

Analyzing the story of Moses and khidr in the surah of AL- kahf based on the plot element

تحليل قصة موسى والخضر في سورة الكهف من خلال عنصر الحكبة

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تاريخ القبول: 2024-5-10

تاريخ الإرسال: 2024-4-7



Abstract

The Quran uses story and story elements for educative and conduction purposes. New researches in literary area has opened new ways for better analyzing these stories. During the adventure of Quran's stories, audience is placed in the context of adventure and progresses are objected. The story of Moses and Khidr is one of the stories that has special aesthetic importance. In this story, elements are artistically collated under the element named plot. The plot of this story follows a pattern that is considered in fiction. This story is narrated dramatically in order to place reader in the vicissitudes of the proposition of educator role in human's life, especially a person's patience, and induce reader to experience exciting moments of story with its characters. This article is allocated to extracting of main plot, blazonry investigating in aid of elements' analysis. Expressing knots of story and Quran verses, investigating function's reason, discovering climax and placing it are all the results of current article.

Key words: plot, patience, Moses. Khidr, Story narrating.

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الملخص:

القصة بشكل درامي من أجل وضع القارئ في تقلبات دور المعلم في حياة الإنسان، وخاصة صبر الإنسان، ولحثَّ القارئ على تجربة لحظات مثيرة من القصة مع شخصياتها. خصصت هذه المقالة لاستخراج الحكمة الرئيسة، والتحقيق في الشعارات للمساعدة في تحليل العناصر. إنَّ التعبير عن عقد القصة والآيات القرآنية، والتحقيق في سبب الوظيفة، واكتشاف الذروة ووضعها، كلُّها نتائج المقال الحالي. **الكلمات المفتاحية:** المؤامرة، الصبر، موسى. الخضر، رواية القصة.

يستخدم القرآن عناصر القصة والقصة لأغراض تعليمية وتوجيهية. لقد فتحت الأبحاث الجديدة في المجال الأدبي طرقاً جديدة لتحليل هذه القصص بشكل أفضل. خلال مغامرة قصص القرآن، يُوضع الجمهور في سياق المغامرة ويعترض على التّقدم. تعدُّ قصة موسى والخضر من القصص التي لها أهمية جمالية خاصة. في هذه القصة، تُرتب العناصر فنّيًا تحت العنصر المسمى الحكمة. تتبع حبكة هذه القصة نمطًا عاديًا في الخيال. تُسرِّد هذه

Introduction

The researchers of comparative literature exanimating different elements¹of stories attempt in analyzing and stylistics. Although there is some dispute in the numbers of elements, 8 elements are generally regarded as main elements. Elements such as characterization, scenery, theme, plot, dialogues and point of view are main story elements that novelists use them. Analyzing the elements of the stories enhance deeper and subtle specification and makes it more effective.

Among the Israelites stories, the story of Moses and Khidr is once in Quran (AL Kahf:1882-60/). This story isn't narrated in Torah and bible, but in some books of Jewish scientists, a story is narrated about Elijah and

Joshua that is like Moses time.it may be a distortion of original version that has been changed²(Makarem 1374, Volume 12. page 510511-). On text of Quran's signs shows that the story is narrated for encouraging Muslims to intellection and thinking, the worth of science, patience and the expression of facts about divine training (AlKahf 1866/ and 6778/69/68// Sadeqi Tehrani 1406. volume 18. p 134. Fazollah 1419. Volume14.p:358). This short story is a chance to examine the sides. Artistic aspect and expressing style is considerable how it's beginning and end are bounded and coordination and eloquence are bounded by speech trend. In the Quran statements are some ambiguities in time, location and the characters of story (Qutb, 1425, v:4, P:2278).

- 1- Dr, Borhani. Familiarity with the stories' elements. 1345, p 135377-/ Mirsadeqi 1376/ Hamo 1376/Elrens 1378/Beheshti 1375/Mastour 1394
- 2- In some books of Jewish scientists that was compiled in eleventh century, a story has been narrated that is mostly like Moses' adventures. The heroes are Elias and Joshua son of Noon who are also Talmud interpreter in third century. There is some difference between two stories. The story is: Elias requested God to visit Joshua. His prayer was answered and privileged to visit him. Joshua wanted to know some secrets. Elias said:" you can't be patient with me. " Joshua insisted, at last Elias accepted on the condition that Joshua don't ask what he see and if he did something wrong, Elias leave him. On that agreement, they become accompany.

At first, they reached a house whose owner entertained them cordially. The owner only had a cow that spent his life with selling its milk. Elias ordered the owner to kill the cow. Joshua amazed hardly and asked the reason. Joshua reminded their agreement and intimidated him to separation.so Joshua didn't talk anymore.

Then they reached another village. In the house of a rich man, Elias repairs a wall that was breaking.

In another village., Elias said prayer for the people to reach headship although they didn't hospital them.

In fourth village, the people hospital them warmly. Elias said prayer for one of them to be head. Ultimately Joshua didn't endure and asked about four events. Elias answered: "the owner 's wife of the first house was sick, I sacrificed the cow as alms until the woman don't die. That loss was more than killing the cow.

In second house, there was a treasure under the wall that must been saved for an orphan child.

I asked headship for all people of third village to make their affairs anarchy and discomposure. On contrary, affairs of the fourth village be on one person to systemize all them.

The content of the story is encouraging to intellection, patience, insight, etc. that is said in 23 Quran's sign. From 60 to 82 Al- kahf. In the beginning of the story, it is obviously visible that Moses has gone to find an important lost. He determined consistently and decided not to yield until reach his purpose. The lost that Moses delegated to find has an effect on his destiny and opened new section in his life. When they reached the junction of two seas, they forgot the fish accompanied them, but it wonderfully found his way in the seas (*So when*

they reached the confluence between them, they forgot their fish, which found its way into the sea, sneaking away). Moses and his companion finally passed the sea. The length of trip and fatigue made them hungry. Moses request his companion to bring meal (*So when they had passed on, he said to his lad, 'Bring us our meal. We have certainly encountered much fatigue on this journey of ours.*) His friend reminded when we were beside the rock, I forgot to narrate the story of fish, that was the devil caused me to forget and the fish found his way to the sea (*He said, 'Did you see?! When we took shelter at the rock, indeed I forgot about the fish—and none but Satan made me forget to mention it! —and it made its way into the sea in an amazing manner!'*). Moses said:” this is exactly what I want and look for” (*He said, 'That is what we were after.*) On that time, they returned that way while searching. When they reached near the rock, saw some our servants that were liable to our mercifulness and we taught them considerably (*There they found one of Our servants whom We had granted a mercy from Ourselves, and taught him a knowledge from Our own*). At the time Moses politely and interrogatively said the savant man:” can I follow you in order to teach me what is educated

you and is origin of goodness and growth” (*Moses said to him, 'May I follow you for the purpose that you teach me some of the probity you have been taught?'*). The man wonderfully said “ you are not qualified to follow me (*He said, 'Indeed you cannot have patience with me!'*). “He immediately said the reason:” how can you be patient with something you don't know it's secret.” (Moses was anxious and dread to lose benefits of presence of the warmhearted man, but undertook to be patient to all of the events and said: “I will be patient and promise not to object you (*And how can you have patience about something you do not comprehend?'*). Being patient with events has a tart appearance that you don't know its secret, it is also very difficult. The savant obligated Moses and warned him:” If you want to follow me, you should be absolutely silent and don't ask something until I myself say” (*He said, 'You will find me, God willing, to be patient, and I will not disobey you in any matter.*) They moved until they boarded a ship. The savant scuttled the ship. Moses said: “if you do it, you will have people shipwrecked. What an evil work! “. the savant looked at man by special dignity and said:” I told you before you couldn't be patient with me (*So they went on and when they boarded the*

boat, he made a hole in it. He said, 'Did you make a hole in it to drown its people? You have certainly done a monstrous thing!'), immediately said the reason:" how can you be patient with something you don't its secret. "

Moses regretted his hasten because of the importance of it and remembered his obligation and said:" don't rebuke me for what I have forgotten and don't make me hard. (He said, 'Do not take me to task for my forgetting, and do not be hard upon me). meanwhile they reached a teenage. The savant immediately killed him. Moses furiously forgot his obligation and objected, a worse and louder objection. Because the second event was More awful than first. "Did you kill someone without doing something wrong, what an obscene job!", said Moses. The savant calmly repeated his questions, I said you can't be patient with me. (So, they went on until they came upon a boy, whereat he slew him. He said, 'Did you slay an innocent soul, without [his having slain] anyone? You have certainly done a dire thing!') Moses remembered his promise, a contemplation feeling with shame. He had broken his promise oblivion and said:" unobserved my oblivion, if I asked explanation and object, don't companion me (He said, 'If I question

you about anything after this, do not keep me in your company. You already have enough excuse on my part.)'. after new promise, they stared the way until they reached a village. they requested food, but the people refused to entertain them. Out of village, Khidr repaired a broken wall. Moses forgot his promise and objected milder again and said:" you should take wage instead of repairing the wall. Khidr said:" now is time of our separation ". Khidr said "I interpret what you can't be patient with it (So they went on until they came to the people of a town. They asked its people for food, but they refused to extend them any hospitality. There they found a wall which was about to collapse, so he erected it. He said, 'Had you wished, you could have taken a wage for it.)'. When their separation was determined, it was necessary to explain the secret of the events (He said, 'This is where you and I shall part. I will inform you about the interpretation of that over which you could not maintain patience).in fact benefit of companion with Khidr was up taking the secret of the three strange events that can be a key for other problems and an answer for other questions. First, he said:" that ship belonged to poor people that work with it in the sea. I made it imperfect because I knew the cruel king wealthy

possess intact ships (*As for the boat, it belonged to some poor people who work on the sea. I wanted to make it defective, for behind them was a king seizing every ship usurpingly*).

Then explained the second event. He said: “the teenager’s parents were devout, but we determined to make the teenage not cause the parents be atheism and God bestow them a more puritan and kinder child (*As for the boat, it belonged to some poor people who work on the sea. I wanted to make it defective, for behind them was a king seizing every ship, So We desired that their Lord should give them in exchange one better than him in respect of purity and closer in mercy*). He said about this one! “That wall belonged to two orphan boys whose father was a competent man. under the wall was a treasure. Your God determined they mature to have ability of extracting the treasure, (*As for the wall, it belonged to two boy orphans in the city. Under it there was a treasure belonging to them. Their father had been a righteous usurpingly man. So, your Lord desired that they should come of age and take out their treasure—as a mercy from your Lord. I did not do that out of my own accord. This is the interpretation of that over which you could not maintain patience.*’). khidr said: “ all

of that events were determined based on special programs and duty. I didn’t do all myself, all of them was God’s will.

Scientific approaches inspired by plot element are seen in various articles. That is mostly in literature precinct. Such as plot element and analyzing it in the book “ Story of Syavash” (Assadolah Jafari), “zall” (Zarei, Fakhri, Madadi) and also novel “ Gypsy Beside the Fire”(Mohammad Majuzi), novel “ The Long road” (Najibol Killani). There are some works in literately analysis of the Quran’s stories, such as “Artistic Manifestation of Quran’s Stories” (Mahmood Bostani), “ Artistic and Literature Analysis of Quran’s Stories “(Khalil Parvini), “The Skills of Narrating Quran’s Stories “(Khalafolah), “ Artistic Visualization in Quran” (Seyed Qutb) , “ The Study of Quran’s Stories as a Literature Work” (Mir mostanser). Some works specially analyze the plot of the Quran’s stories like “Homogeneity and Unhomogeneity of Plot in Quran ‘s Stories” (Kamran Qodoosi),” Analysis of the Story of Talut in Baqarah based on plot element “(Atefeh Esmaili Ruzbahani, Shadi Nafisi). based on the researchers, there are no so good scholarships about the story analyzing. This article is not considered by the

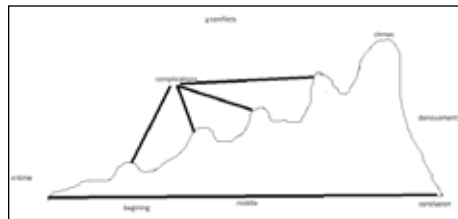
researches. interpretive, marvel aspects are only considered. It hasn't seen in any work that stories' elements are considered by plot that is combination of suspension, complication, denouement, climax. It introduces a new narration to the reader. If the story of Moses and Khidr is narrated based on plot element, some story 's layers would be discovered that has not seen before this article using plot pay special attention to the artistic aspects and place literature margins to the reader. This article has an innovation aspect. There are so many methods for analyzing the stories. The current research describes artistic aspects to the interlocutor by showing plot and using stories' elements. In this method, first the complications are detected, then the denouements are solved. There are so many ideas of commentators that analyze the complications, denouements, events and difficulties of the story that are lied beside each other in an artistic approach. Ultimately, author analyze all the ideas using the same approaches.

2- PLOT

Plot means outline and plan that is the essential element of a story. Plot is narrating events based on cause and effect analysis (*Morgan Forster 1384, p118*). Plot is outline that is formed

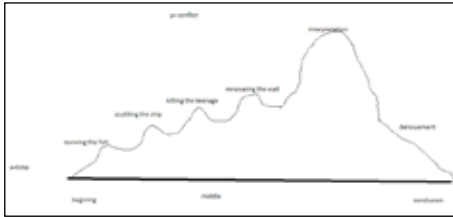
by logical and scientific relations (*Mirsadeqi 1376 P61*). The elements make a plot are: complication, conflict, suspense, climax and denouement. stories start with introducing characters and location. Complication is hard situation that suddenly happens and changes courses and attitudes. Complication as main line of plot is made specification of characters and details of events. Complication makes a story attractive so it is not monotonous. sometimes it causes conflict among the characters (*Borhani 1384 p219/Yonesi 1365, p15/Mirsadeqi 1376, p291/Larnes1378, p3344-*)

Complication is consequences of a strange context or is results of events. Specification of characters makes it. The characters identify their situations, sometimes benefits them or harm (*Mirsadeqi 1376, p295/Borhani 1384, p212214,219-*)



There are 4 complications in story of Moses and Khidr. Main concern is selecting an instructor. The reason of the way is training soul and moving to God. Complications of the story

are forgetting the fish, scuttling ship, killing the teenage and making wall.



3- Main matter of story: selecting a teacher and reason of the way for training souls and reaching to God

Main matter of the Khadr and Moses that is mentioned in Kahf is selecting a teacher and finding a way to reach to God (Tabari 1412, v15, p183/Samarqandi 1416, v2, p353/Tabrani2008, v4, p181/Toosi, v7, p65)

3-1. Narrator: God

God narrate the story as third party. It has some elegancy:

- 1- authors narrate stories in different ways. It is called "view of point". It shows the relationship between authors and story (Borhani1348, p195/Yonesi1365 p63/ Mirsadeqi1376 p385). Point of view are three groups: physical, mental, personal (Borhani 1348, p195196-, Mirsadeqi1376, p385). Personal view of point is related to a narration that writer narrate an event by it. It is first person, second person and third

person. A story may be narrated by an absent narrator who knows everything's. It is called third person point of view. Story of Moses and Khidr is third person.

- 2- As the narrator be in high degree of honesty and theosophy, the message about the events and characters is more important. The narrator of Quran's stories is God who is the highest degree of honeys and theosophy. It is also relied on his promise. As God narrate the story, guidance goal of story outline is more important.
- 3- God narrated the story to make guidance aspects of the story more effective. If not so, narrating events and presenting an event of antecedent merely is not so important that God narrate it for posterity.

3-2 Scene of the event. Purpose of Moses to comprehend Khidr's presence

Location, characters, time are in the scene of the story. scene is a story element that determine the time and location and had so important role in introducing characters and events to the reader.

3-2-1 Time: the mission of Moses

Based on the Quran's verses and accompany with Khidr, that event

has happened after prophetic mission of Moses.

3-2-2 place: the junction of two seas.

Conservation is one of the ways for conveying the information. The data are generally expressed not directly by analyzing the statement of expression. This information is about different elements of the story such as location.

Allameh Sharani about the location says: "the exact location of it is not obvious, but it is a channel between Syria and Egypt that one of its sea reaches to a gulf.

Some has said:" it is in the easternmost of the Mediterranean Sea and westernmost of the Persian Gulf. Some say it is junction of two seas (Tabatabaei, v:13, p:471)³.

3) *So, there is some probability about where is the conjunction of two seas considering the region that Moses transplanted the Israelites to Egypt:*

- 1- *The conjunction of the Mediterranean Sea and Red Sea in the northernmost that are joined by Suez Canal.*
- 2- *The conjunction of Red Sea and Gulf of Aden that is known to Bab al-Mandab.*
- 3-*the conjunction of Mediterranean Sea and the Atlantic that is known to "Strait of Gibraltar".*

4- *the conjunction of Gulf of Aqabah and Suez Canal in Red Sea that are joined in the Red Sea.*

The first one is rejected because at that time Red Sea and Mediterranean Sea were not bounded.

The second one is also rejected because distance from Moses' habitat to Strait of Bob al-Mandab in the south-east of Arabia Saudi is very long. Moses 'trip wasn't so long to reach to Strait of Bob al-Mandab. The third one also is rejected because distance from Moses 'habitat to north-west of Africa and south of Spain is very long and it's improbable

So it seems conjunction of two seas is confluence of Gulf of Aqabah and Suez Canal.

3-2-3 characters: Moses, Khidr and Joshua

Characters are identified by contemplation in conservation and precision of statement. Main characters are Moses and Khidr. Others are mostly king, two poor persons.

3-2-3-1 Moses

Moses is one of the arch prophets who has Torah. He is descendant of Ibrahim Thai is sixth. He was appointed to guide the Israelites and rescue them from pharaoh 's domination. On that way he had 9 miracles (Asra 17101/).

3-2-3-2 Abde Saleh

Abde Saleh is whom Moses visit and bore all hardships. He is also called Khidr in some books (Tabari 1412, v15, p179, Muqatel ibn Sulaiman 1423, v2, p594, Dinvari 1424, v1, p478). He has been a prophet. His name was Belia son of Melkyan son of Yaqtin that is famous for Khidr because when he was saying prayer, all around of him becoming green (Thalabi,1422, v6, p182). He is the prophet contemporary with Moses (Jorjani 1430, v2, p253).

3-2-3-3 Joshua son of Noon

Joshua was an Israelites prophet, successor of Moses., Son of Afrahim, he was Israelites prophet for thirty years after Moses. He was brave and faithful. He is one who will return with Mahdi and Christ (Tabatabai 1417, v13, p338, /Ayashi ,1380, v2, p2).

Main subject: selecting a teacher

In the scene of the story, subject is presented in the format of speech. There are some considerable notes.

1. during the story, narrator is silent. And reader is directly in the conversation. this method makes it dramatic. When they are directly in the conversation, characters are more materialized (Fadlollah ,1389, p354).
2. Conversation is a dialogue between

two persons. It shows content, introduces characters, forward the story (Mostanser p304/Mirsadeqi 1376, p463/Makhmalbaf,1360, p64, /Yonesi 1365, p317318-/Hemo, p330329-).

Dialogues are divided to person to person or person to a group. This story is person to person, because Moses talk to Khidr in indifferent situations (Khalafallah and Abdolkarim 1999, p323/Mostanser p314).

3. Main subject of the story is selecting a teacher that has mentioned in the surah of Kahf and the reason of the way to train the soul and reach to God (Tabari 1412, v15, p183/ Samarqandi 1416, v2, p353/Tabrani 2008, v2, p183/Toosi, v7, p65).
4. scene of the story is irrational. Sense of the story is a cover that embrace the story elements. These elements make the sense (Beheshti 1375, p80/Hanif, p49,1394, Mastour, p167.1379).
5. The reader predict an ominous event or a miracle by current conversation and predominate space. The reader prospects that Moses reach the all secrets by accompany Khidr and making questions. The story is narrated ambiguous. Time, location, and the reason of the events all suspended the reader.

3-4 first complication: forgetting to bring fish

When exit the main matter, identity of the characters is shown. Course of the story is changed.

3-4-1 characters and conversations: Moses and Khidr: discussion to discover the truth.

1. the Quran use conversation methods.
- 2-Beginning of the conversation is time of making alive of the fish and their arrival to the sea.
- 3-Because of the sign that was expressed to find the universe, Moses found it and said: “this is exactly what I wanted and looked for. They returned from that place to search the universe. When he arrived the strait, saw Khidr.
- 4- Making alive of fish is observed by Joshua, but it is not informed Moses.

2-3-2 complication: returning to the event

1-In that place Moses and Khidr visit. complication of strange event of making alive of fish is solved.

Moses considers it a sign of visiting place and return to it.

The place where Moses and Khidr visit, the complication of strange event of making alive of fish is solved.

2. Second complication: scuttling of the ship by Khidr

When they boarded the ship, Khidr started scuttling the ship, Moses said “do you want to drown people. What an awful doing!”

Moses and Khidr arrived the sea, boarded the ship beside it was full of passengers. After a while Khidr started scuttling the ship. He broke it and covered it by mud because water don't penetrate. Moses raged because it hazards the passengers' life. He said:” do you want to drown the ship? What an awful doing!”

Khidr said:” I told it before that you can't be patient with me. “ Moses said:” don't rebuke me and hard me.”

3-5-1 denouement: scuttling for saving poor's property

Moses explained the event: that ship belonged to poor people that work with it in the sea, I made it imperfect because I don't want the cruel king possess it forcibly. I made it imperfect to save it for holders.

3-6 third complication: killing the teenage

The third complication starts when They saw a teenage, Khidr killed him. Moses objected: “why you kill an innocent boy. What an awful doing!”

3-6-1 denouements: killing the teenage for stopping atheism and rebellion.

The Quran explain the third dénouement: the teenage ‘ parents were faithful. They fear he makes them unfaithful. So we wanted God gives them a more puritan child. Khidr’s doing was very horrific. there are so differences between divine legislation and cosmogony. God govern the system, so he knows how delegate Moses to do divine legislation and Khidr to do cosmogony. God also makes a teenage to die, because he would be harmful in future. This like a physician who dismember a patient to stop cancer. Moses’s job was divine legislation and Khidr’s was cosmogony. Killing the teenage was a reward for faithful parent. If that teenage was, he would make his parent to outburst. Instead of the teenage, God bestowed them a virtue girl who had seventy descendants that all was prophet.

3-7. the fourth complication: renovating broken wall

The last objection is: they continued their way until they reached a village named Nasereh. They requested food and water., But the people refused to entertain them. On that time, they reached a broken wall. khidr requested Moses to renovate it. Khidr started

repairing, but Moses was exhausted and hungry. He felt the people offended him and his master. Moses forgot his obligation and started obligating. He objected Milder than last one: “you should take wage instead of repairing the wall. “ Khidr said:” now is the time of our separation. But I would reinterpret all the events that you couldn’t wait.

3-7-1 denouement: renovating the wall for saving poor’s property

After the third object, Khidr didn’t qualified Moses to accompany him and reinterpreted all the reason of the events. The last denouement is:

That wall belonged to two orphan that their father had hidden treasure under it. God’s will be they grow up and find their treasures. God loved them. I have not done all myself. These are all the reason you can’t be patient with them.

3-8 Climax: interpreting the ambiguous

The story climax is when Khidr said:” now is time of our separation and I will tell you all the reason you couldn’t be patient with them. Moses had broken his endurance promise three times. Khidr interpreted all the secrets before leaving.

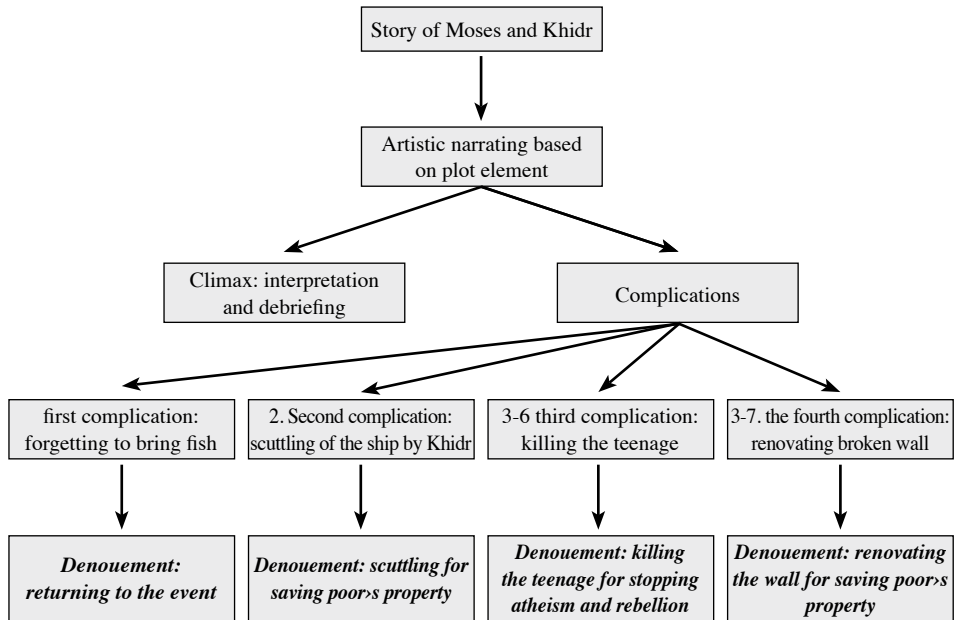
3-9 Conclusion

In the story of Moses and Khidr, guidance goal by using artistic system is adorably introduced. It is observed in the artistic view to that 4 complication is made and then are opened. The followings are the results of the plot elements: Based on the plot element, the story is narrated, so God 's goal would be accomplished. The followings are the results of the plot elements:

- 1-Artistic view to Quran shows divine theology consider elaborately all artistic notes and convey its purpose to the reader by an eloquent and artistic expression.
- 2- The story presents the reader in the actual scene and precede the story. These complications are opened

one by one by Khidr's guidance to interpret the reason of the events.

- 3- style of the story is narrating and characters ' conversations. This style makes story more dramatic. Dramatic narration makes the current feelings more tangible and makes readers to accompany characters. The reader follows the story, characters and events step by step and wait for new events.
- 4- different range of characterization are observed in the article. Some characters are more obvious like Khidr and his behaviors ' aspect like patience and theosophy are arrived. The reader finds hide aspect of the events during the story. On the contrary, the character of Khidr is unknown.



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