and they will only give birth to infidels in Your religion. For Your Grace (Al-Tibari, 2000), and he mentioned that Noah, peace be upon him, said this saying and supplicated with this supplication after his God revealed to him: [And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing] (Hud, Verse 36).

Ibn Abbas (may God be pleased with them both) said: Noah, peace be upon him, prayed with two supplications: one for the believers for forgiveness, and the other for the unbelievers for repentance. And his supplication against the infidels was answered with good will, so it is impossible for his supplication to not be answered against the believers (Labeed, 1417 AH), but he singled himself out first with supplication and then those connected to him; Because they are the first and most deserving of his supplication, then he was the uncle of the believing men and women, and it was reported from some of the Companions (may God be pleased with them) that he said: The believers will be saved by three things, by the supplication of Noah - peace be upon him - and by the supplication of Isaac - peace be upon him - and by the intercession of Muhammad, peace be upon him, meaning for sinners (Al-Razi, 1420 AH)

The second Issue: Godly caution against betrayal of morals and values.

Almighty God Says: [Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter] (At-Tahreem. Verse 10)

So, Almighty God set an example for those who disbelieved among people and the rest of creation, the wife of Noah and the wife of Lot, who were under two of our servants, and in the infallibility of two great prophets, who were able to obtain the good of this world and the hereafter, and the possession of their happiness, and they are Noah and Lot, and they betrayed them, meaning that they harmed them (Al-Fassi, 1419).

[Allāh presents an example] (At-Tahreem. Verse 10), means, Almighty God showed the condition of the infidels in that they are punished for their disbelief and their enmity towards the believers without favoritism, and what is between them and them of lineage and affinity is of no benefit to them, even if the believer with whom the infidel relates is a prophet, like the case of the wife of Noah and the wife of Lot. When they hypocritical and betrayed the two Messengers by revealing their secrets, the two Messengers did not spare them - that is, the two women by the right of the marriage between them and between them - from the punishment of God, and it was said to them on the last day, 'Enter the Fire' (Al-Nasafi, 2005).

The Second Topic

The story of our prophet Lot (peace be upon him) and his wife, and it included two Issues:

The First Issue: Lot, peace be upon him, warned his people of bad acts

Almighty God says: [Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people]. (Al-A'raf: Verse 81)

Almighty God talks about Lot - peace be upon him - that he said to his people, who are the people of Sodom, reprimanding them for their actions as Almighty Gods says: [you approach men with desire, instead of women] (Al-A'raf. Verse 81). Almighty God described them as beastly lust, so they have intercourse with men without women, meaning that intercourse with men is more desirable to you than without women. The private parts of women that God has permitted for you through marriage (Al-Samarqandi), i.e., how do you leave the women whom God created for you, and in them are those who enjoy the pleasure of desire and nature, and you accept the backs of men, which is the ultimate in heinousness and malice, and a place from which stench and evils emerge, which he is ashamed to mention. In addition to touching and being close to her as Almighty Gods says: [Rather, you are a transgressing people] (Al-A'raf. Verse 81), which means: they transcend what God has decreed, they are daring in their incest, and they are deep in crookedness, so the intention of lust for itself leads to putting it in a wrong place, but its position is the legal wife who is taken for offspring, and in the legal marital life the immunity of each of the other spouses (Al-Saadi, 2000 AD).

And the Almighty God said in another place: [Rather, you are a people behaving ignorantly]. (An-Naml: Verse 55), Almighty God means: What is that of you except that you are a foolish people ignorant of the great right of God upon you, and you do the act of one who is ignorant of its ugliness, or you are ignorant of the consequence, so you have violated his command, and you have disobeyed His Messenger, or he intended by ignorance to be foolish (Al-Baydawi, 1418 AH) Ibn Abbas said: You do not know the Resurrection and the consequence of disobedience (Group of scholars 1973 AD - 1993 AD).

And Almighty God said: [And [mention] Lot, when he said to his people, "Do you commit immorality while you are seeing?"] (An-Naml: Verse 54). They were not avoiding showing that in the face of immorality, nor were they secretive, and they used immorality, meaning: sodomy in the words of everyone, and you see and know that it is obscene, and it is from the sight that is knowledge (Al-Razi, 1420 AH), surprising in his first phrase that they did this immorality, and they see life in All kinds and genders run in the manner of instinct, and they are the only deviants in the midst of life and the living. Foolishness and foolishness, and both meanings are realized in this abhorrent deviation, for he who does not know the logic of instinct is ignorant of everything, and does not know anything at all, and he who inclines this tendency from common sense is a fool who attacks all rights (Sharbi, 1412 AH).

And in it is an indication that this misguidance in which they are, and this tyrannical animal that clothed them, is from ignorance, and there is no difference between man and animal, except knowledge, and that the more knowledge a person acquires, the more his status is in humanity, and to the extent that it is Far from the animal world (Al-Khatib).

Almighty God said: [Indeed, you approach men and obstruct the road and commit in your meetings [every] evil." And the answer of his people was not but that they said, "Bring us the punishment of Allāh, if you should be of the truthful] (Al-Ankabut: Verse 29). So, their publicity about it in their meeting is as if it is one of the virtues that they race towards and compete in, as God narrated about him from his saying after accusing them of indecency: "Do you come to men and cut off the path and come to your meeting of evil" (Al-Husaini, 1920 AD) meaning: what is the ugliness of your actions until you include in it the ugliness of public display (Al-Razi, 1420 AH).

The Second Issue: The survival of Lot, peace be upon him, without his wife, and an explanation of the reason for that.

Almighty God said: [So We saved him and his family, except for his wife; she was of

those who remained with the evildoers].(Al-A'raf. Verse 83).

In this noble verse there is a statement that no one escaped with Lot except his two daughters or his family, and God Almighty explained that in Surat Al-Dharyyat by Almighty God saying: [So We brought out whoever was in them [i.e., the cities] of the believers] (Al-Dharyyat. Verse 35) and Almighty God saying: [except for his wife; she was of those who remained with the evildoers]. (Al-A'raf. Verse 83). And Almighty God explained it in other places: He made it clear that she was a traitor, that she was one of the people of Hell, and that she had fallen into the doom of her people. He said about her alone: I mean the wife of Lot. Almighty God saying [except your wife; indeed, she will be struck by that which strikes them]. (Al-Shafi'i, 1420 AH) which also And Almighty God said about her, she and Noah's wife, Almighty God said: [Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter]. (At-Tahreem: Verse 10)

When the matter became difficult for him, God revealed the harm from him, so he knew the angels to him and said: No, they do not harm you, and we are the messengers of your Lord, we have come to destroy them, so get out you and your people from among them, and know that whoever shares with them in their work with some kind has a share of torment, and among them is your woman who was The people indicate the king for the act of immorality, and that the punishment is subsequent to it, is aware of it, and the indication from him is that the courage to slip and the dire consequence even after a while, and one does not benefit from his contact with the prophets and guardians if he is in judgment and judiciary from among the wretched.

Then the story of destruction and torment began and their coming to Lot - peace be upon him - so when the messengers came to Lot's family, that is, when the mission of the angels with Abraham ended, so they gave him good news of the boy, and told him that they were sent to torment a criminal people. Lot and his people know that they are the angels of God, just as Abraham - peace be upon him - did not know them at first. Lot - peace be upon him - said to them: You are a people of denial, that is, you are a people unknown to me! (Al-Zuhaili, W. Mustafa (1418 AH). The angels said to him: We have brought you what will make you happy, which is their torment, destruction and destruction that they suspected of having occurred to them, and they denied you about it before his coming (Al-Zuhaili, W. Mustafa (1418 AH). When Lot called on his people by saying: Lord, help me, God answered his supplication, commanded his angels to destroy them, and sent them as bearers of good tidings and warners. So they came to Abraham and gave him good tidings of good offspring and said: We will destroy the people of this village, meaning the people of the city of Sodom (Al-Razi, 1420 AH).

Almighty God said: [They [the angels] said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night and let not any among you look back - except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?"] (Hud: Verse 81).

The Almighty God saying: [except for his wife; she was of those who remained with the evildoers].(Hud: Verse 81). She heard a sound, so she turned, and a stone hit her, and she is a stranger among the people whose location is known, as Almighty God saying: [Indeed, their appointment is [for] the morning. Is not the morning near?"] (Hud: Verse 81).That is, the time of their destruction is the morning, so Lot said: I want faster than that, so they said: Is the

morning not near, so when our torment came, we made it high and low, and that is that Gabriel, peace be upon him, entered his wing under the destroyed villages of Lot's people, Sodom, Amorrhah, and Daduma, and Sabwah, so he raised them until the people of heaven heard the crowing of the roosters, and the barking of dogs, then he made the upper part of the lower part (Al-Thalabi, 1422 AH).

The Almighty God said: [So set out with your family during a portion of the night] (Hud: Verse 81) which means leave these villages, you and your family, with a rest of the night that is sufficient to cross their borders. The Almighty God saying [and let not any among you look back]. (Hud: Verse 81), which means, and let no one look behind it, so that they may find their way in walking, or lest they see the torment that befalls their people, so that they may rise up to them. And it came in Surat Al-Hijr of The Almighty God saying [and continue on to where you are commanded] (Al-Hijr: Verse 65)

The Almighty God said [except for his wife] (Hud: Verse 81) she was with the people, and she was a treacherous infidel, as the Almighty God saying [indeed, she will be struck by that which strikes them] (Hud: Verse 81). Which means That is, it befalls her that the torment that befell them and ended her by that, it is an inevitable reality, then he justified the night journey with the rest of the night, so The Almighty God said: [their appointment is [for] the morning] (Hud: Verse 81). which means the date of their punishment in the morning, from dawn to sunrise, as The Almighty God stated in Surat Al-Hijr: [So the shriek seized them at sunrise] (Al-Hijr: Verse 72). Almighty God confirmed what had just been stated and responded to Lot's hurry to destroy them by asking, by Almighty God saying [Is not the morning near?] (Hud: Verse 81), which means, doesn't the dawn seem so close now that he just has one night left to save your family.

Conclusion and results

One of the most important principles and indications that academics and pundits have acknowledged for its eminent function is the context, so they assign it the right location in the phrase.

Accordingly, this research provided a full explanation of the meanings of the context, its domains, conditions, ideas, and purposes. The Qur'anic context showed the gender-specific language of men and women, and the definitions of gender were clarified., and what is meant by singling out for women and men through the Qur'anic context and Qur'anic stories, and all this is within the scope of Extensive in naming simplification and multiplication of examples, and in an attempt to show what has disappeared, and collect what has disappeared from the issues related to the Qur'anic context and discourse, and perhaps gives a visible picture in its entirety.

It took the scholars some time to discover the significance of context in this discipline, but once they did, context theory became the fundamental pillar in evaluating speech and comprehending the text.

From the foregoing, the following was concluded

- What is meant by singling out the gender discourse of women and men in the Qur'anic context: is defining gender by singling out God's discourse to women and men.

The supplications of the prophets and saints are answered, even if after a while.

Islam gave women their rights and honored them after they were humiliated and humiliated.

- God Almighty has restricted prophecy to men only, and if had sent an angel to humans, He would have made him a man, and if there were angels on earth walking calmly, He would have sent down an angel as a messenger.

- A woman is in the balance of Islam like a man, for God has enjoined upon her to fulfill the legal duties as he instructed a man.

A person is punished for his disbelief, denial and hostility towards the believers, despite his contact with the prophets and saints by lineage or affinity.

In conclusion, I thank God (all glory and majesty) for helping me, and I ask Him to write what I have offered in the balance of my good acts, to make it pure for God's honorable countenance and may God's prayers, peace and blessings be upon our master and beloved Muhammad and all his family and companions.

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