

PalArch's Journal of Archaeology  
of Egypt / Egyptology

AL-SHEIKH AL-TABARSI AND HIS METHOD IN MAJMA' AL-BAYAN  
FOR THE SCIENCES OF THE QUR'AN

*Mr. Dr. Ismail Mukhlif Khudair*<sup>1</sup>, *Zainab Badan Ibrahim*<sup>2</sup>

<sup>1,2</sup> Iraqi University, College of Arts

Corresponding Author Email: [zainabbi2020@gmail.com](mailto:zainabbi2020@gmail.com)

**Mr. Dr. Ismail Mukhlif Khudair, Zainab Badan Ibrahim. Al-Sheikh Al-Tabarsi and his method In Majma' Al-Bayan for the Sciences of the Qur'an -- Palarch's Journal of Archaeology of Egypt/Egyptology 19(2), 869-879. ISSN 1567-214x**

**Keywords: Al-Sheikh Al-Tabarsi, Majma' Al-Bayan**

**ABSTRACT**

And since the science of exegesis is one of the best of sciences, as science is honored with the honor of the known, many scholars have composed in exegesis with their differing methods of classification and benefiting the later from the advanced.

And it was from God's preservation of His Book that the Companions of His Prophet - may God's prayers and peace be upon him - bestowed upon him the purest of people in hearts, the most truthful in tongues, the deepest in understanding, and the most knowledgeable of them in memorization, so they watched the revelation and understood interpretation. Understanding.

Among these distinguished scholars is a scholar who is famous for his interpretation of the Book of God, and researchers have benefited from him in various fields. He is Imam Abu Ali al-Fadl ibn al-Hasan al-Tabarsi, the author of the interpretation (Majma' al-Bayan), in which he collected many arts. In the poetry of the Arabs, all this is in addition to his mention of the jurisprudential rulings in the issues that he addresses in his interpretation of the verses, in this glorious interpretation are rivers of knowledge from which every thirsty suck and satiates.

## THE FIRST TOPIC

### *Introducing Sheikh (Al-Tabarsi)*

#### *The First Requirement*

##### *(His Personal Life)*

##### *First: His Name and Surname*

He is al-Fadl ibn al-Hasan ibn al-Fadl al-Tabarsi, Amin al-Din, Abu Ali, nicknamed al-Tabarsi, which is his most famous nickname. The Book of Honorable Ethics.

He differed in the wording of al-Tabarsi on two sayings: The first is al-Tabarsi with the opening of the ta' and the ba' and the sukoon of the ra' in reference to (Tabaristan), which is the country of Mazandaran in particular and may spread to the extent that it includes the countries of Gilan because of their participation in carrying the taber. This is Mukhtar, the author of the book Riyadh Al-Ulama, and Al-Khawsari in the Rawdhat Al-Janat .

The second is bifath alaa', the sukoon of the ba', and waka' alaa' (Tabris), which means a city between Qashan and Isfahan, and the second saying is more correct; Because if it was attributed to Tabaristan, it would have been called al-Tabari, or al-Tabarani or al-Tabaristani, Al-Hamawi said: "The reference to this position is at-Tabari."

The author of Majma' al-Bahrain said: "It is attributed to the first, and it is said that it is Tabari." Because he was a contemporary of Sheikh Tabarsi.

And the title of Tusi also, in relation to the city of Tus. Where he lived for a long time in this city until it became of full lineage, and the title of Razavi and Mashhadi in relation to the scene of Al-Ridha Ali bin Musa Al-Kadhim, because he resided there, and his burial is in that holy city. And also from the title of Sabzwari, in reference to the town of Sabzwar in the outskirts of Khorasan, and that the author moved from the Razavi scene to Sabzwar in the year five hundred and twenty-three until he died there, then his pure body was transferred to the Razavi scene.

##### *Second: His Birth and Family*

Al-Tabarsi was born in Tabarsi, a house between Qashan and Isfahan, and he is from that spot. The translation books do not indicate the year of his birth, except that the year of his birth can be determined through what the author himself mentioned at the end of the first part of his book "Majma' al-Bayan" that he completed his composition on Saturday for three He remained from Sha'ban in the year (530 AH), and he also mentioned in the introduction to his book that he started with this interpretation and he shed a year over sixty, and the head became gray . So it is when starting this book he was over sixty by

one or two years, so let us suppose that he was 62 years old. At first, it faces many difficulties, so it is no wonder that it took a whole year to compose the first part of it, and in light of this, Sheikh al-Tabarsi's age in the year 530 AH was one of the sixty-third sons, and if we subtract 63 years from 530 AH, we conclude that his birth was about 467 AH.

Al-Tabarsi grew up in a house known to his family by virtue and science. He is from a scientific family distinguished in science and literature. He entered his early life in his city and studied religious, literary and linguistic sciences and navigated in them. Then he moved to the Razavi scene in Khorasan, and he stayed there for a long time until his councils were issued for the benefit, and then he He went to Sabzewar in the year 523 AH, and there he continued to practice his scientific life between research, writing and teaching , as he is undoubtedly considered honorable by Shiite scholars and authors, and whose translators did not differ in acknowledging his grace and majesty, and his exploration of various sciences, and his trust. Of the flags of the sixth century AH, and among the major authors who applied their reputation prospects . His family was distinguished by virtue and knowledge, for his son, Radhi al-Din, was one of the scholars, and his son, the late Sheikh Abu al-Fadl Ali ibn al-Hasan ibn al-Fadl, the author of the book "Mishkat al-Anwar," which he wrote as a supplement to his father's book "Makarim al-Akhlaq" , and his grandson (Ali ibn al-Hasan) was also a scholar. Many scholars took from him and he took from one of the peaks of the Shiite sect, which is Sheikh Muhammad ibn al-Hasan ibn Ali al-Tusi.

### ***The Second Requirement***

#### ***Its Scientific Effects***

Sheikh al-Tabarsi was very knowledgeable and authored a lot in different sciences. He was distinguished in interpretation and had a great luck in other Islamic sciences such as beliefs, grammar, literature, ethics, biography and philosophy. His works were distinguished - that is, his works - with the character of diversity, as he did not neglect writing and investigation in the field of beliefs, grammar, literature, ethics and supplication. And biography and philosophy throughout his life.

Here is a list of his printed and manuscript books:

1. The Religious Etiquette of Al Khazana Al Ma'eeni, which is a luxurious book on morals and etiquette.
2. Secrets of the Imamate, attributed to him by some figures, and the owner of the kindergartens memorized that his son Al-Hasan bin Al-Fadl .
3. Informing the people of the flags of guidance about the virtues of the imams of Ahl al-Bayt and their conditions and their traces". Ibn Shahr Ashub said: "Al-Tabarsi told him about it." Al-Majlisi said: "It is present in his handwriting." Two volumes in Qom, Aal al-Bayt Foundation for the Revival of Heritage in the year 1417 AH .
4. Taj Al-Mouald: It was printed by Mr. Al-Mara'shi in a group entitled "Gatha Al-Nafisa", the third of the group's books, a first edition of the

publications of the Basirti Library in Qom in the year 1396 AH, and it was reprinted by Al-Sadr Press in the year 1406 AH .

5. Gems in grammar.
6. The message of the facts of things in the news.
7. Evidence of downloading the rules of preference , as he himself mentioned in Majma' al-Bayan, the appendix of a verse.
8. Several travel and urban mayor.
9. The mayor in the fundamentals of the debt, the obligatory duties, and the supererogatory deeds.
10. Ghani Al-Abed and Munia Al-Zahid.
11. Super.
12. Treasures of success in the aphorisms .
13. Al-Bayan Complex for the Sciences of the Qur'an in ten volumes. The owner of Al-Janat Kindergarten said: "He has finished written by the Council in the middle of Dhul-Qa'dah 534 A.H. (Five hundred thirty-four)" .
14. It was printed several times, including one edition: Dar Al-Taqreeb - Cairo 1378 AH, 1958 AD, and also: Dar Al-Fikr Edition - Lebanon 1377 AH 1957 AD. It was reprinted in Lebanon and Iran several times, including the edition of Al-Irfan Press in Sidon in the year 1333 AH and from it in the offset by the Marashi Library in Qom in the year 1404 AH .
15. Jami' al-Jami', a book on the interpretation of familiarity after his famous book, Majma' al-Bayan, and it is called al-Wasit, and from it a manuscript copy in the handwriting of Sayyid Sultan bin Hassan al-Hussaini al-Qummi al-Shjari - who was the copyist of his time as in Turbat Pakan, footnote p. 1978 in the library of Ayatollah al-Hakim in Najaf and it is located on 408 pages, printed by Kamil Suleiman in four volumes, Dar al-Adwaa - Beirut in the year (1985 AD) .
16. Al-Kaf Al-Shaf from Kitab Al-Kashshaf, which is a short interpretation. He stopped in it on the interpretation of the Scout by Al-Zamakhshari, and he limited it to the literary anecdotes and the rhetorical anecdotes contained in the Scout, and it is called Al-Wajeez or Al-Saghir, which he wrote after completing his interpretation of Al-Bayan Complex.
17. Mishkat al-Anwar in the news. The owner of the kindergartens said: It appears that he is not the "Mishkat Al-Anwar fi Gharar Al-Akhbar" which belongs to his tribe, Sheikh Abi Al-Fadl Ali bin Al-Hassan bin Al-Fadl , and it is a pleasant book that includes strange news .
18. Ma'arij the question.
19. Automated prose, which is a brief message, a collection of the words of the Commander of the Faithful (B), arranged according to the letters of the lexicon.
20. The clear light.
21. Al-Wafi in the interpretation of the Qur'an according to what was attributed to him.
22. Narrated by Al-Ridha newspaper (B) .

## FOURTH REQUIREMENT

### *His Death*

Sheikh Tabarsi died in Sabzewar , and was transferred to the Razavi scene . The night of Eid al-Adha in the year (548 AH) in the ancient city of Sabzewar or “Bayhaq” , and his coffin was carried to the city of Mashhad Imam al-Ridha (B) and was buried in a cemetery known after that as “Qaltgah” and his grave is known to be visited near the holy shrine of the Imam Ali bin Musa Al-Ridha (B) at the entrance to a street known by his name .

### *The Second Topic*

***Definition: Al-Bayan Complex for The Sciences of The Qur'an***

### *The First Requirement*

The name of his interpretation and the reason for composing it

### ***First: The Name of The Interpretation and Its Setting:***

The Book of Majma' al-Bayan for the Sciences of the Qur'an in ten parts , which is one of Sheikh al-Tabarsi's books on interpretation, and his largest interpretation, and it is one of his three books on the subject of interpretation, and the second: the book: “Al-Kaf Al-Shaf from Kitab Al-Kashshaf” which is a summary of the interpretation of Al-Kashshaf by Al-Zamakhshari Al-Mu'tazili and is limited to it On the literary anecdotes, and the rhetorical anecdotes contained in the Scout, which is called Al-Wajeez , and the third of them: The Mosques of the Mosque, in which the anecdotes of the two books and their jokes are collected, and is called Al Waseet .

Sheikh al-Tabarsi referred to these three interpretations by saying: “When I finished my book on the interpretation marked with “Majma' al-Bayan for the Sciences of the Qur'an,” then I stumbled, after a while, with the book that explores the facts of revelation for God's neighbor, the Allama, and I reclaimed from the marvels of its meanings and masterpieces of its words and buildings, what cannot be found. Like it in the book of the community of parties, and I thought that I call it Al-Kaf Al-Shaf, so the two books came into existence, and they possessed the crisis of hearts, as they achieved the most desired arts of science..... Then he suggested to me my son Abu Nasr Al-Hassan - may God bless him with good help and guide my command and order - I would edit out of the two books a third book, which would be a combination between them and their sockets, taking their edges and being characterized by their descriptions, so that what was said: The third is better.”

***Explanation Name Setting:******The Statement Complex Has Several Names, Including:******Al-Bayan Complex for the Sciences of the Qur'an, which is what the author mentioned.***

Al-Tabarsi said in the introduction to his interpretation: "I called it the book "Majma' al-Bayan for the Sciences of the Qur'an." The provisions of Sharia with its meanings are entrusted, and the flags of the truth with its buildings are tied, and with the help of God I take refuge and with His strength and help it opened and concluded, and to Him I ask for guidance for that which is most upright".

Agha Buzurk al-Tehrany said: "Majma' al-Bayan for the Sciences of the Qur'an, by Sheikh Abi Ali al-Fadl ibn al-Hasan al-Tabarsi, who died in the year 548 AH, and it is an interpretation that did not work like it. The causes and revelations, then the meaning, interpretation, rulings, and stories, then he mentions the regularity of the verses, the first of which is: Praise be to God, whose majesty has been lifted above the stubbornness of disbelief, and transcendent above the ambitions of determination, His glory."

Al-Sayyid Mohsen Al-Amin mentioned it in the notables of the Shiites and said: "The Al-Bayan Complex for the Sciences of the Qur'an, he explained the Holy Qur'an in ten volumes, which was derived from Al-Tibyan by the Sheikh of the sect, Muhammad bin Al-Hasan bin Ali Al-Tusi, as he alluded to in the introduction to the Al-Bayan Majma', and the superior on it in arrangement, refinement and investigation. embellishment, and abbreviation of the branches of jurisprudence that the sheikh mentioned the most, it is one of the best and most comprehensive interpretations of the arts of science and the best arrangement. It was completed in the middle of Dhul-Qa'dah in the year five thirty-six (536 AH)".

***Al-Bayan Complex in the Meanings of the Qur'an.***

This was mentioned by his student Ibn Shahr Ashub in the chapter on the nicknames among the landmarks of the scholars, he said: "My sheikh Abu Ali al-Tabarsi has the Majma' al-Bayan fi Ma'ani al-Qur'an".

***Al-Bayan Complex in the Interpretation of the Qur'an.***

His student Muntajab al-Din mentioned it by saying: "He (Al-Tabarsi) has books, including Majma' al-Bayan fi Tafsir al-Qur'an". Thus, the interpretation was famous and printed many editions of this name.

***Majma' al-Bayan fi tafsir al-Qur'an and al-Furqan.***

Mentioned by this name Khair al-Din al-Zarkali in the media.

The most correct name is the first, and this is what al-Tabarsi himself declared in the introduction to his interpretation of "Majma' al-Bayan for the Sciences

of the Qur'an" , and it was mentioned by most of those who translated it by Sheikh al-Tabarsi .

***Second: The Reason for Its Creation:***

***His Passion for The Holy Quran:***

Since his prime and youth, Sheikh al-Tabarsi was interested in the interpretation of the Qur'an, and he said in the introduction to his interpretation: "I was in the prime of youth and youth, and the freshness of life and the freshness of the branch. It fulfills the resources of the readings from its directions, with an explanation of its arguments coming from all sides, and collects the collections of the statement in the meanings deduced from its minerals, extracted from its hidden, to other great sciences, informed by the envelope and the blind, objecting to that the calamities of time, the obstacles of the two events, and the import of worries, And the slips of the inevitable fate, and so on until now" .

***In Response to The Request of Prince Abi Mansour Muhammad Bin Yahya Bin Hebat Allah Al-Husseini:***

This is something that scholars have done, and many kings and princes are assigned to write books. Al-Tabarsi said: "The only thing I have seen for this determination is what I have seen from the care of our Lord, the eminent master, the scholar, the guardian of blessings, Jalaluddin, the pillar of Islam, the faithful kings and sultans, the master The captains of honor, the crown of the princes of the masters, the pride of the family of the Messenger of God, Abi Mansur Muhammad bin Yahya bin Heba Allah Al-Husseini, may God bless him." .

1- His view of the previous interpretations, as he sees them as lacking order and proportionality. Al-Tabarsi said: "...the scholars, ancient and modern, have delved into the science of interpretation of the Qur'an, and they have strived to highlight its secrets and reveal its content, and they wrote many books in it, many of which dived into the depths of its depths, and they split open. Poetry explained its arguments, and they investigated the opening of its doors and the penetration of its branches, except that our companions - may God be pleased with them - did not write down anything other than abbreviations in which they conveyed the news that reached them in that, and they did not mean to extend the meanings in it and reveal the secrets, except what was compiled by the honorable Sheikh Abu Jaafar Muhammad ibn al-Hasan al-Tusi from the Book of At-Tibyan, for it is the book that is quoted from his radiance of truth, and the narration of truth looms, and it contained in it wonderful secrets, and shortened the words of the vast language, and he was not content to write them down without explaining them, nor to embellish them without realizing them, which is The example was illuminated by his lights, and he treaded the sites of his traces, but he mixed in things of what he mentioned in the syntax and grammar, the sour with the fat, and the khather with the civet, and he did not distinguish the righteousness from what was mentioned in it and corruption, and he made the words in places of its contents

fall short of what is intended, and violated the good order and the quality of politeness, so it did not happen He has a healthy heart for that The sick fell, and the noble thoughts did not rise above the place” .

***A Vow That He Has Vowed, And It Is a Story That Was Unique to The Author of The Book Riyadh Al-Ulama:***

Mirza Effendi said: “Who is the strange thing about this Tabarsi, but rather from the strangeness of his dignity, may God sanctify his holy spirit? What is well-known among the private and the public is that he, may God have mercy on him, had suffered a stroke, so they thought that he was dead, so they washed him, shrouded him and buried him, then returned, so he woke up, may God be pleased with him, in the grave, and he was unable to get out. Or asking for help and seeking help from someone to get him out, so he vowed in that case that God, if He saved him from this calamity, wrote a book in the interpretation of the Qur'an, so it was agreed that some of the diggers had intended to dig up his grave in order to take his shroud, so when his grave was exhumed and he began to remove his shroud, he took the sanctity of his secret in the hands of the digger, so confused The digger was afraid of great fear, then he spoke his secret to him, so the confusion and fear of the digger increased, and he said to him: Do not be afraid, I am alive and I had a stroke, so they thought of me death, so they buried me. He begged the narrator to carry him on his back and bring him to his house, and he brought him to his house, then he gave him the khula and gave him a lot of money. Majma' al-Bayan to the fact that God Almighty guided him to complete it” .

Al-Nouri said: “Despite this fame, I did not find it in anyone's author before him, and it may have been attributed to the great scholar, the Master Fath Allah al-Kashani, the author of Tafsir al-Manhaj al-Sadiqin and its summary, and Sharh al-Nahj, who died in the year nine hundred and eighty-eight.” The case goes to Mulla Fathallah Al-Kashi, the author of the interpretation of “Manhaj al-Sadiqin” and “God is All-Knowing” . Among those who questioned this was Muhsin al-Amin, who said: “One of the things that is far from this story with its remoteness in itself, in terms of excluding the life of the buried after awakening, is that if it was true, Sheikh al-Tabarsi would have mentioned it in the introduction to his interpretation of its strangeness and its inclusion in explaining the reason for his classification, although he did not expose it.” .

***The Third Requirement His Style***

***The Interpretation of Majma' Al-Bayan Is Classified Within the Ijtihad Interpretation:***

He did not interpret the Qur'anic text as a narrative interpretation, as is the case with the interpretation of the maxim, but rather he seeks help in everything that falls in the way of understanding the Qur'anic text, from the Qur'an itself, or the honorable Sunnah, or reason and correct literature, even though his interpretation is dominated by the tendency to literary interpretation. Because he was exposed to a study of readings, languages and



grammar, until he became an important reference for scholars of language and literature, to understand the readings and the rules of grammar, morphology and rhetoric, and perhaps this is because of his dominance over the language.

***Not Being Intolerant:***

**Al-Tabarsi was not fanatical**, and it was not known that he was insisting on his opinion, but we see him often mentioning other different opinions, leaving space for the recipient to choose what he sees. In most of the resources he mentions the sayings of the Imams of Ahl al-Bayt (E) and leaves the matter without commenting or exposing, and despite being one of the Imami Shiite scholars, he transmits with scientific honesty the sayings of the commentators of their different schools of thought, even if what he transmits contradicts his belief and contradicts his doctrine, without hurting him. Or slander, criticism, or refutation. Rather, we see him rejecting the sayings of the Imamiyyah in the interpretation of some verses that may provoke sensitivity, and he says: "Shiites have sayings in the interpretation of this verse;

**In Risalat al-Islam magazine**, it was said in (al-Tabarsi): "I want to say that the author of the book "Majma' al-Bayan" was able to a large extent to overcome his devotion to the scientific idea over his sectarian passion. An interest that sometimes appears as a result of sectarian sentiment, for we do not see it as being extravagant in keeping with this passion, nor a burden to its opponents and those who oppose its doctrine" .

1- **His interpretation was not limited to the interpretation of the verses only**, but we see it on the occasions mentioned in the bottom of the verses exposed to some of the investigations and sciences related to them, we find a variety in the investigations, including verbal, literary, moral, and linguistic. So it is useful.

**Sheikh al-Tabarsi described his interpretation and said:** "I began to write a book that is extremely summarized, refined, and well-organised. It collects the types of this science and its arts, and contains its chapters and eyes, from the science of its readings, its syntax, its languages, its ambiguities and problems, its meanings and destinations, its revelation, its news, its stories, its effects, and its limits. And its rulings - and what is permissible and forbidden, and speaking about the slanders of those who invalidate it, and we have mentioned what our companions - may God be pleased with them - are unique to them - inferring in many places from it on the correctness of what they believe from the fundamentals and branches, reasonable and audible, in the form of moderation and shortness, above brevity without exaggeration, the thoughts in This age does not bear the burdens of many sciences, and weakens the procedure in dangerous arenas, as nothing remains of the scholars except the names, and of the sciences except the slander".

His style was very perfect, well-arranged and tabulated, and he collected the search for language and syntax, the explanation of the systems, and the reason for revelation, then he separated the meaning in detail, in which there was no boring exaggeration, nor abbreviated abbreviation, and thus it is one of the

best books of interpretation, coordination and authorship, and with that it is He cites the various sayings, not subject to criticism or objection, but rather he sees him recounting the sayings, and leaving the judgment in them to the reader, to sharpen his mind by choosing what he deems correct, and he who is not accustomed to the queen of criticism and scrutiny becomes accustomed to it. Usually he mentions the name of the surah and the place of its revelation, and the number of its verse in the title, then proceeds to convey the different opinions on the place of its revelation and the number of its verses, and mentions the names of the surahs if there are other names for them. It presents the narrations about the virtue of the surah, and its style can be summarized in matters such as: the recitation, the argument of the different readings, the language, the parsing, the revelation, the arrangement and the link of the verse with other verses, the meaning of the verse and its interpretation. This method made it easier for researchers to reach the intended meaning of the Qur'anic verses, and in this method its interpretation was distinguished from the interpretations that preceded it.

## REFERENCES

- Religious Etiquette of the Mu'eeni Treasury, Sheikh Al-Tabarsi (T.: 548 AH), investigative: and translated by Ahmed Abdi, 2nd Edition, Za'ir Press - Qom, 2007 AD.
- Informing Al-Wari with Flags of Guidance, Sheikh Al-Tabarsi, (T.: 548 AH), investigation: Aal Al-Bayt Foundation for the Revival of Heritage, 1st Edition, Qom, (1417 AH).
- Al-Alam, Khair Al-Din Al-Zarkali, (T.: 1410 AH), i, 5, Dar Al-Ilm for Millions, Beirut, 1980 AD.
- Bihar Al-Anwar, Al-Allama Al-Majlisi, (d. 1111), investigation: Mr. Ibrahim Al-Mianji, Muhammad Al-Baqir Al-Bahboudi, 3rd edition, 1403 - 1983 AD, Foundation, Beirut.
- The History of Bayhaq, Abu al-Hasan Zaheer al-Din Ali bin Zaid, Dar Iqra, Damascus, 1425 AH.
- Interpretation of Majma' al-Bayan, al-Tabarsi, (T.: 548 AH), investigation and commentary: a committee of scholars and specialized investigators, 1st edition, Al-Alamy Publications Institution, Beirut, 1415 - 1995 AD.
- Summary of Sayings on Knowing Men, Allama Al-Hilli Al-Hassan bin Yusuf bin Al-Mutahhar, investigation: Jawad Al-Qayumi, Qom, 4th edition, (1431 AH), Institute for the Publication of Jurisprudence.
- Riyadh Al-Ulama, Mirza Abdullah Effendi, investigation: Ahmad Al-Hussaini, Consultations of Al-Marashi Al-Najafi Library, Qom, 1403 AH.
- Al-Firdaws Al-Ala, Sheikh Muhammad Hussein Kashif Al-Gita, (T.: 1373), investigation and commentary: Sayyid Muhammad Ali Al-Qadi Al-Tabataba'i, 3rd Edition, Fairouz Adabbi Library - Qom, 1402 - 1982 AD.
- Heritage Index, Muhammad Husayni al-Husayni al-Jalali, investigation: Muhammad Husayni al-Husayni al-Jalali, 1, 1422 AH, a guide, (B. T).
- In the sciences of the Qur'an, studies and lectures, Muhammad Abd al-Salam Kafafi and Abd Allah al-Sharif, Dar al-Nahda al-Arabiya, Beirut, (b. T).

- The Journal of Risala al-Islam, Dar Al-Taqreeb between the Islamic Schools, Cairo, (1958), the tenth year, the third issue.
- Bahrain Complex, Fakhr Al-Din Al-Tarihi, investigation: Ahmed Al-Hasani, 2nd edition, Arab History Foundation, Beirut, 2008.
- Mustadrak Al-Wasail, Mirza Al-Nouri, 2nd floor, Aal al-Bayt Foundation for the Revival of Heritage, Qom, (1988 AD).
- Mustadrak Safinat al-Bahar, Sheikh Ali Al-Namazi Al-Shahroudi, (died 1405), investigative by: Sheikh Hassan bin Ali Al-Namazi, Islamic Publication Institution of the Qom Teachers Group, (1419 AH).
- Mu'jam Al-Buldan, Shihab Al-Din Abu Abdullah Yaqout bin Abdullah Al-Roumi Al-Hamawi (T.: 626 AH), 2nd Edition, Dar Sader, Beirut, 1995 AD.
- The Curricula of Interpreters, Manea Bin Abdel Halim Mahmoud, (T.: 1430 A.H.), Dar Al-Kitab Al-Masry, Cairo - Lebanese Book House, Beirut, 2000 A.D.