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EXPLICIT WEIGHTING APPROACHES IN INTERPRETATION OF  
MAJMA OF AL-BAYAN

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**ABSTRACT**

The words, phrases and methods that Sheikh Tabarsi worked with in his preference for sayings, and I will mention the words and their places of occurrence in the interpretation and the number of preferences for each word with reference and statement with examples so that the issue becomes clear to the reader, and the words are arranged according to the strength of their significance, so I started with the actions of preference ending in the style of mentioning the saying in a form The assertiveness and the rest of the sayings in the form of nursing.

**INTRODUCTION**

Praise be to God and praise is due, and may God's peace and blessings be upon Muhammad, His servant and Messenger, and upon his pure and pure family. And his companions, the good guys. But after. There is no doubt that the commentators and scholars differ among themselves in expressing the most correct saying and presenting it to the other parties. The title of the research: "Explicit Weighting Formulas in the Interpretation of Majma' al-Bayan" and it consists of two sections: the first topic is weighting. The second topic: the formulas that Sheikh Tabarsi used in his preferences. Sheikh al-Tabarsi sufficed with the text of the weighting by saying of those who preceded him: In conclusion, I ask the Almighty, the Almighty, to enable me to put in this research everything that pleases Him. To be successful and closer to this maturity.

***Foreword:***

It can be said that the issue of weighting is very important because it necessitates an application in life and its various affairs, and imposes itself on

the interpreter, the mujtahid and the jurist, so it must be studied and explained in order to help reach the correct and desired goal with no obstacle in that or an obstacle in the way. To work with the strongest, and the weighting topic is one of the topics that scholars of Islamic jurisprudence mean within the chapter on tie and weighting.

***Language: Ibn Fares Said:***

"Ara, Jim and Hah one origin, indicates a racism and increased. It is said: Rajah thing, he is a rare, and he is a mentionful, and he said..

***Weighting Idiomatically:***

Several definitions of the meaning of weighting and the contrast of the advanced and the late in the meaning of weighting due to their varying position on the weighting on the one hand is a description based on evidence or is a likely act or added to it.

The explanatory weightings of Sheikh al-Tabarsi in his interpretation of Majma' al-Bayan: After the research, I did not find that al-Tabarsi had known the weightings, and this indicates his reliance on the definitions of those who preceded him from the commentators.

The researcher believes that the preferences of the interpreters are in their speech, i.e., during their interpretation of a Quranic verse. When the contradiction occurs, the interpreter intends to give preference to one of the sayings, and this contradiction arises because of the difference between them with evidence.

It is clear that the weighting is only in the controversial issues. As for the clear issues agreed upon in the interpretation, the weighting does not occur. Some contemporary scientific studies have relied on the method of differentiation between weighting and choice, as weighting depends on strengthening one of the sayings to know the strongest and the first and work with it. "If the preponderance is achieved, it is necessary to act on the most correct and neglect the other, because of the unanimity of the Companions to act according to what they believed to be the most likely news."

It is clear from the foregoing that the difference between choice and weighting is: that weighting strengthens one of the sayings, so the strongest is used, and getting rid of the other is the opposite of choosing; This is a tendency, and there is no response to it, and the weighting is between the correct and weak, acceptable and unacceptable statements, and the choice is only between what is acceptable in the interpretation of the Noble Qur'an, and based on that, there is a difference of diversity in the choice and a difference of contradiction in weighting often.

***The Explicit Formulas That Sheikh Tabarsi Used in The Weighting:***

***Quoting The Correct Statement:***

First: The preference of saying over others in the form of doing the preference: Al-Tabarsi used this formula in his interpretation of Majma` al-Bayan to weight the commentators’ sayings by saying: This is clearer, stronger, clearer, more correct, more likely, more popular, more correct, or better.

A - The phrase “clearer” is an example of this when interpreting the Almighty’s verse: “So We saved him and his family all together.” Al-Tabarsi said: “Its meaning: means from the torment that befell them. It is possible that he wanted us to save him and his family from the same knowledge as you, and the deliverance from the torment that befalls them will be according to that, and the first is clearer and is indicated by his saying: “Except for the old among those who are due.” He wanted the old woman to be his wife, because she She used to show the corrupt people to his hospitality, so she was one of the rest in torment, and later perished with those who left the village with the stones that God rained down on him.

B- The phrase (the best) and an example of that when interpreting the Almighty’s saying: “And the weight on that Day is the truth. Then whoever weighs his scales will be heavy, it is they who will be overwhelmed.” Al-Tabarsi’s choice: He said: “The best sayings are the first and after them the second, and we said that because it is well-known among the Arabs that they say the words of so-and-so are weighted and his actions are weighted, so they want it to happen according to the need, and it is not deficient in it or excess to it, harmful or included in the door of absurdity. Malik Ibn Asmaa Al-Fazari said:

And the most amazing talk is from what	Qualify the Na'aton weigh weight
True logic and sometimes melody	The best speech is what is a melody

That is, it is presented in speech and is not explicitly stated, and it was said that it is part of the melody, which is the speed of understanding and acumen, and on this, the meaning of weight is that it has risen in the soul equal to something else, just as the weight is based in the mirror of the eye as well. Rather, the collection of scales is because it is permissible for each type of obedience on the Day of Resurrection to have a scale, and it is permissible for each scale to be one of the types of its actions. Those who have lost themselves “by deserving eternal punishment” because they were wronged by Our verses” i.e., by their denial of what Muhammad (peace and blessings of God be upon him and his family) brought from our verses and our arguments, and the loss is the loss of capital and the greatest capital is the soul.

Al-Tabarsi preferred that through the language of the Arabs, the first saying in the form of the best sayings, followed by the second saying.

c- The phrase “the first and the strongest.” An example of this is when interpreting the Almighty’s verse: Then their trial was not unless they said, “By God, our Lord, we were not polytheists.”

Al-Tabarsi’s choice: He said: “The people of Madinah, Abu Amr and Abu Bakr read on the authority of Asim and Khalaf “then it was not” by ta’ who tempted them with the accusation. Baia tempted them with accusation, and Hamzah and al-Kisa’i recited and Khalaf, by God, our Lord, with accusation, and the rest recited with jar.

Whoever recites “Takun” with ta’, he will seduce them with accusation, then he is “if they say” when the saying is sedition in the meaning, as he said, then he has ten like it. As the custom is in the meaning, Al-Zajjaj said: It is permissible for the interpretation of “unless they said” except their statement. In the place of accusation that it was news, and whoever recited it was not with Yaa, then he tempted them as a monument, so his saying “if they said” was a noun.

The first and the strongest: that their temptation is an accusative, and “they said” the noun, because if it arrives it is not described, so it resembles the refraining of its implied description. The commentators differed regarding the meaning of fitnah into several sayings:

**The first:** Its meaning, then, was not their answer, because when they asked, they tested what they had with the question, and the answer to that test was only this saying.

**The second:** What was meant was not their excuse “unless they said” on the authority of Ibn Abbas and Qatadah, and it was narrated on the authority of Abi Abdullah (peace be upon him), and this is due to the meaning of the answer.

Third: What Al-Zajjaj said: “Its interpretation is good and gentle, only he who knows the meanings of the words and the behavior of the Arabs in that, and God Almighty mentioned in this verse the stories that took place from the affair of the polytheists and that they were fascinated by their polytheism, then I know that their fascination with their polytheism and their residence on it was only if they absolved of it. And they denied him, so they swore that they were not polytheists, and the same in language is that you see a person who loves a seducer, and if he falls into a doom, he absolves him, then you say to him: What was your love for so-and-so unless you were fascinated by him, then the fitnah here means polytheism and infatuation with idols. He wants their shirk in the world, and this saying in the interpretation is due to the deletion of the added because the meaning was not the consequence of their temptation except to absolve it from their saying that whoever recites their temptation with lifting up, prove the sign of femininity in the verb ascribed to temptation, and temptation is feminine, and on this reading is his saying: (unless they say) In the position of the monument being news was.

And whoever recites (was not) with Ya’a, (their temptation) is an accusation, so his saying: If they say a name, it was.

W - The phrase (show): It is not to be deprived of the dead, blood and the pork and what is the people of the other God, and the loved ones, topped, purpose, purpose and mouth and so upon the seven except what you will and then slaughter the monument and to be divided by the ties. From your religion, do not break them and fear today. "That is immorality," meaning that all of what was previously mentioned is immoral, i.e. a great sin and a departure from obedience to God to disobedience to him on the authority of Ibn Abbas.

(C) The phrase (Al-Aqa) is the verse of verse) and from the examples of this when interpretation of the Almighty: "They will count those who believe what God has lost from their bounty. Al-Tabarsi chose the weighting which I consider to be more appropriate in the context of the verse.

There are several sayings concerning the meaning of the Qur'anic text, the most important of which are:

***The First Saying:***

What is meant by the verse is those who concealed the name of the Prophet Muhammad (may God bless him and his family and grant them peace) and his attributes mentioned in the Torah and the Gospel, and by that he meant the Jews, and this saying was mentioned by a number of commentators. ; Because the Holy Qur'an has slandered the Jews and Christians and described them as miserliness.

***The Second Saying:***

It was said that whoever is stingy with his knowledge and does not give it to whoever wants and needs it, was mentioned by Al-Razi.

The third saying: It was said that what is meant by miserliness in the noble verse is miserliness with money, not with knowledge, for God provided them with sustenance, so they must spend their money with zakat. And those who say this used as evidence to carry the word as it is, and if miserliness was explained in science, it would have been interpreted as metaphor, while if it was interpreted by money, it would not need metaphor. She slanders and threatens those who withhold zakat from performing the due right.

H- The phrase (the most correct): and from that on the Almighty's saying: □ They said: "Go away, and his brother, and send in the cities to gather together." Al-Tabarsi preferred the following first saying. The commentators differed as to the meaning of "arjah" into several sayings:

***The First:***

"They said, 'I hope for him and his brother,' that is, they said to Pharaoh, delay him and his brother Aaron, and do not rush to judge them with anything, so your hurry will be an argument against you from glass."

***The Second: Delay It, That Is, Imprison It.***

Abu Ali said \* I postpone it I do it from Irjaa, which is delay, and it is necessary to combine the Ha' with the hamza, and it is not permissible, and that it does not reach the waw is better because the distraction is hidden. Separating them, and if it was accompanied by a soft letter haa, it would have been connected to the waw uglier towards (alihu) due to the converging letters, although the distraction is not a strong barrier. "Arjah" is because in the two languages "arja" is "arja" and "arjit." If he says "arjah" was from the "arjit" then the glass said the savvy grammarian claimed that this ha' is not permissible to be inhabited. he is:

When he saw that he would neither leave him nor satiation, he went to Arta Haqf and lay down On the other hand, the feminine ta'a in leaving him is ha' in the wasl, because he made it in the course of the waqf for the necessity of poetry, and what appears to be the words of al-Fara' is that it is not necessary. Hamza and Al-Amash, which is the language of the Arabs, stand on the Haa, which is nicknamed in Al-Wasl, if what precedes it moves.

G- The phrase (the closest): An example of this is the Almighty's saying: "And those who follow desires want." There are sayings - (one of them) - the meaning of this is all the invalidators, for every invalidator follows his own lust in his falsehood from Ibn Zayd - (and the second of them) - that what is meant is With that the adulterers on the authority of Mujahid - (and the third of them) - they are the Jews and the Christians on the authority of As-Suddi - (and the fourth of them) - they are the Jews in particular, as they said that the sister from the father is permissible in the Torah, and the first saying is closer). (D) Examples: It is an example: The argument of the one who reads atheism is his saying "and whoever responds to it with atheism" and whoever reads it is atheism because the limit is a language in the ahad and that if he is inclined and from it he takes the grave because it is on the side of the grave and the inclusion is more likely in terms of the language of revelation.

***Second: To Show by Correcting or Correcting One of The Statements:***

Weighting in this way is one of the most famous methods of weighting among the exegetes, because of its explicit and clear indication of weighting. Among the expressions used in weighting in this form:

A. The phrase (correct): An example is when interpreted to say: Diah, who believed, do not get the prayer and you are not sure what you say and not side only. You have touched the women, and you cannot find water, so make a fragrant tayammum of Upper Egypt, wiping your faces and your hands. Al-Tabarsi said: "What is meant by it is sexual intercourse, on the authority of Ali (peace be upon him), Ibn Abbas, Mujahid, Al-Suddi and Qatadah, and it was chosen by Abu Hanifa and Al-Jaba'i, and it was said: what is meant by it is touching with the hand and others, on the authority of Omar Ibn Al-Khattab, Ibn Masoud, Al-Sha'bi and Ataa, and Al-Shafi'i chose it. He explained the ruling on being junub when water is present by saying: {There is no junub except for those who pass by the way until you have washed.}

B - The phrase (right): An example of this when interpretation of the Almighty: , who were they and you on the general covenant \*, that you do not frighten them and do not frighten you in the sacred or in the sacred month, (a covenant with God and with His Messenger, except for those with whom you made a covenant at the Sacred Mosque), “So they are not upright with you, so be upright with them.” Meaning, they are not upright with you on the covenant, i.e. As long as they remain with you on the straight path, be with them as well, which is closer to the truth.

T - phrase (apparent): (and computers are women except what you have believed in your faith. " Indeed, God was All-Knowing, All-Wise) “of the women” and differing in its meaning over the sayings of (one of them) that what is meant by married couples “except what your right hands possess” from the captivity of those who had a husband on the authority of Ali (peace be upon him), Ibn Masoud, Ibn Abbas and Makhul And al-Zuhri, and some of them cited the news of Abu Sa’id al-Khudri that the verse was revealed about the captivity of Utas, and that the Muslims struck the women of the polytheists, and they had husbands in the abode of war. No one but the pregnant women until they are innocent of menstruation, and whoever disagrees with this report is weak of this report that the captivity of Autas were idolaters and did not enter Islam and it is not permissible to marry pagans, and I answer that that the news is carried on what follows. Peace, (and the second of them) that what is meant by married couples to what your oaths possess from those who had a husband, because her sale is a divorce on the authority of Ubay bin Kaab, Jaber bin Abdullah, Anas, Ibn Al-Musayyab and Al-Hassan. Freeing her, her gift, her inheritance, and the divorce of her husband, which is evident from the narrations of our companions. Omar Ibn Al-Khattab and Abdul Rahman Ibn Auf said that selling a nation is not a divorce, but rather a divorce like a free woman, but it is in captivity especially because the Prophet (peace and blessings of God be upon him and his family and peace) is the best righteous after What Aisha had freed her, and if she had decided to free her, her choice would not be valid. The ancients said that Barira’s husband was a slave, and if he was free, the Prophet (may God’s prayers and peace be upon him and his family) would not have given her the choice (and thirdly) that what is meant by chaste chaste women is only what your oaths possess by marriage or by price is a king who can enjoy the dowry. Alimony or ownership of the use of the price on the authority of Abi Al-Alia, Saeed bin Jubayr, Ata and Al-Suddi.

The phrase (Jazz): It is examples of this, when interpreted to say:

He said to him before you earn you that he is for you. Al-Tabarsi said: It is permissible. Because the trunk included them, and they became in it, the poet said:

They crucified Abdi in the trunk of a palm tree	Shaiban only sneezed with Ajda*
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## *2- Tafsir by Saying with The Text on The Weakness of Others:*

In this formula, I use some expressions such as: the phrase (weak), and examples of this: When interpreting the Almighty's saying: □ So he looked at the stars \* and said I am sick □.

Al-Tabarsi said in its meaning four sayings, and he chose the third saying: "Look at the stars, look at the reflection, so he used them as evidence, as God Almighty told him in Surat Al-An'am that they are innovated, not ancient or gods. He is certain of the matter and there is no cure from knowledge... - on the authority of Abu Muslim, and this aspect is weak because the context of the verse prevents it, for his saying: "When his Lord came with a healthy heart, when he said to his father and his people, "What is it that he is tired of?" He, peace be upon him, was not at the time of the period of consideration, and that he was complete knowledge, pure certainty and insight.

second. He looked at the stars as they did, because they used to deal with astrology, so he made them think that he was saying the same as what they said, so he said at that. I am sick, so they left him thinking that his star indicates his sickness. And it may be that God Almighty informed him of the revelation that he will make him sick at a future time, and made the sign of that either the rise of a star in a specific way, or its connection with another in a specific way. When Ibrahim saw that emirate, he said: I am sick, confirming what God Almighty told him.

And the third: that it means looking at the stars, looking at the contemplation, so he inferred them as God Almighty narrated in Surat Al-An'am that they are newly invented, not ancient, and there are no gods, and he indicated by his saying (I am sick) that in the case of the period of consideration, and he is not certain of the matter, and there is no cure from science. Doubt may be called sickness, and knowledge may be called healing. But this sickness was removed from him when doubt ceased and knowledge was perfected, on the authority of Abu Muslim. And this aspect is weak, because the context of the verse prevents him, for his saying (when his Lord came with a sound heart when he said to his father and his people, "What do you worship") to this point of his story, shows that he, peace be upon him, was not in the time of consideration, and that he was complete knowledge, pure certainty and insight. . Fourthly: The meaning of his saying (I am sick): I am sick of heart, or of opinion, is saddened by the people's insistence on worshiping idols, and they do not hear or see, and on this the meaning of looking at the stars is his idea that they are newly created, created.

The researcher believes that Allama al-Tabarsi weakens the sayings of others and gives preference to his opinion, and the preference of our interpreter in this method was in two ways. The chief interpreters of the Imamiyyah, Sheikh al-Tusi, author of the book al-Tibyan fi tafsir al-Qur'an, and among the interpreters of Ahl al-Sunnah wal-Jama'ah, Sheikh al-Tabari, author of al-Jami' al-Ahkam al-Qur'an. His method of weighting was beginning with the expository sayings, then followed by those who supported him from the sayings.



### ***Interpretation With the Correct Saying in The Affirmative Form:***

And reminded the other words in the form of nursing, such as "was said, and there are examples: when interpreted by the verse: □. Al-Tabarsi said in its meaning: "It means after the Muhajirun and the Ansar, and they are all those who followed them until the Day of Resurrection on the authority of Al-Hasan, and it was said: They are all those who embraced Islam after the migration was interrupted, and after the belief of the Ansar - on the authority of Al-Asam and Abu Muslim. What is meant after them is in the merit, and it may express before and after the virtue, as the saying of the Prophet (may God bless him and his family and grant them peace): "We are the last, who will precede on the Day of Resurrection," meaning the others in time, the predecessors in virtue.

### ***Quoting The Corruption of The Statement, Its Impermissibility, Or the Error of The Statement***

#### ***Examples Of His Use of These Expressions Include:***

A - The phrase (fail): when interpreting the Almighty's saying: "This is the Book in which there is no doubt, guidance for the righteous." Al-Tabarsi said: "What is meant by the book is the Qur'an, and Al-Akhfash said: That is in the sense of this, because the book was present... It was said that its meaning is this Qur'an, that book that I promised you in the previous books. On the authority of Al-Mubarrad who said: What is meant by the book is the Torah and the Gospel; his saying is corrupt, because it is Description of the book that he is not Raib in which he is, and he is described in the hands of Jews and Christians that he is a character. them and stand up, but God has cursed them for their unbelief, so they believe only a few" [An-Nisa: 46].

b- The phrase (it is not permissible): when interpreting the Almighty's saying: "And He cast on the earth firm foundations, that it should pour you out, and rivers and paths, that you may be anointed by you." His saying: □and rivers and paths□ omitted, its estimation: "And he made rivers for you, to indicate what he said: □thrown□ upon him; Because it is not permissible to be sympathetic to (thrown), and the same is the saying of him: (I fed her with straw and cold water).

c- The phrase "not in the face": when interpreting the Almighty's verse: "And when they did what they were forbidden, we said to them, 'Be apes, despicable. Days people looked at them and then perished and did not reproduce, on the authority of Ibn Abbas, he said: No metamorphosis remained for more than three days, and it was said: They lived for seven days and then died, on the authority of Muqatil, and it was said: They reproduced on the authority of Al-Hasan, and not in the face, because it is known that monkeys are not children Adam, just as dogs are not among them, and the narration was reported on the authority of Ibn Masoud, who said: The Messenger of God (PBUH) said: "God Almighty did not transform anything, so He made for him offspring and offspring, and there were monkeys and pigs

before that (,).

***Sheikh Al-Tabarsi Sufficed with The Text of Weighting, With the Words of Those Who Preceded Him:***

Sheikh Al-Tabarsi contented himself with using one of the methods, which is to mention the words of the scholars and commentators who preceded him, which indicates his support for his statement and the weighting of it. A relative to him supported him and relied on him in the interpretation of the Qur'anic text, and Sheikh al-Tabarsi was very keen to scrutinize and scrutinize the sayings before he transmitted them in his interpretation.

And Sheikh al-Tabarsi's preference in a style that was two-sided, one of them quoting the most correct saying that others went to him, and the other mentioning the saying of those who supported it with the text on the weakness of others for the author of the transmitted saying, Sheikh al-Tabarsi relied a lot on one of the great Imami interpreters of al-Tusi, the owner of the explanation in the interpretation of the Qur'an.

Examples of the verse:) We help Moussa thirty night and we believe in ten times the Lord of his Lord forty nights. Al-Tabarsi's choice: "And we promised Moses thirty nights, and we completed them with ten." He did not say forty nights, as he said in Surat Al-Baqarah for an extra benefit. Then he mentioned several aspects, and preferred the first. The commentators differed regarding the meaning of (And We promised Moses thirty nights, and We made them complete with ten) into several sayings:

***The First:***

that the waiting period was Dhul-Qa'dah and the tenth of Dhul-Hijjah, and if he said forty nights, he would not know that the beginning was the beginning of the month, nor that the days were consecutive, nor that the month was a specific month, said by Al-Farra, which is the meaning of the saying of Mujahid, Ibn Abbas, Ibn Juraij, Masruq, and most of the commentators.

***The Second:***

He, Glory be to Him, promised Moses thirty nights in which he would fast and draw close to worship, then it was completed with ten until the time of prayer.

The third: that Moses (peace be upon him) said to his people that I am thirty days behind you to make it easier for them, then he added to them ten, and there is no successor in that, because if he is delayed for them by forty nights, he will be delayed thirty nights before that on the authority of Abu Jaafar al-Baqir (peace be upon him) and close to him what was narrated On the authority of Al-Hassan that the date was originally forty nights, so it was more beautiful there, and he separated here with certainty: "The timing of his Lord was fulfilled for forty nights." But he said this even though what he presented indicated this set for the explanation and detail that the book calls the singularity. Complete the thirty with ten of them in the sense that we

completed thirty with ten until thirty were completed, as it is said that the ten was completed with two dirhams.

## CONCLUSION

The following conclusions can be drawn from the research:

- 1- Al-Tabarsi used the appropriate methods in weighting, for example, he used the method of “quoting the most correct saying” in a way that shows his skillful ability in this method, and his ability to use the rest of the other methods is not less, such as “interpretation by saying with the text on the weakness of others,” which he used from time to time, And the method of “Sheikh al-Tabarsi sufficed with the text of preference with the words of his predecessor” which is always relied upon, as for the method of “interpretation with the most correct saying and mentioning other sayings in the form of nursing” we notice it clearly when the words are close.
- 2- Sheikh al-Tabarsi relied in his interpretation of “Majma’ al-Bayan” on the use of explicit formulas in weighting, for example, when giving preference, he mentioned the formula of the most likely, the most obvious, the strongest, the best, the closest, the right, the right, the right, the correct, the apparent...etc.
- 3- Sheikh al-Tabarsi used in his interpretation of “Majma’ al-Bayan” the different formulas and methods that were used by the previous exegetes, but he was distinguished by focusing on the meaning in weighting and selecting what fits the meaning, and strengthening it with evidence that favors this saying over others.
- 4- Most of Al-Tabarsi’s weightings agree with the explanatory weightings, and they take into account the rules of weighting adopted by the commentators, and often do not conflict with the weightings of the senior commentators, and he always relied on evidence to reach the most correct opinion.

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