

INTERPRETIVE CRITICISM IN THE ABROGATING AND ABROGATED (AL-NĀSIKH WA AL-MANSŪKH) ACCORDING TO AL-MIQDĀD AL-SIYŪRĪ IN HIS BOOK KANZ AL-‘IRFĀN:— AN ANALYTICAL STUDY

ABDULBARI KADHIM AOBELIS¹, PROF. DR. UDAY JAWAD ALI AL-HAJJAR²

¹DIRECTORATE OF EDUCATION, BABYLON GOVERNORATE, IRAQ.

² FACULTY MEMBER, COLLEGE OF BASIC EDUCATION, UNIVERSITY OF KUFA, IRAQ.

EMAIL: Abdulbarik.shammari@student.uokufa.edu.iq¹, Oday.alhjjar@uokufa.edu.iq²

Abstract

This research deals with a critical analytical study of the concept of the abrogator, which is reproduced in the book (The Treasure of Irfan in the Jurisprudence of the Qur'an) by Miqdad al-Syuri (d. 826AH), one of the most prominent interpreters of the ninth century AH who was characterized by a clear critical tendency in dealing with issues of interpretation and the sciences of the Holy Qur'an.

The research aims to reveal Miqdad al-Syuri's vision in identifying copying resources, and his controls in distinguishing between true copying and what is claimed to be copying, which is not true copying, while analyzing his approach in discussing the statements of the interpreters and narrators who advanced, and clarifying the linguistic and fundamentalist foundations that he adopted in evaluating texts.

The study showed that Al-Syuri dealt with the issue of copying in a conscious critical spirit. He did not accept the claim of copying until after verifying the integrity of both the transport and mental evidence. Then, he suggested narrowing the circle of copying and returning many of his resources to allocation, statement, legislative progression, etc., which reflects a maturity in understanding the Qur'anic text and awareness of the approaches of the applicants in interpreting it. The results also showed that his approach to the study of copying combines a careful linguistic analysis, a sober fundamentalist rooting, and a critical attitude towards interpretive narratives, which makes his interpretation an early witness to the development of the critical approach in the Imamiyya school.

Keywords: Al-Miqdad Al-Syuri, Treasure of Gratitude, Copied and Copied, Interpretive Criticism, Criticism, Interpretive Criticism.

INTRODUCTION:

In the name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, the Lord of the Worlds, and may Allah's Blessings and Peace be upon our master and the leader of our path, Al-Mustafa Al-Amin Abū al-Qāsim Muḥammad, and upon his noble and pure family, and after:

The study of abrogation and abrogation is one of the basic investigations in the science of interpretation and jurisprudential deduction alike, as they singled out independent works such as Abu Ubayd al-Qasim bin Salam (d. 224 AH), Abu Jaafar al-Nahhas (d. 338AH), Ibn al-Anbari and others, and contemporaries such as Sayyid al-Khu'i (d. 1413AH), as the abrogator and abrogator discussed in a comprehensive in-depth study within his book (Al-Bayan fi Tafsir al-Quran), as well as his student Sheikh Muhammad Hadi Maarifa (d. 1427AH) within his Quranic encyclopedia: (The Preface in the Sciences of the Quran) as well, and others.

Scholars from the exegetes and jurists seek to understand how the Holy Quran deals with previous rulings and legislation in terms of abrogation and non-abrogation, as scholars have paid great attention to this topic because of its pivotal role in understanding the multiple and different meanings of the Holy Quranic verses, and determining the appropriate Sharia ruling.

In this context, we highlight the role of Miqdad al-Siyuri (d. 820AH) as one of the scholars who paid special attention to this topic, as he repeatedly reviewed the issue of copying in his book (Treasure of Gratitude) and how to direct it to copying.

In this research, we will study the concept of copying, and then move on to the applications practiced by Al-Siyuri, so the research was organized into two sections: the first topic: the copier and the copied study in concepts, and the second topic: dealing with the critical applications of the copier and the copied in the book (The Treasure of Gratitude), and it included three issues:

The first issue: Peace and war with the polytheists follow the opinion of the Imam.

The second issue: The judgment of Qisas al-Hurr on the slave and the woman on the man.

The third issue: Reducing the burden on Muslims after hardship.
Praise be to Allah, the Lord of the Worlds, for His success and fulfillment.

Definition of criticism in language and terminology:

First: Criticism in language: Khalil bin Ahmed (d. 175AH) said: (Criticism: distinguishing dirhams, giving them to you as a human being and taking them) (1), as he interpreted (criticism) with discrimination, then he added: (Criticism and criticism: hitting a nut with a finger to play, The critic: Ceramic on which you criticize the walnut, and everything you hit with your finger as a walnut criticism has been criticized, and the bird criticizes the trap, that is, he pecked it with his beak, and the human being saves with his eyes to the thing, which is to keep looking and embezzling (2) so that he does not perceive it, and says: His eyesight is still criticizing that thing with money (3) (4), and as for Ibn Manzoor (T. 711AH), he started talking about (criticism material) because criticism is contrary to sinfulness (4), and he also mentioned that it means discussing the matter (5); in order for the matter to achieve the right thing.

What Al-Farahidi (d. 175AH) explained is that criticism: It is to distinguish the dirham to know its good from its bad, and to give it a human being or take it from it, and the bird that criticizes the trap is careful not to fall into the trap, and the human looks at one side; in order to distinguish it quickly so that no one feels it.

It is clear from the above that the essence of the meanings in question revolves around the concept of discrimination, despite the multiplicity of examples that have been mentioned to approximate it, such as: hitting the nut with the finger, or the bird that flicks the trap with its beak, or the human who repeatedly looks stealthily at a place. The common denominator of all these images is the act of distinguishing between good and bad.

Accordingly, it can be concluded: that criticism in its linguistic connotation benefits the meaning of examination and scrutiny, and that its closest meaning in harmony with the subject of research, i.e. interpretative criticism, is represented in distinguishing speech and revealing its strengths and weaknesses, and with this consideration it becomes clear that linguistic criticism is closely related to its idiomatic concept.

Second: Criticism idiomatically:

The meaning of criticism in the terminology did not move away from its linguistic meaning much, but it was fairly close to it, and we can start with the oldest who defined criticism in terms of what appears to the researcher, which is what Qudamah bin Jaafar (d. 337AH) said in his book (Criticism of Poetry), as he said: (Good poetry is bad) (6), and in the definition this work is the shortest criticism on the poetry industry, as is the purpose of his book, as he believes that it is more specific than other reasons.

While Dr. Muhammad Mandour (d. 1385AH) of the modernists defined it as: (The art of studying texts and distinguishing between different methods) (7), and from the aforementioned definition, it appears that it expanded the concept of criticism, as it included all different texts and methods, and was not limited to a special text as tended to by Qadamah bin Jaafar (8).

Criticism was also defined as: (The art of studying methods and distinguishing them, if we understand the word style in its broad sense, that is, we have to understand that what is meant by this is not only the linguistic methods of performance, but what is meant by the general writer's orientation, and his method of authorship, expression, thinking and feeling alike) (9). This statement has a deeper and broader meaning, and it deals with the study of the writer's orientation, direction, way of thinking, and style of authorship. From the previous definitions, we conclude that criticism is: studying texts, distinguishing between them, accepting the good, and presenting the bad.

Definition of interpretation in language and terminology:

First: Interpretation Language: Defined by Al-Farahidi (175 AH) He said: (Interpretation: Interpretation is a statement and detail of the book, and interpreted by interpretation, and interpreted by interpretation) (10), The interpretation he has is the statement, and the detail, and then moved after this speech to clarify (Interpretation), as he said: (Interpretation: A name for the urine that doctors look at, inferred from the body disease, and everything is known by the interpretation of the thing is the interpretation (11) (12), and thus followed the example of everyone who came after him as the son of Persia (395 AH) (12) in the scales (13), and then that the explanation of the essence (393 AH) shifted H after mentioning the explanation to be generator, as he said: (Interpretation: The doctor looked at the water, as well as the interpretation, and I think it is a generator (13) (14), while Al-Zubdi (1205AH) sees the explanation of the explanation of the explanation of what came about the total in Al-Kabbah, and the reasons for the darkness (14), and the reasons for the interpretation are the complex of the explanation (Al-Nizuli), which is the explanation and the explanation of the definition, which is the definition.

Second: Terminological Interpretation:

Scientists have many sayings in the statement of his concept, each goes according to his understanding that he presents to this vocabulary

Sheikh Al-Tabarsi (d. 548AH) has defined it as: (Revealing the intended meaning of the formed word) (15), and his purpose of (15the formed word) is like the overall pronunciation, which is not clear in its connotation, and similar, which is likely more than one face, as well as the common on one of its meanings without a weighted residence (16), any presumption that behaves to the intended meaning or designates it, but it can respond to Sheikh Al-Tabarsi's definition (d. 548AH): that it was limited to a kind of interpretation, which is the interpretation of the problematic word only, while the interpretation is not limited to that color only, but it is broader than that, as it includes the formed word and others, although its definition of interpretation is somewhat short.

Al-Zarkashi defined it (T.794AH) when he said: (It is the science of the revelation of the verse, its sura and qusas, and the signs descended in it, then the order of Makkah and its civilians, its arbitrator and similar, its abrogator and abrogator, its special and general, its absolute and restricted, its entirety and its interpretation) (17), and it seems that in its definition this is the comprehensiveness of the interpretation of the sciences of the Holy Qur'an as well, otherwise why mention the sciences of the Qur'an as the science of abrogator and abrogator, the arbitrator and similar, and others, as all of them are from the research of the sciences of the Qur'an and not from the interpretation.

Mr. Muhammad Hussein Al-Tabtabaei (d. 1402AH) also defined it as: (Statement of the meanings of the Qur'anic verses and the disclosure of their purposes and implications¹⁸⁾, as Mr. Al-Khoei (d. 1413AH) says that: (The interpretation is the clarification of God's desire from his dear book, in which it is not permissible to rely on suspicion and approval, nor on something that has not been proven to be an argument through reason, or through the law to prevent the pursuit of suspicion, and the sanctity of attributing something to God without his permission) (19), which we suggest that what Mr. Al-Tabtabaei (d. 1402AH) went to represents the closest and most comprehensive definition of interpretation, despite its shortening, but it is characterized by comprehensiveness in the statement of the meanings of the verses and the disclosure of their purposes and the Qur'anic indications, as he put it.

It should be noted that the word (Tafsir) has been mentioned in the Holy **Quran once in the Almighty's saying:** (20).

Third: Interpretive criticism:

After the meaning of criticism was clarified in language and terminology as well as interpretation, the role of the word came after synthesis, which is what can be learned from it:

Some of them defined interpretive as: (Examining the statements, opinions and ideas of interpreters, whether they are based on transfer, reason, language or otherwise, balancing them with others similar to them, interviewing and evaluating them, judging them by acceptance or response, approval and consent, or disapproval and disapproval, with an indication of their value and scientific degree) (21), so interpretative criticism is the examination of interpretative words, opinions and ideas; in order to judge them by acceptance or response.

The result of special criticism - interpretative criticism - is that the critic searches on a special topic such as a Quranic verse or an interpretative honorable novel, and then tries and scrutinizes the interpretive opinions that revolve around them, and then a statement of their correctness from their sickness according to approved standards in the evaluation process, which are either based on the transfer, mind, language or other scientific controls on which the visionary critic relies. This approach is what we find clear and clear in the folds of the book (The Treasure of Gratitude in the Jurisprudence of the Quran), as Al-Syuri presents the interpretive opinions about the Holy Verse. I mean that the opinions represent the interpretive understanding reached by their owners about the Holy Quranic Verse, the Hadith, or the opinion of his jurists sometimes, then Al-Syuri ends in acceptance or response, with a statement of evidence in both matters, i.e. acceptance or response.

As for the abrogation in the terminology: The definitions of scholars in it have varied and the best of them are: What Mr. Al-Khoei (d. 1413AH) knew that: (It is the raising of a fixed order in the holy law with the rise of its duration and time, whether that high order is of the mandatory or positive provisions, and whether it is from the divine positions or from other things that refer to God Almighty since it is a street) (22), and its details will come in the first section, God Almighty.

As for the Syrian Miqdad:

It is: Sheikh Abu Abdullah Al-Miqdad bin Abdullah bin Al-Hussein bin Muhammad Al-Syuri Al-Assadi, Al-Hali, Al-Gharawi (23), thus the title of Sheikh Al-Syuri with several titles, namely: (Al-Syuri, Al-Hili, Al-Assadi, Al-Gharawi), and Al-Syuri: According to one of the villages of Al-Hilla Al-Fayha, Yaqut Al-Hamawi (d. 626AH) said: (Located in Iraq from the land of Babylon, which is the city of the Syrians, and they attributed to it alcohol, close to the endowment and the additional hillah²⁴)

(), This is true, and Al-Hali: As the city of Al-Hilla was a birth and upbringing for him, and Asadi: His lineage to the well-known Arab tribe, which is the tribe of Asad bin Khuzimah, from the well-known Arab tribes, inhabited the Najd plateau, and in the days of the Islamic conquests inhabited most of its bellows in Iraq, including the belly of Bani Ghadra, which the Quran revolves around the study of the people in the Quran (Al-Kitsukh and Al-Muns in the Quran) 25.

The first topic: The abrogator and the abrogated is a study in concepts:

Introduction:

The supremacy of the Holy Quran is one of the most important things that scholars are concerned with in the service of the dear book, as it is the keys to a correct understanding of its meanings, revealing its secrets and minutes, and controlling the methods of interpretation and interpretation in it.

The sciences of the Qur'an are: the total investigations related to the Holy Qur'an in terms of its descent, arrangement, collection, writing, interpretation, miracle, abrogation, abrogation, abrogation and similarity, and other issues related to it (26), and some of them have limited it to six types, as he said: (There are not without six sections, tight and similar, abrogated and abrogated, and private and public) (27), and the other made it forty-seven knowledge (28), and the third lost it to eighty species (29), and these sciences varied and multiplied, but one of the most prominent of them is closely related to the investigations of words, meanings and legislation, including: the science of the arbitrator and the similar, the science of abrogated and abrogated, and the science of the Qur'anic

readings, the arbitrator and the similar, is considered one of the deepest investigations in which interpreters stopped, because of its impact in distinguishing between clear texts and those that lack a statement or interpretation, which is reflected in the path of doctrinal and legislative texts.

As for the science of abrogation and abrogation, which is the subject of study, it is one of the sciences that are closely related to the Qur'anic legislation, as it highlights the development of divine discourse according to the stages of da'wah, represents a tool for understanding the ranks of rulings and their gradation, and reveals the wisdom of legislation in taking into account circumstances and conditions.

Knowledge of the science of abrogation and abrogation is one of the most important revelations about the course of Islamic legislation, and the slave is acquainted with the wisdom of God Almighty in his upbringing of his creation and policy for them, and his affliction with people, which indicates that he is a divine revelation, as humanity is not capable of creating a book like it, but it is a revelation from Hakim Hamid⁽³⁰⁾, one of the pillars of the sciences of the Holy Quran, and its great importance in clarifying the purposes of the Holy Quran, especially the verses of judgments, and because of its importance, it was among the controls in interpretation that must be taken into account when practicing the abrogator, until it was said: (It is not permissible for anyone to interpret the book of God except after the abrogator knows of abrogation³¹⁾, and it is sufficient to indicate the importance of this honorable narration received from Abu Abdul Rahman al-Salami, that Ali (peace be upon him) passed by a judge who said: (Do you know the abrogator of abrogation? He said: No, he said: You perished and perished, the interpretation of each letter of the Qur'an on the faces⁽³²⁾, the hadith shows the importance of learning this science and the danger of ignorance of it.

Definition of the science of abrogation and abrogation and its sections:

First: Definition of Copies:

Copying in a language: It means removal: It is: (Removing you is something that used to work with it, then copying it with a different incident, such as the verse that comes down in an order, then it is diluted and copied with another, the first is copied [and the second is copied]³³⁾, so removal with substitution, or conversion from one case to another, and it shows the multiplicity of linguistic uses such as copying shadow and youth, and that copying is not limited to cancellation, but includes switching and succession⁽³⁴⁾.

And Naskh in the terminology: The definitions of scholars have varied in it and the best of them: What Mr. Al-Khoei (d. 1413AH) knew that: (It is the raising of a fixed order in the sacred law with the rise of its duration and time, whether that high order is of mandatory or positive provisions, and whether it is from divine positions or from other things that refer to God Almighty since it is a street)⁽³⁵⁾, Naskh is: The rise of a legitimate rule that was fixed and the end of its working time, and the replacement of another rule in its place, and the return of all this to divine wisdom that required it.

In conclusion, the copies in the Holy Quran have been signed between the deniers and supporters, and the supporters of it said: It can be divided into three sections:

1. Copies of the verdict fixed in the Qur'an in the recurring Sunnah or the categorical consensus: There is no problem in this section, as the verdict fixed in the Holy Qur'an can be copied in the recurring Sunnah or the categorical consensus revealing the issuance of copies by the infallible (peace be upon him).
2. Copying the verdict fixed in the Holy Quran with another verse looking at the verdict copied: There is no problem in this section as well, as it can copy the verdict fixed in the Holy Quran with another verse looking at the verdict copied and indicated to lift it.
3. Copying the verdict fixed in the Holy Quran with another verse that does not look at the previous verdict: This section raises a problem, as it is obligated to copy just because of the contradiction between the two verses, without the late verse looking at the previous verdict or indicated to lift it⁽³⁶⁾.

Therefore, the transcription must be based on clear and conclusive evidence, and the verdict established in the Holy Quran cannot be transcribed without clear and conclusive evidence.

They represented for abrogation: The verse of al-Najwa, which is the saying of the Almighty: The most companions of the Prophet's question (peace be upon him and his family³⁷⁾ and his soliloquy, God Almighty forbade them to do so by saying: The one who had a need for the Prophet (peace be upon him and his family) became unable to present it to him until after giving charity, so he divided it on the companions and weighed on them⁽³⁸⁾, This ruling was not acted upon except by Imam Ali bin Abi Talib (peace be upon him³⁹⁾, who presented a dinar that she believed and then the Prophet (peace be upon him and his family) survived (), until she copied it by saying the Almighty: ⁽⁴⁰⁾, Ali Ibn Ibrahim al-Qumi narrated by supporting⁴¹ a Mujahid (104AH) said: Ali (peace be upon him) said: In the Book of Allah for a verse that no one worked before me and no one worked after me, which is the verse of Najwa, I had a dinar and I made it ten dirhams, so I made the oldest in the hands of every Najwa that the Prophet (peace be upon him and his family⁴²⁾ made a dirham. He said: He copied it by saying: " ⁴³ The verse in the Qur'an must be based on clear and conclusive evidence, and the verse in the Qur'an cannot be copied without clear and conclusive evidence as mentioned above, and the conditions of copying must be taken into account when saying it or not and it has been mentioned in its place⁽⁴⁴⁾.

Second: Copies Sections:

The copies in the Holy Quran are divided into three main sections: copying the recitation without judgment, copying the judgment without recitation, and copying them together. It is considered one of the manifestations of the development of divine legislation to take into account the changing conditions and the requirements of the public interest. The sections are:

Section One: Copies of the Recitation without Judgment:

This section of the copies is intended to have a Quranic verse that was revealed to the heart of the Holy Prophet (peace be upon him and his family), then its recitation was copied, and its verbal text was kept with the provisions contained therein, that is, its ruling is still underway ⁽⁴⁵⁾, and they represent him with what was narrated about Omar bin Al-Khattab (T 23AH) that he said it was a verse called the verse of stoning, and this text reads: (Sheikh and Sheikh if they commit adultery, then stone them at all) ⁽⁴⁶⁾, and it is accompanied by the fatwa of the four Islamic schools, which is the memorization of recitation with the survival of the rule ⁽⁴⁷⁾, and this section is almost recognized by most researchers in the sciences of the Holy Quran from the scholars of the public, but we do not have the slightest doubt about its invalidity, and its lack of proof in the Holy Quran ⁽⁴⁸⁾, as it is necessary to warn the warning of misrepresentation compiled on its invalidity by all Muslims.

Section Two: Copies of the Recitation and the Judgment Together:

It is to drop from the Holy Qur'an a verse that had a legislative ruling, and was circulating among touchers, reading it and complying with its ruling, and then it was copied and erased from the page of existence, and this type of copying is rejected by the Imam, and the wise male ⁽⁵⁰⁾ is excluded from it, as the Almighty said: The Qur'an is a distortion of the narrative male, and he is disdainful of it.

Section Three: Copies of the Judgment without Recitation:

It means: (That the verse in the book remains read by Muslims throughout the ages, but in terms of its legislative meaning is abrogated, it is not permissible to work with it after the abrogator comes to rule it) ⁽⁵¹⁾, it is the well-known section among scholars and interpreters. Yes, they differed in the permissibility of abrogation and its absence, and the considered saying is the permissibility whether the evidence is conclusive, and those who say that it is permissible to abrogate from them are those who have expanded the resources of his verses, and some of them narrowed his circle, and those who said: the abrogation occurred but narrowed from his circle, the Syrian Miqdad.

From the above, it became clear that the first and second parts of the copies were rejected by the companions, so the third part remained, which is the famous part, and the reference was made that a group of scholars accepted this section, and they wrote many books in it, including: the well-known scholar Abu Ja'far al-Nahhas (d. 338AH) as it passed.

However, copies in the Islamic Sharia: (There is no dispute among Muslims about the occurrence of copies, many of the provisions of the previous Sharia have been copied by the provisions of the Islamic Sharia, and a number of the provisions of this Sharia have been copied by other provisions of this same Sharia, as the Holy Quran stated that the provision of going to prayer is copied to the first qiblah, and this is undoubtedly.

Rather, the talk is that something of the provisions of the Qur'an is copied by the Qur'an, or by the categorical Sunnah, or unanimously, or by reason ⁽⁵²⁾, and Al-Miqdad Al-Syuri has given this science great importance in his interpretive criticism that he practiced in his book (The Treasure of Irfan in the Jurisprudence of the Qur'an), in which we move the applications.

The second topic: The monetary applications of the copier and the copied in the treasure of gratitude:

It turned out that Naskh and Al-Mansukh are of great importance to the interpreter when practicing interpretation, so it was taken for granted that Al-Syuri would deal with the interpretation of the verses of the rulings in his book (The Treasure of Gratitude in the Jurisprudence of the Qur'an), and the consequent consequences of the Sharia rulings are either survival or copies, that is, either to work with the Sharia ruling if it is proven that the Holy Verse is not copied or does not work if it is copied, its duration has expired as mentioned above, and here the speech falls into three issues:

The first issue: Peace and war with the polytheists follow the opinion of the Imam:

In the Almighty's saying: (), Al-Syuri interpreted the word of peace: peace and what is meant by it ^(reconciliation53), as he said: (Reconciliation - and it is said: truce - is permissible legally, because the Prophet (peace be upon him and his family) is in favor of the people of Mecca in the year of Hudaibiyah, as if the verse is a reference to that) ⁽⁵⁴⁾, and Al-Syuri's inference of the permissibility of peace with the polytheists is the act of the Holy Prophet (peace be upon him and his family), and his act is an argument as it is accepted.

However, there was talk about the blessed verse in terms of abrogation and non-abrogation, so some people went on to say that it was abrogated, while others went on to say that it was abrogated. As for those who said abrogation, Al-Syuri attributed the saying to Ibn Abbas ^(55d. 68AH) () that the verse was abrogated by the Almighty: ⁽⁵⁶⁾, and the saying is also for Hassan Al-Basri (d. 110AH), Qatada (d. 118 AH), and Mujahid (d. 104AH). However, they say that this verse is abrogated by the Almighty's saying: ⁽⁵⁷⁾, they agree on abrogation, but they differ in the abrogated verse.

However, Al-Syuri criticized this view from them, and went on to say that the noble verse was not copied, as he said: (The truth is that it is not copied; to suspend the reconciliation is the opinion of the Imam, and according to renewed interests) ⁽⁵⁸⁾, that is, it is up to the Imam, he may see it in the interest to reconcile with the palm of the

warriors, but if the matter is not of interest, it is not permissible, as if there is strength in Muslims, and at the other end is weakness, and he fears their strength, or their meeting if he does not initiate the fight, then reconciliation is not permissible, because there is harm on Muslims⁽⁵⁹⁾, so the suspension of reconciliation between Muslims and polytheists revolves around the orbit of interest and its lack for Muslims, and all this is determined by the Imam, and this is understood from Al-Syuri's explanation.

As for the evidence that Al-Sayouri stated that there was no copying, it is: (It indicates that it was not copied that:) It descended in the year nine⁽⁶⁰⁾, and was sent by the Messenger of Allah (peace be upon him and his family) to Mecca, and then Saleh the people of Najran on two thousand hilas, one thousand times zero, and one thousand in Rajab⁽⁶²⁾, that is, the reconciliation took place one year after the revelation of the verse, as if this statement manifested the load on the allocation, not the copying, and this opinion was preferred by contemporaries Sayyed Abu al-Qasim al-Khoei (d. 1413AH), and he went on to the verdict of the verse, as he said: The truth is that the verse is a court that is not copied, inferring on this⁽⁶³⁾:

First: The verse of the sword is specifically related to the polytheists, and it does not include other people of the Book, and one of the evidences of this is the reconciliation done by the Holy Prophet (peace be upon him and his family) of the Christians of Najran in the tenth year of migration, although Surat Bara'a - which includes the verse of the sword - was revealed in the ninth year, which requires that the verse of the sword does not supersede the provision contained in the verse in question, but rather specializes it.

Second: The obligation to kill the polytheists and the inadmissibility of appeasement is limited by the condition of Muslims having the strength and readiness necessary to fight, but if they are in a state of weakness that does not enable them to confront the enemy, then appeasement is permissible, as the Prophet (peace be upon him and his family) did in the reconciliation of Hudaybiyah with the Quraysh.

This restriction was evidenced by the statement of the **Almighty**:⁽⁶⁴⁾, **and the blessed verse is looking at the state** of readiness and strength, and with them it is not possible to rely on reconciliation.

One of the interpreters who shared this opinion with Al-Siyuri - by not copying - we mention from them: Al-Jawad Al-Kadhim (11th century AH) claimed: This is the audience of interpreters that this verse is a court that is not copied, which is the consensus of our scholars from the Imamate.

They are also a group of scholars who have disagreed with Al-Syuri, and they said by copying from them his contemporary Ibn al-Mu'tawwaj al-Bahrani (d. 820AH) when he said: (The Almighty's saying: 65'Here are copies with the verse of the sword, the rest of them are tight. It was revealed to the Jews')⁽⁶⁶⁾, and the meaning of the verse of the sword is the Almighty's saying: The Almighty's saying:

The second issue: the verdict of retribution of the free with the slave and the woman with the man:

Among the verses in which the dispute occurred, are they copied or not? The Almighty said: (67), Al-Syouri mentioned: (It was said: This is copied by saying: (68),

It is not something)⁽⁶⁹⁾ and it is the one who was transferred by the owner of the scout.

Al-Syuri replied that the verse was copied, as he exported his saying: It was said that it was copied, and he commented on it that it was not something⁽⁷⁰⁾, which is a comment from him of dissatisfaction, in addition to the fact that the word said may feel weak opinion here, and Al-Syuri supported his position by not copying with three evidences:

First: The noble verse of the abrogator, which is the saying of the Almighty, "The Almighty," came in the context of the story about what is in the Old Testament book (the Torah)⁽⁷¹⁾, and it is known that the Holy Quran is not abrogated by it⁽⁷²⁾; and because this was mentioned as a tale of what is in the Torah for its people, without including anything that indicates that it is a binding judgment for Muslims. As for the Qur'anic verse, it was addressed to Muslims, and its provisions were written on them, and therefore it is not correct to copy what is mentioned in the Holy Qur'an, including the Torah in that regard⁽⁷³⁾.

Second: Al-Syuri inferred the rule on which the abrogation is based, namely: the originality of non-abrogation, as there is no contradiction between the two verses.

Third: Al-Sayouri pointed out that the Almighty's saying: (74) is public, and the Almighty's saying: (75) is private, and in such a case the rule requires the submission of the private to the public, as he said: (Because the saying: () is public and this is private, and it was decided in the first place to build the public on the private with the incompatibility)⁽⁷⁶⁾, and his purpose of this rule is when there is incompatibility between the public and the private, the private is submitted to the public as an exception, and in this case: (If the public and private contradict the public on the private)⁽⁷⁷⁾, and examples of this are: The issue of the desirability of openness in the qunut, as it was mentioned by Imam Al-Sadiq (peace be upon him): (Qunut is all openly)⁽⁷⁸⁾, which is a special text, while the Prophet (peace be upon him and his family) said: (The daytime prayer is brute)⁽⁷⁹⁾, which is a general text, and it was called brute; because reading in it is performed with lighters, without loudness⁽⁸⁰⁾, as well as what was told about Imam Al-Sadiq (peace be upon him): (Sunnah in the daytime prayer with lighters)(), the first text is special and the meaning of qunut is in the public and the lighters are open, while the second and third year that the daytime prayer is lighters and it includes the qunut, so here carries the public on the private⁽⁸¹⁾⁽⁸²⁾.

The three evidences inferred by Al-Syuri prove that the noble aya mentioned by Al-Tusi (d. 460AH) was not copied with its three hypotheses⁽⁸³⁾, and it seems that Al-Syuri has adopted it.

Among those who shared with Al-Siyuri that the copies of the ayah were not copied, a group of interpreters delayed, including: Al-Jawad Al-Kadhim (11AH), as he argues that: (84)The most of the interpreters that this

ayah is a court that is not copied and on that our companions all said: It is copied by saying: (The ratio of this ayah (85 86) to the Almighty's saying: (), the ratio of interpretation, there is no face to what 87 may be said: This ayah is copied for 88 that ayah is not free to kill a slave or a woman) 89(), as well as Mr. Al-Khoei (14), who stated the provisions of the ayah , if he did not respond to them 90 (), there is a legal ruling that he disagrees with the saying, and not to kill... or does not kill, we are satisfied with this amount of applications.

Issue 3: Mitigation of Assignment after Distress:

Al-Syuri mentioned lighter copying, which is a type of copying termed (copying with lighter), which Al-Syuri referred to and said in his passport: He represented him by saying: The Almighty: I have a lighter number of copies. In these two blessed verses, Al-Syuri showed the occurrence of lighter copies , as he said: 91⁽¹⁾Incitement , incitement and exhortation, in one sense, which is to encourage and urge something. The meaning of the first verse is that Allah ordered His Messenger to desire the believers to fight, and promised them victory over that, even if the enemy multiplied, until he resisted the ten hundred... This was assigned to them in the principle of Islam, and then it was assigned to them after a while with the second verse, which is the saying: (92⁽²⁾), which is one of the lighter versions) 93⁽³⁾. The first verse imposed on Muslims a strong mandate to be patient in front of their weaknesses from the enemy, and then the second verse came to copy that with a lighter ruling than it, which is to be satisfied with the steadfastness of one of the Muslims in front of the two polytheists, and this is one of the clearest examples of lighter versions in the Holy Quran shown by Al-Miqdad Al-Syuri 94⁽⁴⁾.

SEARCH RESULTS:

1. Al-Miqdad Al-Syouri was distinguished by a conscious critical approach in dealing with copying issues, as he was not just a carrier of the statements of his interpreters and jurists, but he exercised the role of an expert investigator who scrutinizes narratives and opinions, accepts what the evidence agrees with, and responds to what he disagrees with by means of transfer proof, mental proof, or linguistic significance.
 2. Al-Siyouri proceeded from an accurate fundamentalist vision in defining copying and controlling its boundaries, so he distinguished between the real and inevitable copying of it and the similar allocation, restriction, or others, which indicates the depth of his influence on the Imam's fundamentalist school, which distinguishes between these concepts accurately.
 3. Al-Siyouri stood in a middle position from the expansion of some interpreters in the case of copying, as he refused to say the abundance of copied copies in the Holy Quran , but rather counting copies is a rare thing that can only be done with conclusive evidence that relies on it, which makes it close to the critical trends that call for narrowing the door of copying in the interpretation of the Holy Quran.
 4. Al-Miqdad Al-Syuri combined the transitional and mental evidence in addressing the issues of copying, so he relied on the texts and novels considered at one time, on linguistic analysis and jurisprudential industry at another time, and on the mental evidence in some cases, to weight between the statements or direct the noble verse in a direction that raises the apparent contradiction between it and another verse without the need to say copying.
 5. Al-Miqdad al-Syuri's approach revealed an interpretative tendency aimed at reconciling the appearance of the text with the principles of jurisprudence. He was keen to make the copies consistent with the principles of divine wisdom, which indicates a critical rational tendency in his dealings with the interpretation of the Qur'anic text.
 6. Al-Miqdad Al-Syuri's criticism of the opinions was characterized by scientific fairness and scientific honesty, as he presents the statements of others who contradict him and presents their arguments with a comprehensive statement, and then he responds to them with a scientific response away from the language of intolerance, and this reflects the breadth of his horizon in the field of scientific research.
 7. Al-Syuri's approach to the abrogator and the abrogator represents a model of fundamentalist exegetical criticism that combines exegetical, jurisprudential and linguistic knowledge, and shows us how scholars of the ninth century AH contributed to the development of exegetical thought, and brought it out of the semi-abstract circle of transport to the circle of critical analysis.
- Praise be to Allah first and last, outward and inward.

Margins

- (¹) Al-Ain, Al-Farahidi, 5/118.
- (²) He peeked, that is, he saw the thing with a slight look to inquire. See: Crown of the Bride, Al-Zubaidi, 4/194.
- (³) Al-Ain, Al-Farahidi, 5/118-119.
- (⁴) The misnomer is: delaying the thing and then paying it for its time, including the misnomer mentioned in the Holy Quran, a month that the Arabs used to delay in ignorance, and it is one of the months of the sanctuary. See: Al-Ain, Al-Farahidi, 7/306, and what is mentioned in the Holy Quran is the Almighty's saying: The Almighty's saying: The Almighty's saying: The Holy Quran: Surat At-Tawbah: 37.
- (⁵) See: Lisan Al-Arab, Ibn Manzoor, 3/425.
- (⁶) Criticism of Poetry, Qudamah bin Jaafar, 16.
- (⁷) Methodological Criticism of the Arabs and the Research Methodology in Literature and Language, Muhammad Mandour, 14.

- (⁸) Criticism of Poetry, Qudamah bin Jaafar, 16.
- (⁹) Methodological Criticism of the Arabs and the Research Methodology in Literature and Language, Muhammad Mandour, 14.
- (¹⁰) Al-Ain, Al-Farahidi 7/248.
- (¹¹) Surat Al-Furqan: 23
- (¹²) See: Dictionary of Language Metrics, Ibn Fares, 4/504.
- (¹³) Al-Sahih, Al-Jawhari, 2/781.
- (¹⁴) See: Crown of the Bride, Al-Zubaidi, 7/349.
- (¹⁵) Interpretation of Al-Bayan Complex, Al-Tabarsi, 1/39.
- (¹⁶) See: The Authentic Origins, by Al-Kashani, 34.
- (¹⁷) Al-Burhan, Al-Zarkashi, 2/148.
- (¹⁸) Al-Mizan fi Tafsir Al-Quran, Tabataba'i, 1/4.
- (¹⁹) Al-Bayan fi Tafsir Al-Quran, Al-Khoei, 397.
- (²⁰) Surat Al-Furqan: 33.
- (²¹) Criticism of Interpretation between Reality and Hope, Muhammad Salih, 12-13.
- (²²) Al-Bayan fi Tafsir Al-Quran, Al-Khoei, 277-278.
- (²³) See: The Pearl of Bahrain, Yousef Al-Bahrani, 172-173; Madi Al-Najaf and its present, Jaafar Al-Mahbuba, 3/379; Tabaqat Al-Alaam Al-Shia, Agha Bazrak Al-Tahrani, 7/138-140; Dictionary of Hadith Men, Al-Khoei, 18/368; Al-Alaam Al-Shia, Jaafar Al-Muhajir, 3/1475; Tarajem Al-Rajal, Ahmed Al-Husseini, 4/180; Encyclopedia of Tabaqat Al-Fuqaha, Scientific Committee, 9/284-286.
- (²⁴) Dictionary of Countries, Hamwi, 3/278.
- (²⁵) See: Anasab, Al-Samaani, 1/138; Banu Asad bin Khuzaymah Tribe, Ali Al-Kurani, 5/13.
- (²⁶) See: The Sciences of the Holy Quran, Nur al-Din Atar, 8.
- (²⁷) Al-Tabayan fi Tafsir Al-Quran, Al-Tusi, 1/9.
- (²⁸) See: Al-Burhan in the Sciences of the Qur'an, Al-Zarkashi, 1/9-12.
- (²⁹) See: Mastery in the Sciences of the Qur'an, Al-Suyuti, 1/27-30.
- (³⁰) See: Manahel Al-Irfan in the Sciences of the Qur'an, Al-Zarqani, 136.
- (³¹) Mastery in the Sciences of the Qur'an, Al-Suyuti, 2/
- (³²) Tafsir Al-Ayashi, Al-Ayashi, 1/23; Tafsir Al-Burhan, Al-Bahrani, 1/46.
- (³³) Al-Ain, Al-Farahidi, 4/201.
- (³⁴) See: Dictionary of Language Metrics, Ibn Fares, 5/424-425.
- (³⁵) Al-Bayan fi Tafsir Al-Quran, Al-Khoei, 277-278.
- (³⁶) See: Al-Bayan Tafsir fi Al-Quran, Al-Khoei, 285.
- (³⁷) Surat Al-Mujadilah: 12.
- (³⁸) See: The abrogator and the abrogator of the Qur'an, Al-Saddousi, 48; The abrogator and the abrogator, Ibn Hazm, 59.
- (³⁹) See: Jama Al-Bayan On the Interpretation of Ayy Al-Quran, Al-Tabari, 28/27.
- (⁴⁰) Surat Al-Mujadilah: 13.
- (⁴¹) See: The abrogator and the abrogator, Ibn Hazm, 59.
- (⁴²) Surat Al-Mujadilah: 13.
- (⁴³) Tafsir Al-Qami, Al-Qami, 2/357.
- (⁴⁴) See: The Copiers of the Qur'an, Ibn al-Jawzi, 135-137.
- (⁴⁵) See: Al-Bayan fi Tafsir Al-Quran, Al-Khoei, 285.
- (⁴⁶) Al-Misnad, Al-Shafi'i, 164; Al-Musannaf, Ibn Abi Shayba, 6/553; Sunan Ibn Majah, 2/133-134; Tafsir Al-Sama'ani, Al-Sama'ani, 3/499; Al-Tasheel for Downloading Sciences, Muhammad bin Ahmed Al-Gharnati, 1/21, 2/20.
- (⁴⁷) See: Bada'a Al-Sanea, by Abu Bakr Al-Kashani, 3/210; Al-Mughni, Abdullah Ibn Qudamah, 10/121.
- (⁴⁸) See: Science of the Qur'an, Baqir al-Hakim, 205.
- (⁴⁹) See: The Preface in the Sciences of the Qur'an, Muhammad Hadi Maarifa, 2/275.
- (⁵⁰) Surat Fussilat: 42.
- (⁵¹) The Preface in the Sciences of the Qur'an, Muhammad Hadi Maarifa, 2/283.
- (⁵²) Al-Bayan fi Tafsir Al-Quran, Al-Khoei, 284-285.
- (⁵³) Surat Al-Anfal: 61.
- (⁵⁴) Treasure of Gratitude, 1/550
- (⁵⁵) See: Treasure of Gratitude, 1/550.
- (⁵⁶) Surat Al-Tawbah: 29.
- (⁵⁷) Surat At-Tawbah: 5.
- (⁵⁸) Treasure of Gratitude, 1/550.
- (⁵⁹) See: Paths of Understanding to the Ayat Al-Ahkam, Al-Kazimi, 2/345-346.
- (⁶⁰) Surat At-Tawbah: 5.
- (⁶¹) Al-Tabayan fi Tafsir Al-Quran, Al-Tusi, 5/150; see: History of Al-Madinah, Ibn Shubah Al-Nimeiri, 2/584.
- (⁶²) Treasure of Gratitude, 1/550.

- ⁽⁶³⁾ See: Al-Bayan fi Tafsir Al-Quran, Al-Khoei, 353.
⁽⁶⁴⁾ Surat Muḥammad: 35.
⁽⁶⁵⁾ Surat Al-Anfal: 61.
⁽⁶⁶⁾ The abrogated and abrogated verses, Ibn al-Mutawaj al-Bahrani, 91.
⁽⁶⁷⁾ Surat Al-Baqarah: 178.
⁽⁶⁸⁾ Surat Al-Ma'idah: 45.
⁽⁶⁹⁾ Treasure of Gratitude, 2/490.
⁽⁷⁰⁾ See: Treasure of Gratitude, 2/490.
⁽⁷¹⁾ Surat Al-Ma'idah: 45.
⁽⁷²⁾ See: Treasure of Gratitude, 2/490.
⁽⁷³⁾ See: Paths of Understanding to the Ayat Al-Hakam, Al-Kazimi, 4/217.
⁽⁷⁴⁾ Surat Al-Ma'idah: 45.
⁽⁷⁵⁾ Surat Al-Baqarah: 178.
⁽⁷⁶⁾ Treasure of Gratitude, 2/290.
⁽⁷⁷⁾ Rules and Benefits, First Martyr, 2/208.
⁽⁷⁸⁾ Whoever is not attended by the jurist, Sadouk, 1/318.
⁽⁷⁹⁾ Al-Idhkār, Ibn 'Abd al-Barr, 414; Awālī al-Layālī, Ibn Abī Jaḥmūr al-Ahsā'i, 1/422; Rawdat al-Muttaqīn fī sharḥ min muḥānḥ al-Faqīh, Majlis I, 2/312; and it was narrated about Imām al-Ḥasan (peace be upon him) Ma'ānī al-Akhbar, al-Sadūq, 303.
⁽⁸⁰⁾ See: Mukhtar Al-Sahah, Muhammad ibn Abi Bakr Al-Razi, 220.
⁽⁸¹⁾ Tahdeb Al-Hakam, Al-Tusi, 2/289.
⁽⁸²⁾ See: Antibodies to Jurisprudential Rules, Al-Syuri, 233.
⁽⁸³⁾ See: Al-Tabayan fi Tafsir Al-Quran, Al-Tusi, 2/102.
⁽⁸⁴⁾ Surat Al-Ma'idah: 45.
⁽⁸⁵⁾ Al-Majazat Al-Nabawi, Al-Sharif Al-Radi, 17; Al-Sunan Al-Kubra, Al-Bayhaqi, 8/27.
⁽⁸⁶⁾ Paths of Understanding to the Ayat Al-Hakam, Al-Kazimi, 4/217.
⁽⁸⁷⁾ The Almighty means: Surah Al-Baqarah: 178.
⁽⁸⁸⁾ Surat Al-Ma'idah: 45.
⁽⁸⁹⁾ Al-Mizan fi Tafsir Al-Quran, Tabataba'i, 1/432.
⁽⁹⁰⁾ See: Al-Bayan fi Tafsir Al-Quran, Al-Khoei, 293.
⁽⁹¹⁾ Surat Al-Anfal: 65.
⁽⁹²⁾ Surat Al-Anfal: 65.
⁽⁹³⁾ Treasure of Gratitude, 1/516.
⁽⁹⁴⁾ See: Treasure of Gratitude, 1/516.

REFERENCES:

The best thing to start with is the Holy Quran:

1. Mastery in the Sciences of the Qur'an, Jalal al-Din al-Suyuti(d. 911 AH), Verified by Saeed al-Mandoub, Dar al-Fikr, al-Mutt, Lebanon, 1st Edition, 1416AH - 1996AD.
2. Al-Istikhkār, Yūsuf ibn 'Abd al-Barr al-Nimrī al-Qurtubī, known as Ibn 'Abd al-Barr (d. 463AH), investigated by Salim Muhammad Atta, Muhammad 'Ali Muawad, Dar al-Kutub al-Ilmiyyah, Beirut, 1, 2000AD.
3. The Authentic Origins, Al-Fayd Muhammad ibn Mortada, known as Al-Fayd Al-Kashani (d. 1091 AH), Sazman Chaab Daneshgah, Iran, 1390AH.
4. Shia flags, Sheikh Jaafar Al-Muhajir(contemporary), Dar Al-Tharik Al-Arabi, Beirut, 1st Edition, 1431AH - 2010AD.
5. Al-Ansab, Abdul Karim bin Mohammed bin Mansour Al-Tamimi Al-Samani (d. 562AH), Presentation and Commentary by Abdullah Omar Al-Baroudi, Dar Al-Jinan for Printing, Publishing and Distribution, Beirut, 1, 1408AH - 1988 AD.
6. The abrogated and abrogated verses, Sheikh Ahmed bin Sheikh Abdullah Ibn Al-Mutawaj Al-Bahrani (d. 820AH), Investigated by Majid Al-Owainati, Dar Al-Mujtaba (peace be upon him), 1st Edition, 1422AH.
7. Bada' i Al-Sanea 'fi Tartib Al-Shara', Aladdin Abu Bakr bin Masoud Al-Kashani (d. 587AH), Al-Habibi Library, Pakistan, 1st Edition, 1409AH – 1989AD.
8. Al-Burhan fi Tafsir Al-Quran, Mr. Hashem Al-Bahrani (d. 1107AH), Investigation of the Department of Islamic Studies, Mission Foundation, Qom, d.t.
9. Al-Burhan in the Sciences of the Quran, Badr al-Din Muhammad bin Bahader bin Abdullah al-Zarkashi (d. 794 AH), investigated by Muhammad Abu al-Fadi Ibrahim, Dar Ihya al-Kutub al-Arabiya, 1, 1376 - 1957 AD.
10. Al-Bayan fi Tafsir Al-Quran, Sayyid Abu Al-Qasim Al-Khoei (d. 1413AH), Dar Al-Zahraa for Printing, Publishing and Distribution, Beirut, 4, 1395AH - 1975AD.
11. Taj Al-Arous, Mr. Mohammed Mortada Al-Husseini Al-Zubaidi (d. 1205AH), investigated by Ali Sheri, Dar Al-Fikr for Printing, Publishing and Distribution, Printing Press, Dar Al-Fikr, 1414AH - 1994AD.

12. History of Al-Madinah Al-Munawwarah (The Prophetic News of Al-Madinah), Abu Omar bin Sub-Numayri Al-Basri (d. 262AH), investigation by Fahim Muhammad Shaltut, Dar Al-Fikr, Qom, 1, 1410AH.
13. Al-Tabayan fi Tafsir Al-Quran, Sheikh Muhammad bin Al-Hassan Al-Tusi (d. 460 AH), Investigation and Correction, Ahmed Habib Kassir Al-Ameli, Islamic Media Office, Mat, Islamic Media Office Press, 1st Edition, 1409AH.
14. Translations of Men, Mr. Ahmed Al-Husseini (contemporary), al-Abbas's (p) holy shrine, Department of Islamic and Humanitarian Knowledge Affairs, Al-Mat, Al-Kafeel House, 4th Edition, 1439AH- 2018AD.
15. Al-Tasheel for Downloading Sciences, Muhammad bin Ahmed bin Jazi Al-Gharnati, Al-Kalbi (d. 741AH), verified by Dr. Abdullah Al-Khalidi, Dar Al-Arqam Bin Abi Al-Arqam Company, Beirut, d.t.
16. Tafsir Al-Ayyashi, Muhammad bin Masoud Al-Samarkandi, known as Al-Ayyashi (d. 320AH), Correction and Commentary by Mr. Hashem Al-Rasuli Al-Mahallati, Al-Alami Publications Foundation Publications, Beirut, 2nd Edition, 1431AH - 2010AD.
17. Tafsir Al-Qumi, Ali bin Ibrahim Al-Qumi (d. 329AH), Correction, Commentary and Submission, Mr. Tayeb Al-Musawi Al-Jazairi, Al-Huda Library Publications, Al-Matta, Al-Najaf Press, 1387AH.
18. Interpretation of Al-Bayan Complex, Sheikh Al-Fadl bin Al-Hassan Al-Tabarsi (d. 548AH), Investigation and Commentary of a Committee of Scholars and Specialized Investigators, 1st Edition, Al-Alami Foundation for Publications, Beirut, 1415AH, - 1995AD.
19. The Preface in the Sciences of the Qur 'an, Sheikh Muhammad Hadi Maarifa (d. 1427AH), Dar Al-Tarif Publications, Beirut, 1432AH - 2011AD.
20. Tahdeeb Al-Hakam, Sheikh Mohammed bin Hassan Al-Tusi (d. 460AH), Investigation and Commentary by Sayyid Hassan Al-Musawi Al-Khorasan, Dar Al-Kutub Al-Islamiya, Al-Mutt, Khurshid, Tehran, 4th Edition, 1365 St.
21. Al-Bayan Mosque on the Interpretation of Ayy Al-Quran, Muhammad bin Jarir Al-Tabari (d. 310AH), Taqaddum Investigation, Sheikh Khalil Al-Mays, Control, Documentation and Graduation, Sidqi Jamil Al-Attar, Dar Al-Fikr for Printing, Publishing and Distribution, Beirut, 1415AH - 1995AD.
22. Rawdat al-Muttaqeen fi Sharh Ma 'n Attended by the Jurist, Muhammad Taqi al-Majlisi I (d. 1070AH), Investigation of Sayyid Hussein al-Musawi al-Kurmani – Sheikh Ali Banah al-Ashtahardi, Bonyad Farhang Islami Hajj Muhammad Hussein Kushanpour, d.t.
23. Sunan Ibn Majah, Muhammad bin Yazid Al-Qazwini (d. 273AH), investigation, numbering and commentary of Muhammad Fouad Abdel Baqi, Dar Al-Fikr for Printing, Publishing and Distribution, dt.
24. Al-Sunan Al-Kubra, Ahmad ibn al-Husayn 'Alī al-Bayhaqī (d. 458AH), Dar al-Fikr, d.t.
25. Al-Sahah, Taj Al-Lughah and Sahah Al-Arabiya, Ismail bin Hammad Al-Jawhari (d. 393AH), investigated by Ahmed Abdel Ghafour Attar, Dar Al-Ilm for Millions, Al-Mat, Dar Al-Ilm for Millions, Beirut, 4, 1407AH.
26. Sahih Muslim, Muslim Ibn Al-Hajjaj Ibn Muslim Al-Qushayri Al-Naisaburi (d. 261 AH), Dar Al-Fikr, Beirut, d.t.
27. Layers of Shiite Flags, Sheikh Agha Bazarak Tehrani (d. 1389AH), Dar Ihya al-Turath Al-Arabi, Beirut, 1, 1430AH -2009AD.
28. Aqeedat Al-Imamiyyah, Sayyid Muhammad Ali Al-Hilu (d. 1440AH), Dar Al-Kutub Al-Islami, 1st Edition, 1421AH.
29. Aqeedat Al-Imamiya, Sheikh Muhammad Reda Al-Muzaffar (d. 1383AH), Investigation by Abdul Karim Al-Kermani, Al-Rafid Publications, 10th Edition, 1435AH-2014AD.
30. Awali Al-Layali, Ibn Abi Jomhour Al-Ahsai (d. 880 AH), Investigation by Aqa Muftaba Al-Iraqi, Al-Mat, Sayyid Al-Shuhada, Qom, 1, 1403 - 1983 AD.
31. The Sciences of the Qur 'an, Sayyid Muhammad Baqir al-Hakim (d. 1425AH), Islamic Thought Complex, Al-Hadi Foundation, Qom, 3, 1417AH.
32. Science of the Holy Quran, Dr. Nour Al-Din Atar, Al-Sabah Press, Damascus, 1st Edition, 1414AH- 1993AD.
33. Al-Ain, Al-Khalil bin Ahmed Al-Farahidi (d. 175 AH), investigated by Dr. Mahdi Al-Makhzoumi, Dr. Ibrahim Al-Samarrai, Dar Al-Hijra Foundation, Iran, 2nd Edition, 1410AH.
34. Rules and Benefits, The First Martyr (d. 786AH), Investigation of Mr. Abdulhadi Al-Hakim, Al-Mufid Library Publications, Qom, d.t.
35. Jurisprudence of the Qur 'an, Said bin Abdullah, known as Al-Qutb al-Rawandi (d. 573AH), investigated by Sayyid Ahmad al-Husseini, Qom, 2, 1405AH.
36. Lisan al-Arab, Muhammad ibn Jalal al-Din ibn Makram, known as Ibn Manzur (d. 711AH), publishing the literature of the estate, 1405AH.
37. Madi Al-Najaf and its Present, Jaafar Sheikh Baqir Mahboub (d. 1377AH), Dar Al-Adwa, 2nd Edition, 1430AH- 2009AD.
38. Mukhtar Al-Sahah, Muhammad ibn Abi Bakr Al-Razi (d. 721AH), Control and correction of Ahmed Shams Al-Din, Dar Al-Kutub Al-Ilmiyyah, Beirut, 1st Edition, 1415AH- 1994AH.
39. Al-Musannaf, Ibn Abi Shayba Al-Kufi (d. 235AH), Investigation and Commentary by Saeed Al-Lahham, Dar Al-Fikr for Printing, Publishing and Distribution, Beirut, 1st Edition, 1409AH -1989AD.
40. Maani Al-Akhbar, Sheikh Mohammed bin Ali Al-Saddouk (d. 381AH), Investigation, Correction and Commentary by Ali Akbar Ghafari, Islamic Publishing Corporation of the Teachers Group, Qom, 1379AH.

41. Dictionary of Countries, Yaqt bin Abdullah Al-Hamwi (d. 626AH), Dar Ihya' Al-Turath Al-Arabi, Beirut, d. I, 1399AH - 1979AD.
42. Mujaam Rijal al-Hadith, Sayyid Abu al-Qasim al-Musawi al-Khoei (d. 1413AH), 5th Edition, 1413AH - 1992AD.
43. Dictionary of Language Standards, Ahmed bin Fares bin Zakaria (Ibn Fares), (d. 395 AH), Investigation of Abdulsalam Muhammad Harun, Islamic Media Library, Islamic Media Library, 1404AH.
44. Al-Mughni, Abdullah bin Qudamah (d. 620AH), Dar Al-Kitab Al-Arabi for Publishing and Distribution, Carefully, A Group of Scholars, Beirut, d.t.
45. Encyclopedia of Classes of Jurists, Scientific Committee in Imam Sadiq Foundation (peace be upon him), Supervision, Jaafar Al-Subhani (contemporary), Imam Sadiq Foundation (peace be upon him), Mat, Etimad – Qom, 1st Edition, 1420AH.
46. Manahel Al-Irfan in the Sciences of the Quran, Sheikh Abdul Azim Al-Zarqani (d. 1367AH), investigation by Fawad Ahmed Zumerly, Dar Al-Kitab Al-Arabi, 1st Edition, Beirut, 1415AH - 1995AD.
47. The Treasure of Irfan in the Jurisprudence of the Qur'an, Sheikh Jamal al-Din al-Miqdad bin Abdullah al-Siyuri (d. 826AH), Investigation of Sayyid Muhammad al-Qadi, The International Complex for the Rapprochement of Islamic Doctrines, 1st Edition, 1419AH.
48. Al-Majāzat al-Nabawīyah - Sayyid Muḥammad ibn al-Ḥusayn ibn Mūsá, known as al-Sharīf al-Radī (d. 406AH), verified by Taha Mohammed Al-Zaini, Publications, Basairti Library, Qom, d.t.
49. Paths of Understanding to the Ayat Al-Hakam, The Investigator Al-Kazimi (11AH), commented on by Sheikh Muhammad Baqir Sharif Zah - Investigation of Muhammad Al-Baqir Behbudi, Al-Murtadhawi Library, Tehran, d. T.
50. Al-Misnad, Muhammad ibn Idris Al-Shafi'i (d. 204AH), Dar Al-Kutub Al-Ilmiyyah Beirut, d.
51. Minhaj al-Salihin al-Sayyid Ali al-Husseini al-Sistani (contemporary), Office of the Grand Ayat al-Sayyid al-Sistani, Al-Matt, Mehr, Qom 3, 1413AH-1993AD.
52. Al-Mezan fi Tafsir Al-Quran, Sayyid Muhammad Hussein Al-Tabataba'i (d. 1402AH), Publications Foundation of the Teachers Group in the Scientific Seminary, Qom, d.t.
53. Naskh and Al-Mansukh, Al-Sadusi (d. 117AH), d. Hatem Saleh Al-Damen, Al-Resala Foundation, Beirut, 3rd Edition, 1409AH.
54. Al-Naskh wa al-Mansukh, Ibn Hazm (d. 456AH), verified by Dr. Abdul Ghaffar Suleiman Al-Bandari, Dar Al-Kutub Al-Ilmiyyah, Beirut, 1st Edition, 1406AH.
55. Nadoud al-Qawā'id al-Fiqhīyah, Sheikh Muqaddā ibn 'Abd Allāh al-Ḥillī (d. 826AH), verified by Sayyid 'Abd al-Laṭīf al-Kawhakmarī, Library of Grand Ayatollah al-Marāshī, al-Mat, al-Khiyām, Qom, 1403
56. Criticism of Interpretation between Reality and Hope, Preparation, d. Mohammed Saleh Mohammed Suleiman, Research submitted to the International Conference for the Development of Quranic Studies, King Saud University, Saudi Arabia, 6/4/1434 AH- 16/4/2013AD.
57. Criticism of Poetry, Abu Al-Faraj Qudamah bin Jaafar (d. 337AH), investigated by Kamal Mustafa, Al-Khanji Library, Egypt, 1978AD.
58. Methodological Criticism of the Arabs, Research Methodology in Literature and Language, translated from Professors Lanson and Mabe, d. Mohamed Mandour (d. 1385AH), Dar Nahdet Misr, Cairo, 1996AD.
59. The Copiers of the Qur'an (The Copier and the Copier of the Qur'an), Abdul Rahman bin Ali Ibn Al-Jawzi (d. 597AH), Investigation of Muhammad Ashraf Ali Al-Malibari, Deanship of Scientific Research at the Islamic University, Medina, Kingdom of Saudi Arabia, 2nd Edition, 1423AH - 2003AD.
60. The Pearl of Bahrain in Holidays and Translations of Hadith Men, Sheikh Yousef Al-Bahrani (d. 1186 AH), Investigated by Sayyid Muhammad Sadiq Bahr Al-Uloom, Najaf Al-Ashraf, 2nd Edition, 1969AD.