

The Structures of Literal Meaning According to Fundamentalists: An Analytical Study

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Abstract

The study of the literal meaning of the fundamentalists takes a direction other than that of others, because these letters have clear connotations of the meaning of the ignorance in which they are mentioned, and the fundamentalists' definitions of the letter differ according to their views on its meaning. All this goes along with the grammatical trend in the definition, and some of them said that the letter does not create a meaning for others. The sciences of the Arabic language were only established in the service of the texts of Islamic law, on top of which is the Noble Qur'an. There is no doubt that grammar was the most powerful of these sciences in understanding these sacred texts, directing their connotations, and defining their meanings, and their intimate relationship. There is no doubt that the science of grammar and the science of the fundamentals of jurisprudence are among the most special sciences that have arisen in the midst of the Qur'an. Understanding it is a jurist, or interpreting it in any way. Scholars' opinions differed on this subject, especially since linguistic research was not enriched by the people of the language despite its involvement in deduction sometimes, due to the fact that it was not a common element in the deduction process, and the meanings were distinguished by being independent, relational, or automatic, and these different trends in the literal meaning led the fundamentalists have devoted the literal meaning to one of the chapters of their study of the terminology of the origins, especially in the investigation of vocabulary. As for the third, then he mentioned the conclusion and the most important sources that dealt with in studying this topic.

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1. The Literal

Meanings, Evidence, and Opinions

1. 1 Explaining the Concept of the Original Structure and its Literal Meaning

The people of the language defined the structure with several definitions. A structure is a source of construction, and a structure is also combined with structures, and the origin of the structure is of stone and mud. A structure is collected, and it is a source of construction, and structure is construction and construction, and multiplicity refers to the meaning of the structure in the language. The structure in the terminology of fundamentalists is the result of the structure's work,

and the structure is the rule of structure over the most, or on the rule of purity or on the accompaniment, or it is the work based on those rulings, rules and principles. Accordingly, the fundamentalist structure can be defined: "It is the basis on which the fundamentalist or jurist adopts on the basis of special evidence, and then builds on it his views and theories on sub-issues, or depends on it in his fundamentalist issues. As for the science of fundamentals, the martyr al-Sadr knew it: knowledge of the common elements in the process of devising the legal ruling or knowledge of the rules that fall by themselves in the way of extrapolating the legal rulings of the total divine (1). Without the need for another major or minor

enclosure to it. The letter is a language: it is the tip, so everything is deflected by its edge and blade alone, and from it is the mountain letter which is above, the definite and the letter: one of the letters of the spelling. The letter is not received in the conceptual sense, that is, by the conceptualization of the meaning of it, it indicates a meaning in others, that is, not in itself, and the conscience is in others (2). Either it returns to the word meaning that it does not denote by itself, but by joining another word to it, so the result is that it is not independent of the concept, i.e. conceptually meaning it.

The letter in the term fundamentalists does not pertain to the grammatical letters, but extends to include the absolute complete and incomplete syntactic bodies, the bodies of verbs, the names of the actors and the absolute derivations. As for the name, it is each substance placed in a special order to be a sign of an independent meaning that can be understood from it without the need to be in the framework of a sentence, complete or incomplete, such as generic names, verb material, and personal flags (3). The fundamentalists examined the understanding of things from the words of the Arabs that neither grammarians nor linguists reached, since the words of the Arabs are very wide and forbidden to consider, and language books control the vocabulary and their apparent meanings only, without the subtle meanings that require the consideration of the fundamentalists and extra extrapolation over linguistic extrapolation. The fundamentalists were interested in the phenomenon of literal meanings, so they continued to search for its meanings in order to be able to explain and clarify it, as well as find differences between it and the nominal meanings (4). As well as knowing the trends in the literal meaning, and that the nominal meanings versus the literal meanings, whether it is a different modern subjective according to its occurrence, one of the nominal meanings has its meaning in the mind and does not touch the outside and the eye, such as the meanings of types and races, subjective and episodic, epistemological and other topics searched for in logic. Through the opinions presented, we find that the difference occurred in the meanings of the letters, and there were many opinions about it, so some said that they do not indicate a meaning, but rather are signs of a craft, and another said that their meaning is the meaning of names, and there is no difference between them and names in the meanings assigned to them, and the third has meanings other than meanings the names do not speak of realities, but rather their meaning, finding a craft (5).

The fourth said that it has meanings other than the names of the names, but their meanings are not limited to positive ones.

1. 2 Finding the Literal Meaning and the Relational Existence: Find the Literal Meaning

Perhaps the most prominent of the fundamentalists who said the literal meaning was the sheikh al-Na'ini, that literal meanings are foundational to the adjective of the totality. That is, the so-called meaning or concept, which is what a person perceives with his mind from the facts, is an external motive that is referred to or not (6). And the meaning of Ijdi is the use of the letter in its sentence, what is it that (there) has its meaning in other than it, and it does not have a fixed meaning and is present in the world of perception, such as names, for example. And Mr. Al-Sadr justifies what Sheikh Al-Naini says about finding letters, "what is meant by them is to find the meanings of the letters, not the letters themselves, so that the literal meaning, like the nominal one, is fixed in the mind before the speech is an obvious matter that is always taken for granted by the claimant that the literal meaning copied the meaning of the ajada and the nominal meaning" (7). And that this is based on the saying that the essence can exist the time limit for which the name is placed in the mind, merely from release and restriction, in order for there to be a limitation with the letter (with) his appetite. This is because nature stipulates something that will be a constant change in a stage prior to speech, which is the creation of etiquette, "and the claim that all nominal and literal meanings are dangerous, because the nominal terms such as property, freedom and other concepts of the imperial soul is a matter of applying the total meaning to the literal resource, not as a matter of the finding, therefore, these names are all indicative, and thus the analogy is the literal meanings as well. Some of them come from a separation between letters.

The finding of letters is due to the letters of emphasis, oath, wishful thinking, appeal, simile, and so on. It is the distinction of the situation, and in the letters it is the creation of the relationship, for they are signs of the meanings and so on from all principles (8).

2. The Relational Presence in the Literal Meaning

2. 1 The Relational Presence

Some late origins scholars have argued that there is no difference between the letters of independent meanings, such as prepositions and conjunctions, and between letters of meanings that are not independent from the origins of the material, for the derivative formulas (written with a pen) that do not have this associated structural meaning unless they are included in their parts (the connecting letters) between meaning writing, the meaning of the pen and the meaning of the subject, which is its form, the books of the subject and the prepositions, as for the lineage and the pure connections expressed by the letters and formulas, they do not have a capacity (psychological existence), because the outside, even if it has proof of the meaning of the letters, has a fixed truth regardless of the two parties and that it is only he is doing it (9). And that the linked existence is often not present in the resources of use as in the resources of the use of the lam in our saying (existence for Allah is a duty), since the existence of the link between Allah and his existence is inconceivable as the existence of the external link is a basis for commitment to it, since there is no proof of the existence of a third thing abroad (10). This evidence is not found in it, because knowledge and suspicion are based on mental images, not abroad, to begin with, so does the imposition of knowledge and suspicion only require the imposition of two mental images that are heterogeneous in the science of the mind and does not contradict the fact that they are identical to one outside.

So the literal meaning is in the pre-existence of the link, that is, that which is present neither in itself, nor as a representation of an attribute present in itself.

2. 2 Problems of Finding the Literal Meaning

It has been confused with finding the literal meaning by some scholars. The first problem is the meanings that the soul perceives are either related to one another or not connected, so what the soul perceives as related, it is not conceivable that the events of the connection between its parts are related, because it is an attainment of the sum. Yes, it can perish, and another existence may occur in its effect, with specificity (11). Therefore, if the speaker wants to testify the listener with the meaning: added in the house), when he utters it with (Zaid), the listener imagines his concept independently because he is not yet aware of the link and the meaning of the sentence. The second problem is that that the body indicating the meaning

must have a literal meaning, and on the assumption that the literal meaning is positive, the meaning of the body must be advanced in being analog and vice versa. The third problem is that if the literal meaning is positive, the literal meaning which is one of the limits of the applicant being requested must be in the order of the request, because the words from and to in your saying walk from Basra to Kufa from The boundaries of the required, and the required, of course, precedes the request (12). If the meaning of the letter is positive, the meaning of from and to in the aforementioned example must be present at the time of the request and in its rank, considering that the request is later than the required of course, and the words from and from the limits of the required.

So it is in the rank of the required, so the meaning of from and to by noting that they are in the order of the request is later than the required, and by noting that it is one of the constraints of the required prior to the request. The fourth problem is that every utterance has a meaning of the self, and it is the concept that comes to mind when it is heard, it is denoted by the presentation, and it is outside the mind, in which the subjective concept is perishable, and the purpose of the situation and composition of speech and dialogue is the meaning of the presentation. Finding, it must have nothing but a specific meaning, so it does not have a connotation on which it is correct to be silent, because every speech must have a ratio, with which the vocabulary is linked, and since the vocabulary of speech has nominative meanings that have specific connotations, which are their concepts, and indications by presentation, and it is outside the mind in which that concept perishes.

3. The Literal Meaning

3. 1 The Areas in the Teams

There is no disagreement between the nominal and literal meaning according to the subject, but the difference between them is according to observation and consideration, so the meaning in one of the two considerations is nominally complete, and the other consideration is literally deficient, and the possibility of the same concept's will to release it in nouns is divided from untrue to specificity other than the literal meaning. Since it is not possible to want it from the word except with the validity of others, the necessity of being not independent of the concept in that

observation, it cannot be wanted from the word except with the specificity according to what has been shown, and this does not require setting it for each of these specifics (13).

And that the literal and nominal meaning are different in particular, and the shared meaning of it in one meaning, and the evidence for that is that if the name and the letter were united in meaning, and the difference was, by mere independent and automatic notation, the natural meaning of the monotheistic would be acceptable (14). Because it is found outside, and the bonds are not found outside the higher towards one, which is the existence not in itself but in others. Literal meanings are what there is in them the connection between the dispersed dispersed concepts and the nominal meanings the same as these divergent ones, that what is observed in the mind must be the same as what happened or what will happen outside of the related concepts. The two sides are severed and the outside is disconnected from the eye of connection in the mind, but if the noticeable is the concepts, they are not imposed outside since they are conceptual concepts, and since the connection is noticeable in the mind the concept of extracting it, such as the concept of beginning and ending, it is only by distracting mental perceptions, which are dispersed and not linked to each other. In some, this is a nominative meaning that is not literal (15).

3. 2 The Opinions of Scholars on the Issue

Al-Khoei goes that what is meant by saying is that the subject matter for him in this section is the same characteristic relativism, by requiring him to not be able to harm its meaning in the mind, if the external existence does not accept mental existence, and by requiring that it is not permissible to use it in what is not related to it, as in the example of Allah Almighty Knowledge, perfectionist and subjective descriptions, and adjectives in the first, the absence of the subject and in the second, and after referring to the rest of the sayings, he chose that the meanings of the letters are applications contained in the nominal meanings (16)

. It follows from what he said four things: the first is the invalidity of all other sayings, the second: that this meaning that we have chosen is ongoing even in that which has no intention, and the third: that it is necessary to say that the real situation is a pledge to mention the specific term when wanting the special meaning, because it is to act upon. If the will relates to the understanding of its own right, from a

holistic meaning, the meanings of the letters can only be those classifications.

Mr. Al-Sadr mentions that the letters in this section have been assigned to the meanings of mental association, and it is evidenced by what happened that if we say (Zaid walked from Basra to Kufa), there is no doubt that the concepts of names in this sentence in the mind are interconnected, just as there is no doubt that the same names are not The meanings of the subject itself, which are in the first sentences, are taken into account those meanings, but the present of the letters must be in the mind, and the special connection equipment must be connected to it between the concepts of names in the mind, since I knew that the concept of linking is not sufficient for this interconnection to occur (17). The letters are placed for the meaning of the positive mentality to connect the concepts of names in the mind, as they are associations and are anti-linking in the minds. So the real interconnection is achieved between the external antagonists, which are the real meanings of the words, and the fairness of their mental images with it is followed by it, and as a matter of transmitting the descriptions of the meanings to their concepts, such as describing something in a related field, and now the present images of each of the literal and urgent meanings of the mind are independent of each other and of evidence on the real link between them in the mind, Allah, except by presentation and metaphor (18).

The literal and nominal meanings are different in essence, and between them are disagreement and separation in reality and the matter soul, and the nominal meanings are such as the different meanings in the container, and literal meanings such as the partial, unchanging, according to the vessels, so what was a real soul, the external does not come into the mind, and what is real mental reasonability does not come from abroad, and it has emerged that the two owners of sufficiency and the generosity of the meanings, literal and nominal, are not different in terms of the understandable meaning and differ according to the reality of reality as well as sufficiency (19). According to the need for verification of other matters as in the pearls, it is not due to the conclusion, the necessity that the peculiarities subsequent to the nominal meanings are matters that are not related to the world of status or noticeable, and the need for matters and the other in verification, common between the nominal and literal meanings, so the nominative is literal, for the lack of distinction between them, as can be seen (20). And there are those who mentioned that the

guideline for the difference between the nominal and literal meanings and the distinction between them is that everything carries the sensory signal transmitted in this emergence that exists in the era of time, so it is the nominal meaning, and everything does not bear that sensual sign, it is the nominal meaning, it is the literal meaning and is from the age of mortal existence And the one in charge of others, meaning that he in himself appointed his being to others, and that is the presence of symptoms, not the same. The meanings in the names are meanings related to the self, and the meanings of the letters are exceptional, rhythmic meanings that are found in the creation of the speaker (21).

Some of them said that the literal meaning is the realities of the connections between the independent concepts, according to the noticed, and the nominal meaning is the same as those separate separate concepts that are scattered in connection between them in their own right, with no consideration of the literal meanings (22). What is obtained from all of this is that the literal meanings are the indicative meanings that are not acquired in themselves and are acquired by others, and the letter indicates those denominations in the nominal meanings that they are based on, inherited by their departure from the launch to the guest and the definition, so the nominal meanings only indicate the faculty that is not limited to the special limit, So the literal meanings and their mindfulness (23).

3. 3 Positions of the Letters

After we know that the concept of the same letters also in uses has a holistic meaning that is referred to by others in the matter of the multiplicity of the signifier and the signified, as in the names of the races and the total concepts of another, and accordingly, the subject has the same as the user in it also in which there is a general like the names of the races letter by letter. Some have stated that it is the inference that the subject has in it, especially that its meanings were between linking and linking rules for the two parties that linked each of them to the other. If I wanted to take the collector from multiple validations, the parties would not have to be deleted. The nullity of the true relational meaning at all, if it is possible to take the collector among its validators so that it is the subject of him in it. If the meanings are total, then the topic is general, otherwise it is private, as mentioned by some fundamentalists (24). Especially since the

literal meanings from around the world are more severe and are only partial external, and as is evident in the examples of the letters of wishfulness, enjoining the call, and their proverbs.

Nevertheless, the topic is general in them. However, the author of the articles went to refrain from the general situation (25). If we accept that the situation is general and the subject is specific to it, then what is specified in the letters will be about the subject for him, and for this reason there is no case for the general case after we knew the possibility. And that every year its truth is meted out by its two parties in the face or cut off from the two parties to be null and void, so each percentage in its existence the link is different to any other percentage and is not certified and is in itself a real partial concept, and it is separated by the two parties, then the proportions that are not currently restricted to it, and the title is not in itself a percentage like the concept of the term, the primary ratio in the Shaya sentences, and as for the primary ratio, the first pregnancy is a true proportion, but rather it is a part of the ratio as if I said the beginning at the time of this place, and from this knows what the names of the signs, pronouns, conjunctions, etc. The situation must be general and the subject matter for it is specific to other words that contain the meanings of letters such as verbs and nouns of the sign. It is not correct to judge the general meaning of the subject for him. I said to take the literal meaning in the meaning of the word, but it requires the form of the subject for him in particular if it requires a plurality in the meaning of the word.

As in the names of the sign, its counterparts, and either this was not required previously on what we have achieved here and that the issue is in the crack, if the general body is the personal situation, and so if we say that the subject is each special form or a special body and publishing that the plaintiff has no luck in his situation, then the situation is qualitative. For example, the word Zaid is placed because it indicates the perception of the specific person so that the perception is literal meaning and once a letter for the imagined for the speaker and the listener.

The statement that it is a subject because it indicates the person who is restricted to the mental perception, provided that the record is mentioned remarkably with its title and nominal meaning, and since the connotation belongs to the administration

and what He sees the transition to the meaning of the vocalizations.

3. 4 Placing Letters for Quotation

There is no doubt that the letters are placed to classify the nominal concept, meaning that the nominal concept is subject to assignment to many quotas and applies to them. If I want to understand the same meaning, the name can be satisfied, but if I want to understand a special share of it, it must be understood in terms of a plurality of the signifier and what is meant is that the name is indicative of The same meaning and the letter indicates its smallness and the narrow circle of applicability in it. The assignment of a nominative concept to Belhaz is another nominal concept, it is unreasonable that it be only by noting the assumption of a ratio between the two concepts so that one of the two concepts falls in proportion to the other concept, such as the ratio of consideration between the fire and the stove. That is, the ratios in which are assigned to the concepts of nominative, some with others. This is the same former plaintiff placed in the third direction and nothing else in front of it, and I want the letter to be subject to the same quotation. The disagreement occurred in the metaphorical use of whether his silence depends on the authorization of the author, and noticing the relationships mentioned in the science of the statement, and that the nature of approval depends on good taste. We find the validity of the use of the lion in the brave man as a metaphor, and that it is prohibited from the one who wears it and the inappropriateness of its use as a metaphor in a perpetual foul mouth as they represent and that the plaintiff is permissible.

This is supported by the agreement of different languages often in metaphorical meanings, so you see each language expressing the brave man with the word placed for the lion and so on. In many common metaphors at the well, they often stated that the letters, pronouns, nouns, and other words in which the conflict occurred have real meanings and metaphorical meanings, and they are more likely to carry them on their true meanings with a rotation between them and others, and it is not the highest to say by putting them in partial meanings over others. To illustrate how everyone shares the metaphor according to usage. And the research is obtained through what we have revealed from the opinions of scholars, that there is no way to order how to put the letters if that can be proven and the administration is based on it, is that the subject has

a special and it can hardly be general. Because the literal meaning is partial, and it is to link the special between this and that, and it is not true for many. The concept of linkage, if it accepts honesty for many, is not self-limiting to the intended meaning. Rather, it is a charity for special connections.

There are holistic concepts, such as the concept of linking, the concept of beginning and ending, and so on is not entirely, and the letter did not have a self-collector in its existence, and the perception of the general situation and the subject has a break in the letters is a depiction of my subtractive title that is not subjective, analogous to the title of the presentation in relation to the nine accidental sayings. The offer to them is random and self-reflexive, and civilizations do not bind the occasional statements in a single saying, but rather an extractive title, which is the meaning of the offerings. It should be pointed out to three resources, which is the fact that the user is completely in it and then traces each of them by referring to what they are suspected of having, between use in the collective nature, between use in a lot and between use in a partial fabrication that is permissible with regard to the presentation of many.

Conclusion

At the conclusion of this humble research in the science of fundamentals, we have come to conclusions, albeit simple ones. However, delving into such a topic is a difficult matter because of the divergence of opinions about it. The fundamentalists have discussed the subject of the literal meaning, especially the later ones. It is not concerned with the grammatical letters, but rather extends to include the absolute of the complete and incomplete syntactic forms, the forms of verbs, the names of the subjects and the absolute derivations. Accordingly, every denotation criticized by means of this has a literal meaning, just as the meaning of (in) and (even) and the reasoning has a literal meaning, so the meaning of the form of the past tense, the subject's name, and the link between the subject, the predicate, the additive and the additive to it. The introduction of the letter within the sentence is called paganism, and others went to the point that the meaning of the letter is the same as the meaning of the name and the custom made it clear while calculating the opinions of scholars and it became clear to some that the mind differs from the outside in that the outside contains realistic features from two outside parties that differ in its horizon, and the mind is when it wants To get its

image, one from the mind creates a ratio while it is parallel to the external realistic ratio, but one is achieved in the mind which is the presence of an analytical compound, one of its parts the ratio, and then the three resources mentioned in this approach are to place the letters if within the many associations in the use of the word, and what is mentioned. In these papers, it is nothing but a summary and simplification of studying the literal meaning and mentioning the different opinions on it. We ask Allah Almighty for acceptance and forgiveness. We have not overlooked him in this simple study.

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