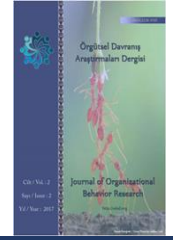




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## **STUDY OF THE PROPHET'S PERSONALITY IN THE QURAN AND SIRA IBN HESHAM**

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### **ABSTRACT**

*The character of the Prophet (PBUH) can be studied in many dimensions. The study of his character has a great importance regarding a major source like Quran. One of the explained dimension of his character in Quran consists of its comparison with historical reports of this context in order to obtain similar, different and contradicted aspects, which altogether is called comparative study. The main question of this study is that what differences and contradictions are in the Ifk report between Ibn-Hisham conduct and Quranic character of the Prophet (PBUH)? (question) Quran presents the unique and unmatched character of the Prophet (PBUH) in every aspect. (theory) This study aims to reveal the differences and contradictions between one of the historical sources and Quranic character of the Prophet (PBUH). (purpose) The method of this study is descriptive-analytical and historic-comparative (method). The character of the Prophet (PBUH) in Quran is a comprehensive one regarding different aspects like cognitive, emotional-motivational, behavior and characteristics, which is different and sometimes contradicted with reports of the historical sources. (findings).*

**Keywords:** *The Prophet (PBUH), Quran, Comparative Study, Ifk, The Conduct of ibn Hisham, Character.*

### **INTRODUCTION**

Quran, as a reliable source and a witness of historical events, has a great importance in evaluating different dimensions of the historical events. This holy book was sent down to someone who was at the highest level of humane perfection. Therefore, the Holy Quran speaks of this noble being frequently and clarifies every dimension of his character for its followers. Undoubtedly, the character which Quran draws from Great Prophet as the first receiver of holy revelation in the form of verses of Quran, is a unique humane in every aspect, that necessitates the study of his personality.

The elucidation of characteristic aspects of the Prophet (PBUH) from the viewpoint of the Quran, especially through its historical reports, by using the comparative method can be used as a measure to verify other historical reports in the sources; either for a Muslim who believes in rationality of Quran, or as an ancient and validated source for the others.

This research tries to comparatively study the historical reports on Ifk from Ibn Hisham conduct versus Quranic character of the Prophet (PBUH); by comparative study means an investigation process consists of three major steps: a) investigating differences and similarities, 2) description of similarities and differences, 3) explaining differences and similarities (Faramarz Qaramaleki, 2009). At the first step, similar, different and contradicted items will be extracted. At the second step, these three items will be described; which means according to our theory, the resulting data of each source will be evaluated. At the third step, there will be a result of similar, different and contradicted items. So, the three similar, different and contradicted concepts are the main

keywords in a comparative study. The conclusion is that in this kind of study, there will provide a result which is often a new and novel perspective; which means there is a difference between Quranic and historical sources point of view. The concept of the two words (different and contradicted) which is used in a matched study is also of high importance:

**Difference:** although this word has a certain meaning, but after its position next to “contradiction”, it is necessary to elaborate their accurate meaning in Persian. The difference means being different and has an advantage (Dehkhoda, 1967), contrast and separation of two things (A’emid, 2002; Moein, 1967, 298), heterogeneity and not the same (Razi, 2016).

**Contradiction:** contradiction has meanings like despite each other, except for something (Dehkhoda, 1967), incompatible with one another (A’emid, 2002).

It seems that heterogeneity and not being the same equals “different”, and incompatibility equals “contradiction”.

It should have said that the reason for choosing Ibn-Hisham conduct as the historical source of this research, is, first, this book is amongst precedent history books, and second, it paid attention to Quran during historical reports presentations.

For research background, it should be reminded that the books, articles, and thesis which were considered to this subject, includes:

#### *a-Books*

It almost could be claimed that there is no specific book in comparative studies among reports of historical sources and Quranic interpretation about The Prophet (PBUH)’s personality, and some of the books refer to differences and contradictions between these two, during their discussions. among this kind of researches is “another perspective toward history in Quran; similarities, differences, and contradictions between Quranic historical reports and selected sources (case studies of Badr, Ohod, and Tabook wars), by Mohammad Hossein Daneshkia”

#### *b- Articles*

1- interpretative-historical evaluation of Ifk event; by Hossein Hosseinian Moghadam, a journal of the history of Islam in the mirror of research, number 7, autumn 138, pp. 159-190.

The main purpose of the author is to prove relating Ifk event to Ayesha, and criticism of historical reports and narratives of this subject. So, there is no direct relation to The Prophet (PBUH)’s personality; although, by doing so, the author aimed to destruct his social position and assassinate his personality.

#### *c- Thesis*

MSc thesis in history (history of Islam), “Comparative study of the portrait of Prophet in Quran and historical textbook from the beginning of Islam”, Saeid Amini, advisor: prof. Mohammad MehdiMoradi Khalaj, Shiraz University, August 2009.

In this thesis, which subject has a high similarity to the research ahead, there is no attention to this important matter, in either major or minor subjects.

As we have seen, none of the above-mentioned books, articles, and thesis took care of a comparative study of The Prophet (PBUH)’s character in Quran and one or more historical typical events. Therefore, it is a new research in this field.

At first, The Prophet (PBUH)’s character pattern in Quran, is presented according to the classification of character attributes theory, based on which the Ifk report in Ibn-Hisham conduct will be criticized for his personality, and we will explore the differences and



contradiction of these two approaches. To avoid any lasting discussion, we ignore the similarities.

### *Classification of character attributes based on dimensions' theory*

There are so many patterns in order to classify character attributes, and the classification of character attributes based on dimensions is one of them. This pattern divides into four measure including cognitive, motivational-emotional, behavior and life, three of which will be used in this study.

### *Cognitive measures explaining the Prophet (PBUH)'s character in Quran*

Cognitive measures mean that those attributes which belong to the category of science and knowledge, thinking, intelligence and memory, reason and manage (Bashiri, 2010). Cognitive measures and their corresponding sub-measures presented in the following table:

**Table 1: Cognitive measures of the Prophet (PBUH)'s character in Quran**

Raw	Cognitive measures to explain The Prophet (PBUH)'s character in Quran		Their corresponding sub measures		
1	Certainty and believe	Guided (to the divine straight line)	Believe in resurrection		Believe in monotheism
2	Ability to recognize right from wrong	Wise and wisdom	Sighted, intuitive		
3	Erudite	Fitting to invisible divine knowledge	Sage and sage teacher	Erudite due to revelation (teacher)	Witness and testifier
		Understanding that God witness us all	Knowing what others don't; teacher of ethics and cultivation; teacher of Quran and wisdom; accuracy in science		
4	Infallibility				
5	Believer	Believe in God	Believe in divine angels		Believe in holy books
		Believe in divine prophets	Believe in unseen		



### *Motivational-emotional measures explaining the Prophet (PBUH)'s character in Quran*

The motivational-emotional measures of character are patterns and specifics of character which influence constitution, direction, organization and processing of certain behavior, and indicates a class of emotions and emotional states, which become evident after showing that behavior. These states and characteristic attributes are the results of external and internal agents like environmental encouragement and stimulus, learning, beliefs, recognition, thoughts, and beliefs (Bashiri, 2010). These measures include:

**Table 2: Motivational-emotional measures of the Prophet (PBUH)'s character in Quran**

Raw	Motivational-emotional measures explaining The Prophet (PBUH)'s character in Quran			Their corresponding sub-measures		
1	Worship	Servitude	Perfection and divine esteem	Rightfulness	Purity	Awe
2	Reliance					
3	Soft behavior		Civility	Responsible and available		

***Behavioral measures explaining the Prophet (PBUH)'s character in Quran***

Behavioral measures point to behavior and manners and personal and social behaviors in diverse situations. In other words, behavioral attributes consist of those characteristics which are obvious in his behavior (Bashiri, 2010). Behavioral measures include:

**Table 3: Behavioral measures of the Prophet (PBUH)'s character in Quran**

row	Behavioral measures explaining The Prophet (PBUH)'s character in Quran	Their corresponsive sub-measures				
1	Obedience	Sovereignty	Priority	Administrator	Compliance	Oath of allegiance
2	Guidance	Strength	kindness		Tolerant and peaceful	
3	Duty and responsibility	Invite to God				
4	Great ethics	Politeness	Beneficence	Charity	Modesty	Ascetic
		Patience	Chastity			Pleasant and chaste talk
5	Righteous	Godliness	Pay Zakat	Trusteeship		
		Moderation	Emigration	Just	Kindness toward parents	
		Fight with infidels	Loyal to vow		Gratitude	
6	Fine model	Bravery	Honesty		Tabarra	Education



***The Ifk report in Ibn-Hisham conduct***

While returning of the Great Prophet from Expedition of al-Muraysi', there is an event which is renowned as Ifk event in the history of Islam. The most important reports of Ibn-Hisham about this event is provided by Aayesha herself, that is as below:

***a-Ibn Hisham report***

1. The Prophet (PBUH)'s tradition for lottery among his wives, to select the one who would accompany him during a war trip, and Aaisha wins this lottery for Expedition of al-Muraysi' (Ibn-Hisham, 297/2)
2. Aisha's necklace getting lost, and going out of her howdah, and the Prophet's command to move the army after finishing the war, and not thinking about leaving Aayisha (Ibn-Hisham, 298).
3. Aisha's return to Madina with Safvan-Ibn-Moa'atal, and whispers about The Prophet (PBUH)'s wife by hypocrites.
4. Carelessness and low attitude toward Aisha by The Prophet (PBUH) and sufficing to a brief greeting (Ibn-Hisham, 298-299).
5. The Prophet (PBUH)'s speech in mosque, denying the slander about his wife and the man who had been slandered, by stating that why some of the people trouble me about my family and tell bad words about them, and accusing the man who is always by my side when I enter a house, and won't be separated from me? (Ibn-Hisham, 300).
6. Consoling of The Prophet (PBUH) with Osama-Ibn-Zeyd and Imam Ali, which offers nothing but goodness, about it; all of this is a lie; and, trump up "there are so many women for you, and you can have someone else instead of Ayesha (divorce her)" to Imam Ali, and you can ask her maiden about it to realize if she is lying or not. Summoning Barireh (Ayesha's maiden) and beating her severely by Imam Ali, in order to force her to

tell the truth, and she said she know no imperfection in Ayesha (about this matter) (Ibn-Hisham, 301)

7. The Prophet (PBUH) going to Abubakr house to Aayishaa and order her to virtue and repentance if she do something bad. Silence of Ayesha's parents and answering in the name of Allah I won't repent to God for what you're saying. I have done nothing wrong. Reconvert of The Prophet (PBUH) mode to revelation and Ayesha's confidence about her innocence of those scandals, and worries of Abubakr and his wife. The Prophet (PBUH)'s annunciation to Aayishaa, and announcing Ayesha's innocence in mosque, by reading Al-Noor sura, verses 11-15, which say:

Those who perpetrated the slander are a band of you. Do not consider it bad for you, but it is good for you. Each person among them bears his share in the sin. As for him who played the major role—for him is a terrible punishment. Why, when you heard about it, the believing men and women did not think well of one another, and say, “This is an obvious lie”? Why did they not bring four witnesses to testify to it? If they fail to bring the witnesses, then in God's sight, they are liars. Were it not for God's favor upon you, and His mercy, in this world and the Hereafter, you would have suffered a great punishment for what you have ventured into. When you rumored it with your tongues, and spoke with your mouths what you had no knowledge of, and you considered it trivial; but according to God, it is serious (Ibn-Hisham, 301-303).

#### *b-General evaluation of this report*

From the content view, some parts of the Ifk event, contradict with The Prophet (PBUH)'s cognitive (wisdom, knowledge, being sighted due to divine revelation, teacher, and infallibility) and behavioral measures (obligatory obedience to him, his fine ethics, just and justice).

#### *c-Comparing the report with Quranic character od The Prophet (PBUH)*

Ibn-Hisham refers to the verses 11, 12, 15 and 22 of Al-Noor sura for Ifk events and its consequences. The verses 11 to 26 in Al-Noor sura are completely about Ifk event<sup>1</sup>. Some of the Sunni interpreters and historians, accept this very report with slight difference. On the other hand, Shi'a interpreters have an accepted report about this which is not flawless and is not compatible with The Prophet (PBUH)'s personality<sup>2</sup>. Anyway, there are some differences and contradictions between Ibn-Hisham's report and some verses of the Quran.

#### *Distinguishable differences*

The obvious difference between this report and the verses of Quran, is about the type and mode of The Prophet (PBUH) engaging with this event, which there are no verse about it in the Quran;

<sup>1</sup>. Why did they not produce four witnesses? Since they produce not witnesses, they verily are liars in the sight of Allah ﷻ. Had it not been for the grace of Allah and His mercy unto you in the world and the Hereafter an awful doom had overtaken you for that whereof ye murmured ﷻ. When ye welcomed it with your tongues, and uttered with your mouths that whereof ye had no knowledge, ye counted it a trifle. In the sight of Allah it is very great ﷻ. Wherefor, when ye heard it, said ye not: It is not for us to speak of this. Glory be to Thee (O Allah)! This is awful calumny ﷻ. Allah admonisheth you that ye repeat not the like thereof ever, if ye are (in truth) believers ﷻ. And He expoundeth unto you the revelations. Allah is Knower, Wise ﷻ. Lo! those who love that slander should be spread concerning those who believe, theirs will be a painful punishment in the world and the Hereafter. Allah knoweth. Ye know not ﷻ. Had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Merciful, (ye hadbeen undone

<sup>2</sup>for further reading, see its criticism and coming down dignity, refer to Tabatabaei, 145- 148/15, Makarem Shirazi, 391-394/14



but the report of Ibn-Hisham about The Prophet (PBUH)'s speech in mosque, and defamation of his wife, and avoiding Ayesha, indicates severe spread of rumors in society.

\*The table of differences between Ifk report and accusing Ayesha, with the Quranic character of the Prophet (PBUH)

**Table 4: difference between IFK report and the verses of Quran**

Raw	Report from Quran	Report of the conduct
1	There is no report in Quran about The Prophet (PBUH) engaging this event	Ibn-Hisham report tells us about The Prophet (PBUH)'s speech in mosque, and defamation of his wife, and avoiding Ayesha, due to the severe spread of rumors in society.

### ***Contradictions:***

As it mentioned above, there are some contradiction about different dimension of the Prophet (PBUH)'s personality, including:

#### ***1. Contradictions with cognitive measures (wisdom, sighted, infallibility, Erudite due to revelation, teacher, attributes of The Prophet (PBUH))***

It can be concluded from Ibn-Hisham report that, The Prophet (PBUH) was completely influenced by the rumor which a group of people spread, and avoids Aayishaa (fourth paragraph of the report), and even console with Imam Ali and Osama-Ibn-Zeyd (the sixth paragraph of the report), and invite his wife to repent of her wrong actions; so that Aayishaa stands against this particular order (the seventh paragraph of the report). Now the question arises that a how is it possible for a prophet who claims himself to be a caller to righteousness based on being sighted<sup>3</sup>, to firstly, be affected by rumors? Secondly, affirm those rumors about his wife, despite renouncing her? And thirdly, console with a 13 years old teenager (Osama-Ibn-Zeyd) about how to confront his wife?!

Being erudite due to divine revelation for The Prophet (PBUH), is another character measure which is doubted by accepting this report; how the prophet who acknowledged by Quran to have a knowledge which nobody else does,<sup>4</sup> could be able to accuse his wife for being impure, and invite her to repent of her actions? Also, is it acceptable to see someone who teaches refinement and wisdom<sup>5</sup>, accuse others and commit something immoral and non-religious?

Most importantly, if it is accepted that this report is true, there will be some damages to the Prophet (PBUH)'s infallibility; since he not only committed the sin of unjust accusation to others, but also committed sin and error, and implicitly accept some untrue rumors about his wife, and avoiding Aayishaa for a long time; so long that it has Aayisha's reaction as a consequence.

#### ***2. Contradiction with obligatory obedience to the Prophet (PBUH), his fine ethics, just and justice (behavioral measures)***

<sup>3</sup>. Say: This is my Way: I call on Allah with sure knowledge. I and whosoever followeth me - Glory be to Allah! - and I am not of the idolaters.

<sup>4</sup>. But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all. Allah revealeth unto thee the Scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite

<sup>5</sup>. He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest

This part of the report which Aayishaa says in the name of Allah I won't repent to God for what you're saying. I have done nothing wrong, in response to The Prophet (PBUH)'s order to repent of her wrongdoings, is kind of questioning obligatory obedience to The Prophet (PBUH)<sup>6</sup>, and this report violates the order of holy Quran for complete obedience to all of his commands; because it is implied in some part of this report that The Prophet (PBUH) has made a mistake so that his wife disobey him.

This report has some contradictions with the fine ethics of The Prophet (PBUH). God describes him with fine ethics which no one has<sup>7</sup>; whereas, in this report, he ignores ethical discipline and affected by the rumors and avoid his wife and accuse her of being a whore.

For the last point, it is obvious that the report of Ibn-Hisham has conflicts with The Prophet (PBUH) being just and justice (which confirmed him of his righteousness). The first problem is that in each war trip, The Prophet (PBUH) is accompanied by one of his wives (first paragraph of the report), which imply his unjust behavior and pleasure seeking, while the others abandon their wife and children, only think about the war<sup>8</sup>. The second point is that it is so far from The Prophet (PBUH)'s justice to retaliate someone whose sin isn't proved yet, and decide based on others sayings, that soon understand his decision was wrong, his wife was right. In addition to this, being unsupportive of his wife through this event, and pressuring her and collaborate with others who accused Aayishaa, is an obvious example of his injustice toward a human being. By the way, the part of the report about him investigates Ayesha's maiden and Imam Ali beat her so harsh to make her confess<sup>9</sup>, and he shows no reaction to Imam Ali's action (sixth paragraph of the report), is questionable and unconfirmed with The Prophet (PBUH) behavioral measures (being just and justice).

The table of contradictions about Ifk report and accusing Ayesha of the Prophet (PBUH)'s Quranic character

**Table 5: Contradictions between IFK report and the verses of Quran**

Raw	Contradictions	Type of measure	Quranic report	A conflictive report in conduct
1	Wisdom	Cognitive	a prophet who claims himself to be a caller to righteousness based on being sighted <sup>10</sup>	Being influenced by rumors
				Collaboration with rumors and avoiding Aayishaa
				Consoling a 13 years old teenage (Osama-Ibn-Zeyd) about how to treat his wife
2	Being erudite and teacher	Cognitive	The prophet who knows what others don't <sup>11</sup> ;	Implicit accusation to his wife

<sup>6</sup> And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest.

<sup>7</sup> And lo! thou art of a tremendous nature.

<sup>8</sup> Maruf- al-hassani refers to this point too, see Maruf- Al-hassani, 478-480.

<sup>9</sup> it is clear that this report is among other reports with Culiph doctrine and tries to assassinate Imam Ali's personality.

<sup>10</sup> Say: This is my Way: I call on Allah with sure knowledge. I and whosoever followeth me - Glory be to Allah! - and I am not of the idolaters

<sup>11</sup> But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all. Allah revealeth unto thee the Scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite.



			teacher of ethics and cultivation <sup>12</sup>	
3	Infallibility	Cognitive	The holy Quraan confirms his infallibility within the verse of purification	Implicit accusation to his wife
4	obligatory obedience to him	Behavioral	In holy Quraan, it is ordered to completely obey his commands <sup>13</sup>	Ayesha's reaction to her accusations by The Prophet (PBUH), and her response that she will never repent about it.
5	Fine ethics	Behavioral	God describes him as someone with fine ethics which no other has. <sup>14</sup>	The implicit accusation of The Prophet (PBUH) to his wife, and collaboration with the accusers
6	Justice and injustice	Behavioral	He was described as someone whose justice is one of his major attributes <sup>15</sup>	He was accompanied by one of his wives in every war
				Accusing her wife and avoiding her
				Being unreactive toward unjust torment of Ayesha's maiden by Imam Ali

It seems that the main part of the Ifk event was occurred, since there are some confirm of this in Holy Quran; but to answer the question who is accused, it is inferred from the verses of Al-Noor sura that the Ifk event was about a decent person, who had a great importance in that society, which accompanied by gossips of hypocrites and then some of the Muslims, and the corresponsive verses tried to explain this accusation and presenting some instruction to solve this crisis of Islamic society.

#### *The result of evaluating the conduct*

So, though the report of Ibn-Hisham of Ifk event, have some difference with the verses of Al-Noor about The Prophet (pbuh)'s Qur'anic personality, it has some contradictions about his wisdom, sighted, erudite due to divine revelation, being a teacher, his infallibility (cognitive measures), obligatory obedience toward him, his fine ethics, and his just and justice (behavioral measures)

## CONCLUSION

The aim of this research was a comparative study of a historical event and the character of The Prophet (PBUH) from a historical source, to his character pattern in holy Quraan. So, at first, an accurate pattern to explain his character in Quraan in three measures (cognitive, motivational-

<sup>12</sup>He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest,

<sup>13</sup>. And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest

<sup>14</sup>. And lo! thou art of a tremendous nature.

<sup>15</sup>. Is there in their hearts a disease, or have they doubts, or fear they lest Allah and His messenger should wrong them in judgment? Nay, but such are evil-doers.

emotional, and behavioral) were presented. Then the Ifk report in Ibn-Hisham conduct as the selected historical report from one of the sources was compared to the Quranic character of the Prophet (PBUH), and the resulted differences and contradictions were presented in separate tables. According to the results, it got cleared that there are two types of approach toward his personality, one of them extracted from Caliph doctrine, and the others obtained from Ahl al-Bayt doctrine. So, with this type of confronting with historical proposition using Quraan as the measure to evaluate these reports, their accuracy will be determined in macro dimension, and in micro dimension, the character of The Prophet (PBUH) –which is the subject of this research– rubbed off the defect and flaw of some references. The character of The Prophet (PBUH) in Holy Quraan, is very unique in every aspect of the research, which is in conflict and contradiction with the picture drawn by some their historical sources, despite having some similarities.

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