

Intersecting Dichotomies in the Noble Qur'an

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Abstract

The Arabic language is full of diverse methods of expressing meanings, and that stems from its verbal capacity and rhetorical performance, and since the Noble Qur'an was revealed in the Arabic language, rather it preserved it from being lost, it contained graphic methods that proved its linguistic miracle in beautiful, sweet words without dissonance and no difference between them, How not? It is the word of Allah that surpasses the words of human beings, not to mention the objectives of the legislative systems and religious rulings that aim at it. Among these rhetorical methods is the style of intersecting dichotomies, including: the general and the private, so the legislative rule combines characteristics that make it general and includes all individuals or it applies to some cases and is called special, and that intention may have a special purpose, so the expression of it deals with the generality of the ruling, then comes what clarifies its limit or limits its scope, and the Arabic statement in coloring the discourse and stating the purposes and objectives is a manifestation of the strength of the language and the breadth of its material. The general and the specific are legal rulings that alone possess the justifications for their obligatory descent, and the general and specific rulings have no relation to the absolute ruling and the restricted ruling. The Qur'anic verse is the result of the position and the requirement of the situation of the incident, so there is no abrogating or abrogated between the general indication and the specific indication, rather, they are both rulings that have their obligations that don't mix, and the other duality is the duality of the absolute and the restricted, as we notice that the texts of the Noble Qur'an are full of mentioning the absolute and mentioning the restricted explicitly at times and with an implicit reference at other times. The Sunnah of the Prophet did not deviate from that, rather it came as an interpreter and an explanation of the limits of that absolute and restricted in the Noble Qur'an and according to what the provisions of the noble verse aspire to. Many expressions have been mentioned in it, sometimes they are absolute and at other times they are restricted, and each of them has its own meaning and rulings that indicate it, and since the understanding of these texts depends on knowing the meaning of the word in terms of absolute and restrictive and the ruling of each of them, and even the absolute is carried on The restriction when the texts conflict, especially since this is the subject of scholarly disagreement, accordingly, this section of the study of expressions is of great importance because of its impact on understanding the word of Allah revealed to His sent Prophet and knowing its interpretation and intent.

General (aleam) linguistically: denotes length, abundance, and height, and al-Amim is the tall of the plant, it is said: a large palm tree (Ibn Faris, 1404 AH, 4/15), and "emmahm al'amr": involved them, is the matter that covers them in general: they are included: It is said: Include them with the gift (Ibn Mandur, 1405 AH, 12/426). As for idiomatically: it is (what is meant by assimilation and immersion, it is the word that absorbs

everything that is suitable for it, and therefore it is said: Allah Almighty included those entrusted with the speech, when it was addressed to all of them) (Al-Sharif Al-Murtada, 1346 Sh, 1/197-198. Al-Tusi 1417 AH, 1/273, Al-Hilli, 1404 AH, 120) Sheikh Muhammad Reda Al-Muzaffar also defined the concept of the general by saying: (The comprehensive term in its meaning is for all that is suitable for the application of its

title to it in establishing the ruling for it) (Al-Muzaffar, 1439 AH, 156) as the concept of the comprehensive is a gender name that applies to the members of its gender without exception, and it agreed with that what Sheikh Al-Saffar mentioned, and he did not deviate from his clarification to the public, he said: (It is the term that indicates the comprehensiveness of the meaning and its validity in its members, similar to their saying (man) and (woman), each word of it has a comprehensive meaning for all its members) (Al-Saffar, 206), so it is a preoccupation with the gender of the concerned assigned to infer (the) definition that denotes the generality of the gender. It seems to the researcher that the general is rule for what everyone is targeting, and it is devoid of conditions, restrictions or exceptions, such as the Almighty's saying: {And establish prayer and give zakah and obey the Messenger - that you may receive mercy} [An-Nur: 56]; The general public has formulas that indicate it in reality without the need for a presumption, including:

- 1 The plural preceded by the (lam): as the Almighty's saying: {O you who have believed, fulfill [all] contracts} [Al-Ma'idah: 1] and the Almighty's saying: "Indeed, the Muslim men and Muslim women" [Surat Al-Ahzab: 35].
- 2 The singular preceded by the lam: as the Almighty's saying: {But Allah has permitted trade and has forbidden interest} [Al-Baqara: 275] and the Almighty's saying: "the thief, the male and the female, amputate their hands [Al-Ma'idah: 38]."
- 3 Indefinite in the context of negation, prohibition, or condition: such as the Almighty's saying: {No bad effect is there in it, nor from it will they be intoxicated} [Al-Saffat: 47].
- 4 Words that indicate the generality, such as the word (all) and what is in its meaning: as the Almighty's saying: {Everyone upon the earth will perish} [Surah Al-Rahman: 26], and the Almighty's saying: "So the angels prostrated - all of them entirely" [Surah Al-Hijr: 30]. Sheikh Al-Saffar went on to say: (The significance of these tools and the like in general stems from the situation in the language or the customary appearance) (Al-Saffar, 208).

And its sections are:

- 1 Absorbing generality: such as the Almighty's saying: {We made from water every living thing} [Surah Al-Anbiya': 30], and His saying: {And to those who are

Jews We prohibited every animal of uncloven hoof} [Al-An'am: 146]. The connotation of "all" in the two blessed verses indicated the generality of the ruling and its application to individuals without exception (Al-Saffar, 209).

- 2 Collective generality: What is meant by it is (that the ruling be fixed for the group with what it is grouped, so the group is one subject), analogous to (the obligation to believe in the imams (Peace be upon them), Compliance is not achieved except by believing in all) (Al-Muzaffar, 1439 AH, 158).
- 3 Substitutional generality: What is meant by it is (the ruling includes each of its general members by way of substitution, and it is called the generality, even though what is required in it is one individual by way of substitution, not all individuals, and not all of them, on the one hand, that the generality occurs in the universal substitution for each individual, even if what is required is one). (Al-Saffar, 209), such as the Almighty saying: {And [due] to Allah from the people is a pilgrimage to the House} [Al-Imran: 97] And the Almighty said: {And whoever kills a believer by mistake - then the freeing of a believing slave} [Al-Nisa: 92] And as the Almighty saying: {It is freeing someone's neck from slavery} [Al-Balad: 13]. (Al-Tabari, 1415 A.H., 3/249. Al-Tusi, 1409 A.H., 10/355. Tabataba'i, Dr. I, 20/293).

The specific in language: As for the concept of the specific, it has two aspects: the general restricted and the specific directive, such as our saying: He singled him out for the thing in particular, and it is said: (So-and-so is singled out for the matter and singled out for him if he is alone with it) (Ibn Manzoor, 1405 AH, 7/27).

As for idiomatically: (the expression that denotes a single name and does not indicate a specific plurality) (Al-Zarkashi, 1414 AH, 4/324), and it was also defined as: (the expression that was put for one meaning in a single way or on a limited number) (Al-Taftazani, 1377 AH, 1 \34), As for Sheikh Muhammad Reda Al-Muzaffar, he defined it as: (The ruling that does not include only some of the members of its subject, related or assigned, or it is the word indicating that) (Al-Muzaffar, 1439 AH, 156); The concept of the special has several aspects, including: the connected special has five cases:

- 1 The exception: as the Almighty says: {And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient, except those who repent} [al-Noor: 4-5] ‘and as the Almighty saying: {The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter; Except for those who return [repenting] before you apprehend them} [Al-Maida: 33_34].
- 2 Adjective: such as the Almighty’s saying: {then the freeing of a believing slave} [Al-Nisa: 92].
- 3 The condition: As in the Almighty saying: {Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous. [Al-Baqara: 180]. And the Almighty saying: {And do not shave your heads until the sacrificial animal has reached its place of slaughter} [Al-Baqara: 196].
- 4 Purpose: As in the Almighty's saying: {and eat and drink until the white thread (light) of dawn appears to you} [Al-Baqara: 187], and the Almighty's saying: {and your hands (forearms) up to the elbows} [Al-Maida: 6].

As for the concept the separate private has two states:

- 1 The specification of the generality of the Qur’anic text in one Surah, with a Qur’anic text from another Surah: as in the Almighty’s saying: {So, when you meet (in fight Jihad in Allah's Cause), those who disbelieve smite at their necks} [Muhammad: 4], so this generality was specified by the Almighty’s saying: {until they give the jizyah willingly while they are humbled} [Altawba: 29].
- 2 Allocating the generality of the Qur’anic text, with the purified Sunnah: as in His saying: {Allah (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females} [Al-Nisa: 11], (The blessed verse has legislated a general ruling stating that the murderers in general, other than the fathers, inherit Among this

generalization is the saying of the Messenger of Allah : “The murderer does not inherit” (Al-Musawi, 79. Al-Kafi, 140/7, 1376). Among the applications of the rule of the concept of the general and the specific in Sharia rulings are:

Ruling on one who is obligated to perform Hajj when he loses the ability:

The Almighty said: {And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)} [Al-Imran: 97]. So the ruling is general, but it is restricted, and this enters into a kind of restrictive type, to exclude those who are unable from the general rule advanced at the beginning of the noble verse (is a duty men owe to Allah) in the sense of a divine right in the responsibility of his creation from the people and a duty mandated to the people as well; And there is an observation in the doctrine of Allamah al-Hilli that deputizing for Hajj in the life of one who is not able is not permissible, he said: (The one who undertakes the Hajj with the loss of the ability, or performs the Hajj on his behalf during his life is the one who can perform the Hajj with the ability on his behalf, and without it it is not sufficient for him) (Al-Hilli 1413 AH, 405). The scholar Sheikh Al-Muzaffar has a sound opinion according to which the ability has two sides: one of them is the temporary objection to performing the Hajj, which is subject to disappearance, and in this case the obligation does not fall from the taxpayer when the objection is removed, and the other opinion is that he is not permanently able, and here the obligation is waived on him by inferring the honorable verse (for those who are able to undertake the journey), he said: (This did not suffice him from the obligatory argument of Islam without apparent disagreement, because after the ability is proven to him, he enters into the generality of the Almighty’s saying: {for those who are able }), and there is no evidence for the parts of the delegate for duty) (Al-Muzaffar, 1442 AH, 11/123) ‘His argument according to what was narrated on the authority of Imam al-Sadiq - peace be upon him: (If a servant performs Hajj ten times, the argument of Islam is also upon him if he is able to do so) (Al-Kulaini, 1317, 4/278) ‘Sheikh Al-Muzaffar said: (This is due to the consideration of undertaking the Hajj as other

obligatory acts of worship, especially if he was not able to act on behalf of him, as there is no evidence of the delegate's parts of the obligation, and as for the news (Al-Kulayni, 1317, 4/278. Al-Saduq, 2/431) the indication of the parts on behalf of the representative and the person delegated on his behalf, is that it is turned away from it, and it can be carried on the representation in the delegate or in the duty with the inability of the delegate due to illness and the like, so at that time the representative's pilgrimage on behalf of the delegate is rewarded for the representative and his duty) (Al-Muzaffar, 1442 AH, 11/124) 'it appears from the opinion of Sheikh Al-Muzaffar that the able-bodied to perform Hajj is permissible on his behalf when he is ill or any symptom he is exposed to, because the ruling of Hajj had included him because he is one of those who are able, as for the one who is unable, the obligation is waived from him in the first place.

The Almighty said: {O you who have believed, do not kill game while you are in the state of ihram. And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed ...but whosoever commits it again, Allah will take retribution from him. And Allah is All-Mighty, All-Able of Retribution [Al-Maida: 95]. Imamiyyah jurists unanimously agreed on the ruling on the recurring expiation of hunting for the pilgrim in ihram when it occurred in general, whether that act was an oversight or a mistake (Al-Saduq, 2/370. Ibn Al-Barraj, 1406 AH, 1/228) 'Shaykh al-Tusi said: "Everything that is repeated in the state of ihram hunting has to be expiated, if that was done out of forgetfulness.

If he did it deliberately once, then he has to pay the expiation, and if he did it twice, then he is one of those whom Allah will take revenge on, and he does not have to recompense." (Al-Tusi, 226) 'It appears in the opinion of Sheikh al-Tusi that he does not separate the judgment between the inattentive and the intentional, so there is no judgment on them the first time, but the judgment is if it is repeated 'And Ibn Idris al-Hilli did not deviate from what Sheikh al-Tusi went to, he said: (Whenever the forbidden hunting is repeated, he must expiate, whether it was out of forgetfulness or deliberately, and this is the most apparent in the doctrine) (Al-Hali, 1410 AH, 1/563) 'and he inferred the generality contained in the linguistic presumption (who) in the Almighty's saying: "And whoever returns, Allah will take revenge on him" , Ibn Zahra al-Halabi

elaborates on the interpretation of the ruling contained in the noble verse, and refers the matter of estimating the ransom to the jurisprudence of the wise. In that, he said: (Whoever kills a game that has a similar size, or slaughters it, and he is free and full of reason, and he is in a state of lawlessness in the sanctuary or in a state of ihram, then he must ransom it with an animal equivalent to it, with the evidence of consensus and the method of precaution 'and he invoked the Almighty's saying, "If any of you doth so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed..." 'so he required the like of animals, and that invalidates the saying of those who say that what is obligatory is the value of hunting... And repeated killing necessitates expiation without disagreement among our companions if the killer was forgetful, and this is his ruling if he was intentional, on the precaution, and that he is one of those whom Allah will take revenge on if he returns, it does not contradict the obligation of expiation for him) (Ibn Zahra, 1417, 161-162).

Allamah al-Hilli confirms the ruling of consensus. He said: (The expiation is repeated by repetition of killing inadvertently or intentionally according to the strongest) (Al-Hilli, 1413 AH, 1/467). Al-Sayyid Muhammad al-Amili chose the necessity of not expiating for repetition, as the matter depends on Allah's judgment on it on the Day of Resurrection.

For the apparent meaning of the Almighty's saying: "and whoever returns [to violation], then Allah will take retribution from him". Allah made the penalty for recurrence revenge after He made the recompense for its initiation the ransom, so it is not obligatory with recurrence according to the corresponding) (Al-Amili, 1410 AH, 8/393-394), and it seems that Sheikh Al-Muzaffar confirms the rule of non-recurrence in intentional cases: (The most obvious is that it is not repeated in intentional cases) (Al-Muzaffar, 1442 AH, 12/460) and cited as evidence what was mentioned in Sahih Al-Halabi, which stated: (If the game is killed, then he must pay it for it, and he gives alms for the game to a poor person, and if He returned and killed another game, then his reward will not be upon him, and Allah will take revenge on him, and the vengeance will be in the Hereafter) (Al-Tusi, 1390 AH, 2/211), the researcher believes that the consensus has been achieved, as the ruling contained in the noble verse

regarding those who repeat the situation, whether it was an oversight or a mistake .

The Duality of The Absolute and The Restricted

Absolute in language and terminology:

Absolute linguistically: (derived from the release, which is what indicates the release, and the sending. It is said, "I released the captive" if I loosened his bond, and released him. And from it I released the saying if I sent him without restriction or condition) (Al-Jawhari, 1407 AH, 4/1518. Ibn Manzoor, 1405, 10/226-229).

As for idiomatically: it is defined as: (what indicates the essence without restriction). The word (a neck) in the Almighty's saying: {then the freeing of a neck} as it indicates the emancipation of a person (Al-Suyuti, 1416, 2/82) and Al-Amdî defined it: (what indicates a common type) (Al-Amdî, 1402, 3/9).

Restricted linguistically and idiomatically:

Restricted linguistically: (It is taken from the restriction, and it is known, then it is borrowed in everything that is imprisoned. It is said to be tied, and it is said to be a bound horse, that is, as if the beast, due to the speed of its awareness of it, is bound) (Ibn Faris, 1404 AH, 5/44).

As for idiomatically: (It is indicative of the essence with an adjective. Like the Almighty's saying: "Freeing a believing slave") (Al-Hilli, 1403 AH, 91).

Absolute and restricted cases:

- 1 That the rule of the absolute agrees with the restricted and their cause is unified, and they are proven, such as the Almighty's saying: {And get two witnesses out of your own men} [Al-Baqara: 282], so the release occurred on the verb of the matter (they were martyred) and the reason is one with the restriction (of your men), and the second verse is {And bring to witness two just men from among you } [Al-Talaq: 2].
- 2 The difference between the absolute and the restricted in terms of judgment and reason towards the Almighty's saying: {[Iblees] said, "By your might, I will surely mislead them all (82) Except,

among them, Your chosen servants (83)} [p. 82-83], so the absolute was in his saying: (mislead them all) the ruling is absolute, so it differed from the restricted in the ruling, as the majority were included by Satan by seduction, and as for the restriction, it fell on the sincere.

- 3 The union of the absolute and the restricted in judgment and their difference in reason, such as the Almighty's saying: {But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn [Al-Ma'idah: 89] and the second verse: towards the Almighty's saying: {And he who does not find [a slave] - then a fast for two months consecutively} [Al-Mujadalah: 4]. We notice that the absolute in the two noble verses is the same, but the reason differs between them.

Among the applications of the provisions of the concept of absolute and restricted:

Ruling on one who undertakes the preparation of the deceased is the first of them in terms of his inheritance:

The Imamiyyah jurists did not differ about who is responsible for preparing the dead, so Sheikh al-Tusi presents the one who is more worthy of it in terms of kinship, he said: (The people who are most worthy of praying for the dead are those closest to him or the one who is preceded by the guardian. If the imam is present, it is more appropriate to pray for him, and he must be preceded, our evidence is the consensus, and the Almighty's saying: "those of [blood] relationship are more entitled [to inheritance] " and that is general in everything) (Al-Tusi, 1407 AH, 1/719-720) he cited the noble verse and argued unanimously, or the investigator Al-Hilli, so he looks at the heirs and counts them as the first people to die who will bequeath them a part of the inheritance, he said: (Looking into the matter of the deceased to the first people in his inheritance from men, then women, And it is recommended to nurse the sick, the closest of his family to him, because he is closer to the hope of righteousness, and he knows them about his management, as for the first, it is due to the Almighty's saying: "those of [blood] relationship are more entitled [to inheritance]" (Al-Hilli, 1364 AH, 331/1), and he argued for his opinion with the hadith of Imam al-Sadiq - in which he said: (What was narrated on the authority of Imam Jaafar bin Muhammad al-Sadiq he

said: (The deceased is washed by the people closest to him) (Al-Saduq, 1385 AH, 1/308), as he sees that the degree of kinship is determined by inheritance; As for Sheikh Al-Muzaffar, he made the kinship relationship in determining the relatives of the dead, and inheritance is not in his response to the opinion of the investigator Al-Hilli, he said: (It seems that the priority of the guardian is the priority of a right and an obligation, so no one has the right to advance without his permission even if he is unable to direct, and if someone else does without his permission, his work is invalid) (Al-Muzaffar, 1442 AH, 4/44). It appears to the researcher that the ties of kinship and blood are stronger than the ties of inheritance, as the inheritance may be acquired by a stranger to the deceased through a bequest he recommends, or the inheritance may be obtained by someone who is under the ruling of distant relatives (cousin and sister's son) and they have nothing to do with his preparation. Therefore, we notice that the ties of kinship are stronger in Shari'ah to carry out the preparation of the deceased.

Research Results

- 1 The rule of the general applies to the particular, and the rule of the specific does not apply to the general.
- 2 General rulings are frequently mentioned in the civil surahs, but not in the Meccan surahs.
- 3 The general provisions are not restricted in a specific environment or at a specific time, while we note that the special ruling has an environmental and temporal circumstance in which it was launched.
- 4 There is a legislative approach between restricted rule and private rule, as well as a legislative approach between general rule and absolute rule.
- 5 The restricted rule does not cancel the absolute rule, and likewise the special rule does not cancel the general rule.

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