

The Influence of Multimedia in Explaining the Creations of Qur'anic Stories

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Abstract

The teacher focuses heavily on the practical part, and encourages students to perform tasks related to creating multimedia of all kinds, from taking pictures, producing visual clips, and fixed and mobile informational design while directing the student to good planning before starting any work ... and focus on making the scenario, even in a form Simple until the student reaches to achieve the goal of producing such media. There are many differences between the story in the Holy Qur'an with all its frameworks and rules that control its course through the Quranic text, and the story outside the Quranic text or the creative story whose course controls the frameworks of modern literary criticism and its theories, so this research seeks to find the differences between the story in the Qur'an text with all What it includes from the arts of storytelling, and between the story and the human creative concept in terms of methods of dealing with various topics, methods of developing solutions and the semantic effect of the recipients of the two texts. It is superior to the human story than the semantical and reformative effects of the recipient.

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I. INTRODUCTION

Multimedia emerged with the tremendous technical development in the development of computers and related accessories, and this has been called by many educators to conduct studies and research on the effectiveness of multimedia in education as a learning strategy. The results of these studies indicated the effectiveness of the multimedia strategy in improving the level of student achievement in Islamic education, in developing reading skills among students and raising their efficiency, and in mastering the provisions of the Quran's intonation. These studies and others demonstrate the effectiveness of the use of such modern technologies in improving learning

processes and that if they are used properly under the supervision of a conscious teacher who understands that the goal is to obtain learning and not crowd out classes and minds with a mixture of techniques, their use may be due to poor achievement. The concept of multimedia appeared with the beginnings of using the systems approach to education, and the concept was linked at the beginning of its appearance with the teacher, how to present it to the means he wants to use, and work to achieve integration between them, control the timing of their presentation, and create interaction between them and the learner in the learning environment [1].

The story in world history has a remarkable presence, as most people's exist in its historical

heritage the story and if its artistic meaning differs from the modern art story that we know now, and always the narrative style tends to the soul and its liking then our king to say: "The story was the first thing that accompanied people in this life, and it was the oldest known of the perceptions of his mind and hunting his thoughts and obsessions of visions [2].

The story in Arab history is of great importance, and it has a remarkable presence in Arab life in general and Arabic literature in particular. A form of storytelling and it is certain that "they were passionate about the stories with great passion and helped them in their vast free time in the desert, so when they relaxed the night, their clusters gathered for the browning. And the art of storytelling is the basis of modern fictional art. The story is the natural development of the ancient story and the art of storytelling is known to the Arabs since their earliest times [3]. To a large extent, its habits, values, and behavior of its members express a kind of expression, and the researchers after that have no bearing on whether they agree with the modern story or differ.

The Holy Qur'an proves beyond any doubt that the ancient Arabs who knew the stories and the guide says: {Recite to them the news that gave him our signs Vansk of which Votbah the devil was from the evildoers (175) If we wanted to we offered them, but went to the ground and follow the amateur Like the dog that carry on him panting, or leaving him, that breathed like the people who lied to our revelations, so I will tell the story of your story(176)} [AL-Araaf]. The previous verse indicates the knowledge of the Arabs about the stories. Otherwise, when the verse instructs the Messenger, may God's prayers and peace be upon him, to tell the stories of his people the constructive stories that move the mind out of his sleep and thought from his sleep, "Likewise, the Arabs knew their effect on souls and control of hearts and that they are an important factor in the success of any An invitation that is intended to be broadcast in the hearts of the people,

and the significance of the Qur'an also comes from the fact that he used the story as a weapon of the Islamic call, and if the story had no effect, the Qur'an would not have used it in this way [4].

In conclude from all of this that the story in terms of the presence of the story element was present in the pre-Islamic era, but the story in the modern artistic sense and its artistic bases does not exist in the pre-Islamic era, and in pre-Islamic poetry my poetic poetry is like the poetry of Al-Huta'i in his poem that tells the story of his guest, and other pre-Islamic poetry, That show signs of storytelling, Then this type of fictional poetry continued in the Umayyad era, and this type can be sought by a poet of this era who is famous for it, which is Umar bin Abi Rabiah. "He has poems that are almost completed in the structure from the preamble, knot, and a natural solution. Even to imagine that you are reading a representative piece that informs you of the hadiths of love and the woman's language at the forefront of Islam [5].

In the Abbasid era, we have a stature of Arab prose, Where Al-Jahiz wrote in a fine graphical style. Jameel, as he reported a lot of the miserable tales in a fictional style and described the physical movements and psychological feelings of the heroes of his tales. Therefore, the saying that the modern story is a European invention and Western art of birth and origin, in which European Arabs followed and woven into their pattern saying in need of reconsideration, as it has been explained in previous lines that there is a form of story and story that has grown and developed over time; so the Holy Qur'an came with the story as one of his tools and a method of his methods to influence his followers and had it not been for the Arabs' knowledge of the stories before that, the Qur'an brought him one of his many ways to spread the doctrine and install it in the hearts of his followers, and to clarify the methodology of the Muhammadan message, as the American orientalist says: "If the critic or Arab viewer wants to quote from Western thought It is

necessary for him - in the beginning - to return to his Arab origin, to understand him constructively, and to be aware of his own responsibility regarding the balance between the burden of the past and the anxiety of modernity. This is the approach of the theorist and Western critic at the same time [6]. Awareness between the original culture and the renewal stream is a great responsibility of the critic and the Arab viewer. So our conversation was about the story in Arab history.

II. TYPES OF MULTIMEDIA IN TEACHING THE HOLY QURAN STORIES

There are many types of multimedia used, whether in the teaching of the Holy Qur'an's sciences or other sciences, and they can be summed up with the following types:

1- Video clip files: There are many forms of video clip files such as (Avi, 3gp, wmv, mp4, ram). These types can be run through special software that is usually provided for free in the operating systems of computers and smart communication devices.

2- Voice files: There are many forms of sound files (Wav, wma, mp3, mid, amr, rm), and these types of files are played through special software that is usually provided with operating systems.

3- Image and graphic files: There are many types of images that differ in size and resolution: [4]

- "Gif" format: animations.
- "jpg" format: static images and small file size.
- "BMP" format: Large format images.
- "Psd" format: photoshop program images.

That help in illustrate the stories in attractive ways, more over using mobile application to encourage the stories' readers, see figure 1:

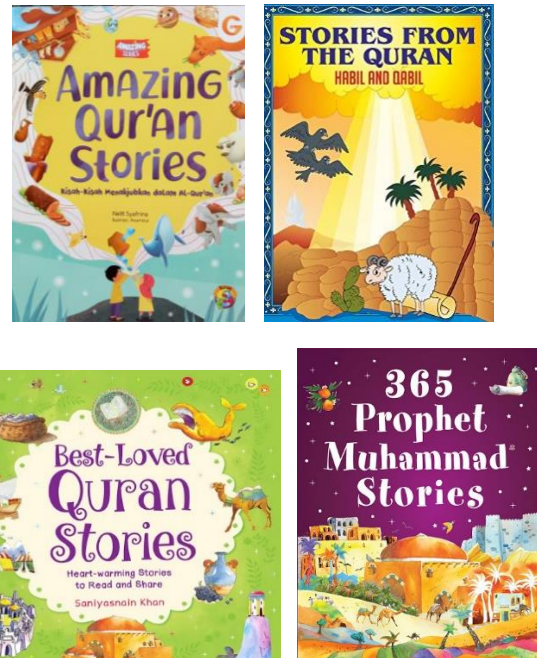


Figure 1: smart books and Mobile applications for Holy Quran Stories

4- Document files: These files are used to write texts, articles, and letters, and they have many forms (Doc, txt, dat) and can be run with software for text editors such as a word processing program or WordPad.

As you notice, there are multiple types for each type of file, and the reason for this is due to the multiplicity of the software that you are dealing with in addition to the difference in the purpose of the files. On optical discs they will be large in size with appropriate accuracy and quality, so it is necessary to know the file sizes, which are the units of measurement as follows:

- Bit: All computers use the binary numbering system, that is, it processes data as zero or one. This level of storage is called a bit.
- Byte: One byte consists of 8 bits.
- Kilobytes: One kilobytes consist of 1024 bytes.
- Megabytes: One megabyte consists of 1024 KB.
- GB: One gigabyte consists of 1024 MB
- Terabytes: Consists of 1024 GB.

Professional multimedia design requires an integrated team consisting of seasoned programmers, illustrators, animators, designers, animators, directors, psychologists, and pedagogics if the medium is specialized for educational purpose.

However, individuals can design media that achieve a specific purpose and goal by using special computer authoring tools and software, and therefore the design process goes through general stages before the actual implementation process and the selection of the design program, and these stages can be summarized in three basic steps: [7]

1. Determine the procedural goals that the medium achieves: When you want to design the media, define the goal of your design so there may be a better way to achieve the goal, so teaching students to pray and perform ablution may be direct education face to face much better than designing a presentation on how to perform the prayer or how you perform ablution.

And when you are a supervisor of a group of memorization episodes, and you notice errors in which the preservation and learners fall into the Al-Fatihah reading, and you wish to correct it, it may be a presentation that contains the wrong reading with its correction and distribution of all the episodes better in terms of inclusiveness and speed of alert.

2. Analyzing and collecting the content of the show: After setting the goal, collect the information on the subject of the show and analyze it, and specify the references and texts that you want to add to the show, while specifying the graphics, sounds and visual clips that you will use in the presentation.

3. Writing the steps to implement the proposal or the so-called scenario: This stage requires some skills and ability to imagine, write, record ideas and formulate them on paper before implementing the show using various design software so that time is not lost to the computer in the processes of modification and reorganization.

III. THE STORY IN THE HOLY QURAN

The story in the Holy Qur'an was one of its many linguistic methods that the Holy Qur'an used as one of its many means to achieve the principles of Islamic advocacy and empowerment of the teachings of religion in the souls of followers, and to demonstrate belief and embed it in the souls and prove the truth of revelation and prophecy and mention some of the effects of previous nations to the sermon and lesson, and prove that the message of Islam It is only the last link in the series of the Divine Message extending from Adam, peace be upon him, to Muhammad, peace and blessings be upon him, so the story in the Holy Qur'an occupied a large portion of the Holy Qur'an, where the topic of the story was closely related to the issues of the Qur'an. He played with the separation between the topics of these and these, because the whole Qur'an with everything that it includes represents one or all integrated text, but the Qur'anic story deals with the Qur'anic idea of artistic handling, and this does not mean that art is intended only for itself, but the idea is poured into an artistic form as one of the means [2,8]. The language is basically and one of its methods of expression. So the Qur'anic story deals with the Qur'anic subject in an artistic manner, and this does not mean - as we have said - that art is the first goal, and then the Qur'anic story coincides with the surah in which it was mentioned in the destination that you intended, because the story supports the topic of the surah and she confirms, but she often witnesses this It is, therefore, part of the strong fabric of the HplyQur'an [9].

The word "story" in the Qur'anic text revolves around following and informing about something, and the meaning of the word storytelling in the Holy Qur'an is in line with the linguistic meaning. So the linguistic meaning converges with the concept contained in the origin of the naming of the Qur'anic stories, even though the word of the story did not respond in the Holy Qur'an, but the narration of the stories, which is dominated by the character of the

oral narration, is mentioned. Thus, it is clear that the derivation of the individual story or stories mentioned in the Holy Qur'an means: "the disclosure of antiquities and excavations of events that people have forgotten or overlooked, and what is meant by this disclosure It is remodeling to remind people of it and their harm Guardian to have them such a lesson and sermon, and so was the Quranic stories and this came.

So the story in the Holy Qur'an is a fact that cannot be relinquished, and no one can deny it. Many researchers in Qur'anic studies have exposed the Qur'anic stories. The Qur'anic expression is accurate in its meanings. The meanings are very clear to its followers, then after that: "The meanings that the Qur'an aims for are formulated in an interesting and interesting style that appeals to the reader and loves him looking at the book of God Almighty [10]. It is not surprising that the Holy Qur'an is deeply concerned with the psychological impact of the meanings that it wants to communicate to the recipients of the Qur'anic text in all places, because this effect is so important that it makes the recipient of the Quranic text ready to receive it in the highest degree of readiness so that its desired effect can be achieved.

For example, the story of Adam, peace be upon him, with the devil and the enmity that erupted between them. An enemy who only wants people with evil. "

And the story "was a natural entrance from which the messengers enter and enforce it to people, their minds and their hearts."

This is a reality in the lives of people throughout the ages that they love the storytelling style and they like to tell the news through the story and the story, because the story makes people and events alive vibrant with life and movement as if they are present before the recipients of the text activates the imagination, which in turn causes the person to interact with the various elements of the story and interact with the significance of it, the graphic aspect

is a clearer manifestation in the Quranic text, and it was one of the Qur'an's strong weapons [11].

The Holy Qur'an was the decisive factor or one of the decisive factors in the faith of those who believed in the early days of the Da'wah, a day when Muhammad had neither strength nor length, and a day when Islam had neither strength nor power." The Qur'an in everything in it, including the story that occupied a portion of the Holy Qur'an Not easy, these stories are real and are "a history of real facts that God knows about people.

The stories of the Qur'an vary in form from stories to very short stories and are similar to what is today called Alqosas or the story of the situation such as: the story of the owner of the two Paradise, the story of my son Adam, and other short stories that were mentioned in the Holy Quran, and the story is medium length, which is similar to what critics call today the short story such as: The story of the people of the cave, the story of Adam and Eve, peace be upon them, the story of the owners of the garden, the story of Moses, peace be upon him with the good servant, and other stories that fall under this type [12].

There are long stories or what the critics call the novel, such as: the story of Joseph, Moses, peace be upon them. The Qur'anic stories mostly came to the sermon, the lesson, and the teaching, so the stories in the Qur'an "do not deal with people themselves and the stories of the entire Qur'an but rather a general lesson and a sermon that is repeated in every age except for the story of Mary, peace be upon him. Their people, but only in the name of one general Pharaoh, for example, is: Every person who wants to make himself a god to be worshiped on earth, and the owner of the two paradises in Surat Al-Kahf is everyone who forgets, then credit is given to himself ... The goal is not the person but the lesson and therefore God called God Almighty Mary He said: Maryam, the daughter of Imran, because in this case Maryam is the daughter of Imran b Self, and that this story will not happen to others, and what is

meant in the story of Jesus, peace be upon him, is Isa ibn Maryam in particular.

For all this and for others, it was very important to be exposed to the Quranic story by research and study, and to shed light on some important aspects in the Qur'an stories.

IV. THE DIFFERENCES BETWEEN THE QURANIC STORY AND THE MODERN CREATIVE STORY

The Qur'an text is primarily a religious and legislative text and its religious and legislative values are the forerunner of everything else, but the view of the Holy Qur'an should expand and become more open and expanded, so the researcher must put in the Qur'anic account historical, scientific, and literary values, because the Quranic text will remain. Certainly it will not be exhausted due to the abundance of research and study, as it is a text rich with all kinds of values that a person knows and which he has not reached until now. Other than Ne civilization and the foundations of the culture of a nation is valid to repair her life from the time of coming to God inherits the earth and them; so it incorporates the values of countless mainly from the strong foundations strong [13].

So the Qur'anic story is not an independent artwork in its subject, its presentation, and the course of its accidents - as is the case in artistic stories - but the story contains one of the many means that he used for its original purpose, which is legislation, building the individual and society, and the story in which it appears is not different in its purpose from the example it sets God is for people ", there are many differences between Quranic stories and artistic stories outside the Quranic text because Quranic stories" are a calling style that transcends the drawing of his personalities and the presentation of his events every measure by which the arts are measured. " Its mode, And the conclusion of frameworks governing human creativity.

The meeting of the religious purpose and the artistic purpose in the Qur'anic story resulted in a set of fundamental differences that distinguish it from modern artistic stories on several levels including drawing characters, flowing events, dialogue and narration to other technical techniques, and in this short research I try to outline some of the fundamental differences between the two types. Because each of these parts requires an independent study, in order for all of its components to be satisfied, and from these differences - as a whole - the following [14, 15]:

First: The story in the Holy Qur'an performs a religious purpose, essentially formulated in the form of a high artistic graphic. As for the purpose of the modern artistic story, it is a free artistic purpose. The Qur'anic expression combines the religious purpose with the artistic purpose.

Second: The story in the Holy Qur'an is a true, true story in its people, times and places, and its transmission of events and realism in its treatment of the problems of life. Therefore, "the reader of the stories of the Qur'an will stand on the history of civilization, the history of man, the history of the soul and social, and what has been called the unity of history, the unity of man and the discovery of oneself in the midst of the accumulations of the material Things and highlighting what a person's life represents in this universe. "Following these facts, we can say that the Qur'anic stories are a historical document from the most intimate documents in the hands of history with what they brought from people and events and what relates to people and events from places and times." As for artistic stories is fanciful imaginary, on all levels of time and place, and the characters and events is not surprising that the whole human Creativity is based on imagination, the more powerful and creative imagination, the more the work of literary brilliance and splendor.

Third: The characters in the Qur'anic story are real, real people who were by their names, attributes,

environments, time, and features. They are the first human symbols that carried the flame of light for all humanity, and charted the right path for life and established the optimal model of man on the face of the simple in everything and set the most wonderful examples of the ideals that must be emulated. It draws on its pattern, and at the same time, abnormal models also mentioned whether they were political figures such as the symbol of the tyrant Pharaoh, and the unjust businessman who thought that what he had acquired with his mind only and overwhelmed like Qarun, the symbol of the humble minister Haman, and the symbol of the successful politician with two centuries, to other For other models mentioned in the Holy Qur'an, such as historical and social figures, prophets and righteous people, examples are mentioned of the righteous woman Maryam the daughter of Imran, Asia the wife of Pharaoh, and the good woman, such as the woman of Noah, peace be upon him, the woman of Lot, peace be upon him. As for the characters in the creative stories, they are all fictional characters who are not real, they are all in all its details from the creativity of the writer, even if he tells the story of a real person who is present in reality, such as the historical or political figure, for example, he behaves in some of the details of the personality and its features and works his imagination according to his vision and perception of the character and the progress of the event.

Fourth: The meanings and ideas in the Qur'anic stories are sublime meanings that are presented for purely religious and educational purposes because they are "with great perceptions and meanings, and with the evidence and evidence they contain, but aim to spread goodness to all human beings, and they are undoubtedly one of the highest and most wonderful stories from eternity to the present day and will remain Likewise until the Hour. This is due to the fact that the religious and moral value in the Qur'anic story is always an introduction to the artistic value, and we can say: The Qur'anic story presents the supreme meanings in an artistic form,

because the meanings in the Qur'anic story are presented, presented and presented to them by effective solutions through an expert scientist with his own creation and with the hidden things that he placed between his sides. Evidence for this is that when the Qur'anic stories display a moment of human weakness that is the innate tendency of women towards men, and vice versa, the struggle of desire, he has addressed the Qur'anic stories in this unbridled moment in human life in a way that distracts the recipient from many details that may backfire, but rather, "the Qur'an accelerated in Show For this moment of weakness, to shine the spotlight on the moment of awakening from intoxication; and because he did not want to make it vulnerable to beauty and temptation so that man's longings are not confined to that fleeting moment, because man has one of the highest aspirations related to the core of the universe and life. " This matter and this divine treatment in the Qur'anic story, it transcends all creative treatments that dealt with this moment differently, and this right is affirmed by following most of the stories of the largest book. You will find these stories and narratives mysterious by depicting the unbridled moments in human life, and mentioned every detail of this moment in an immoral manner that contradicts the values and principles of the Muslim society on the pretext of reality, but the matter has reached beyond that, which is the display of atheism and contempt for Islam, and talk about the divine self in a way that is avoided by literature and the values of Islam in talking about the right Almighty, but some writers do not find anything wrong in addressing the Muslim community - through his stories and narrations - with a speech against his morals And his religion, under the pretext of freedom of creativity, the creator is not subject to laws and is not bordered by limits, and there are no red lines in front of creativity, and thus the Qur'anic stories are the most striking examples to address a moment of human weakness without the slightest gesture to provoke

instincts or hurt the feelings of recipients of the text, as is the case in Modern artistic stories.

Fifth: The place and time in the Qur'anic stories are real and realistic, as it is possible to search for the geography of places or make geographical maps of these places that were mentioned in the Qur'anic stories, and recent studies and research, such as Madin Musa, Madain Saleh, and the places of the people of Lot, Mecca, and other places Realism, and time is also a real time. We said that the Qur'anic story is driven for religious purposes in the first place. It is due to submission to this purpose that there is a difference in the presentation of the story in terms of events and their repetition. Some stories in the Holy Qur'an have been repeated in a remarkable way, such as the story of Musa, peace be upon him and other stories, and this is a difference Important among the Quranic story And the modern artistic story, because the story is it, but it is repeated with strange art during the surah of the Qur'an, and this phenomenon is worthy of study and research because of its utmost importance in explaining the miracle of the HolyQur'an, and this is an invisible right because this phenomenon of repetition needs a graphic miracle in order to write the story and repeat it in Different places while retaining all its artistic and breathtaking beauty, and this repetition has to do with the meanings and religious values that the Qur'an wants to communicate to the recipient, otherwise he would not repeat it in this way that we see in many Quranic stories, so the repetition of "the story in the Holy Qur'an is closely related to his narrative approach as it serves two purposes at the same time One, artistic purpose It is the renewal of her style of revenue and visualization, and the art of presenting it as brevity or redundancy, and the diversity in its rhetoric, meaning, and psychological purpose due to its influence on souls, because the repetitive imprinted in the cavities of the unconscious queues in which the causes and motives of human actions are brewing as prescribed in psychology. And because the story in the Qur'an also comes for education and

education in different situations; therefore, "from his wise year it is not to try to fulfill the elements in one position, but rather it is the distribution that leaves in each position its intended effect."

All of these differences and others refer to the meeting of the religious purpose and artistic intent in the Qur'anic stories that distinguished it from artistic stories, and each of the previous parts requires an independent study, because I was exposed to it in this short research in an aggregate form or in an overview of the differences between the two types of stories, and study The independent of these particles proves beyond a reasonable doubt that the Holy Qur'an will continue to be inexhaustible from knowledge and human sciences, which does not wear out on research and study.

V. CONCLUSION AND RECOMMENDATIONS

Multimedia design skills have expanded to be a separate science focused on visual communication to communicate different messages, whether it is the identity of a company or an advertisement or a website or other, and thus deals with design through images and texts for use in the field of publications and multimedia. Some universities have taken the lead to make this science a bachelor's degree. So we suggest that those who wanted to expand in this science read and familiarize themselves with communication skills and computer design skills in addition to knowledge of colors and computer assistive programs, all this with educational experience in the field of psychology and educational design. Unfortunately, creative professionals in this field worldwide are few and make them a hard currency to get and benefit from their expertise. Read about the design of Islamic 3D movies and the difficulties facing the team.

That Arab history is represented in literature and history books, knowing the beginnings of the story, which was initially based on the story, and the ignorant Arabs knew the stories and were influenced

by it, so the Qur'an came up with stories among its various means to influence its followers. If Arab writers were concerned with Qur'anic stories and attached great importance to research, study and weaving in their manner, then they would take great steps in story art toward modern artistic story.

The study of the art of storytelling in the Qur'anic text can be drawn out by setting rules derived from it. Ruling frameworks guided by the art of Arab storytelling, because the Holy Qur'an is the perfect model for all the arts of speech. The most important characteristic of the Qur'anic stories is its treatment of moments of human weakness that strikes the human psyche in a refined manner that takes into account the moral values of the Muslim community and sets general controls for all of humanity that fit its warp in the hands of an expert with his creation, his characters, and the places and stories of his time, all of which are real, unlike imagined human creativity.

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