

Interpretation of Noor Al-Anwar and Misbah Al-Asrar by Sayyid Muhammad bin Muhammad Taqi Al-Husayni Al-Musawi Al-Najfi, known as Radhi Al-Din (d. 1112 AH) from Surah Ghafir, verses (1-3): Study and Investigation

Dr. Mohammad Abbas Jassim¹, Saada Toama Mohsen²

¹Department of Arabic Language, College of Arts, University of Iraq

²PhD student, Department of Quranic Sciences, College of Arts, University of Iraq

Abstract

The interpretation of Noor Al-Anwar and Misbah Al-Asrar by Sayyid Muhammad bin Muhammad Taqi Al-Najafy, known as Al-Shirazi, is one of the comprehensive interpretations that focus on language, readings, and traditions. Such interpretations are characterized by the abundance of their scientific material. Do they represent an applied field that shows the interpreter's brilliance in explaining the meanings of the Qur'an and revealing its subtleties and rulings, according to the breadth of the interpreter's knowledge? They also contain the sciences of language, hadith, jurisprudence, and various sciences of the Qur'an. There are many interpretive manuscripts, and their verification enriches the Islamic library.

Keywords: Interpretation, Noor Al-Anwar, Surah Ghafir, Radhi Al-Din.

1. Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon the best of His creation, our Prophet and Master Muhammad, and upon his family and companions. God The good and pure ones and his companions Producers.

But then

The interpretation of the Holy Quran is of great importance in contemplating the Holy Quran, applying its rulings, and understanding its meanings. Therefore, the Islamic nation was keen on the meanings of the Book of Allah Almighty, and this is clearly evident in what was transmitted from the questions of the Companions about what they found difficult to understand. The Islamic nation followed them generation after generation, transmitted orally, then recorded as part of the science of Hadith, and then it was devoted to books, some of which were brief and some of which were lengthy, each according to his own needs, as some of them limited themselves to explaining the linguistic meanings and strange vocabulary, and some of them collected the transmitted information in interpretation, and others were interested in the verses of rulings, and another group collected all of that in its interpretation, and among these interpretations is (Tafsir Noor Al-Anwar and Misbah Al-Asrar) by Radhi Al-Din Al-Shirazi.

The realization of these interpretations is important in preserving the nation's heritage and enriching the Islamic library.

I divided the research into two parts:

First: The study section, which includes a brief biography of Sayyid Radi al-Din, an introduction to the manuscript copies, and my work on it.

Second: The study section, which includes the investigation of verses from Surat Ghafir, from verses (1-3).

Then the conclusion

Part One

the study

The topicthe first

His life

The first requirement: his name, lineage and upbringing

His name and lineage: Muhammad bin Muhammad Taqi al-Husayni al-Musawi al-Najfi al-Shirazi, known as Radhi al-Din.

His birth and origin: I did not find anyone who mentioned his year of birth, but he was one of the scholars of the eleventh century AH and the beginning of the twelfth century AH.

He is of Najaf origin. Born in Shiraz He grew up there and lived in Isfahan. .

From teachers and narrators, as He had great care and attention to the hadiths of the Ahl al-Bayt (peace be upon them).

In front of the group In Isfahan In a mosque named after him there.

The second requirement: His writings

His works include: 1- Interpretation of Noor Al-Anwar and Misbah Al-Asrar.

2- The Collection of Rulings on the Issues of the Permissible and the Prohibited, arranged in an introduction explaining the symbols of the book, four approaches, and a conclusion: The first approach is on worship, the first of which is purification in four pillars. After purification, he began the Book of Prayer, then the discussions of the Qiblah.

The third requirement: his sheikhs:

1- Abdul Ali Al-Arousi Ibn Juma Al-Huwaizi He was a scholar, virtuous, jurist, hadith scholar, trustworthy, pious, poet, writer, collector of sciences and arts. Among his works are: (Nur al-Thaqalayn in the Interpretation of the Qur'an), Explanation of Lamiyat al-Ajam, and explanation of the evidence of al-Mughni.

2- Saleh bin Abdul Karim The cherry blossom Al-Bahrani moved to Shiraz after suffering poverty in his country, and continued teaching and spreading knowledge there, and took over the judiciary. From his writings: A message on the interpretation of the beautiful names of God, and a message on funerals. He died in Shiraz in the year: 1098 AH.

3- Muhammad bin Al-Hassan bin Ali bin Muhammad bin Al-Hussein Al-Hurr Al-Amili The Meshghari His writings include: "Tafsil Wasail al-Shi'a ila Tahsil Masa'il al-Shari'a," "The Sunni Jewels in the Holy Hadiths," "A Message in Response to the Sufis," and other works. He died in the year: 1104 AH.

4- Sheikh Qasim bin Muhammad Al-Kadhimi, your He is a trustworthy jurist and hadith scholar from the jurists, ascetics and worshippers of Najaf. Among his writings are: Al-Jami' Al-Kabir fi Sharh Al-Istisbar, and a book on jurisprudence. He died in Najaf in the year 1100 AH.

5- Muhammad Mohsen bin Al-Murtada bin Mahmoud bin Ali, the artist, called Mohsen, and famous as Al-Faydh Al-Kashani He was a virtuous, knowledgeable, skilled, wise, theologian, hadith scholar, jurist, investigator, poet and writer.

He has many publications, including: The pure In the interpretation of the Qur'an Summary of Remembrances, Al-Wafi He died in the year: 1091 AH.

The fourth requirement: His students:

1- Hamad bin Al-Hassan bin Muhammad bin Ali bin Muhammad bin Al-Hussein Al-Hurr, Al-Amili The Meshghari The Jabai He read with his uncle Muhammad bin al-Hasan bin Ali al-Hurr al-Amili a number of books of hadith and other books on transmitted and rational matters, and obtained a license from him. He was a knowledgeable scholar, a jurist, a hadith scholar, and knowledgeable in rational sciences, especially mathematics. He composed a commentary on the poem "Khulasat al-Buhth fi Masail al-Miraath" by his uncle Muhammad al-Hurr.

2- Yahya bin Al-Mawla, the Prophet The Bujistani He has a written leave of absence. Manuscript of the book "Jami' al-Ahkam fi Masa'il al-Halal wa al-Haram" by Radhi al-Din. I did not find anyone who mentioned his life.

Fifth requirement: His death

He died, may God have mercy on him, in the year: 112 AH In Isfahan and buried in Takht-e Foulad In a cemetery named after him.

The second topic

Description of manuscript copies and samples of the manuscript

The first requirement: Description of the manuscript copies and samples of the manuscript

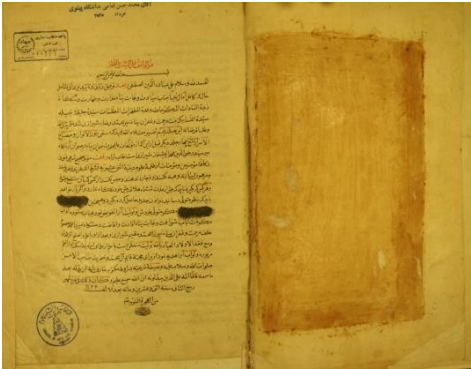
I relied on two copies in the investigation, the first is a library copy. Tabatabaei In Shiraz, she is the mother I symbolized it with the symbol (A) and its number in the library is: (433) It is in Naskh script. The names of the surahs, the interpreted verses, and the names of the books are written in red. It is free from preservation defects and in good condition. The first page of it

stopped from Women of BlostThe daughter of Muhammad Reza Shirazi on the first of Rabi' 2nd 1122 Hijri

I chose it to be the original copy, because it had a date close to the author's death. It was endowed to students of religious sciences, and it may have been in the author's handwriting. Whoever endowed it endowed with it a collection of the works of Radhi al-Din, may God have mercy on him. It was also distinguished by its lack of errors..

As for the second versionFIIt is a manuscript of the Shura Library.In Iran, it is symbolized by the letter (B), and its number in the library is: (5978), written in Naskh script,The names of the Surah, the interpreted verses, and the names of the books are written in red. There are two red lines on the sides of the pages. In some panels, the verses are written in black and a red line is placed above them. There is no endowment or date on this copy, only the seal of the Shura Council Library is present, and it is in good condition, free of obliteration, erasure, holes, etc.

I chose it to be the second copy because I do not know the date of its copying, and because of the many errors and suspicions in it, as the copyist advances and delays sentences and may delete words and sentences.



First plate of the original version (A)



Image of the last plate of version (B)

Section Two: Investigation

Surah The believer Meccan ‘ Qatada said Except for two verses, which are: : □ Those who argue To his saying They do not know □ .

Al-Hassan said: Except for his saying: □ And glorify the praises of your Lord. □ Because the prayer was revealed in Medina. .

On the authority of Ibn Abbas And the son of Hanafiyya : that The Hawamim All of them are Meccan.

Its verses are eighty-six or eight.

Reward: On the authority of Abu Jaafar (Peace be upon him) said: “Whoever recites Ha Mim al-Mu’min every night, God will forgive him his past and future sins, and will make him adhere to the word of piety.” And make the Hereafter better for him than this world.

And about my dad slave God (attic Peace be upon you) he said: "The Hawamim Winds The Quran, So if You read it So thank you God wash Much to remember And its recitation, that The slave To do And reads The Hawamim He goes out from In it The best From musk The most fragrant And amber ‘ and that God Glory Glory be to Him to have mercy Next Read it May God have mercy on him his neighbors and friends And his acquaintances And all intimate And soon from the, And it is in Resurrection He asks for forgiveness His is the throne Walker and angels God The close ones ”.

The congregation: On their authority (peace be upon them) the same.

On the authority of Abu Burda Al-Aslami On the authority of the Messenger of God, may God bless him and grant him peace And his family He said: "from I love that He grazes in Riyadh heaven, Let him read The Hawamim In prayer the night ”.

Anas son What is with you on The Prophet pray God attic And his family He said : " The Hawamim Preface The Quran.

Ibn Abbas: "per something core, Walbab The Quran The Hawamim".

son Massoud He said: "if I fell in the father-in-law, I signed in Ruzat Gentle ‘ I dress up In them.

my dad son heel, About the Prophet (pray God attic And his family) He said: "from read Surah father-in-law The believer did not It remains the soul prophet no friend No martyr, no Believer, except Pray attic, And ask for forgiveness for him"

The top: on my dad slave God (attic peace) He said : "from read The Hawamim in Night before that Sleep He was in degree Muhammad (PBUH) And his family) And family Mohammed And Ibrahim And family Ibrahim (Salaat God On them) And all close from the or For the sake of To him, then He said Father slave God (attic peace): The Hawamim come day Resurrection feminine from better the people Face and the best, With her one thousand one thousand king, with all king one thousand one thousand king until Standing between My hand God He says she has The Lord: from that Reads you He decides Your reading? He does Sect from the people no

Count them unless God, He says to them: By my life, I have Well done recitation The Hawamim And you With it in Your life The world, Your honor majesty, no You ask me today Being what He was unless I gave you, Even if You asked me in all My paradise or all what I gave it to him Abadi The righteous and number To them, they ask him all what They wanted and hope He gives them what They wanted and hope then It is ordered With them to Their homes in heaven, And Prepared to them In it what did not It is dangerous on hair Which no eye She saw no permission I heard."

[The Kafami: "from wrote it at night And make it in shop Many Lord or Lots of garden the fruit and that Carry it With ulcer or Damel Innocent by his permission Come here".]

by name God The Most Merciful The Merciful

□ father-in-law ilt Ibn Amer And Hamza And Al-Kisa'i And Abu Bakr Frankly .

And useful And Abu Amr In between.

And Abu Al-Samak read With the letter m broken And Isa bin Omar: By opening it with a vowel to meet two consonants and preferring the lightest vowel. Towards: where and how ' The accusative case is with the omission of: read.

And about Al-Zuhri :Include it On the estimation of (this), And prevent its disbursement For definition And the woman Or because it is in the weight of a foreigner Like Cain and Abel.

Al-Qurazi said : "I swear God Glory be to Him In his dream and queen ' no torture from Aaz to say: no machine unless God Sincerely

On the authority of Ata: "he opening His names: Halim, glorious, wise, alive, affection, King, glorious, Principle Teaching assistant "

About Halabi : It means that what is going to happen has been decided.

On the authority of Al-Sadiq (peace be upon him): "As for Ha Mim, its meaning is the Praiseworthy, the Glorious." .

[Al-Kafi: "father-in-law He is Mohammed, And he is Incomplete letters]

□ to downloadThe BookfromGod The Mighty □In his kingdom□ The All-Knowing □ Lots of knowledge.

□forgiving ٱظور□Gender name' It means sins. □And meetRepentance□Source of repentance, It was said: He collected it. That is, He accepts the repentance of whoever repents to Him: by rewarding it and dropping the punishment for previous sins as a form of favor. Therefore, it is a praiseworthy attribute. If dropping the punishment for it were obligatory, there would be no praise in it.

□IntensePunishment □He mentioned it after saying: □forgiving ٱظور□; lest he should rely on forgiveness, but rather on fear. And please .

□ThatLong Ibn Umair read: (The tall one) By erection, It is: a blessing that lasts a long time for its owner. Also, generosity is the benefit that is bestowed upon its owner.

On the authority of Mujahid Meaning: the one who is rich and spacious.

On the authority of Al-Hassan: He is the One who bestows favor upon the believers.

On the authority of Ibn Abbas: meaning the One who bestows blessings upon His servants.

And about him: It is forgiving ألطو For those who say: (There is no god but God), MeetRepentance About the one who said: (There is no god but God), ThatLong He is independent of those who do not say: “There is no god but God.”

It was said: He mentioned that after his saying: severe in punishment Let him know that the sinner brought about his own destruction, not from his Lord. وَدُنَا هـ سَابِغَةً فِرَاعًا No, it is a blessing to me

If you say: How do these attributes differ in terms of definition and indefiniteness, while the described is definite, which requires that there be definite things like it? I say: As for the Forgiver of Sin and the Acceptor of Repentance, they are definite because the occurrence of the two actions was not intended by them; and that He forgives sin and accepts repentance now or tomorrow, so that they would be in the estimation of separation, and their addition would not be real. Rather, what was meant by the establishment and permanence of that was that their ruling was the ruling of the God of creation and the Lord of the Throne. As for the Severe in Punishment, his matter is problematic, because in the estimation: (Severe in His punishment) it is not separate from this estimation, and Al-Zajjaj made it Instead ‘ And in being a substitute alone among the attributes, He is a prophet. appearanceThe correct way to say it is: Since this single indefinite noun was found among these definite nouns, it indicates that they are all substitutes, not descriptions. And someone might say: They are attributes, and the definite article was deleted from “severely punished” in order to pair what came before it with what came after it in wording. They changed much of their speech about its rules for the sake of pairing, until they said: What is knownSahdaliah fromstubbornness‘ Bend what is the string For what is interceded for, On the fact that Khalil He said: In their saying: (It is not appropriate for a man like you to do that), and (It is not appropriate for a man better than you to do that), it is based on the intention of the definite article. As it was: (the crowd (Al-Ghafir) with the intention of removing the definite article This is facilitated by the security from confusion and ignorance of the described. It may be said: He deliberately made it indefinite and ambiguous to indicate extreme severity and that there is nothing more severe and urgent than it, to increase the warning.

And the waw is placed between the first two To benefit from combining the erasure of sins and the acceptance of repentance, or the difference between the two descriptions Because one might imagine that they are the same, or that the two verbs are different, because forgiveness means covering, so the sin remains for the one who does not repent, because “the one who repents from sin is like the one who has no sin.” .

□ Bring machineexceptthe That is, He is the One described with these attributes, and no one else deserves to be worshipped except Him. □To Him Destiny □ He rewards the obedient and the disobedient.

2. Conclusion:

- 1- The interpretation of Noor Al-Anwar and Misbah Al-Asrar is one of the comprehensive interpretations that includes multiple interpretive approaches.
- 2- Radhi al-Din, may God have mercy on him, was interested in linguistic sciences.
- 3- Many hadiths and narrations of the Prophet's family were transmitted without mentioning the chain of transmission.
- 4- He was interested in the science of readings and mentioned the continuous and irregular readings

WORKS CITED

Koran

Guidance of the Sound Mind to the Merits of the Holy Qur'an, Abu Al-Saud (d. 951 AH), Dar Ihya' Al-Turath al-Arabi, Beirut

Comprehension in Knowing the Companions, Abu Omar Youssef bin Abdullah bin Muhammad bin Abdul Barr bin Asim Al-Namri Al-Qurtubi (d. 463 AH), edited by: Ali Muhammad Al-Bajawi, Dar Al-Jeel, Beirut, first edition, 1412 AH - 1992 AD

The Slow Relief of the Men of Al-Muwatta, Abd al-Rahman Ibn Abi Bakr Abu al-Fadl al-Suyuti, The Great Commercial Library - Egypt, 1389 - 1969

Al-Isabah in distinguishing the Companions, Abu al-Fadl Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar al-Asqalani (d. 852 AH), edited by: Adel Ahmad Abd al-Mawjoud and Ali Muhammad Muawad, publisher: Dar al-Kutub al-Ilmiyyah - Beirut, edition: first - 1415 AH

Reforming Logic, Author: Ibn al-Sikkit, Abu Yusuf Yaqub ibn Ishaq (d. 244 AH), Investigator: Muhammad Mara'b, Publisher: Dar Ihya' al-Turath al-Arabi, Edition: First 1423 AH, 2002 AD

I'lam al-Wara bi-Alam al-Huda, Sheikh al-Tabarsi (d. 548 AH), edited by: Al al-Bayt (PBUH) Foundation for the Revival of Heritage, Setara - Qom, first edition, 1417 AH.

Aayan Al-Shi'a, Sayyid Muhsin Al-Amin (d. 1371 AH), investigation and graduation: Hassan Al-Amin, Dar Al-Ta'aruf, Beirut, Lebanon

Amal al-Amal, al-Hurr al-Amili (d. 1104 AH), edited by: Sayyid Ahmad al-Husayni, publisher: Dar al-Kitab al-Islami, printing press: Namouneh - Qom, 1362 AH.

Lights of Revelation and Secrets of Interpretation Nasser al-Din Abu Saeed Abdullah bin Omar bin Muhammad al-Shirazi al-Baydawi (d. 685 AH), investigation: Muhammad Abd al-Rahman al-Marashli, Publisher: Dar Ihya al-Turath al-Arabi for Printing, Publishing and Distribution - Arab History Foundation - Beirut - Lebanon, First Edition, 1418 AH / 1998 AD.

Al-Bahr Al-Muhit, Abu Hayyan Al-Andalusi (d. 745 AH), Dar Al-Kutub Al-Ilmiyyah, Beirut, first edition, 1422 AH/2001 AD.

The Beginning and the End, Abu al-Fida Ismail bin Omar bin Katheer al-Qurashi al-Basri then al-Dimashqi (d. 774 AH), edited by: Ali Shiri, publisher: Dar Ihya al-Turath al-Arabi, edition: first 1408 AH - 1988 AD
Mastering the Proof in the Sciences of the Qur'an, Fadl Hassan Abbas, Dar Al-Furqan, First Edition, 1997 AD

Al-Burhan, Al-Zarkashi (d. 794 AH), edited by: Muhammad Abu Al-Fadl Ibrahim, publisher: Dar Ihya Al-Kutub Al-Arabiyya, Issa Al-Babi Al-Halabi and his partners, edition: first, 1376 - 1957 AD

The Great History, Muhammad bin Ismail bin Ibrahim bin Al-Mughira Al-Bukhari, Abu Abdullah (d. 256 AH), printed under the supervision of: Muhammad Abdul Muid Khan, Ottoman Encyclopedia, Hyderabad - Deccan.

Al-Tabyan in the Interpretation of the Qur'an, Al-Tusi (d. 460 AH), edited by: Ahmad Habib Qasir Al-Amili, Islamic Media Office Press, Islamic Heritage Revival House, 1st ed., 1409 AH

- Al-Tahrir wa al-Tanwir "Liberating the Right Meaning and Enlightening the New Mind from the Interpretation of the Glorious Book", Muhammad al-Tahir ibn Muhammad ibn Muhammad al-Tahir ibn Ashur al-Tunisi (d. 1393 AH), Publisher: Tunisian House for Publishing - Tunis, 1984 AH
- The Simple Interpretation, Author: Abu Al-Hassan Ali bin Ahmed bin Muhammad bin Ali Al-Wahidi, Al-Naysaburi, Al-Shafi'i (d. 468 AH), Investigator: The origin of his investigation in (15) doctoral theses at Imam Muhammad bin Saud University, then a scientific committee from the university cast and coordinated it, Publisher: Deanship of Scientific Research - Imam Muhammad bin Saud Islamic University., Edition: First, 1430 AH
- Interpretation of the Great Qur'an by Ibn Abi Hatim, Abu Muhammad Abd al-Rahman ibn Muhammad ibn Idris ibn al-Mundhir al-Tamimi, al-Hanthali, al-Razi ibn Abi Hatim (d. 327 AH), Investigator: As'ad Muhammad al-Tayyib, Publisher: Nizar Mustafa al-Baz Library - Kingdom of Saudi Arabia, Edition: Third - 1419 AH
- Interpretation of Muqatil, Muqatil bin Sulayman (d. 150), edited by: Ahmad Farid, Printing House - Dar Al-Kutub Al-Ilmiyyah, Lebanon/Beirut, Edition: First, 1424 - 2003 AD
- The Symmetry of Pearls in the Symmetry of the Surahs, Jalal al-Din al-Suyuti (d. 911 AH), study and investigation: Abdul Qader Ahmad Atta, Dar al-Kutub al-Ilmiyyah, Beirut - Lebanon, first edition, 1406 AH, 1986 AD.
- Tahdhib al-Lugha, Muhammad ibn Ahmad ibn al-Azhari al-Harawi, Abu Mansur (d. 370 AH), edited by: Muhammad Awad Mara'b, Dar Ihya' al-Turath al-Arabi - Beirut, first edition, 2001 AD
- Al-Thiqat, Muhammad ibn Habban ibn Ahmad ibn Habban ibn Muadh ibn Ma'bad, Al-Tamimi, Abu Hatim, Al-Darimi, Al-Busti (d. 354 AH), printed with the assistance of: the Ministry of Education of the High Government of India, under the supervision of: Dr. Muhammad Abdul Mu'id Khan, Director of the Ottoman Encyclopedia, the Ottoman Encyclopedia in Hyderabad, Deccan, India, Edition: First, 1393 AH = 1973
- The Reward of Deeds and the Punishment of Deeds, Sheikh Al-Saduq (d. 381 AH), Introduction: Sayyid Muhammad Mahdi Sayyid Hassan Al-Khorasan, Printing Press: Amir, Publisher: Al-Sharif Al-Radi Publications - Qom, Edition: Second, 1368 AH.
- Jami' al-Bayan fi Ta'wil al-Qur'an, Muhammad ibn Jarir ibn Yazid ibn Kathir ibn Ghalib al-Amili, Abu Ja'far al-Tabari (d. 310 AH), edited by: Ahmad Muhammad Shakir, Al-Risala Foundation, first edition, 1420 AH - 2000 AD.
- The Compendium of the Rulings of the Qur'an, Al-Qurtubi (d. 671 AH), Edited by: Ahmed Abdel-Aleem Al-Bardouni, Publisher: Dar Ihya Al-Turath Al-Arabi, Beirut.
- Al-Jarh wa Al-Ta'dil, Abu Muhammad Abd al-Rahman ibn Muhammad ibn Idris ibn al-Mundhir al-Tamimi, al-Hanthali, al-Razi ibn Abi Hatim (d. 327 AH), Publisher: Edition of the Council of the Ottoman Encyclopedia - Hyderabad Deccan - India, Dar Ihya al-Turath al-Arabi - Beirut, Edition: First, 1271 AH 1952 AD
- Al-Durr Al-Manthur in Interpretation by the Tradition, Abd Al-Rahman bin Abi Bakr, Jalal Al-Din Al-Suyuti (d. 911 AH), Publisher: Dar Al-Fikr - Beirut
- The Pretext for Shiite Classifications, Agha Bozorg al-Tehrani (d. 1389 AH), Publisher: Dar al-Adwaa - Beirut - Lebanon, Edition: Third, 1403 - 1983 AD
- Al-Rawdh Al-Mu'tar fi Khabar Al-Aqtar, Abu Abdullah Muhammad bin Abdullah bin Abdul-Muneim Al-Himyari (d. 900 AH), edited by: Ihsan Abbas, publisher: Nasser Foundation for Culture - Beirut - printed by Dar Al-Siraj Press, second edition, 1980 AD
- Zad Al-Masir fi Ilm Al-Tafsir, Ibn Al-Jawzi (d. 597 AH), edited by: Muhammad bin Abdul Rahman Abdullah, Dar Al-Fikr for Printing, Publishing and Distribution, first edition, 1407 AH - 1987 AD
- The Seven in Readings, Ahmad bin Musa bin Al-Abbas Al-Tamimi, Abu Bakr bin Mujahid Al-Baghdadi (d. 324 AH), edited by: Shawqi Dayf, Dar Al-Maaref - Egypt, second edition, 1400 AH
- Biographies of the Nobles, Shams al-Din Abu Abdullah Muhammad ibn Ahmad ibn Uthman ibn Qaymaz al-Dhahabi (d. 748 AH), edited by: a group of investigators under the supervision of Sheikh Shuaib al-Arna'ut, Al-Risala Foundation, third edition, 1405 AH / 1985 AD
- Sahih Al-Bukhari, Muhammad bin Ismail Abu Abdullah Al-Bukhari Al-Ja'fi (d. 256), Investigator: Muhammad Zuhair bin Nasser Al-Nasir, Dar Tawq Al-Najah, Edition: First, 1422 AH
- Classes of Shiite Notables, Agha Bozorg Tehrani, publisher, Ismailian.
- The Great Classes, Muhammad bin Saad bin Mani' Abu Abdullah Al-Basri Al-Zahri (d. 230 AH), Dar Sadir - Beirut
- The Mayor of the Reader, Explanation of Sahih Al-Bukhari, Abu Muhammad Mahmoud bin Ahmed bin Musa bin Ahmed bin Hussein Al-Ghitabi Al-Hanafi Badr Al-Din Al-Ayni (died: 855 AH), Publisher: Dar Ihya Al-Turath Al-Arabi - Beirut.

- Al-Ain, Al-Farahidi (d. 175 AH), edited by: Dr. Mahdi Al-Makhzoumi, Dr. Ibrahim Al-Samarra'i, Dar and Library of Al-Hilal.
- The Ultimate Goal in the Classes of Readers, Shams al-Din Abu al-Khair Ibn al-Jazari, Muhammad ibn Muhammad ibn Yusuf (d. 833 AH), publisher: Ibn Taymiyyah Library, first published in 1351 AH by J. Bergstrasser
- The Curiosities of Interpretation and the Wonders of Interpretation, Author: Mahmoud bin Hamza bin Nasr, Abu al-Qasim Burhan al-Din al-Kirman, known as Taj al-Qurra (d. circa 505 AH), Publishing House: Dar al-Qibla for Islamic Culture - Jeddah, Quranic Sciences Foundation - Beirut
- Gharib al-Hadith, Abu Ubaid al-Qasim bin Salam bin Abdullah al-Harawi al-Baghdadi (died: 224 AH), Investigator: Dr. Muhammad Abdul Mu'id Khan, Ottoman Encyclopedia Press, Hyderabad - Deccan, Edition: First, 1384 AH - 1964 AD
- Ghayth al-Nafi' in the Seven Readings, Ali bin Muhammad bin Salem, Abu al-Hasan al-Nuri al-Safaqi, the Maliki reciter (d. 1118 AH), Publisher: Dar al-Kutub al-Ilmiyyah - Beirut, Investigation: Ahmad Mahmoud Abd al-Samee' al-Shafi'i al-Hafyan, Edition: First, 1425 AH - 2004 AD
- Fath al-Qadir, author: Muhammad bin Ali bin Muhammad bin Abdullah al-Shawkani al-Yemeni (d. 1250 AH), publisher: Dar Ibn Kathir, Dar al-Kalim al-Tayyib - Damascus, Beirut, edition: first - 1414 AH.
- Al-Firdaws with the famous speech, Shiruyeh bin Shahrdar bin Shiroyeh bin Fanakhosro, Abu Shuja' al-Daylami al-Hamadani (died: 509 AH), Investigator: Al-Saeed bin Basyouni Zaghoul, Publisher: Dar Al-Kutub Al-Ilmiyyah - Beirut, Edition: First, 1406 AH - 1986 AD
- The Virtues of the Qur'an, Abu al-Abbas Ja'far ibn Muhammad ibn al-Mu'tazz ibn Muhammad ibn al-Mustaghfir ibn al-Fath ibn Idris al-Mustaghfiri, al-Nasafi (d. 432 AH), edited by: Ahmad ibn Faris al-Salum, Dar Ibn Hazm, first edition, 2008 AD
- Index of the names of Shiite authors (Rijal al-Najashi), by al-Najashi (d. 450 AH), Islamic Publishing Foundation affiliated with the Association of Teachers in Qom, fifth edition, 1416 AH.
- Al-Kafi, Al-Kulayni (d. 329 AH) Correction and Commentary: Ali Akbar Al-Ghafari, Islamic Book House, Tehran, Fifth Edition
- Al-Kashaf on the Mysteries of Revelation and the Sources of Sayings on the Faces of Interpretation, Al-Zamakhshari Jar Allah (d. 538 AH), Dar Al-Kitab Al-Arabi, Beirut, Edition: Third, 1407 AH.
- The Core of Interpretation in the Meanings of Revelation, Alaa al-Din Ali bin Muhammad bin Ibrahim bin Omar al-Shihi Abu al-Hasan, known as al-Khazin (d. 741 AH), Edited by: Muhammad Ali Shahin, Publisher: Dar al-Kutub al-Ilmiyyah - Beirut, Edition: First, 1415 AH
- The core of the quotations on the reasons for revelation, Abd al-Rahman bin Abi Bakr, Jalal al-Din al-Suyuti (d. 911 AH), edited and corrected by: Professor Ahmed Abd al-Shafi, publisher: Dar al-Kutub al-Ilmiyyah, Beirut - Lebanon
- Majma' al-Bayan fi Tafsir al-Quran, al-Tabarsi (d. 548 AH), Dar al-Ulum, first edition, 2005 AD.
- The Concise Editor in the Interpretation of the Noble Book, Ibn Atiyah Al-Andalusi (d. 542 AH), edited by: Abdul Salam Abdul Shafi Muhammad, Dar Al-Kutub Al-Ilmiyyah, Lebanon, Edition: First, 1413 - 1993 AD
- The Concise Editor in the Interpretation of the Noble Book, Abu Muhammad Abd al-Haqq ibn Ghalib ibn Abd al-Rahman ibn Tamam ibn Atiyah al-Andalusi al-Maharbi (d. 542 AH), edited by: Abd al-Salam Abd al-Shafi Muhammad, Dar al-Kutub al-Ilmiyyah, Beirut, 1422 AH.
- Issues of Al-Nasiriyah, Al-Sharif Al-Murtada (d. 436 AH), investigation: Center for Scientific Research and Studies, Al-Hoda Foundation, 1417 - 1997 AD.
- Al-Mustadrak on the Two Sahihs, Author: Muhammad bin Abdullah Abu Abdullah Al-Hakim Al-Naysaburi, Investigation: Mustafa Abdul Qader Atta, Publisher: Dar Al-Kutub Al-Ilmiyyah - Beirut, First Edition, 1411.
- Al-Maarif, Abu Muhammad Abdullah bin Muslim bin Qutaybah al-Dinawari (d. 276 AH), edited by: Tharwat Okasha, publisher: Egyptian General Book Authority, Cairo, edition: second, 1992 AD.
- Dictionary of Countries, Shihab al-Din Abu Abdullah Yaqt bin Abdullah al-Rumi al-Hamawi (d. 626 AH), Publisher: Dar Sadir, Beirut, Edition: Second, 1995 AD
- Dictionary of Authors, Omar Kahala, Al-Muthanna Library - Beirut - Lebanon and Dar Ihya Al-Turath Al-Arabi - Beirut - Lebanon Anecdotes of the Article, Sayyid Ali al-Boroujerdi (d. 1313 AH), edited by: Sayyid Mahdi al-Raja'i, printing press: Bahman - Qom, publisher: Ayatollah al-Uzma al-Marashi al-Najaf Public Library - Qom, edition: first, 1410. Al-A'lam, Khair al-Din bin Mahmoud bin Muhammad bin Ali bin Faris, al-Zarkali al-Dimashqi (d. 1396 AH), Publisher: Dar al-Ilm Lil-Malayin, Edition: Fifteenth - May 2002 AD
- Dictionary of Hadith Men, Sayyid al-Khoei (d. 1413 AH), Fifth Edition, 1413 - 1992 AD

- Dictionary of Language Standards, Ahmad bin Faris bin Zakariya (d. 395 AH), edited by: Abdul Salam Muhammad Harun, Islamic Media Library, 1404 AH.
- Knowing the trustworthy men of knowledge and hadith and the weak ones and mentioning their schools of thought and their news, Abu al-Hasan Ahmad ibn Abdullah ibn Salih al-Ajli al-Kufi (d. 261 AH), investigation: Abd al-Alim Abd al-Azim al-Bastawi, publisher: Maktabat al-Dar - Medina - Saudi Arabia, edition: first, 1405 - 1985
- Al-Mughni in the Readings, Muhammad bin Abi Nasr bin Ahmad Al-Dahan Al-Nawzawazi (d. 6th century AH), edited by: Dr. Mahmoud bin Kabir bin Issa Al-Shanqiti, first edition, 1439 AH - 2018 AD.
- The Interpreters: Their Lives and Methods, Muhammad Ali Ayazi, Printing and Publishing Institution, Ministry of Culture and Islamic Guidance, Iran - Tehran, First Edition, 1414 AH
- Al-Muqni'ah, Sheikh Al-Mufid (d. 413 AH), edited by: Islamic Publishing Foundation, second edition, 1410 AH
- Repeated in what has been transmitted of the seven readings and edited and followed by / A summary of the addition of the Ya's in the Surahs, Omar bin Qasim bin Muhammad bin Ali al-Ansari Abu Hafs, Siraj al-Din al-Nashar al-Shafi'i al-Misri (died: 938 AH), investigation: Ahmed Mahmoud Abd al-Samee' al-Shafi'i al-Hafyan, publisher: Dar al-Kutub al-Ilmiyyah - Beirut, edition: first, 1422 AH - 2001 AD
- Manahil Al-Irfan in the Sciences of the Qur'an, Author: Muhammad Abd Al-Azim Al-Zurqani (d. 1367 AH), Publisher: Issa Al-Babi Al-Halabi and Partners Press, Edition: Third.
- Encyclopedia of the Classes of Jurists, Sheikh Subhani, Printing Press: Itimad - Qom, Publisher: Imam Al-Sadiq Foundation (PBUH) - Qom - Iran, Edition: First, 1418
- Genealogy of Quraysh, Mus'ab bin `Abdullah bin Mus'ab bin Thabit bin `Abdullah bin al-Zubayr, Abu `Abdullah al-Zubayr (d. 236 AH), Investigator: Levi-Provençal, Professor of Language and Civilization at the Sorbonne, and Director of the Institute of Islamic Studies at the University of Paris - formerly, Publisher: Dar al-Ma'arif, Cairo, Edition: Third
- Jokes and Eyes, Abu al-Hasan Ali bin Muhammad bin Habib al-Basri al-Baghdadi, known as al-Mawardi (d. 450 AH), Investigator: Sayyid Ibn Abd al-Maqsud bin Abd al-Rahim, Dar al-Kutub al-Ilmiyyah - Beirut / Lebanon
- Guidance to Reaching the End in the Science of the Meanings of the Qur'an and its Interpretation, its Rulings, and a Collection of the Arts of its Sciences, Abu Muhammad Makki bin Abi Talib Hammush bin Muhammad bin Mukhtar al-Qaysi al-Qayrawani, then al-Andalusi al-Qurtubi al-Maliki (died: 437 AH), Investigator: A Collection of University Theses at the College of Graduate Studies and Scientific Research - University of Sharjah, Supervised by Prof. Dr.: al-Shahid al-Boushihi, Collection of Research on the Book and Sunnah - College of Sharia and Islamic Studies - University of Sharjah, Edition: First, 1429 AH - 2008 AD
- Guidance and Orientation in Knowing the People of Trust and Righteousness, Ahmad bin Muhammad bin Al-Hussein bin Al-Hassan, Abu Nasr Al-Bukhari Al-Kalabadhi (d. 398 AH), edited by: Abdullah Al-Laithi, Dar Al-Ma'rifah - Beirut, first edition, 1407
- Gift of the Knowledgeable: The Names of Authors and the Works of the Compilers, Ismail bin Muhammad Amin bin Mir Salim al-Babani al-Baghdadi (d. 1399 AH), printed with care by the Agency of the Noble Knowledge in its beautiful printing press, Istanbul 1951, reprinted by offset: Dar Ihya al-Turath al-Arabi, Beirut - Lebanon
- Al-Wafi bil-Wafiyat, Salah al-Din Khalil bin Aybak bin Abdullah al-Safadi (d. 764 AH), edited by: Ahmad al-Arna'ut and Turki Mustafa, Dar Ihya al-Turath - Beirut, 1420 AH - 2000 AD.
- Deaths of the Media, Muhammad Sadiq Al-Bahr Al-Ulum (d. 1399 AH), Investigation: The Heritage Revival Center affiliated with the House of Manuscripts of the Al-Abbas's Holy Shrine, Dar Al-Kafeel Press, Iraq, Karbala, First Edition, 217 AD.
- Deaths of Notables and News of the Sons of the Time, Abu al-Abbas Shams al-Din Ahmad ibn Muhammad ibn Ibrahim ibn Abi Bakr ibn Khallikan al-Barmaki al-Irbili (d. 681 AH), edited by: Investigator: Ihsan Abbas, Dar Sadir - Beirut