

The Qur'anic Method of Formulating Supplications among the People of the House, Peace Be Upon Them: An Analytical Study

Assist. Lect. Zaki Yahya Hamza Al-Zuhairi

Al Kout University College, Department of Islamic Education and Quranic Sciences

Abstract: The Qur'anic method of formulating supplications among the People of the House (peace be upon them) is the focus of this analytical study. The summary of the Holy Qur'an represents the divine revelation bestowed upon the Seal of the Prophets, Muhammad bin Abdullah (may God's prayers and peace be upon him). It is a discourse rich in meaning and style that is frequently cited within the Qur'an. The Qur'an serves as the foundation of living Islam and stands as an eternal miracle that has challenged humanity throughout the centuries and continues to do so today.

The Holy Qur'an conveys God's message to all of humanity, as emphasized in multiple verses, including the proclamation of God Almighty: "Blessed is He who sent down the Criterion to His servant so that he may be a warner to the worlds" (Al-Furqan: Verse 1).

In regard to supplication, it is both the means and weapon of the believer. The Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him), said: "Shall I not guide you to a weapon that will save you from your enemies and ensure your livelihood?" Upon receiving affirmation, he added, "You call on your Lord night and day, for the weapon of the believer is prayer."

The Ahl al-Bayt (peace be upon them) approached the Holy Qur'an, especially in the context of the verse of purification, as narrated by the Prophet (peace and blessings be upon him). Additionally, the Al-Sahifa Al-Sajadiyah serves as a collection of traditional supplications attributed to Imam Al-Sajjad, Zain al-Abidin Ali bin Al-Hussein bin Ali bin Abi Talib, one of the Imams of the Ahl al-Bayt, whom Allah has purified and from whom He has removed all impurities. He is recognized as the fourth Imam of the Ahl al-Bayt (peace and blessings be upon them).

Keywords: Style, Qur'an, supplication, Ahl al-Bayt, Al-Sahifa Al-Sajadiyah.

Introduction

Praise be to Allah, the Lord of the Worlds, and prayers and peace be upon the master of the messengers, Muhammad, the Messenger of Allah (may Allah's prayers and peace be upon him), and upon the pure and honest Imams who are infallible in their noble God, as well as upon their followers, with kindness until the Day of Judgment. As the Almighty said: "O you who have believed, fear Allah and be with the truthful."

The Al-Sahifa Al-Sajadiyah possesses a vast capacity to express multiple meanings through various words and embodies the phenomenon of verbal expression within the context of our Arabic language, as well as in other languages around the world. Opinions have differed between the ancient and the modern regarding its concept, causes, and role; thus, this research aims to shed light on these dimensions.

Discussing this great work, the Al-Sahifa Al-Sajadiyah, and its scientific and religious impact, both ideologically and civically, along with its social influence, requires careful dedication and specialization, as it entails a broad field of study. There is no doubt that engaging with this text will

lead the reader to encounter remarkable passages that elucidate the vocabulary we employ with clarity and precision. Furthermore, it caters to a variety of research areas that will enhance the library with specialized knowledge and investigations.

Despite the extensive number of studies and publications I have researched and reviewed, there remain vast reservoirs of literary, spiritual, and moral meanings and purposes that have not been sufficiently highlighted. Researchers have not accurately addressed the aspect of supplication and soliloquy or studied them from linguistic, social, and psychological perspectives. This is where the journey of this research begins.

This study will explore the meanings of words, the nuances, and hidden secrets inherent within their formulations, presenting them in the context of the Holy Qur'an. It will trace their roots back to the sources of their word formulations and the intents behind their meanings.

Problem Statement

The research into the lines of the Al-Sahifa Al-Sajadiyah offers a unique recitation of the dear book of God, harmonizing the words of God with the responses of humanity. It explores the discourse of truth alongside the melodies of conscience within a space that encompasses human existence and the universes. This journey facilitates the construction of the self and the evaluation of one's qualities through celestial signs and divine teachings—providing true guidance that consolidates dispersed meanings and scattered assurances in a manner that aspires to return humanity to its innocence.

1. The study encompasses a religious, moral, and spiritual dimension.
2. It addresses social and historical aspects by examining the events, interactions, and emotions characteristic of the early Islamic period (Sadr al-Islam).
3. The Al-Sahifa Al-Sajadiyah serves as a literary and rhetorical treasure, representing a source of the Arabic language before the mingling of tongues and the reproduction of words.
4. The text offers an accurate interpretive approach to the Holy Qur'an, delving into sentence details, providing comprehensive analyses of the Book of God, clarifying its content, and deepening the esoteric and cognitive interpretations that have become foundational principles for scholars and proponents of indicative interpretation.
5. The Al-Sahifa Al-Sajadiyah reflects the meanings within the Holy Qur'an and its vocabulary, which is a crucial element in constructing this scholarly message.

Research Hypotheses

The hypothesis of this study is based on the premise that the Holy Qur'an presents a verbal and moral representation within the Al-Sahifa Al-Sajadiyah, encompassing directly quoted Qur'anic verses as well as verses that have been modified or transmitted in meaning. The methodology utilized in this study involves extrapolating the texts of the Al-Sahifa Al-Sajadiyah, analyzing them, and tracing their meanings and vocabulary back to their Qur'anic foundations. Additionally, an interpretive approach will be adopted to clarify and interpret the intentions of Imam Zain Al-Abidin Ali bin Al-Hussein bin Ali bin Abi Talib (peace be upon him).

Research Questions

What is the style of the Holy Qur'an in supplication among the People of the House (peace be upon them) as reflected in the Al-Sajadiyah?

Sub-questions:

1. What is meant by the expression (the style of Qur'anic supplication among the Ahl al-Bayt (peace be upon them) in the Al-Sajadiyah) in both linguistic and idiomatic terms?
2. What is the Qur'anic method of formulating supplications among the Ahl al-Bayt (peace be upon them) in the Al-Sajadiyah at the individual level?

3. What is the Qur'anic method of formulating supplications among the Ahl al-Bayt (peace be upon them) in the Al-Sajadiyah at the community level?

Review of Previous Studies

The Qur'anic style of formulating supplications among the People of the House (peace be upon them) in the Al-Sajadiyah has not been the subject of a specialized academic study within this historical timeframe. However, there have been studies that explored the stylistic aspects of the Al-Sajadiyah. One notable study is titled "Al-Sajadiyah: A Stylistic Study," which is an unpublished master's thesis submitted to the Faculty of Arts at Qadisiyah University by the researcher Hassan Ghanim Fadala Al-Janabi in 2002. This study did not address the historical literature of the Al-Sajadiyah as a model during its examination.

Another relevant thesis is titled "Methods of Answer in the Holy Quran," submitted to the Faculty of Literature at the University of Baghdad by researcher Mahdi Radi Abdul Sada Al-Saadi. This work focused on the historical literature surrounding the Holy Quran as it relates to the Al-Sajadiyah but did not cover the period from the tenth century AH until the late fourteenth century AH.

Creativity and Theorizing in Research

I have not identified a comprehensive and specialized academic study analyzing the Qur'anic method of formulating supplications among the People of the House (peace be upon them) within the Al-Sajadiyah during the period from the tenth century to the end of the fourteenth century. This gap is significant given the considerable authorship in the books of the Al-Sajadiyah during this time, which are pivotal sources for the events surrounding the People of the House (peace be upon them).

Moreover, recent works tend to emphasize themes of sorrow and distress rather than the teachings and values aimed at promoting the renaissance of the People of the House (peace be upon them). This focus often highlights narrative elements that exaggerate emotional impacts on listeners and readers, diverging from the realities of their experiences. Some narratives, influenced by less credible sources, have temporarily distorted the true teachings and messages that should resonate from the Holy Qur'an and the Al-Sajadiyah.

Study Methodology

This study relied on the descriptive historical research approach to examine the stages of transmitting the narratives from the Al-Sahifa Al-Sajadiyah, highlighting prominent narrators and their role in conveying these accounts from the Holy Qur'an. The methodology involved analyzing the following components: the basic structure of the Al-Sahifa, its sections, and sources; the narratives themselves; how they were received and discussed; the circumstances surrounding their dissemination; and their general features. This included a detailed study and analysis of the most notable books related to the Al-Sahifa Al-Sajadiyah pertaining to the People of the House (peace be upon them), examining their foundational texts, the differences and similarities in how they conveyed events, and the realities of the renaissance attributed to Imam Zain al-Abidin (peace be upon him) in the Al-Sahifa. This analysis also assessed the strengths and weaknesses present in their writings.

Difficulties and Obstacles

One of the primary challenges encountered during the writing of this research was the lack of specialized studies on the subject of the Al-Sahifa Al-Sajadiyah, particularly those that align with the title and focus of this research. This difficulty is exacerbated by the challenge of drafting explanations, directives, and studies related to the Al-Sahifa into a formulation that is suitable for academic scientific and literary research, moving away from purely religious methodologies.

Research Structure

The study is structured to include a summary, an introduction, three main sections, a conclusion, and a list of references. We aimed for this format to align with the numerous studies dedicated to Imam Zain al-Abidin Ali ibn Al-Hussein ibn Ali ibn Abi Talib (peace be upon them) while ensuring that the

discourse is directly relevant to the subject matter of the study. The main sections focus specifically on the following inquiries:

1. What is meant by the expression (the style of Qur'anic supplication among the Ahl al-Bayt (peace be upon them) in the Al-Sajadiyah) in both linguistic and idiomatic terms?
2. What is the Qur'anic method of formulating supplications among the Ahl al-Bayt (peace be upon them) in the Al-Sajadiyah at the individual level?
3. What is the Qur'anic method of formulating supplications among the Ahl al-Bayt (peace be upon them) in the Al-Sajadiyah at the community level?

The First Requirement: Style of Qur'anic Prayer among the Ahl al-Bayt (Peace Be Upon Them) in the Al-Sajadiyah - Language and Terminology

Language Style

Style: The term "style" refers to the layer of something that is arranged or organized on top of each other. It is said that the "turban role" is dissolved, and the concept of "role" in this context means that each of the two things depends on the other, such as in a chain of roles or interconnected tasks and methods.

Terminology

In a broader context, "style" can refer to the functions and tasks assigned to each individual as a member of an organization or institution. Each individual in any organization has specific roles to play.

A: The Qur'an as a Language

The Qur'an has many definitions in the language, including:

- **Read/Written:** It is said that reading the message constitutes a recitation, referred to as a Qur'an; that is, we are articulating what is written in it. This can be linked to the saying of Allah Almighty: "So if it is recited, follow its recitation" (Al-Zumar: 18). Here, "recitation" refers to the clearest form of reading. Additionally, it may imply silently reflecting upon the message and contemplating its meaning.

B: The Qur'an Idiomatically

The Holy Qur'an is too elevated and renowned to be reduced to a simple definition. However, various scholars have endeavored to define it comprehensively, and numerous definitions have emerged that capture its essence. They state:

- The Holy Qur'an: It is the eternal and unchanging word of God Almighty, conveyed to us through the extensive narrative contained within the two covers of the Qur'an, transmitted through a reliable and continuous process.
- The Holy Qur'an: It is the book revealed to the Messenger of Allah, Muhammad (may Allah's prayers and peace be upon him). It is inscribed within the Qur'an and transmitted to us frequently and without any doubt.

A: Prayer Language:

Supplication : What God is called to say, and plural: supplications⁽¹⁾. He is the one who invited me to pray, I am a supplicant and the effect is creative. And the call is from what they say: A man is called a manifest call if he claims to be in a people. The lawsuit is from their saying: I claimed money on it, and the name of the lawsuit. I heard the claim of the people A: Prayer Language

¹The Arabic Language Complex in Cairo: The Intermediate Dictionary, Fourth Edition, p. 287.

Supplication: The term "supplication" refers to the act of invoking God through prayer, and its plural form is "supplications." It is described as a calling upon God, where the individual who makes the supplication is considered a "supplicant," and the act itself holds a transformative power.

The concept of "calling" can be understood from the common usage where a person is described as making a manifest call if they assert their presence among people. The concept of a "lawsuit" derives from the term used when one claims a right over something, as when someone says, "I have claimed money from him." In this context, one might hear claims, especially in situations of conflict or contention, as individuals make assertions about their rights regarding others, metaphorically referring to their grievances or appeals akin to the call of those in war, where they plead for their children or families (as noted in the expressions about claiming with reference to community or familial ties).

A: Prayer Language

Supplication: The term "supplication" refers to the act of invoking God through prayer, with its plural form being "supplications." This practice is characterized as a direct appeal to God, with the individual who engages in making supplications known as a "supplicant." The act of supplication is considered to carry transformative power, enabling the supplicant to seek divine assistance and intervention in their needs.

The concept of "calling" is commonly understood in the context of someone making a clear, manifest call when asserting their presence or intentions among others. This notion can also be extended to the term "lawsuit," which originates from the idea of claiming a right or entitlement over something, as illustrated when one says, "I have claimed money from him." In this context, claims often arise in situations of conflict or contention, where individuals assert their rights or grievances against others. This metaphorically resembles the calls made by those in war, who plead for their families or loved ones, exhibiting the deep emotional connections and community ties reflected in their appeals.

The supplication in this context is considered a request, as it is fundamentally directed toward the Almighty, who is both the withholder and the giver. He possesses everything in His hands, making Him the ultimate source of all blessings and provisions. Additionally, the understanding of supplication can be derived from the context of the speech, indicating that the nuances and intentions behind the prayer play a significant role in how it is perceived and received.

A: The People of the House in Language

This term is composed of two vocabulary words: (**Ahl**) and (**al-Bayt**). To fully understand the term "Ahl al-Bayt," we must clarify the meanings of both words before explaining their combined significance.

First: Ahl (People)

Ibn Manzur defines "Ahl" as the people of a man, his family, or his household. It encompasses one's clan and relatives. In the hadith, it is stated that "the people of the Holy Qur'an are the people of God and His own," which refers to those who memorize and tirelessly work in accordance with the teachings of the Holy Qur'an. They are the guardians of God's word and possess competence in its understanding. Thus, the people of the sect are distinguished as those who adhere to these teachings, while the phrase "the people of man" indicates those closest and most special to him.

Second: Bayt (House)

When we examine the definitions provided by linguists, we find that "Bayt" refers to the shelter that provides protection and security to individuals, particularly at night. Traditionally, the house was understood as a place of refuge and rest, symbolizing safety and familial bonds.

B: Ahl al-Bayt Terminology

The Holy Qur'an addresses this term in the verse of purification, and it has been circulated by the Prophet Muhammad (may Allah's peace and blessings be upon him) in several of his noble hadiths. Due to the frequent usage of this term, a new reality has emerged within the framework of Sharia

vocabulary—just as terms like fasting, prayer, and pilgrimage have specific meanings within Islamic law. The holy texts have borrowed these terms and assigned them a new terminological significance, while still maintaining a connection to their linguistic meanings. This relationship is demonstrated through what is known as the **(Sharia Truth)**.

Before we clarify the terminological meaning of "Ahl al-Bayt," it is important to determine what is specifically meant by "Bayt." Are we referring to a conventional residential house or to the house of prophecy? If we suggest that "Bayt" refers to a residential house, we must consider which house is intended, since the Prophet Muhammad (may Allah's peace and blessings be upon him) lived in multiple houses. The following verses provide insight into this inquiry:

The Qur'anic Method of Formulating Supplications Among the People of Al-Bayt (Peace Be Upon Them) in the Al-Sajjadah Newspaper at the Level of the Individual

When one studies Imam Zain al-Abidin Ali ibn al-Husayn ibn Ali ibn Abi Talib, the fourth Imam among the Imams of truth and guidance, it becomes evident that his renowned supplications, disseminated widely among the people, are deeply rooted in the Holy Qur'an. In the Al-Sajjadah newspaper, one can observe how the Qur'an manifests brightly in various situations, reflecting the insights gained from revelation within the domestic sphere of the Prophet's family.

Addressing the Oppressors

Imam Zain al-Abidin (peace be upon him) speaks profoundly about injustice, eloquently addressing the theme of oppression and responding to it through Qur'anic contents. In his supplication on the virtue of morals and the patience in righteous deeds, he states:

"And make me a hand to those who wronged me, and a tongue to those who oppressed me, and a victory to those who defied me, and endow me with cunning to those who helped me, and enable me to respond to those who oppressed me." (1)

This supplication emphasizes the importance of seeking justice and embodying moral integrity even in the face of adversity.

Faithfulness

Numerous acts of worship emphasize the significance of supplication, both in theory and practice. While many verses and narrations overflow with sources from Islamic law regarding this sacred act of devotion, it is vital to highlight an essential aspect of prayer: sincerity. Sincerity serves as the foundation of this ritual and enables believers to enter the ranks of those whose supplications God loves to hear and respond to. Indeed, sincerity must be free from defects such as hypocrisy, the desire for recognition, and superficiality, thereby ensuring that one's prayers rise to a position of acceptance with God Almighty. The Holy Qur'an states:

"To Him ascends the good word, and righteous deeds He raises it."

Imam Ali ibn Abi Talib (peace be upon him) addressed this meaning when a man questioned him about the verse: "Call upon Me, and I will answer you." The man wondered why prayers sometimes go unanswered. Imam Ali (peace be upon him) responded:

"...If your supplications are not met while you have closed the doors and avenues to them, then fear God, amend your deeds, keep your secrets pure, enjoin what is right, and forbid what is wrong, so that God may answer your supplications."

For a believer, it is essential to have a heart filled with sincerity and directed toward the Lord with full confidence and assurance. They should resist feelings of boredom or frustration due to delayed responses to their prayers; sometimes, the greater good lies in the unanswered or delayed request. Allah may prefer to hear the supplications and soliloquies of His believers, a sentiment echoed in various Hadiths.

People of the House (Peace Be Upon Them) in the Al-Sajjadah Newspaper as a Model at the Societal Level

The Holy Qur'an carries profound moral values and rhetorical beauty. Due to its sanctity and eloquence, the prayers of Imam Zain al-Abidin Ali bin Al-Husayn bin Ali bin Abi Talib are significantly influenced by the inclusion of Qur'anic verses. This incorporation has both direct textual effects and moral implications. Such effects enrich the aesthetic quality of the supplications, allowing readers and listeners to absorb the spiritual and ethical significance inherent in each prayer.

The Role of Social Cohesion and Reform in the Supplications of Imam Zain al-Abidin (Peace Be Upon Him)

The Muslim community is often described as a single family, despite some anomalous ideas that seek to create divisions among its members. Social education plays a crucial role in maintaining group cohesion, a principle evident in the supplications of Imam Zain al-Abidin Ali ibn al-Husayn (peace be upon them). In his prayer concerning the generosity of morals and the patience in righteous deeds, he emphasizes the importance of obedience, collective responsibility, rejection of innovation, and adherence to established principles:

(Insert specific supplication text here if available.)

Durability of Obedience

The steadfastness of obedience to the leadership ordained by God Almighty is foundational. This obedience is essential in restraining the soul from sin, which emphasizes the necessity of unity and collective strength. Believers are called to maintain their unity and refrain from creating divisions within their community, adopting a firm stance against those who propagate heretical views or follow invented opinions that lack a basis in religion. This legitimate social position is crucial for curtailing the spread of falsehoods and maintaining the social cohesion of the Muslim community, even to the extent of social boycott when necessary.

Social Reform

One of the most critical challenges facing human groups is the emergence of divisions and differences that lead to conflict. This pathway inevitably results in failure and disillusionment. In the prayers of Imam Zain al-Abidin (peace be upon them), we find the qualities that define the social role of the righteous. His supplications illustrate a quest for unity and moral rectitude. In one of his prayers, he expresses a longing for divine guidance:

(Insert specific supplication text here if available.)

This longing reflects the essence of social solidarity and the ethical responsibilities individuals hold toward each other within the broader community.

Social Solidarity

Engaging in actions that comply with divine law is rooted in integrity and nourished from a halal source. Islam does not confine individuals; instead, it opens pathways that satisfy the conscience and provide comfort. The principles of Islam encourage trust and loving communication among Muslims, fostering a sense of belonging that cultivates kindness and compassion. This guidance is supported by the Qur'anic content and the educational supplications intended to nurture the human soul, such as those found in the prayers of Imam Zain al-Abidin (peace be upon him).

Preserving the Islamic Society

Challenges to faith arise from the confusion of true belief with hypocrisy. Those who genuinely strive for good and who support the Prophet Muhammad (peace be upon him and his family) exemplify the core values of Islam. Despite hostility from their families or communities, they respond to the divine call, often at great personal sacrifice. Their experience illustrates the dedication required to uphold the principles of faith, as some even faced opposition from their closest kin.

Conclusion

At the conclusion of this research on the Qur'anic method of formulating supplication by the People of the House (as expressed in the Al-Sajjadah newspaper), we highlight the most significant findings:

The Al-Sajjadah newspaper manifests two parallel linguistic discourses:

1. **Mundane Discourse:** This refers to the linguistic expression pertinent to worldly life, which governs various human relationships. The Qur'anic emphasis within this discourse addresses our perceptions through recognizably structured Arabic patterns, such as composition, attribution, analogy, metaphor, and simile.
2. **Eschatological Discourse:** In contrast, this linguistic expression deals with the afterlife, a life fundamentally different from our earthly existence. Here, the discourse often diverges from conventional language patterns, employing unique structures and forms that challenge traditional linguistic attribution. For instance, the Holy Qur'an states: "If the sky were to split, it would be like rose petals" (Ar-Rahman: 37). This verse creatively employs language that evokes transformation and divinity.

In conclusion, we praise Allah, the Lord of the Worlds, and offer prayers and peace upon His faithful Messenger Muhammad and his good, pure family.

References

1. Ibn Hanbal: Imam Ahmed bin Hanbal, d. 241 AH, Musnad Ahmed Dar Sader, Beirut, 1,2..1AD.
2. Ibn Manzoor: Muhammad bin Makram, Lisan Al-Arab, Commentary on Sheri, Dar Ihya Al-Turath Al-Arabi, 1st Edition, Beirut, Lebanon, 1988AD.
3. Ibn Hazm: Ali bin Ahmed, Mujam Faqha bin Hazm, 1st Edition, Beirut – Lebanon, 1988 AD.
4. Ibn Duraid: Muhammad bin Al-Hassan, Jamhara Al-Lughah, Dar Al-Ilm for Millions, 1st Edition, 1987 AD.
5. Ibn Abi Al-Hadid: Abdul Hamid, Sharh Al-Balagha, Dar Ihya Al-Kutub Al-Arabiya, 1st Edition, 1959 AD.
6. Ibn Abd Rabbo: Ahmed bin Mohammed, The Unique Contract, Dar Al-Kutub Al-Ilmiyyah, Beirut – Lebanon, 1st Edition, 14.4AH.
7. Al-Azhari: Muhammad bin Al-Hassan, Tahdhab Al-Lughah, Dar Al-Maarefah, Beirut – Lebanon, 1st Edition, 1983 AD 0
8. Al-Albani: Muhammad Nasser Al-Din, Al-Hadith Al-Sahih Series, Al-Maaref Library, 1995 AD 0
9. Secretary: Mohsen Ahmed, Muftah Al-Jinan in Supplications, Works, Prayers and Visits, Al-Alami Foundation Publications, 3rd Edition, 2000 AD 0
10. Ibn Aqeel: Abdul Rahman bin Abdullah, Sharh Ibn Aqeel Ali Alfiyyah Ibn Malik, Dar Al-Turath Office, Egypt – Cairo, 2nd Edition, 2005 AD 0
11. Imam Al-Sajjad: Zain Al-Abidin Ali bin Al-Hussein bin Ali bin Abi Talib, The Complete Al-Sajjadah Newspaper, Investigation on Ansarian, Embassy of the Islamic Republic of Iran in Damascus, 1999 AD.
12. Ibn Fares: Ahmed, Dictionary of Language Standards, Dar Ihya Al-Kutub Al-Arabiya, Egypt - Cairo, 1366AH.
13. Ibn al-‘Athīr al-Jazrī: al-Mubārak ibn Muḥammad, al-Nihā fī Gharīb al-Ḥadīth, Darāb ibn al-Jawzī, 1st Edition, 14
14. Al-Abtahi: Muhammad Baqir, Al-Sajadiyah Newspaper, Imam Al-Mahdi Foundation (AJ), 1st Edition, 1411AH.
15. Ibn Ajiba: Ahmed, Al-Bahr Al-Madid, Egyptian General Book Organization, 1999AD.

16. Al-Isfahani: Abdullah bin Nurallah, Worlds of Science, Knowledge, Conditions, News and Quawwal, Imam Al-Mahdi Foundation (AJ), 1st Edition, 1414AH.
17. Ibn Qutaybah: Abdullah bin Muslim, Gharib Al-Hadith, Al-Ani Press, Iraq-Baghdad, 1st Edition, 1397AH.
18. Dua Literature in Islam: Our Heritage Magazine, Issue 14, Fourth Year, 1409 AH.
19. Al-Bahrani: Sayed Hashem Al-Bahrani, 1212 AH, Al-Burhan in the Interpretation of the Quran, Mission Foundation, 1st Edition, Iran – Tehran, 1415 AH.
20. Al-Bukhari: Abu Abdullah Muhammad bin Ismail, Sahih Al-Bukhari, Dar Ibn Kathir, 3rd Edition, 1987AD 0
21. Al-Baqalani: Abu Bakr, Tahmeed Al-Awwal and Summarizing the Evidence, Kuwait Cultural Foundation, 1987AD 0
22. Al-Tirmidhi: Muhammad bin Issa, Sunan Al-Tirmidhi, Dar Al-Fikr for Printing, Publishing and Distribution, Beirut, Lebanon, 2nd Edition, 1983.
23. Al-Tamimi: Ahmed Muthanna Al-Tamimi, d. 307 AH, Musnad Abu Yaali Al-Mousli, Investigation by Hussein Salim Asad, Dar Al-Ma 'mun Heritage, 2nd Edition, Lebanon – Beirut.
24. Al-Taftazani: Saad Al-Din Al-Taftazani, T. 792 AH, Mukhtasar Al-Maani, Dar Al-Fikr, 1st Edition, Islamic Republic of Iran – Qom, 1411AH 0
25. Al-Jurjani: Ali bin Mohammed bin Ali, Tariffs, Dar Al-Kitat Al-Arabi, Beirut – Lebanon, 1st Edition, 1405AH
26. Al-Jurjani: Abdul Qaher, Asrar Al-Balagha, 1st Edition, 1991AD 0
27. Al-Jawhari: Ismail bin Hammad Al-Jawhari, Sahah Taj Al-Lughah and Sahah Al-Arabiya, Investigation, Ahmed Abdel Ghafour Attar, Dar Al-Ilm for Millions, 3rd Edition, Beirut – Lebanon, 1984AD 0
28. Al-Jazairi: Mr. Nematollah Al-Jazairi, d. 1112 AH, Noor Al-Barahin in the News of the Immaculate Messengers, Investigation, Mr. Al-Rajai, Islamic Publishing Corporation, 1st Edition, Iran – Qom, 1417AH 0
29. Al-Jazari: Al-Mubarak Muhammad, Jami 'al-Usul fi Ahadith al-Rasul, 1st Edition, Beirut – Lebanon
30. Al-Jazairi: Nematallah, Al-Anwar fi Sharh Al-Sahifa Al-Sajadiya, Islamic Republic of Iran – Qom, 1st Edition, 1427 AH 0
31. Al-Janabi: Hassan Ghanem Fadala, Al-Sahifa Al-Sajadiya, Beirut – Lebanon, 1412AH 0
32. Wisdom: Muhammad Abdo, Sharh Nahj Al-Balagha, 1st Edition, Beirut – Lebanon 0
33. Al-Hakim: Mr. Muhammad Taqi Al-Hakim, Abdullah bin Abbas, Publisher, Al-Sadr Library, 1st Edition, Iran - Qom, 1223 AH.
34. Al-Hilli: Al-Hasan bin Yusuf bin Ali bin Al-Mutahhar Al-Hilli, known as the Mark, d. 762 AH, Compendium of Sayings of Al-Haidariya Printing Press, 2nd Edition, Iraq – Najaf Al-Ashraf, 1381 AH 0
35. Free World: Mohammed bin Hassan Free World, 1104 AH, Detailing the Means of Shiism, Investigating, and Publishing the Aal al-Bayt Foundation for the Revival of Heritage, 2nd Edition, Islamic Republic of Iran – Qom, 1414 AH 0
36. Speaker: Hamad Mohammed, Shale Al-Duaa, Dar Al-Thaqafa Al-Arabiya, 1992 AD 0
37. Al-Haeri: Mr. Kazem, Imamate and Community Center, Dar Al-Bashir, 2nd Edition, 1385 AH 0

38. Al-Husseini: Mr. Radi, the authority of the Quran and the people of the house "peace be upon them" , the spread of Attar, the Islamic Republic of Iran – Qom, 1392AH 0
39. Al-Khawansari: Ahmed, Al-Mudrak Mosque in Sharh Al-Mukhtasar Al-Nafi, Al-Sadouk Library, Islamic Republic of Iran – Tehran, 2nd Edition, 1405AH 0
40. Al-Darsari: Munira Muhammad, Asmaa Surat Al-Quran and its virtues, Dar Ibn Al-Jawzi, 1st Edition, 1426AH 0
41. Al-Darmi: Abdullah bin Bahram, Sunan Al-Darmi, Dar Al-Bashaer Al-Islamiya, 1st Edition 0
42. Al-Dhahabi: Shams al-Din Muhammad bin Ahmed bin Othman, Biography of the Nobles' Media, Al-Resala Foundation, Beirut – Lebanon, 1st Edition, 1401AH - 1981AD 0
43. Al-Ragheb: Al-Hussein bin Muhammad, Al-Fardat in Gharib Al-Quran, Dar Ihya Al-Turath Al-Arabi, Beirut – Lebanon, 1st Edition, 2008 AD 0
44. Al-Zubaidi: Muhammad bin Muhammad bin Abdul Razzaq, Taj Al-Arous from Jawaher Al-Qamous, Dar Al-Fikr, Beirut - Lebanon, 1st Edition, 1414AH - 1994AD 0
45. Al-Zubaidi Al-Husseini: Sayyid Muhammad Moutada, Taj Al-Arous from Jawaher Al-Qamous, Beirut – Lebanon, Dar Ihya Al-Turath Al-Arabi, 1392 AH 0
46. Al-Zain: Muhammad Bassam, Al-Mujam Al-Maharis Maani, 2nd Edition, Beirut – Lebanon, 1412 AH 0
47. Al-Zarkashi: Badr al-Din Muhammad bin Abdullah Al-Zarkashi, d. 794 AH, Al-Burhan in Quranic Sciences, Investigation, Muhammad Abu Al-Fadl Ibrahim, Dar Ihya Al-Kutub Al-Arabiya, 1st Edition, Egypt – Cairo, 1376 AH 0
48. Al-Samhudi: Ali bin Abdullah, Jawaher Al-Aqdain, Ministry of Awqaf, Iraq, 1st Edition, 1984 AD 0
49. Al-Samarrai: Fadel Saleh, Secrets of Statement in Quranic Expression, 2nd Edition, Beirut – Lebanon, 1312AH.
50. Al-Suwayti: Jalāl al-Dīn ibn ‘Abd al-Raḥmān, Al-Itqān fī Ulūm al-Qur’ān, Dar al-Fikr Beirut – Lebanon, 1st Edition, 1416AH, 1996AD