

Various types of prodigality, implications and procedures to extirpate

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Abstract: The question related to prodigality is considered by Muslim ethics and there are many references to it in Holy Qur'an therein besides the matter of profligacy. Prodigality means exceeding the limitations, moderation, overact and aggressiveness considered in entire acts e.g. eating, drinking, donation, wasting, tyrannizes, commission of sins and etc. The place of prodigals considered by Holy Qur'an is obliteration and they are mentioned as dwellers of the hell thereupon. The reverence of prodigality is obtained by declaratory judgment, consensus of Shiite Jurists, paradigms of Qur'n and traditions. Roots of prodigality stem from foppery, nurturing, moral turpitude, falsification, whim-wham, insurrection, colonization, ignorance, emulation, scourge, poverty, lack of blessings, fall of gifts, ingrate, falter, production loss, class difference, violation of rights and etc thereafter. The beneficial effects of prodigality keeping off are the following: Securing of financial strength, rejection of financial tort, welfarism, extirpate colonization and eucharis. Proofs related to prodigality are wasting of public domain e.g. natural resources, public fund, wasting of patrimonium e.g. food, clothing, accommodation, conveyances and etc. So we conclude that the recognition of the roots of prodigality and the unfortunate effects of it is very overriding for both upper crusts and other social strata to debar the throw down of capitals and trappings respectively.

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1. Introduction

The Almighty has structured the life of humans upon justice and moderation and balance without prodigality and violation of others right by enforcing immoderation and prohibition of squander, exceeding the justice, misappropriation of public funds and natural resources, making a point of profligacy and making war against rabble-rousers therein.

So austerity paves the way to obtain self-sufficiency and autarky, ironing out the heavy reliance tonative lands' enemies.

Literal meaning of the word “prodigality”

The root of the above-said word is “sarf” which means exceeding of the moderation of any act, howsoever; it is more applicable upon charity payment. (Raqib Esfahani, Abu-Al-Qasim, 1995).

The almighty says they have not gone to the extreme and parochialism when doing charity. (The Criterion, 67).

Do not misappropriate the properties of orphans' pre legal maturity. (The Women, 6).

The word “sarf” is both measured by quality or quantity, thereafter, Safiyan says that whatever has been sustained for the cause of what has prohibited by God is considered prodigality, howbeit, it is low. (Raqib Esfahani, Abu-Al-Qasim, 1995).

It is said in a paradigm that whoever exceeds or goes to the extreme, would be scourged. (Qafir, 43).

The almighty entitled the clan of the Lout “prodigals” since they marched the event of the matrimony of the associates who have been specified by God, by nuptial of other women.

God says that prodigality resembles punishment in exact measure of one s crime which means that another subject will be punished lieu of the bane as it was common in the age of Arabs.

Literal meaning of profligacy

It means extravagance and wastage resulting in a throw-down e.g. providing excessive food for two guests as performed by foolish persons, taking pride in it but throwing out the leftovers on the ashcan. (Shariatmadari, Jaafar, 1995).

Let it not remain unsaid that both have the same meaning, even juxtaposing as an affirmation.

It is narrated by Ibn-e-Abbas and Ibn-e-Masoud that the prodigal is who disburses undue e.g. togging a big-ticket costing multifold of what is due or paying too much for cates but nominally nothing is wasted respectively.

Profligacy means extravagance, spoil, frivol, dissipate, loss, immoderation and lavish. (Shariatmadari, Jaafar, 1995).

Prodigal means a flagitious and a thriftless one and God says that eat and swizzle but do not lavish since He dislikes prodigals. (The Elevated places, 31).

Various types of prodigality

In this section we scrutinize the various types of prodigality which says that not only the prodigality runs against the efficiency of financial facilities but also it fosters the effective deployment of natural gifts which have been created for welfare by God for His servants and He bewares them to lavish, thereafter, the prodigality is categorized in two private and general consumptions.

Wasting of private use

Imam Kazem says that if folks observe the moderation in their eating, then they would be sound and sane. (Hor Amili, Mohammad-Ibn-e-Hasan, Bitā).

Islamic traditions prohibit the wasting of eating, as, Imam Sadiq says that the minimum amount possible of the prodigality is throwing the ruffraff of the water. (Kalini, Mohammad-Ibn-e-Yaqub, 1983).

Wasting of water is prohibited even considered in ritual matters e.g. ablution and washing whether by wasting or by washing the body limbs, howsoever, it stems from the river or agricultural waters.

Wasting of bread

Also wasting of all food products is prohibited but there is special place since purveysrequires heavy pays with extra subsidy. The bread is considered the principal element for Iranian families, but the maximum amount of wasting is considered in bread, so we narrate a cabal by the Holy Prophet:

He says that hold the bread in high esteem since God has held it, so if you hold it in esteem, the Almighty holds you in high esteem. (Mottaqi Dehnavi, Hisam-Al-din, 1409, A.H).

Wasting of garments

Wearing is considered the most overriding pressing need for humans, so Imam Sadiq addresses one of the Shiites saying that dress and take it as an arrangement, indeed, God is fair and likes fairness and be aware that your dress is permitted. Being permitted is nonrestrictive and covers acquisitions used for buying dresses. (Kalini, Mohammad Yaqub, 1983).

Wasting of conveyances

Owning a favorable mount is considered felicity for humans and it is considered very exclusive in the past era, including mules but nowadays it includes motorcycles and automobiles respectively.

In compliance with the Islamic law excess of the moderation is prohibited, saying that it is lavish and unlawful, the standards of which are conventional.

Wasting of the accommodation and furnishings

Of another urgent need for humans is considered accommodations and pertains dwelling as well;owning a manor is considered felicity. (Hor Amili, Mohammad-Ibn-e-Hasan, Bitā).

Wasting of public domain

The burdensome responsibility of any tight-knit society willing to enjoy a sound and booming

economy is considered a due observing of the public domain and national capitals which means the entire facilities and public wealth which have been served as a staff of life and communities by God e.g. holms, midstream, woodlands, ranches, fowls, mines and other sources related to the national wealth therein.

Wasting of natural resources

God says in Koran he who has created all means of welfare for humans. (The Cow, 29).

The universe is considered the globe of predestination and limit with no permission of infinite quantity so all the resources created on earth would deteriorate with uncontrolled use and wasting respectively.

Woodlands

Woodlands and pastures are considered of the important resources on earth which are used for supplying woods used in arts, buildings and cleaning the air and the conduction of the existed gases, but it has been subjected to heavy losses by transgressors.

Water supplies

God says in Koran that we created all creatures by water. (The Women, 30). Imam Sadiq, when the holy title of the Prophet was mentioned, said that:

O God! Your Prophet is a pug, beyond all ancestors, parents and digestible water.(Qomi, Sheikh Abbas, 1273 A.H).

He cannot find any blessing more overriding than water, to profess to the holy Prophet but he says that his affection to Households is extreme. The aforesaid most suitable choice underlies a proportion e.g. the existence of the Holy Prophet's vivification as a spiritual soul like the imperativeness of water therein.

Petroleum and gas

Islamic countries enjoy more recourse related to gas and petroleum by the mercy of God, although the aforesaid resources are outspread in all parts of the world therein.

Muslims are able to attain political-economic goals regarding the dire need of the hegemonies to the aforesaid valuable good, bringing about total sovereignty, freedom from authoritarians and Islamic civilization. Petroleum and gas are considered the Divine intervention and the future generations must take the responsibility to preserve them respectively. (Mousavi Kashmari, Seyyed Mehdi, 1998).

Electricity

Electricity is considered of the most overriding inventions which enjoyed a dramatic impact by the contemplations of what has been bestowed by God therein. It is consumed as a national art which has been come into operation by sky-rocketing costs. Wasting of it brings irretrievable losses to the public fund besides the civil death for some compatriots as quoted in various narrations e.g. prodigality means

what is beyond moderation or livelihood. (Amadi-Al-Tamimi, Abd-Al-Vahid, 1998).

Soil

It is blessed to us by God and there are sacred interpretations stated in Koran about it e.g. delightful, clean, sacrosanct, crown of creation and the factor of life, the life of animals and humans is associated with it. The elements are absorbed by herbaceous stumps, thenceforth, utilized by humans and animals and wasting of it is prohibited.

Wasting of other public domain

Public domain includes all national properties in which people have connections with them e.g. bantlings in the kindergarten, scholars, paper-pushers, chairpersons, Director Generals, government minister, open a short-sleeve meeting, call a full-dress conference and seminars from a telephone booth, buses, public properties in hands of the persons in charge and etc. So the whole society is obliged to greaten the public properties more than private ones therein.

Wasting of public fund

Of the most indecent actions related to prodigality is considered the waste of public fund since it is prohibited e.g. Imam Ali says in a correspondence addressing his agents that cut your pens delicately, lower the line spacing, prohibiting implications since we are not allowed to waste the Muslims property. (Hakimi, Mohammad & Ali, 2007).

The Islamic government lies at the door of the preservation of public fund and stringent control of public charges, apportioning of the possessions with egalitarianism amongst the people from all walks of life thereafter.

Implications considered about profligacy

It should be considered that the main purport of prodigality pre-enumeration of its crippling effects, implicated in Koran and traditions is not only the economic perspective but any types of exceeding the moderation whether accomplished in economic or ethical affairs respectively.

Mundane implications

It means all mundane and spiritual implications which fall out to an extravagant Muslim which include:

Loss of divine grace

Prodigality is antithetical with asceticism, God's and Friends of God, wasting of blessing therein. Imam Sadiq (May Peace be upon him) (Kalini, Mohammad Ibn-e-Yaqub, 1991) says that certainly prodigality wastes blessing, and blessing is not considered necessarily to scale up the property but it is a charity required by God in wealth and offspring. (Raqib Isfahani, Hossein Ibn-e-Mohammad, 1413 A.H).

Bankruptcy

Smash-up is considered of the most overriding implications of wasting since many plutocrats waste, resting assured for the future; little knowing that it brings about smash-up and pauperism respectively. They glory in wasting but soon after their bones would be crumbled under the surgical strikes of the smash-up, being abased therein. (Hashimi, Seyyed Mehdi, 2009).

Elimination of facilities

It eliminates the facilities, and Imam Ali said that prodigality wastes the overmuch property. (Amadi Tamimi, Abd-Al-Vahid, 1987).

Blessing perdition

The aforesaid case is created by profligacy. (Hakimi, Mohammad & Ali, 2007). Prince of the believers says that moderation increases the wealth but profligacy causes perdition.

Niggardliness

Munificence and indulgence are treated as praiseworthy qualities considered by religion and God's saints. It is narrated by the blessed Prophet that profligacy is considered the canker of the aforesaid moral virtue. (Amadi Tamimi, Abd-Al-Vahid, 1987). So it is concluded that profligacy brings about niggardliness therein.

Physical disease

Scientists deduced that the root of many diseases is considered edacity being detrimental for heart and other organs, the source of various infections, so the main step to treat of various diseases is cleansing the body which has been created by wasting or let say "edacity" therein. (Makarim Shirazi, Nasir, 1995).

Ali-Ibn-e-Hossein, duly, in answering to a Christian medico asking your iatrology is null, but there are two knowledge only, said that God has included the whole iatrology in half of the following Sign:

Eat and swizzle but abstain profligacy. (the Elevated Places, 31).

The blessed Prophet concluded that the stomach is considered the lodge of any diseases and abstention is the paramount medication respectively. (Tabrasi, Fazl-Ibn-e-Hasan, 1406 A.H).

The Christian medico answered that there is nothing left for Galen because of the existence of Koran. (Makarim Shirazi, Nasir, 1995).

Loss of Divine Guidance

Supreme Deity has bestowed his mercifulness to the servants by sending Prophets, inviting them to nearness to Him but sometimes there are snarl-ups to loss the aforesaid case e.g. profligacy. It is quoted by Holy Qur'an that those who waste and sin would be troubled by Divine's rage since they are prevaricators, being involved in arrognantia and aberration therein.

Inhumanity

Chivalry is categorized as humans' desirable characteristics being glorified by the holder e.g. Prince of the believers says that moderation brings about chivalry avoid breach of promise. (Amadi Tamimi, Abd-Al-Vahid, 1987).

Honesty cave-in

Honesty deteriorates by profligacy which increments esteem. Prince of the believers says that abstinence from profligacy is treated as the paramount honesties. (Amadi Tamimi, Abd-Al-Vahid, 1987).

Loot of Divine succor

Of the adverse effects regarded about the above-mentioned issue is want of relish to do charity. Usually people queue up for doing charity to impart of Divine reward but those who lavish, would pass up therein. The Venerable Prophet says in implying to the proofs of those who waste that the distinct token of them includes tetrad issues e.g. pluming on evil acts, eating what is not suitable for them, lack of propensity in doing charity and negation of those who have not advantage for them respectively. (Harani, Ibn-e-Shobeh, 1404 A.H).

Lack of granting of intimate prayer

God Almighty verbally commands to invoke and amorous talks to comply but sometimes it postpones because of the profligacy. Imam Sadiq says that there are four classes whose invocations are not being granted e.g. a man whose property is wasted says that O' God! Bestow me my daily portions, and God asks whether or not I have ordered thee to moderation and improving the property as well?

Otherworldly sequent

There are otherworldly sequent quoted by Qur'an and transmission of texts about profligacy which include:

Involved with Divine's rage

He who lavishes would be involved with Divine's rage as quoted by Qur'an do not lavish since God dislikes those who lavishes. (The Cattle, 141). It is quoted by Imam Sadiq that prodigality brings about the Divine's rage. (Kalini, Mohammad-Ibn-e-Yaqub, 1986).

Otherworldly retribution

Those who do not invoke, being all abroad about their five external senses and dissipating, not only would be involved with poverty but also with otherworldly retribution respectively.

Being abased in Day of Resurrection

Some swelled-headed blamed the Imam Ali when he observed egalitarianism in granting of public domain but His Holiness said them by a great sermon that be aware that the granting is not accepted unless it is done by non-profligacy and it brings about proud but otherwise it creates humiliation therein.

Obliteration

Profligacy brings about obliteration especially those who impugn Divine verses. The Almighty God says that we realized our invitation, bestowing them salvation and obliterate extremists.

Procedures to encountering prodigality

There are various issues bringing about prodigality in the society.

Economic system

The economic school in Islam enjoys various characteristics and organized aims in which determines the degree of Islamization. In other words there are possibilities to creation of wide spectrums related to economic systems during various eras regarding the economic aims therein. The aforesaid system emphasizes the following triple issues with granting recognition to conditional discharge, state conditional intervention, real being and principle of social justice respectively:

- 1- Private ownership
- 2- Public ownership
- 3- State ownership

Economic liberty and state intervention, expletives

State intervention or wide economic liberty brings about prodigality which creates drawbacks and advantages therein. The free enterprise system considers just economic liberty but it restructures pro creation of acute problems or fast-breaking crisis but the state socialism considers the drawbacks of the economic liberty and state interventions, rejecting the state and private ownership thereafter. But economic conditional liberty is accepted by Islam uppermost, accepting them as expletives. There are many tight restrictions about economic liberty considering the vital interests of the society e.g. put a ban on the production of goods and etc.

When a fellow gains access to a property, he/she has latitude to utilize it, donating or wasting therein. But there are restrictions about the donation and unfettered discretion freedom is not accepted by Islam.

The state intervention has limitations and it is not considered plenary and optional which means that the authority and sovereignty come in infallibles and in concealment it is undertaken by just canons respectively.

Even spread of wealth and cut the Gordian knot of the gaps of social strata

The most important signs regarding about prodigality are the inequitable spread of wealth, bonanzas and strata gaps in which the distribution of wealth must be even to eliminate the inequitable wealth from the economic sphere therein.

Turn the spotlight on the detrimental effects of prodigality

The pivotal factor to disobey God e.g. prodigality is heedlessness of ignominy which brings about incuriosity and abandon besides the issues e.g. taking a way of any motivation of remedy causing the perish of community and people respectively. Whenever he/she does not regard the prodigality as an incommensurate and the main factor of mundane and other-worldly punishment, not only he/she does not agog of what has been done, but also wastes more and takes a step forward to perish but the society would not be in the offing of perish, if it considers the prodigality as a plague causing the lack of enjoyment from Divine providence, recessing to moderation therein. There are many admonitions stated by Qur'an and traditions based on the fact of the complications of profligacy respectively.

The Islamic vision says that prodigality brings about mischief, shunning from divine love, severance of bonds, non-granting, other-worldly punishment and mundane bondage. It is quoted by Qur'an that the great loss is considered the involvement in absoluta ignoratia and conclusion of the vile acts in which are treated as good deeds.

Imam Ali says that the arrant misdeed is of what has been downplayed by the doer. (Nahj-Al-Balagheh, translated by Mohammad Dashti).

Prodigality destroys the lower world and other world's doomsday since it is considered a vile act and inadvertence from any imperfection is considered the worst peccatum per se therein. It is quoted by Imam Ali that negligence of imperfection is treated as a shameful sin. (Majlisi, Mohammad Baqir, 1403 A.H).

Fundamental realization of prodigality as a paradox, being afflicted and consumerism are considered the pragmatic solutions to eradicating the destructive calamity of prodigality respectively. It is quoted by Imam Khomeini that Heaven forbid that suffering from an incurable malady happens in which the unhealthy is compelled to visit any medico or let say the die is cast. So any sickness with no pain is very parlous and the man gets a sniff when the damage is done. (Mousavi Khomeini, Rouh-Allah, 2008).

Cognition of the ontological truth and beatitude

Accompanying with worldly bounty which is considered the induction of sublimity and perfection of gnosis is deterrent from access to real perfection. The most impressive procedure to encounter deflections and vices along witheconomic deviation and prodigality is the cognition of the ontological truth which adumbrates the final intention and ontological felicity therein, warding the misdeed commandments off and involving with deviants who hamper the ways of sublimation with virtual perfections respectively.

Those who assume that the perfection is gained by somnus, indolence and wasting, actually mortify the humans' dignity up to animalis, being neglected from the majesty of God's vicar and the goal of creation, struggling with the resources inside the valley of aberration. It is quoted by Imam Ali that he who does not cognize his evil-prompting self would gets away from salvation, being involved in aberration and ignorance. (Mohammadi Reishahri, Mohammad, 1983).

But those who enjoy non-complex conceptions, having epistemology with logical reflection of Qur'anic verses and anamartetos' teachings will never accompany with evanescent and temporal entities thereafter.

They neglect the material and immaterial potentialities to sublimity, not selling them short for the least everlastingness and not being in thrall to carnal laetitia therein. It is quoted by Imam Ali that indeed there is no locus for your evil-prompting self excluding paradisuse ergo, not sell it for short. (Majlisi, Mohammad Baqir, 1403 A.H).

In other words he says that who he sells his prompting self for favors except what is bestowed in paradise, and then he does injustice.

Cognitivism is very overriding to take a step in egocentrism, putting up stand to temporal deliciae, diabolic temptations of extremism, so it is concluded that there is a launching pad to cognize telesis to encounter sticking points.

Opting out of the extremists

The formation of the personality is performed by associating with the rest, so it is quoted by Imam Ali that the religion is a companion with humans so be aware to opt your companions. (Majlisi, Mohammad Baqir, 1403 A.H).

If the companions are opted as righteous persons and good doers, then he/she will steer a course to a straight pass along with self-knowledge, avoidance from depravity and guarantee his/her eternal bliss respectively.

The Venerable Prophet (May the peace of Allah be upon him and his descendants) says that the most providential is who associates with magnanimous men but the association with self-delude ones and mammonisms involved in prodigality, neglecting the hereafter and moral worth would mislead them.

In fact men are obliged to abstain from extremists to emancipating from the ravel of prodigality.

Companion with righteous persons is very amendatory, hindering from the involvement in false perfection of gnosis therein. It is quoted by Imam Ali that the best man whom thou accompany, is who yearn thou for the hereafter, relishing from the lower

world and assisting thou to obey God. (Amadi-Al-Tamimi, Abd-Al-Vahid, 1987).

Jesus Christ said, when he Apostles asked him to whom we are permitted to associate, said anyone who calls the God to your mind and his/her knowledge augment your ars logica, thereafter, keep aloof from sinners. (Majlisi, Mohammad Baqir, 1403 A.H).

It is quoted by Imam Ali that association with mammonisms is waving the fides aside and inclination to Satan respectively. (Dastqeyb, Abd-Al-Hosseini, 1984).

It is quoted by Imam Ali that associate with the worthy of pious fear and keep aloof from diceptores therein. (Majlisi, Mohammad Baqir, 1403).

Culture-domination practices

To hinder the prodigality based on the majesty of reflection and the preeminent role of the culture related to the economic practice, the following issues must be regarded: sub-alternation of articles of faith, excellent exemplars introduction, explanation of nocumentums of materialism, heedlessness from spiritual values and etc.

Economic culture-domination practices include various dimensions:

A. organizing of productions towards urgent necessities instead of the utilization of de luxe prerequisites e.g. cut the Gordian knot of the backdrops of prodigality.

B. hampering the subversive publicity and the propagation of dysfunctional commodities.

C. introduction of good act and religious patterns and exhort people to inspire from those who have put the divine values into existence, whose life extensions is adapted with doctrinal basic principles.

D. restoration of spiritual values and aesthetic pleasures instead of animal pleasures.

E. lean over backwards to economize during the conduct of public ceremonies and cabinet meetings to inspire people.

F. crusade against superstitions and false clear paths e.g. false beliefs riffing about the matrimony of young people in community.

G. overstate of middle-roaders, those who observe profligacy and run into persons in charge and low-powered executives who have no tickling about public domain.

H. propagation of reports about the sanctity of abnegation, prodigality and values against profligacy. (Roudgar, Mohammad Javad, Bita).

4. Discussions

Prodigality means not considering the moderation considered in any operation and it is paradox with stricture, thereafter, profligacy means squander and splurge resulting in loss and frivol therein. Profligacy has been reproached and treated as

a forbidden act meritorious to punishment in the Hereafter e.g. it is averted in various verses in which the prodigals are treated as the people of Fire respectively.

Prodigality is considered, precisely, of heinous sins as quoted by Imam Khomeini.

Some people suspect that prodigality is considered illicit just in the daily life, but it is prohibited by various traditions and verses, as to the impolitic wasting of natural bounties, whether wasting of daily consumptions or public domain and resources respectively.

Profligacy brings about destitution, deprivation and undue reliance totes the community towards fall and perishing, but belt-tightening leads to self-sufficiency and full sovereignty therein.

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