

PalArch's Journal of Archaeology of Egypt / Egyptology

SOCIAL CONSEQUENCES OF CRUELTY OF THE HEART IN QURAN AND HADITH

Mahdi Ghahraman^{1}, Leila Bahadori², Samira Ataei Dizaji³*

¹ Assistant professor , Sahand University of technology, Tabriz, Iran, mahdi_sut@yahoo.com

² Tutor at Zahra Khosro Shah Seminary, Leilabahadori28@yahoo.com

³ Level 3 seminary student at Zahra Khosro Shah Seminary, samira.ataei73@gmail.com

*Corresponding Author

Mahdi Ghahraman, Leila Bahadori, Samira Ataei Dizaji: Social Consequences of Cruelty of the Heart in Quran and Hadith -- Palarch's Journal Of Archaeology Of Egypt/Egyptology 18(7), ISSN 1567-214x

Keywords: Fraud, Cruelty, Cruelty of Heart, Quran, Hadith.

ABSTRACT

Cruelty of the heart is one of the worst vices that has been condemned in the eyes of Islam. The spread of this vile can have consequences and adverse effects on human life, including its individual and social consequences. In this article, I tried to achieve the social effects and consequences of cruelty by using the library method and searching for verses and narrations, and finally I came to the conclusion that from the point of view of Islamic verses and narrations, cruelty of the heart has bad social consequences, some of which are From: people's distance from the hard-hearted person, lack of preaching, hindering the implementation of justice and law, not learning from hard-hearted people, lack of faith in the reasoned teachings of the prophets, immorality and disobedience to rational and religious teachings, cutting off divine mercy, distortion and change Divine Word, oppression.

1. INTRODUCTION

Cognition, perception, emotions, sentiment, and mood are among factors having significant role in man's guidance and education. When the heart, as the center of human guidance and perfection, lacks perception and emotions, it stops virtue and good characters from entering. Consequently, it sets the stage for aberrance and blackguardism which finally leads to what is called "cruelty" from the viewpoint of the holy Quran and hadith.

Therefore, understanding the truth of heart, as well as consequences of cruelty from the viewpoint of the holy Quran and hadith is of significant importance, mainly because it helps human being to select not only the best way for their life but also making changes in their behavior. Although, there are a number of Quranic verses and narrations in literature as well as mystical and ethical books regarding the issue, far too little attention paid to its all aspects. Therefore, there is abundant room for further study on cruelty and its individual consequences from the viewpoint of the holy Quran and hadith.

Several available Quranic verses and narrations said by imams indicate that the heart is considered as human being's changing center; therefore, any alteration in behavior necessitates changing in the heart. Cruelty is among virtual diseases and sins criticized in the Quran. In fact, most people seems unaware of this fatal virtual illness which would likely led to immoral things as well as crimes if it is not cured. Thus, it is necessary to analyze consequences of cruelty by referring to religious sources. Consequently, the present research aimed to study individual consequences of the issue.

1.1 literature review

Although Quranic verses and available narrations have dealt with essential aspects of the issue, very little was found in the literature. By way of illustration, only a handful of topics were found in Mafatih al-Hayat, Me'raj al-Saadat, and Common sense written by Abdullah Javadi Amoli, Ahamd Naraq, and Sayyad Abdul Hosein Dastqeb Shirazi, respectively, and also simply two studies entitled "cruelty" by Zahra Borhani, as well as "effects and consequences of cruelty and its treatment" by Khalil Mansouri in which there is a glancing mention to the issue. As such, the current study carried out with the aim of studying impacts of cruelty from the viewpoint of the holy Quran and hadith.

1.2 lexical meaning of Heart

The Arabic term "Heart" has several meanings such as to reverse something over. For example, by the term "Qalb al-Sob" is meant to reverse a piece of cloth over. Or, when it comes down to "Qalb al-Insan" it means to dissuade somebody from a thought or way and to conduct them to another ones (Raheb Isfahani, 1990, 236).

1.3 The idiomatic meaning of Heart

The heart, the hollow, conical, muscular organ on the left side of the chest which its head is down, circulates blood through the body via harmonic contractions (Khalaji, 2004, 462). On the other hand, according to the holy Quran, it is called "rational soul" indicating dominance of human breast over the body. Therefore, as the organ proves to be the center of several spiritual changes of human being it is named "Heart" in Arabic (Mostafavi, 2001,369).

1.4 Lexical meaning of cruelty

The word Cruelty is derived from the term "hajar ghas" which literally means being hard-hearted (Raheb Isfahani, 1990, 193), by the same token, unkind people have been analogized to stone in the holy Quran (Quran, 2, 74).

1.5 The idiomatic meaning of cruelty

The term cruelty literally means hardness. It is a kind of illness indicating deflection of human soul away from resistance which fails to accept the truth (Dastqeb Shirazi). So it would have no conception of what the soul needs to accept (Tabatabaei, 1995, vol.14, 554).

1.6 The lexical meaning of barbarity

The term barbarity is derived from "hajar ghasi" which has several meanings such as rigidity, incivility and consistency. By the word "hardness of heart" is meant deep feelings that help human to understand the truth, by way of illustration modesty, mercy, courtesy, and kindness (Tabatabaei, 1995, vol.1, 554).

1.7 The idiomatic meaning of barbarity

According to the holy Quran, "Qolob al-Qasiyah" are those hearts which are inelastic to any modesty and may inhibits entrance of guidance light. It is called hard heart in Persian which is opposite to soft heart (Shariat Madari, no date, vol.3, 673). Barbarity is a type of illness that is defined as deviation of heart from resistance. As such, an individual not only fails to accept advice, but also complaint of the wronged, orphan moan, incurable illness of people, and depression of the poor would not affect him (Dastqeib Shirazi, 2008, 318 & 319).

2. THE SOCIAL CONSEQUENCES OF CRUELTY OF HEART FROM THE PERSPECTIVE OF QURAN AND HADITH

Since the consequence of cruelty of heart is seen in the social relations between human beings, so that they do not feel sympathy for the troubles that occur to others, and perhaps a kind of cruelty and predatory trait is formed in them. In this part of the research, which is explained as the social consequences of atrocities, we will express some of the social consequences of atrocities.

2-1- People stay away from the hard-hearted person

Cruelty and hard-heartedness severely affect the social relations of individuals and cause people to disperse and diverge from the person. This will be very harmful for the leaders of the society, because the leadership finds meaning based on the convergence and association of the people with the leadership, and the ruthlessness causes the people to disperse away from the leader and the power of the leadership to be weakened. As God the Almighty says about the Prophet of Islam (PBUH): "May God have mercy on you to make you kind, kind and cheerful, and if you were temperamental and hard-hearted, people around you would be scattered ..." (Al-Imran / 159) In this verse, one of the important attributes that is necessary in any leadership is mentioned, and that is the issue of forgiveness and flexibility and flexibility towards those who have been wronged and later regret it. If he is violent, fierce, inflexible and lacks a spirit of forgiveness, he will soon fail in his plans and the people will be scattered around him and he will not be able to lead; (Hashemi Rafsanjani, 2007: Vol. 23, 247) This advice is not limited to the Prophet of Islam (PBUH). Anyone who has the duty of leadership in a wide or limited scope should apply this principle, which is one of the basic principles of proper management, because the great capital of a leader is the love and spiritual connection of his followers with He is, and this and this can not be achieved without humility, cheerfulness and benevolence, always the violence and cruelty of leaders is an important factor in the division and dispersion of the people around them. (Makarem Shirazi, 1371:, vol. 3, 142)

Flexibility and good character are also characteristics that are mentioned in the verses of the Qur'an about the Prophet of Islam (PBUH) (Makarem Shirazi, 1371:, vol. 11, 156) and its purpose is to remove the ugly morals of bad moods from your heart. And adorn it with good qualities and good morals, and as a result of this purification and analysis, good behavior and good manners are found in socializing, dealing, companionship, and personal and social life. (Makarem Shirazi, 1386: vol.

9, 151) and in fact every divine leader (whether the Prophet (PBUH) or the Infallible Imam (AS)) must have it. Otherwise, violence, harshness, and heartbreak will cause the people to disperse and the barrenness will become the goal of the divine leaders. (Makarem Shirazi, 2007: Vol. 9, 151)

In his letter to Muhammad ibn Abi Bakr, the Commander of the Faithful Ali (AS) says: "Drop your wings for them! And be gentle in front of them and open your face, and be even among them even in looking. »(Nahj al-Balaghah, p. 27)

2-2- Unpredictable

One of the things that God and His Messenger have invited the people to do is to listen to advice. In this regard, the Holy Qur'an says: "Invite to the way of your Lord with wisdom and good advice" (Nahl / 125) It also says: 55) This is while the cruelty of the heart causes the ineffectiveness of the reminders and sermons of the Qur'an (Hashemi Rafsanjani, 1383: 23, 251) The subtle words are quoted as follows: "... And We seal their hearts so that they may not hear." (Araf / 100) Sealing the heart is one of the stages in the realization of the cruelty of the heart and the Holy Qur'an has used this interpretation in the case of unbelieving and stubborn people who have become impenetrable to the guiding agents due to many sins and advice does not affect them. Therefore, they do not understand the argument, nor do they hear the advice, nor do they have an instructive view. (Safavi, 1388: J1, 279) He also says: "If we had sent down this Qur'an on a mountain, you would have seen him humiliated and disintegrated for fear of God. "These are the parables we give to people so that they may think." (Hashr / 21) This verse of Surah Al-Hashr reveals the fact that the influence of the Qur'an is so deep that if it were sent down on the mountains, it would shake them. It does not move! (Tabatabai, 1374: J 19, 380) Many commentators in the interpretation of this verse have said that the purpose is that these mountains, with all their strength and solidity, if they had intellect and feeling, and these verses would descend on the mountains instead of the human heart, would tremble so much. They came to split up, but they hear a group of hard-hearted people and there is little change in them (Makarem Shirazi, 1371: v. 23, 550) In other words, the holy verse intends to state that if the verses of the Qur'an are revealed on a mountain that is hard and solid, it will become particles and scattered with that firmness, how vulgar people will not be humbled by hearing the verses of their hearts and Do not understand its teachings and facts and do not listen to its advice and counsel? (Hosseini Hamedani, 1375, vol. 16, 278) Hard-hearted people, in addition to not being influenced by the sermons of the Qur'an; Likewise, the sermons of the Holy Prophet (PBUH) and the pure Imams (PBUH) are ineffective in them as well. In Sermon 108 of Nahj al-Balaghah, he says: "They are hard and impenetrable." At this point in the sermon, Imam Ali (AS) points out the reasons for the deviation of the Umayyads and says that they are people who have not received enlightenment from the light of wisdom and knowledge, that is, they have not gained anything good from science, knowledge and morality and are like fire. They are women through whom they create fire, and they have not been able, by studying and learning the sciences, to remove the veils of their ignorance, and to light the

torch of knowledge and wisdom within themselves, and to enlighten their hearts, that is, those who The light of wisdom and knowledge do not receive clear status. They are like four grazing ends or hard and impenetrable stones. And that he likens them to the four ends is because such people are the same as cattle in ignorance and negligence, and in lust and anger like the four ends, they do not adhere to reason and do not use it. The cruelty of the heart and the lack of influence and fear of the divine revelations are likened to hard stones. (Al-Bahrani, 1378: J3, 42)

2-3- Obstructing the implementation of justice and law

Martyr Motahari has given the following description of the word justice and oppression that is used about human beings: "We human beings, a person of his kind who does not intend to harm others, does not discriminate between their rights, does not discriminate between individuals. In what concerns the sphere of his government and administration, he looks at everyone with one eye with the utmost impartiality, in the disputes and disputes of other people, he is a supporter of the oppressed and an enemy of the oppressor; We consider such a person to have some kind of perfection (justice) and we consider his method to be "admirable" and we consider him to be just. »(Motahari, Bitā: J 1, 47) Cruelty of heart is one of the most important factors that prevent human beings from doing justice. Since one of the duties of the prophets was to acquaint human beings with the truths and to spread justice in society, but all the divine prophets have faced the resistance of hard-hearted people in order to achieve their goals; Because hard-hearted people have closed the way for the penetration of truths and the gate of compassion to themselves, and by trampling on human principles, they stand stubbornly against the truth. (Ghorashi, 1998, vol. 1, 225) As God the Blessed and Exalted says: "... And We sent down with them the Book and the Scale, that they may make the people righteous ..." (Hadid / 25) In this verse, God Almighty speaks of the spontaneity of the people and does not say: The purpose was for the prophets (pbuh) to force people to pay the installment, but he said: The purpose was for the people to perform the installment and Be fair! And it is important that people be made to be the executors of justice, and to follow this path with their own feet. Which lead to rebellion and arrogance and this attribute of cruelty in them will prevent the implementation of installment and justice. (Makarem Shirazi, 1371, vol. 23, 372)

2-4- Not learning from hard-hearted people

One of the consequences of hard-heartedness is not learning from the fate of hard-hearted people. You are not the relatives of the same people who have followed in their footsteps and follow the way they went and follow their method, but alas, hearts are hardened and do not accept advice and are left from growth and perfection and the way that They should not go as if they are not the goal of advice and they know salvation in obtaining the world. »(Nahj al-Balaghah, p. 83) Imam (AS) explicitly states in this hadith that the reason for not learning the lessons of the tribes is their hard-heartedness and their purpose in this regard is to make their listeners and listeners pay attention to the end and its previous history and from them. With this statement, Imam (AS) wants to inform the people about the future

that awaits them, so that they may turn to the divine piety that saves and frees human beings from the difficulties of the Day of Resurrection, and the sin and transgression that cause them to suffer. And it is annihilation for them to stay away and withdraw. (Nahj al-Balaghah, p. 83)

In response to the Prophet (pbuh) who called these people to the truth, but they still did not stop blindly imitating, God says: "Unless the orphans of that village said, 'We found our fathers on a religion, and we follow their works.' (Zakhrif / 23) The order of Imam (AS) also refers to the fact that they moved in the wrong direction due to their hard-hearted attributes and did not suffer anything but misguidance. (Al-Bahrani, 1378: Vol. 2, 253)

2-5- Lack of faith in the reasoned teachings of the prophets

Another consequence of cruelty of heart is not believing in the reasoned and solid teachings of the prophets (PBUH). (Hashemi Rafsanjani, 1383: vol. 23, 249) God Almighty says in the Holy Qur'an about this ominous consequence: "They used to deny it, but they did not believe in it. This seals the hearts of the disbelievers of God." (Araf / 101)

The tribes and nations of the past became extinct in the sense that most of their people were wicked and out of the realm of worship, and did not fulfill the divine covenant and the covenant taken from them on the first day of creation, and in the face of clear and firm arguments. The prophets took a stand, as a result of which the divine traditions were passed down to them one after another and led to their extinction. Yes, God Almighty tested every prophet who sent to a nation from among those nations, followed by that nation with afflictions and hardships, so that they could go to God when this divine tradition was not compatible. And the people did not wake up and wake up with it. Seals material lusts and fascination with worldly beauties. (Tabatabai, 1374: vol. 8, 246) Therefore, the previous tribes and nations were not such that they perished and perished without the completion of the argument, but certainly their prophets came to them with clear reasons and directed their efforts to guide them, but they resisted. All those constant propaganda, and the constant invitation of the Prophets (pbuh) resisted and stood by their word, and were not willing to accept what they had denied before and to believe in it, but they were so stubborn. Even with the clarification of many facts, they did not accept the fact that God states the reason for this stubbornness and stubbornness in the following sentence: (Makarem Shirazi, 1371: J6, 275)"Thus God draws the role of unbelief and perversion on the hearts of the disbelievers and seals their hearts." (Araf / 101) Some commentators also say: God has likened disbelief to rust because the rust removes the light of the sword and the purity of the mirror. They got into this situation when God commanded them to believe. Therefore, the lizard of the heart is the result of their disobedience in the first stage and the effect of God's command in the second stage. (Tabarsi, 1372: J9, 195-194) God also says: "We sent messengers before you to the nations of the past, and afflicted them with hardship and loss, so that they may supplicate and supplicate." Why did they not supplicate when Our punishment came to them, but they became hard-hearted ... "(An'am / 43-42) In this verse, God informed Prophet Mustafa (PBUH) that before you, we sent the messengers in groups, and we

afflicted them with famine, severity, disease, and hardship, so that they may not weep and repent, and their hearts were filled with hardship and hardship. He says: "But they did not weep, nor did they obey the prophets, nor did they turn away from their disbelief." (Meybodi, 1371: J3, 351)

2-6- Immorality and disobedience against rational and religious teachings

A healthy society is made up of healthy people (Abbasnejad, 2005, vol. 1, p. 151) and a healthy society considered by Islam comes into being when each person performs his religious and conscientious duties and according to the laws of that society. Do not disobey. So a healthy society is one in which laws, regulations, rational and religious are carefully observed by all citizens and no one openly disobeys it, although it is possible to circumvent the law in hidden layers. To strike or to act contrary to it, or to violate the aims and purposes of the law in precise ways, but a 100% healthy society may never be achieved. In this sense, it is a healthy society in which most people move in the path of perfection and follow the rules and act on them. Therefore, in any society, one can observe people who move against the general and main movement of the society and are accustomed to breaking the law and obeying it. One group of them are immoral human beings and the other group are immoral human beings who ignore the laws and violate the practice of the body (Haqqani, 1373: vol. 1, 291) According to Quranic verses, another consequence of cruelty of heart, immorality and disobedience is one of the rational and religious teachings (Hashemi Rafsanjani, 1383: v. 5, 416) about which God Almighty says: The cruelty of the heart has been committed and most of them have become sinners. The result is not affected by divine prohibition, and he commits sin and immorality with fearlessness. Such people simply transcend moral boundaries and disregard the natural and rational laws and rebel against the laws with abnormal behaviors and are not prepared to become believers and monotheistic guides. On this occasion, God, the Blessed and Exalted, has mentioned the word of the wicked in the verse along with the mercy of the heart. (Tabatabai, 1374: J 19, 284)

2-7- Cutting off divine mercy

When a person's heart becomes cruel, his mercy and compassion for others diminish, because man has been created as a kind of friend by nature, and cruelty and cruelty are contrary to human nature, and in this case to others, especially those who need help. He has no mercy. As a result, God will cut off His mercy on those servants, which is an example of rain. The rain with which the bodies fall with its softness, the air becomes clear and clean, and the wind disappears with it, and the pests of trees and plants, which are called "jaundice", are destroyed (Mufaddal Ibn Umar, 1998: vol. 1, 138). In addition to the mentioned benefits, there is a narration from Imam Ali (AS) who says: "Drink rain water which cleanses the body and prevents diseases, removes the filth of the devil from you and strengthens your hearts. And He strengthens your feet" (Ibn Babawiyah, Bitā: J2, 777) Among the sins that cause the sky to be barred from rain and remain in front of this divine mercy, is the cruelty of the heart towards the needy and the poor. It has been narrated from Mawlawi Zayn al-'Abidin Ali ibn al-

Husayn (AS) that the Imam said: "The sins that change the blessings are: oppression of people and losing the habit of goodness and giving up good deeds and ungratefulness and ungratefulness of blessings and the sins that prevent the rain from falling are: unjust judgment of judges and false testimony and concealment. Martyrdom and the prohibition of zakat and the prohibition of borrowing furniture and bloodshed from the poor and needy and oppressing orphans and widows and rejecting the beggar, especially at night, when all these sins are sheltered by the grace and mercy of God Almighty. "Let's go." (Helli, 1381: vol. 1, 174)

2-8- Distortion and change of the divine word

One of the sinister consequences of cruelty of heart, which is clearly stated in the Holy Qur'an, is the distortion and change of the divine word. (Hashemi Rafsanjani, 2004: vol. 23, 248) The Holy Qur'an says about this evil effect that the Jews suffered: "But they broke this covenant and we cursed them for this great crime, and we afflicted their hearts with cruelty and hardship. "As a result of their work, they came to the point where they interpreted the word of God upside down, and replaced it, and forgot some of the principles of religion and the outlines of religious truths." (Maedeh / 13) Jewish heart. They distorted and changed the word of God, that is, they interpreted it in such a way that the author of the word did not consider that meaning and God Almighty, who was the author of the word, was not satisfied with that interpretation or They took away from the word of God whatever was not pleasing to them, and they added to it whatever they wanted, and they did not change the word of God, all this is a perversion, and the children of Israel did not fall into this abyss except Because they cut off the clear truths of religion, And it is clear that this pleasure of forgetting was part of their religious principles, whose happiness revolved around those principles, principles which were not replaced by anything unless he declared permanent cruelty against them, as if he considered it to be pure. The Almighty committed similes of having a likeness which is one of the principles of the religion of monotheism, or they considered Moses (pbuh) as the end of the prophets, and they considered the Shari'a of the Torah as eternal, and they considered the abrogation of the Torah invalid, and the belief in other false beliefs. Were. (Tabatabai, 1374: J5, 392) Therefore, God rejected them and took them away from His mercy, deprived them of success and deprived them of His grace, until their hearts became hardened, and this verse from the verse expresses the cruelty of the hearts of the children of Israel. It is because changing the word of God and lying to Him is due to their cruelty. (Tabarsi, 1375: v. 2, 49) Also, according to verse 79 of Surah Al-Baqarah, the children of Israel distorted the Torah with their own manuscripts, as God Almighty says: "Woe to those who write the book with their own hands. "And then they say that this book is from God, so that they may seize a little Baha'i by this means, so woe to them for what their hands have written, and woe to them for what they have applauded."

2-9- Oppression

Another consequence of heart cruelty; It is oppression. Murder and torture are also obvious examples of oppression. The brutal slaughter of the sons of Israel by Pharaoh and the Pharaohs was a sign of the cruelty of their

hearts (Hashemi Rafsanjani, 2004: v. 23, 249) If God bless And the Almighty says: "And when We delivered you from the Pharaohs, they inflicted on you the worst of torments, and that was that they cut off your sons and kept your wives alive, and in that was a great calamity from your Lord." » (Al-Baqarah / 49) Pharaoh in the time of Moses (pbuh) was the cruelest and most ruthless pharaoh (Razi, 1415 AH: vol. 2, 63). (Makarem Shirazi, 1371: J1,249) They were constantly tortured, slaves and servants and workers, Copts and Pharaoh's gang were considered. (Ibid., 248) And all these punishments were performed by the family of Pharaoh at the command of Pharaoh. (Tabari, 1415: J1, 310) The torture of the believers by burning in the fire by the companions of Akhud also arose from their cruelty and cruelty: (Hashemi Rafsanjani, 1383: vol. 23, 248) They were building fires. The fire that they had made a means to catch it. While they themselves sat on the edge of the fire to watch the wailing and the burning and burning of the believers, and they themselves watched the crime that was committed against the believers "(Buruj / 7 -4) Hard-hearted people are also oppressors of themselves. The one who oppresses others, while oppressing another, creates cruelty, darkness and blackness in his heart, as if he were fighting a battle of mind and heart. He is gone. (Motahari, 1998: v. 22, 118) As an example of a salesman who lies, money helps his material life, but the same person also has a heavenly conscience and conscience does not allow his conscience to lie. When he lies, he hurts his conscience and makes it weak and weak, so he has wronged himself. (Abbasnejad, 2005: Vol. 1, 159) This is because the Holy Qur'an always calls man "oppressor of himself" because he oppresses himself either due to ignorance or due to the outburst of lust and air and lust on his intellect, heart and humanity. . (Motahari, 1998: Vol. 22, 118)

3. CONCLUSION

As a result of this article, it was found that cruelty of the heart is one of the mental illnesses that, if not paid attention to, can take a person out of the human level and degrade him to the level of inanimate objects, which causes a person to be out of his pure nature. He loses his virtues and turns away from God by being infected with moral vices, and with the same contamination with sins, his heart is sealed and he becomes depressed and all the ways of penetrating the light of spirituality are closed to him and he follows it. The ground is prepared for the influence of the devil, and the devil adorns the bad and disgusting deeds for him and makes them appear good. Such a person abandons supplication and supplication to God at the time of hardships and calamities and becomes oblivious and misguided about the memory of death. For such a person, his prayers will not be answered, and in the end, the result of these consequences will be cruelty and misery for him, and he will fall into the abyss of destruction, that is, hell. Such a person also affects the society and hinders the implementation of justice and law, and disobeys and commits immorality in the face of rational and religious teachings. He distorts the word of God and oppresses the people. God cuts off His mercy from such a person, and the consequences of this vice become widespread. Therefore, one should turn to God so that the divine light promised by the Prophet (peace and blessings of Allaah be upon him) shines in the heart, and the mirror of the heart

should be polished from the stain of sin and the heart should be cleansed of the waste of air and lust. To be ready for a popular reception.

REFERENCES

- The holy Quran
 Nahj al-Balagha
 Ibne babeyah, Mohammad bin Ali, Al-Khisal (the Book of Characters).
 Translated by Mohammad Baqer Kamarei, vol.1, 1st ed., Tehran, Ketabchi. 1998.
- Ibn Naqiya, Abdullah bin Mohammad. Al-Jaman fi Tashbihat al-Quran.
 Translated by Ali Mirlohi. Vol.1, 1st ed. Mashhad, Astan Quds Razavi. The foundation of Islamic research. 1995.
- Ashkouri, Mohammad ibn Ali. Lahiji interpretation. Vol.3, 1st ed. Tehran. Dad. 1994.
- Amini, Ibrahim. Self-improvement or self-purification. Vol.1. 8th ed. Qom, Shafaq. 1996
- Ansarian, Hussein. Islamic mystics (description of Misbah al-Shariat). Vol.4. 1st ed. Qom, Dar al-Erfan. 2007
- Bohrani, Meisam bin Ali ibn Meisam. Description of Nahj al-Balagha. Vol.3, Tehran. Heidari printing office. 1999.
- Tahanovi, Mohammad Ali. Kashaf al-Istilahat al-fonoon wa al-Olum. Vol.2, Beirut. Maktabat Lobnan. 1996
- Tamim Amodi, Abdulwahed. Ghurar al-Hikam wa Durar al-Kalim. Translated by Mostafa Derayati. Vol.14. 1st ed. Tehran.the office of advertisement. 1987.
- A group of authors. Quranic teachings. Vol.4. 1st ed. Tehran. The corps of Islamic republic of Iran. The representative's office of the ruling jurisconsults. The office of religious, political training. 2003.
- Hossini Hamadani Najafi, Mohammad. Bright lights for interpretation of Quran. vol.14. 1st ed. Tehran. Lotfi. 1982
- Helli, Ahamd bi Mohammad bin Fahad. Rites of worship. Translated by Mohammad Hussein Naeiji. Vol.1. 1st ed. Kia. 2002.
- Haghani, Hussein. The islamic moral system. Vol.1. 1st ed. Tehran. The office of Islamic culture publication. 1994
- Hakimi, Mohammad Reza; Hakimi, Mohammad; Hakimi, Ali. Al-Hayat. Translated by Ahmad Aram. Vol.4. 1st ed. Tehran. The office of Islamic culture publication. 2010
- Khazaeli, Mohammad Ali. Description and interpretation of prayer "Abu Hamze Samali". Vol.1. 1st ed. Qom. Ibtekar Danesh. 2008.
- Khalaji, Mohammad Taqi. Secrets of the quiet (description of Sahife Sajadiye). Vol.2. 1st ed. Qom. Parto Khorshid. 2004
- Davar Panah. Abulfazl. Anwar al-Erfan fi Tafsir al-Quran. Vol.2. 1st ed. Tehran. Sadr library. 1987
- Dastqeib Shirazi, Sayyed Abdul Hussein. A sane heart. 17th ed. Tehran. Dar al-Ketab al-Islamiyah. 1998
- Deilami, Hasan bin Mohammad. Irshad al-Qolub. Translated by Sayyed Abdulhossein Rezaei. Vol.1 3rd ed. Tehran. Islamiyeh. 2008
- Dehghan, Akbar. The breeze of mercy in interpretation of Quran. Vol.4. 1st ed. Qom. Haram. 2008

- Razi, Muhammad bin Omar bearing the title Fakhr al-Din. Mafit al-Gheib known as Tafsir al-Kabit. vol.2. 3RD ed. Beirut. Dar al-Ahya al-Taras al-Arabi. 1998.
- Raqeb Isfahani, Hussein bin Muhammad. Translation and investigation into Quranic words accompanied with literal and idiomatic interpretation of Quran. Translated by Gholamreza Khsravi Hussein. Vol.1. 1st ed. Tehran. Mortazavi. 1990
- Raqib Isfahani, Hussein ibn Mohammad. Translation and investigation into science of Quranic words accompanied with literal and stylistic interpretation of Quran. Translated by Gholamreza Khosravi Hussein. Vol.1; 1st ed. Terhan. Mortazavi. 1990.
- 22 Raqib Isfahani, Hussein ibn Mohammad. Al-Mofradat fi Qarib al-Quran. Translated by Safavan Adnan davooudi. Vol.1. 1st ed. Beirut. Dar al-Qalam. Dar-al-Shamiye. 1989.
- Shah Abdulazimi, Hussein. Twelve-Imam interpretation. Vol.4. 1st ed. Mashhad; Astan Quds Razavi publication institute. No date.
- Shariatmadari, Ja'far. Description and interpretation of Quranic words based on Tafsir al-Nemouneh. Vol.3. 1st ed. Mashhad; Astan Quds Razavi publication institute. No date.
- Shahid Sani, Zein al-Din Ibn Ali. Misbah al-Shariat wa Miftah al-Haghighah attributed to Imam Ja'far Sadegh. Translated by Abul Razaq Gilani. Vol.1; 1st ed. Tehran. Payame Haq. 1998.
- Shahidi, Ja'far. The Interpretation of Masnavi (Shahidi). Vol.5. 1st ed. Tehran. The office of cultural and scientific publishing. 1994.
- Sheikh Tousi, Mohammad ibn Hasan. Al-Amali. An investigation carried out by the Be'sat Institute. Vol.1; 1st ed. Qom. Dar al-Saqafe. 1992.
- Safavi, Mohammad Reza. Translation of the holy Quran based upon Al-Mizan interpretation. Qom. The office of publishing sciences. 2009.
- Tabatabaei, Mohammad Husein. Translation of Al-Mizan. Translated by Mohammad Baqer Mousavi. Qom. The society of Qom seminary's lecturers. The office of Islamic publications. 5th ed. Vol.4.
- Tabarsi, Fadl ibn Hasan. Majma al-Bayan fi Tafsir al-Quran. Introduction. Translated by Mohammad Javad Balaqi. Vol. 6 & 1. 3rd ed. Tehran. Naser Khosro. 1993.
- Tabarsi, Fadl ibn Hasan. Makarem al-Akhlagh. Translated by Ibrahim Mir Baqeri. Vol.2. Tehran. 2nd ed. Farahani. 1986.
- Tabarsi, Fadl ibn Hasan. Tafsir Jawame al-Jame. Translated by Ali Abdul Hamidi et al. vol 2. 1st ed. Mashahd. Astan Quds Razavi. The foundation of Islamic research. 1996.
- Tabari, Abu Ja'far Mohammad ibn Jarir. Jame al-Bayan in Ta'wil al-Quran. Vol.1. 1sr ed. Beirut. Dar al-Fekr. 1998.
- Tayyib Abdul Hussein, Atib al-Bayan fi Tafsir al-Quran. Vol.10. 2nd ed. Tehran. Islam. 1990.
- Abbas Nejad, Mohsen. Quran, psychology and educational sciences. vol.1. 1st ed. Mashhad. The foundation of Quranic research of university and seminary.
- Amid Zanjani, Abbas Ali. Bases and methods in interpretation of Quran. Vol.1. 1st ed. Tehran. The ministry of culture and Islamic guidance press. 1988.

- Fatemi, Hussein. Repository of moral: Jame al-Dor Fatimi. Vol.1. 1st ed. Tehran. Amir Kabir. 2005.
- Firooz Abadi, Mohammad ibn Yaqub. Qamus al-Mohit. Beirut. Dar Ahya al-Taras al-Arabi. 1998.
- Qeraati, Mohsen. Tafsir al-Noor. Vol.8. 1st ed. Tehran. The cultural institute of "instructions from Quran". 2009.
- Qarshi, Sayyed Ali Akbar. Tafsir Ahsan al-Hadith. Vol.1; 3rd ed. Be'sat foundation. 1998.
- Qomi, Abbas. Maqamat al-Eliyah fi Mojebat al-Saadat al-Abadiyah. Vol.1. 1st ed. Qom. A gathering held to honor the memory of Mahadeth Qomi. 1998.
- Kashani, Fathollah ibn Shokrollah. Menhaj al-Sadeqin fi Ilzam al-Mokhalefin. Vol.10. 3rd ed. Islamiyeh bookstore. 1932.
- Kashefi, Hussein ibn Ali. Jawaher al-Tafsir. Vol.1, 1st ed. Tehran. The research center of Mirath Maktoob. 2000.
- Kashefi, Hussein ibn Ali. Tafsir Hussein (Mawaheb Elayh). 1st ed. Vol.1. Saravan. Norr book store. No date.
- Koleini, Mohammad ibn Yaqub. Usul al-Kafi. Translated by Sayyed Javad Mostafavi. Vol.2, 1st ed. Tehran. Dar al-Kotoob al-Islamiyah. 1996.
- The center of dissemination and promotion Islamic culture- Hasanat institute, Isfahan, Iran. To travel in moral sky. Vol.2. 1st ed. Qom. Sahide Khord. 2010.
- Modaresi, Mohammad Taqi. Translators of tafsir al-Hedayat. Vol.8. Mashhad. The publisher of Islamaic research of Astan Quds Razavi. 1998.
- Majlesi, Mohammad Baqer. Behar al-Anwar. Translated by abul Hasan Mousavi Hamedani. Vol.2, 1st ed. The library of Wali Asr mosque. 1985.
- The center of Quranic culture and science. The encyclopedia of Quran. Vol.8, 3rd ed. Qom. Boostane Ketab. Qom. Published by the office of Islamic promotions. Qom seminary. 2003.
- Meshkini Ardabili, Ali. Advice and words of Imams, and 1001 remarks. Vol.1. 24th ed. Qom. Al-Hadi. 2003.
- Mofazal ibn Omar. Wonder of creation (trnalated version of Tohid Mofasal). Translated by Najaf Ali Mirzaei. Vol.1. 5th ed. Qom. Hejrat. 1998.
- Mostafavi, Hasan. Al-Tahqiq fi Kalamat al-Quran. Vol.7. the institute of translation and publishing books. 1981.
- Mostafavi, Hasan. Tafsir Rowshan. Vol.1, 1st ed. Tehran. The center of publishing book. 2001.
- Mazaheri, Hussein. Jihad with ego. Vol.2. 8th ed. Fadak Fatemi. 2004.
- Makarem Shirazi. Naser. Tafsir Nemoune.vol.3. 10th ed. Dar al-Kotob al-Islamiyah. 1992.
- Makarem Shirazi. Naser. The message of Quran. Vol.9. 9th ed. Tehran. Dar al-Kotob al-Islamiyah. 2007.
- Makarem Shirazi. Naser. Collection of tafsir al-Nemoune. Vol.5. 13th ed. Tehran. Dar al-Kotob al-Islamiyah. 2003.
- Makarem Shirazi. Naser. morality in Quran. Vol.1. 1st ed. Qom. The school of Imam Ali. 1998.
- Mazaheri, Hussein. Jihad with ego. Vol.2. 8th ed. Fadak Fatemi. 2004.

- Motahari, Mortaza. The collection of Motahhari's work. 8th ed. Vol.22. Qom. Sadra. 1998.
- Motahari, Mortaza, divine justice. Vol.1; no place; Sadra, no date.
- Moqniye, Mohammad Javad. Translation of Kashef interpretation. Vol.7. 1st ed. Qom. Boostane ketab (Published by Qom seminary- office of the Islamic promotions); 1999.
- Meybodi, Ahamad ibn Mohammad. Kashf al-Asrar wa Eda al-Abrar. Interpreted by Khaje Abdullah Ansari. Vol.3, 5th ed. Tehran. Amir Kabir. 1992.
- Naraqi, Ahmad. Me'raj al-Saadat. Vol.1; 1st ed. Qom. Abane. 2016.
- Nouri, Hussein ibn Mohammad Taqi. Mostadrak al-wasael wa Mostanbat al-Masaeil. Vol.12; 1st ed. The institute of Ale Bayt. 1986.
- Hashemi Rafsath and njani, Akbar. The inductive interpretation as a new method to provide concept of Quranic matters. 8th & 16th vols. 1st ed. Qom, Boostane Ketab (Published by Qom seminary- office of the Islamic promotions)
- Hashemi Rafsath and njani, Akbar. Quranic culture. vol.23, 2nd ed. Qom, Boostane Ketab. Published by Qom seminary- office of the Islamic promotions
- Yaqmaei, Abulfazl; Imam Ali in the holy Quran from the viewpoint of the Sunnite. Vol.1; 1st ed. Qom, Ahsan al-Hadith, 1999.