

## **The Linguistic Semantics of The Concept Consolation (Jabr Al-Khawatir) In Islamic Legislation**

By

**Abd- Gawaad Abd Al-Hassan Ali Al-Baydhani**

Head. of the Department of Arabic Language, College of Arts/ Ahl al-Bayt University/Iraq

Email: [alslamshtar@gmail.com](mailto:alslamshtar@gmail.com)

**Zaman Hikmat Hamza**

College of Islamic Sciences / University of Kerbala, Iraq

Email: [zaman.hikmat83@gmail.com](mailto:zaman.hikmat83@gmail.com)

### **Abstract**

The concept of (Jabr al-Khawatir) is a compound name composed of two words: the first: (Jabr) as the reparation of a fracture and its completion, and it is a psychological relieving of all that afflicts an individual of distress, calamity, psychological frustration and what causes him to break psychologically, and the use of the word Jabr here in the term ( al-jabr al-khawatir) is used figuratively, corresponding to the concept of casting a bone, if it is broken and has been restored; And in the use of literary discourse, whether poetry or prose; And from the words of the poet Muhammad Shihab al-Din: Dear Sir, be generous and eat what you like delicious food: And please comfort (Jabr Khatir) of those who have mastered his craft and take something from it :And with psychologists, the researcher noticed that their use was limited to the word (psychological support); “Strengthening the soul and protecting it from psychological problems and disorders that cause a loss of balance and a change in the individual’s behavior pattern” (Morslina, 2013 AD, pg. 19), and the jurists have released their names, including: (charity, zakat, compensation, blood money), he said Almighty: “If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you” (Al-Baqarah: 271). As for sociologists, the term (social solidarity), which includes means of solidarity between members of society, this term is also placed as a description of cases where the wounds of the soul have been bred and restored, for refraction is not limited to materialism only, but its use goes beyond metaphorical use in the launch, so it says: “Psychological refraction,” and “brokenness of mind” is what comes in the soul, and comes to mind. Raising the mind and purifying it is better than repairing the body, for the wound of the body is healed, but the hearts are not, Therefore, he needs to be redressed and to remove what caused him to break, as it is said: (Allah redress your mind, as you redressed my mind), and Allah is the reconciler of His servants, he is the one who heals broken hearts, prepares the ways of life for weak souls, and facilitates difficulties for the insolvent, and one of his names is the (mighty) that he is the reformer over the affairs of his servants, and the position of reparation of thoughts is of great importance, and it has great effects on the the person who comforts people and the person who needs comfort, and its effect on the person who needs comfort is more much of the person who comforts people, reparation of the mind means sweetening the broken hearts, and reparation of the mind means his kindness, answering his request and helping him, and comforting the wounded soul, by being patient with them and alleviating their misfortunes, and preserving their position with respect for the elder and kindness for the young, and friendship and compassion, and because of the importance of reparation of thoughts and human capacity, It has taken a wide field in all aspects of human life in the Noble Qur’an, the Sunnah of the Prophet, and in multiple terms according to each field.

### **Keywords**

1. Jabr al-Khawatir (consolation): In the general idiomatic sense, it is a process with moral

- connotations that aims to reform and balance souls after the feeling of frustration and brokenness has escaped them.
2. Denotation: It is the close reference to the meaning of the word or what is called the lexical meaning.
  3. Social solidarity: It is the individual's sense of responsibility towards the needy and needy in his society and providing assistance to them.
  4. Maintenance - a person donating to sponsor the needs of others such as food, housing, health and education.
  5. Islamic legislation: a set of legal rulings in the application of Islamic law.

***The first topic: The concept of consolation (Jabr al-Khawatir) in language and terminology***

The concept of (Jabr al-Khawatir) is a compound name from two words: **the first of them: (al-jabr)**. Al jabr is the opposite of fracture, and it includes reparation of the bone, meaning to improve his condition, and complete his fracture, and metaphorically we say: reparation for the orphan's mind, and reparation for the mind of the poor, meaning: do good to him, and his compensation: to enrich him after poverty, and to console a man to gain money. In the sense, he returned to him what was left from him, and the word (Jabr) means splints: are thin wooden boards that support the bone to repair it" (Ibn Sayeda, 1421 AH / 2000 AD, vol. 7, p. 405).

And the word (Jabr) was used for growth and elevation, so it is said that the bone is fixed (tujbir) if it grows and the fracture is complete, and from it also is a mighty (jabaara) palm: if it grows tall" (Abu Ishaq Al-Zajjaj, 1406 AH, vol. 1, p. 34), and tyrannical (tujbir) man: in the sense of glorifying himself, and arrogant, and also from him is the attribute of Allah Glory be to Him - the mighty: the omnipotent, the arrogant, the transcendent; From him, the Most High said: "and you are not over them a tyrant" (Q:45), and (redress) Jabr the text means its completion, (Al-Askari, 1421 AH, vol. 1, p. 155).

It seems to the researcher that the verb jabr (redress) has many metaphorical uses, for the word jabbar means the oppressor, the arrogant, the oppressive, but at the same time it is used metaphorically in the sense of healing the broken bone, that is: it grew and the fracture coalesced. As for the concept of (al-jabr) in the terminology: there are many terms of use in the concept of (al-jabr), it was defined by Al-Jurjani, "The attribution of the action of the servant to Almighty Allah" (Al-Jurjani, 1403 AH, Part 1, p. 33), and it was said: It is "connecting the broken thing in order to He will be united, and from it, is the name of the mighty one: the arrogant one who is beyond accepting the truth." (Al-Kafwi, 1419 AH, vol. 1, p. 353)

**Secondly:** (alkhawatir) or thoughts, such as their saying: "It came to my mind as such, i.e., it crossed his mind and I remembered it quickly without slow." (Ibn Faris, 1404 A.H., Volume 2, p. 199 ) that the thing occurred in my mind and his memory, and crossed (khatar) the Satan between man and his heart: he brought his obsession to his heart" (Ibn Manzur, 3rd edition, 1414 AH, vol. 4, p. 249). As for the concept of (Khatar) in the idiomatic: - "Everything that comes in the heart and conscience from hidden metaphysical discourse or self-obsession, whether evil or good, and in another definition, the mind is everything that you have no control over." (Al-Jarjani, 1403 AH, vol. 1, p. 117)

It is clear from the foregoing that the term (Algebra al-Khawatir or redressed the thoughts) is one of the modern terms that are widely known in the modern human lesson, and if its concept is as an application as old as humanity, it is a term used to remove worries and sweeten souls. It consists of two words:

**The first of them:** (Jabr) or splinting means fixing the bone and restoring it after it has been broken, and the **second:** It is meant in the sense of (redress) for everything that befalls the individual of grief, sadness, delusion, and psychological defeat, which causes a decline in the soul and distress in the chest. The Almighty said in the relief of worry: “Did We not expand for you, [O Muhammad], your breast?” (Al-Sharh: 1). As for psychologists, the researcher noted: Their use was shortened to the word (psychological support); “Strengthening the soul and protecting it from problems and psychological disorders that cause a loss of balance and a change in the individual’s behavior pattern” (Morslina, 2013 AD, p. 19), and the jurists have their releases in the name, including: (charity, zakat, compensation, blood money), the Almighty said: “If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you” (Al-Baqarah: 271).

**The second topic: Dimensions of consolation:**

Given the importance of consolation and the scope of its implementation, it has taken a wide field in all aspects of human life in the Noble Qur’an and the Prophetic Sunnah, and in multiple words according to each field, and consolation has dimensions, including:

First: The Ethical Dimension: “The main goal of high morals, and the ideal behavioral pattern in society, is the way to the elevation of society, the advancement of its values, and the implementation of its ideals to reach human perfection. If he fixes it in a way that pleases Allah, he will win eternal happiness.” (Al-Qazwini, 1240 AH, Part 1, p. 38), the Almighty said: “Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds)” (Al-Shams: 9). “Ethics is the set of moral perfections and the inner qualities of man” (Shirazi, 1428 AH, Part 1, p. 14), which the benevolent individual must possess, and which is embodied in his actions and behaviors. Among those actions that are related to the moral dimension in consolation are:

1- **Ihsan (benevolence):** “It is the kindness of an individual to others”

(Sa’di Abu Habib, 1408 AH, vol. 1, p. 89). whether they need it or not,

That is, the absolute giving, and it is not restricted to a specific group, and from it is the Almighty’s saying: “And do good; indeed, Allah loves the doers of good” (Al-Baqarah: 195), and it was said that benevolence is like the soul, and just as the soul runs in all parts of the body, so does charity in All behaviors of the individual (a group of authors, vol. 1, p. 5).

2- **Compassion:** the individual’s favoring the needy and the deprived, extending a helping hand to them, redressing their minds by fulfilling their needs, and alleviating their suffering by having mercy on them. Mercy means kindness to others, and compassion is a form of mercy and sympathy between two persons or groups, and mercy is a request for mercy from Allah. The Almighty, and it is a general supplication for every believer, and especially for parents, the Almighty said: “And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small” (Al-Isra: 24). So charity and mercy are given to parents in the first degree, then relatives in the second degree, as in the Almighty’s saying: “and to parents do good and to relatives” (Al-Baqarah: 83).

3- **Al-Rafadah (tributary):** It means to help, and to show in giving, and the certain stream, and to provide money: I acquired it, and they are mutually beneficial in the sense of “cooperate” (Ibn Faris, 1399 AH/1979 AD, vol. 2, p. 421). Al-Rifada was known as the Jahiliyyah, and every person of the Quraysh used to put out money as much as he could to buy food for pilgrims until the end of the Hajj season. Shifting and watering were for Banu Hashim, and the first to

do the tributary was (Hashem bin Abd Manaf), the second grandfather of the Prophet Muhammad (may Allah bless him and his family), and from it the two tributaries: the Tigris and Euphrates rivers” (Ibn Manzur, 3rd edition, 1414 AH, vol. 3, p. 182).

**Second:** After the Prophetic hadith: it became clear to the researcher that hadiths, and prophetic narrations, have a prominent role in activating the term (reparation of thoughts) with actions before words. Where the Medina was a field of ethnic, economic and social conflict, so the Prophet - (may Allah bless him and his family) - was able in a short period of time to cultivate friendship between them, through the psychological and intellectual change of society<sup>1</sup>.

The fraternity that he held between the Muhajireen and the Ansar was nothing but to cultivate friendship between them, and to eliminate racism, which used to dominate one another, as it had a great effect in spreading the spirit of tolerance and intimacy in the hearts of Muslims, and they shared their deeds and money with them (Muhammad Abu Zahra, 1425 AH, Volume 2, pg. 494). And it seems to the researcher, Fraternity was legislated to redress the minds of the weak immigrants, who were persecuted by the Ansar, and who left their money and their families for the sake of the Islamic call. Therefore, fraternity played a great role in sweetening their souls and being kind to them, by planting a love of cooperation, a sense of responsibility, cleaning hearts, arrogance and racism, which they were proud of among themselves, and through the narrations and hadiths, it becomes clear to the researcher that Islamic legislation has many plans, to organize the life of society, and practical methods to deal with material and moral problems. Therefore, the Infallibles (peace be upon them) were urging people to benevolence, and redressing the minds of Muslims with several words, including:

- 1- **venting:** It is redressing the mind of the individual by relieving himself from the pressures that afflict him. If the individual did not perform this vent, his condition would worsen, and he would suffer some permanent disturbances. They are defensive responses to relieve the pent-up tension in the soul, and release the pressures inside, and among these responses that relieve stress is crying (Jamil Saliba, 2008 AD, vol. 1, p. 355).
- 2- **Al-Aightha (Relief):** It means hurrying to help someone, for example, we say Ibn Faris goes to the Dalala (Fazaa) meaning to help him, and in the honorable hadith: “You multiply when frightened, and decrease when greedy” (Ibn Faris, 1399 AH / 1979 AD, vol. 4, p. 501), “And (aghtuni) with the meaning of help me” (Ibn Manzur, 1414 AH, vol. 2, p. 174), and it comes with the meaning of assistance and repair, repair of cracks, and distress in the sense of seeking relief, i.e. aid, and from it it is said: So-and-so asked me for help and I helped him (Al-Tarihi, Part 1, p. 147).

However, it differs from aid, in that it is in a state of distress, as in the supplication of Yusuf when he fell into the abyss of the well: “O cry of those who cry, O relief of those in distress, O relief of the distress of the distressed, you may see my place and know my condition and nothing is hidden from you in my situation.” (Al-Majlisi, 1111 AH, vol. 92, 171), and aid does not have a specific time or circumstance, as in the Almighty’s saying: “Help ye one another in righteousness and piety, but help ye not one another in sin and rancour” (Al-Ma’idah: 2). Helping who needs help, relieve him, and being kind to him are among the benevolent tendencies of the individual, which have a great role in self-treatment and reparation of the mind (Ibn Qayyim al-Jawziyya, 1377 AH, vol. 1, p. 7).

**Third:** The social dimension: Legal legislation regulates general social behavior, and religion is the source of legislation in social laws and regulations, and He (Allah) - Almighty -



is the one who handles laws, whether they are legislative, judicial, executive, or at the level Financial, technical, political or other, it includes all aspects of life, regardless of their beliefs (Muhammad Al-Sanad, 1433 AH, vol. 1, p. 289). Reparation of thoughts is part of the tasks of legal jurisprudence. It restores the stolen rights of those affected, whether intentionally or unintentionally, which contributes to strengthening the bonds of society. This dimension has taken legislative directions, deepening the spirit of practice and application in society. Among the evidence for this trend:

1- **Social solidarity:** and solidarity in the sense of: caring for the rights of the weak of both genders and the needy in society, and perpetuating their rights and dignity. The researcher does not agree with the opinion that inheritance is part of the social solidarity system (Sayyid Qutb, vol. 1, pg. 574). Social solidarity is one of deep human values whose roots extend to the development and civilization of society. He instinctively takes care of his family and cares for them, and sacrifices for them without anyone directing him, and Islamic law aims to nurture this innate tendency and develop it among the members of society, and to do everything he needs and necessitates, to achieve equality and justice among them, it is the cooperation of the members of society, and their support for each other with all their capabilities and abilities (Khaled Ibrahim Makki, 2020 AD, pg. 260). Reparation of thoughts contributes to peace in dealings, and to the strengthening of ties between human societies, in all their languages and religions, as it turns away from race or sect. All monotheistic religions (Judaism, Christianity and Islam) call for the preservation of human dignity, reparation for his mind, and make a positive contribution to achieving noble human goals, and call for tolerance by conducting a human dialogue, identifying the causes of the problem, studying it and finding appropriate solutions to it, to spread love It rejects sectarianism, which aims to sow division, racial and religious discrimination among the members of society, and to avoid wars and conflicts, and to call for tolerance. The basis of reparation is the call to human peace through social solidarity (Abd al-Shafi Muhammad Abd al-Latif, vol. 1, p. 297).

2- **Compensation:** It means the replacement, “and the compensation is what is taken by mutual consent in exchange for selling in kind or a commodity” (Jamil Saliba, part 1, p. 658), and if any of the organs is lost, the owner feels a deficiency such as sight, hearing, etc., and this deficiency is a source of the individual’s sense of weakness, There is no blame if he used to confront his sense of deficiency with the power of penetration of insight. Almighty Allah compensated for that shortcoming, and redressed his mind with the power of insight and the light of the heart (Al-Khorasani, vol. 9, pg. 46). It is clear to the researcher that compensation is when a person causes harm to others, whether intentionally or not, so he compensates him and gains his consent.

3- **Blood money:** The right of the dead man (Ibn Manzur, 1414 AH, vol. 15, p. 384). “The blood money is a fine for accidental killing, which is paid to the family of the dead man to free the murderer, and it is compensation for their loss of the victim.” Al-Nafs Reparation for the sake of the bereaved” (Al-Jarjani, 1403 AH, vol. 1, pg. 47) “The blood money was enacted in Islam to preserve society from collapse and fracture, to relieve the people of the murdered, and to distance the prevailing traditions of ignorance by taking revenge, and calming the flames of rebellious souls through reparation He risked their money instead of their lives, and in compensation for what they lost.” (Al-Shirazi, 1426 AH, vol. 1, p. 503). Islamic laws, although specific and strict, but they are framed by mercy and divine sympathy, the punishment of retribution and payment of blood money is intended to reform souls and build a safe society (Al-Madrasi, vol. 1, p. 273). The aim of it is to take it to the right path, with self-control, for the legal laws take into account the circumstances surrounding the society. The Almighty said: “And has not placed upon you in the religion any difficulty” (Al-Hajj: 22). It

seems to the researcher that retribution is a deterrent to the murderer from premeditated killing, while blood money is for the victim for manslaughter. The blood money was dedicated to preserving souls, and bodies by stopping the blood flow in society, which was prevalent in The Age of Ignorance, and compensating it with money, so that security would prevail among the ranks of Muslims throughout the ages.

**Fourth:** The psychological dimension: Reparation of thoughts has a great effect on the soul. It brings relationships closer, increases cohesion, and relieves them of the bitterness of life. Redressing the minds of individuals, and helping them to solve their problems facing them through the individual's understanding of himself, and encouraging him to make his decisions (Muhammad Fattouh Muhammad Saadan, p.9), "The strengthening of the individual himself, and his prevention of problems and psychological disorders, which cause the individual to lose the ability to balance, And a change in the pattern of his behavior" (Morslina, 2013, p. 19), "the inspection visits to them and communication with them, and their participation in thoughts and feelings, standing with them, and instilling confidence in them, increases the bonds of love and helps in building healthy human relationships" (Morslina, 2013, p. 19). Morslina, 2013 AD, p. 54), and that the individual understands the reality he is going through, and knows the methods and ways in which he can face life, has a great impact on maintaining the individual's psychological and physical health, and this is what is called (adaptation), (Abdullah bin Muhammad Al-Sahli, p. 31), Therefore, redressing the thoughts of the needy individual, through his support, is the best action to treat daily confrontations, and psychological and health failures, as they give an opportunity for man to face the challenges of circumstances that reduce the will of the individual. There is strong connection between the subconscious mind and the thoughts. It seems to the researcher that the process of reparation of physiological thoughts is a system intertwined with the human feeling in cases of frustration. It is an integrated network of (instruction) relationships emanating from the brain, here, the mind intervenes in the process of psychological change in the individual, who needs to redress the mind, depict its nature, and choose appropriate solutions to confront the situations surrounding the individual (Robert Heath), and one of the most important cases that have a significant role in the safety of the individual and society, and his happiness in understanding the management of Psychological stresses are:

**1- Wisdom and knowledge:** a person must know that all the pressures he is exposed to, whether it is for testing and elevation of positions; As in the calamities that the prophets faced, or because of our weakness due to our ignorance and lack of knowledge, and these have a negative or positive impact, and these are formative effects for human actions, the faculties grow through life's pressures, so we must beware of them in the future, and the individual should be aware and vigilant of negligence and vanity, the reward of deeds, and to overcome them by atonement for sins. The Almighty said: "No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz), before We bring it into existence. Verily, that is easy for Allah \* In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful " (Al-Hadid: 22-23). Man in the world of existence is exposed to many difficulties and psychological pressures, and he must know the social laws that prevail in society, and be patient and thankful, because the believer is patient in problems and trials, and thanks a lot for blessings, so that he can manage things with understanding and knowledge. Away from moods, all stresses have a specific time and end with the passage of days; Days and conditions change, and events with their bitterness and sweetness are fleeting, so there is neither victory nor defeat, weakness and victory, dominance and majority, they will pass away, and they will not remain, and they will be destroyed by their passage, the Almighty

said: "Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to Truth)" (Al Imran: 104). It has nothing left but its effect, and its results, whether negative or positive (Al-Shirazi: 1379 AH, vol. 15, p. 544).

**2- *Being patient:*** Patience is a taming of the human soul, waiting for the consequences of things, and receiving their results with a wide chest. Accustoming the soul to patience in bearing psychological frustration and harsh conditions without the support of family and friends, generates them with strength, determination, and psychological support in investing energy with optimism and ambition. These two qualities are distinguished in emotional intelligence, so they must be instilled and confirmed in the individual's personality. An optimistic personality looks at more than the half-full cup, so you see him sometimes because of the optimism he possesses, and he is in the most difficult difficulty, but it generates inside him optimism, so he leaps a great deal, which generates in himself ambition and self-confidence (John B. Arden, 2008 AD, p. 182). It was narrated on the authority of several of our companions, on the authority of Ahmed bin Muhammad bin Khalid, on the authority of Othman bin Isa, on the authority of Muhammad bin Ajlan, he said: I was with Abi Abdullah (peace be upon him), and a man of need complained to him, and he said to him: Be patient, God will make you a relief" (Al-Kulayni, 1407 AH, vol. 3, p. 630).

**3- *Prevention of harm (preventive measures):*** What is meant here is to anticipate the possibilities of falling, the Almighty said: "O you who have believed, take your precaution and [either] go forth in companies or go forth all together." (An-Nisa: 71), that is, take your precautions against your enemy, and beware of him. And be vigilant and alert to the potential danger, lest they overwhelm you. Caution is not limited to carrying weapons at a certain time, but includes all ages and times, so redressing the mind is achieved by protecting the soul and protecting it from all harm, whether it is material or moral (Shirazi, vol. 30, pg. 320), the Almighty said: "Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [ Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing" (At-Tawbah: 103). Zakat is a rectification of their souls, and a protection for them from the disease of miserliness and stinginess. The Almighty said: "And whoever is protected from the stinginess of his soul - it is those who will be the successful" (Al-Hashr:9). The commentators see that prevention is through self-purification and the development of their wealth and good deeds. Money is given zakat in order to purify it from the impurities of the forbidden, and to ward off calamity from themselves. Charity repels affliction, and force their minds to pray for them for forgiveness and mercy, for your supplication is reassurance, comfort for them, and reparation for their hearts (Al-Madrasi, vol. 1, p. 31). It becomes clear to the researcher that self-purification is not limited to material giving, rather it includes moral giving, including sweetening the mind with a word, support, guidance, advice, and everything that seeks to renew its positive energies. Kindness, tenderness, a cheerful face, and a smile all increase the joy and happiness of the soul. It is the heart that controls the emotions of love and hatred, fear and wishes. The human soul is animated by inner emotions.

## **Research Results**

### ***The search yielded the following results***

1. Reparation of thoughts is a concept that Islam has deepened and codified.
2. Reparation of thoughts, social treatments to combat monopoly and usury in money.
3. Reparation of thoughts is a psychological tendency towards higher human values and

- social ideals.
4. The society in which the concept of reparation of thoughts prevails is devoid of crimes of theft, assault, human transgression and organized crime.
  5. Reparation of thoughts reduces class inequality and reduces rates of social differentiation.

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