

**Analyzing the Concept of Establishing Divine Scripture
(*Iqamat al-Kutub al-Samawiyyah*) and Its Requirements in the
Qur'anic Discourse**

Minoo Naraghian¹
Maryam Haji Abdolbaghi²
Hamid Reza Mostafid³

(Received: December 01, 2025, Accepted: December 25, 2025)

Abstract

The concept of "establishing divine scriptures" (*Iqamat al-Kutub al-Samawiyyah*) within the Qur'anic discourse is a fundamental and practical topic that highlights the human responsibility toward divine scriptures and the implementation of their teachings in life. In verses 66 and 68 of *Surah Al-Ma'idah*, Allah calls upon the People of the Book to establish the Torah, the Gospel, and the Qur'an, making it a prerequisite for attaining guidance. This research raises the question: What does "establishing divine scriptures" mean, and what requirements exist for its realization in human societies? It delves into analyzing this concept within the Qur'anic discourse. Using a descriptive-analytical methodology and relying on exegetical sources, linguistic works, and related scholarly articles, the study provides a semantic analysis and identifies the requirements for establishing divine scriptures. The findings reveal that establishing divine scriptures encompasses preserving, clarifying, implementing, and realizing divine teachings across all individual and social dimensions. Furthermore, the research emphasizes that the establishment of the Torah, the Gospel, and the Qur'an, despite their historical and content differences, plays a crucial role in achieving shared objectives such as justice, guidance, and human piety.

Keywords: Establishing Divine Scriptures, Qur'anic Discourse, Torah, Gospel, Holy Qur'an.

1. Phd student, Quranic Sciences and Hadith, North Tehran Branch, Islamic Azad University, Tehran, Iran: smrdarbandi@yahoo.com

2. Assistant professor, Department of Quranic Sciences and Hadith, North Tehran Branch, Islamic Azad University, Tehran, Iran (Corresponding Author): mhajabdolbaghi@gmail.com

3. Assistant professor, Department of Quranic Sciences and Hadith, North Tehran Branch, Islamic Azad University, Tehran, Iran: hr.mostafid@yahoo.com

Introduction

The Almighty God explicitly links the credibility and value of the People of the Book to the establishment of the Heavenly Book and what has been revealed to them (through the Prophets). Therefore, the concern of this research is to answer the question: What is the meaning of the “Iqamat al-Kutub al-Samawiyyah” in verses 66 and 68 of Surah Al-Ma’idah, and what are the prerequisites for realizing the establishment of the Heavenly Books in the Quranic discourse?

Attention to the context of verses 65 to 68 of Surah Al-Ma’idah, which, contrary to the view of some commentators, possess thematic unity, aids in better understanding God’s intent regarding the establishment of the Book, which means: “You have nothing to stand upon (Lestum 'ala shay)”—i.e., your religion has no truth or value, you have not followed the path of guidance, and you lack legitimacy.

In verse 67, God addresses His Prophet: “O Messenger, if you do not deliver what has been revealed to you (the proclamation of the wilayah and succession of Amir al-Mu’minin Ali, peace be upon him), you have not fulfilled your divine mission.” Just as the entirety of the Prophet’s divine mission hinges on the proclamation of Ali’s wilayah and succession and the establishment of the divine government after the Prophet (as the pillar, standard, and measure of faith), the acceptance of what has been revealed in divine scriptures and oral revelations presented to the People of the Book is similarly the condition for their legitimacy and authenticity and the only path to true religiosity.

Divine governance establishes unity among believers (“Establish the religion and do not be divided concerning it”), facilitates the establishment of scriptures under the shadow of repentance, piety, and prayer (“Turning unto Him, and fear Him, and establish prayer”), and leads to the acceptance of divine government in the hearts of the people.

In these verses, God calls upon the People of the Book to establish the Torah, the Gospel, and the Qur’an and refers to them as the criteria for attaining guidance and salvation. However, an essential question arises: What does establish divine scriptures mean in these verses? Does it merely involve preserving and reciting these scriptures, or does it extend to implementing divine commands in all aspects of life?

Furthermore, given that in the contemporary world we face challenges such as intellectual deviations, religious extremism, and distancing from authentic divine teachings, analyzing this concept can provide a solution for returning to the principles and values of divine religions and strengthening Quranic discourse. Consequently, exploring this concept and



its requirements within the framework of Quranic verses, especially in Surah al-Mā'idah, emerges as an undeniable necessity.

Additionally, studying the concept of establishing divine scriptures and explaining its prerequisites not only contributes to a deeper understanding of Quranic teachings but also serves as a practical basis for redefining the relationship between human beings and divine scriptures. In an era where authentic religious teachings are subject to distortion and misinterpretation, returning to fundamental concepts such as the establishment of divine scriptures can pave the way for correcting beliefs and behaviors and fostering unity among divine religions.

Moreover, this subject holds significance in identifying the commonalities and differences among divine religions regarding human responsibility toward divine commands. Examining the concept of establishing the Torah, the Gospel, and the Qur'an can lead to a deeper understanding of shared values and unique features across divine religions in fulfilling their obligations toward God.

Previous Studies

Previous studies have generally addressed concepts such as the establishment of religion, adherence to divine commands, and the responsibility of the People of the Book. Some research has explored the responsibility of the People of the Book in the Qur'an; however, the specific and specialized analysis of the concept of "establishing divine scriptures" in verses 66 and 68 of Surah al-Mā'idah has not yet been undertaken.

For instance, articles such as *"Semantic Analysis of the Terms 'Torah' and 'Gospel' in Quranic Contexts"* by Mohammad Taqi Ansari Pour and Ramin Babagolzadeh examine the Quranic usage of the Torah and Gospel. *"The Contentual Relationship of Divine Scriptures from the Perspective of the Qur'an"* by Motahhareh Jafari and Jalil Parvin analyzes the contentual connections among the Torah, the Gospel, and the Qur'an, addressing related concepts of establishing divine scriptures. *"The Qur'an and Other Divine Scriptures"* by Mohammad Taqi Diyari studies the similarities and differences between the stories of the Qur'an and the Old and New Testaments, touching upon the concept of establishing divine scriptures. Additionally, the article *"Semantic Study of the Word 'Kitab' in the Qur'an Based on Syntagmatic Relations"* analyzes the term "Kitab" in the Qur'an and its associations, offering insights into the concept of establishing divine scriptures.

An examination of existing literature reveals that these studies have mainly focused on general interpretations of these verses or on comparative analysis between the Qur'an and earlier scriptures. However, there remains



a gap for research that analyzes the concept of establishment as a central Quranic discourse and extracts its practical prerequisites.

This research offers innovation and distinction from three perspectives:

- **Precise conceptual analysis:** Unlike previous studies that mostly provide general interpretations of the verses, this study employs conceptual and comparative analysis methods to deeply investigate the concept of establishing divine scriptures.
- **Focus on practical prerequisites:** In addition to conceptual analysis, this research explores the practical requirements of establishing divine scriptures within Quranic discourse and lays the groundwork for its implementation in human societies.
- **Comparative approach among the Torah, Gospel, and Qur'an:** This study specifically examines the similarities and differences in the establishment of these three scriptures, offering a deeper understanding of the interactions among divine religions.

This research can be a significant step toward strengthening Quranic discourse, promoting constructive interaction among divine religions, and providing new foundations for religious and Quranic studies.

1. Conceptual Analysis of *Iqāmah* in the Qur'an

The term *iqāmah* in the Qur'an, as one of the frequently used terminologies, encompasses a variety of meanings and interpretations. This term is derived from the root "q-w-m" and, in lexical terms, signifies "establishing" (*Mustafid*, 1393 AH, p. 67), "sustaining" (*Jawhari*, 1984, vol. 5, p. 1395), "fulfilling the right of everything" (*Ṭurayhi*, 1375 AH, vol. 6, p. 1395), and "preservation and maintenance" (*Farāhīdī*, 1410 AH, vol. 5, p. 1395). Additionally, the concept of *iqāmah* in the Qur'an includes meanings such as "continuity," "stability," and "steadfastness" (*Zabidi*, 1994, vol. 17, p. 1395).

According to the Qur'anic verses, *iqāmah* is often used in various contexts, with the most significant being the establishment and persistence in religious practices, particularly prayer. For instance, in verses such as "*yuqīmūna al-ṣalāh*" (*al-Baqarah*: 3) and "*wa aqīmū al-ṣalāh wa ātū al-zakāh*" (*al-Baqarah*: 43), this term underscores the necessity of establishing and safeguarding prayer (*Ṭabaṭabā'ī*, 1417 AH, vol. 1, p. 47).

In some verses, the word *iqāmah* refers to the complete implementation of divine commandments and the fulfillment of rights. Specifically, in the verse: "*Say, O People of the Book, you are upon nothing until you uphold the Torah and the Gospel...*" (*al-Mā'idah*: 68), the People of the Book are admonished that without the full implementation of the laws of the Torah and the Gospel, they will not achieve religious perfection. This interpretation indicates that *iqāmah* in this verse extends beyond mere



recitation, referring instead to the practical implementation of divine commands and teachings (*Fakhr al-Rāzī*, 1420 AH, Vol. 12, p. 45).

In the Qur'an, *iqāmah* is presented as one of the fundamental responsibilities of believers. Verses such as "*aqīmū al-ṣalāh*" (*al-Baqarah*: 43) and "*wa al-muqīmīn al-ṣalāh*" (*al-Nisā*': 162) explicitly emphasize the importance of establishing prayer as a pillar of faith. These verses demonstrate that *iqāmah* is not merely the performance of an act but implies its preservation, continuity, and careful attention (*Rāghib al-Isfahānī*, 1412 AH, p. 395).

The term *iqāmah* sometimes overlaps in meaning with other expressions, but subtle differences exist. For example, the phrase "*idhā qumtum ilā al-ṣalāh...*" (*al-Mā'idah*: 6) refers to the intention and preparation for prayer, while "*yuqīmūna al-ṣalāh*" (*al-Baqarah*: 3) signifies consistent performance and safeguarding the quality of prayer (*Ibn Sīda*, 1421 AH, vol. 6, p. 592).

From the combined lexical and exegetical studies, it can be concluded that the term *iqāmah* in the Qur'an signifies broad meanings such as establishing, stabilizing, sustaining, and fulfilling obligations. In addition to its general meaning, *iqāmah* takes on a more specific significance in contexts such as establishing prayer or implementing religious laws, thereby becoming a divine and foundational duty for human beings.

Words derived from the root *q-w-m* in the Qur'an have various meanings, each acquiring specific connotations in different contexts. In this section, we explore some of these terms and their applications.

The phrases "*qāma 'alā*" and "*qāma bi*" in Arabic are used to mean "realizing" and "undertaking responsibility." These expressions also carry similar meanings in the Qur'an, referring to human actions and commitment to fulfilling responsibilities (*Āzarnūsh*, 1379 AH, p. 343).

The Term *al-Qiwām* (with the letter Qāf pronounced with a kasrah) in Lexicography and Qur'anic Usage: The term *al-qiwām* is defined in lexicons as "that which serves as the foundation upon which religion or truth is established." This concept refers to the pillar or basis upon which a religious or moral system is built (*Ibn Durayd*, 1987, vol. 2, p. 977).

The term *taqawwum* carries meanings such as "rising," "the opposite of halting," "stability," "continuity," and "the occurrence of an event." For instance: In the verse: "*I will bring it to you before you rise from your place*" (*al-Naml*: 39), it refers to "before you stand up from your position."

Similarly, in the verse: "*And of His signs is that the heavens and the earth are established by His command*" (*al-Rūm*: 25), *qiyām* is interpreted as the stability and continuity of the order governing the heavens and the earth (*al-Azhari*, undated, Vol. 9, p. 267).



The term *qayyimah* in the verse: "And that is the religion of uprightness" (*al-Bayyinah*: 5) refers to a community that upholds justice and equity. This concept is also reflected in other verses, such as: "You were the best nation..." (*Āl 'Imrān*: 110) and "Be steadfast in justice as witnesses for Allah..." (*al-Nisā'*: 135) (*al-Azhari*, undated, Vol. 9, p. 267).

The term *al-Qayyūm*, one of the divine names (*asmā' al-ḥusnā*), appears three times in the Qur'an: "Allah, there is no deity except Him, the Ever-Living, the Sustainer of existence" (*al-Baqarah*: 255), "Allah, there is no deity except Him, the Ever-Living, the Sustainer of existence" (*Āl 'Imrān*: 2), and "And all faces will bow before the Ever-Living, the Sustainer of existence" (*Ṭā Hā*: 111).

This term signifies God's attribute of sustaining and maintaining all creation. The term *istiqāmah* denotes "balance," "moderation," "uprightness," and "the avoidance of excess and deficiency." This meaning is observed in verses such as: "Guide us to the straight path" (*al-Fātiḥah*: 6), "Indeed, this is My straight path..." (*al-An 'ām*: 153), and "Indeed, my Lord is on a straight path" (*Hūd*: 56).

In these verses, *ṣirāṭ al-mustaqīm* (the straight path) signifies a "firm and smooth way" that aligns with truth and is free from deviation (*Rāghib al-Isfahānī*, undated, p. 690).

The term *taqwīm* refers to "establishing firmly" and "perfecting." In the verse: "We have certainly created man in the best of stature" (*al-Tīn*: 4), it refers to the distinguished attributes of humankind, such as intellect, understanding, and uprightness, which indicate the superiority of humans over other creatures (*Rāghib al-Isfahānī*, undated, p. 690).

Words derived from the root *q-w-m* in the Qur'an convey a wide range of meanings, including establishment, continuity, steadfastness, justice, and guidance. Despite their diverse meanings, these terms all point to humanity's essential role in upholding individual and social responsibilities and adhering to divine order.

The Preferred Perspective on the Concept of *Iqāmah*

The term *iqāmah* in Islamic texts is a multifaceted concept encompassing meanings such as establishment, continuity, and undertaking responsibility. This term holds a central position, particularly in the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him), and is emphasized in contexts like the *iqāmah* of the Divine Book as one of the highest human obligations.

By "*iqāmah* of the Divine Book," one refers to establishing, maintaining continuity, and fulfilling the rights of the Holy Scripture in the most complete and proper manner. This concept transcends mere recitation or memorization of the literal text of the Divine Book and extends to



applying its teachings for the scientific, practical, and social guidance of humanity. The *iqāmah* of the Divine Book signifies utilizing its revelatory teachings to direct human thoughts, behaviors, and motivations toward ultimate happiness and perfection.

Based on narrations explaining verse 68 of Surah Al-Ma'idah, it is derived that the establishment of the Divine Book is only achievable under the guardianship and authority of God, the Prophets, the Infallibles, and the divinely appointed leaders (*Awliyā' Allah*). This connection suggests that the *iqāmah* of the Divine Book is not an abstract concept but one deeply tied to the system of divine leadership and governance.

The establishment of the Divine Book is not solely the duty of the Prophets; rather, the followers of divine teachings are also obligated to implement their Heavenly Book in their individual and social lives. This is because God commands His Prophet to tell the People of the Book of his time that until they undertake the establishment of the Book, they will have no standing or credibility. As stated in Surah Al-Ma'idah, verse 68:

Say, O People of the Scripture, you are standing on nothing until you “uphold the Torah, the Gospel, and what has been revealed to you from your”...Lord

In verses ٤٤, ٤٥, and ٤٧ of Surah Al-Ma'idah, governance that is not aligned with divine commands, the teachings of the Heavenly Book, and the guidance of the Prophets is described as blasphemous, unjust, and sinful. These verses emphasize that any system of authority or rulership that disregards the principles of divine revelation is inherently flawed and illegitimate in the eyes of God

The *iqāmah* of the Divine Book is not solely the responsibility of the Prophets; the Muslim community, as the “best nation” (“*You were the best nation...*”; *Āl 'Imrān: 110*), is also tasked with steadfastness in implementing the Qur'an's teachings in their individual and societal lives. This responsibility involves three fundamental dimensions:

1. **Faith:** Belief in the truth of revelation and recognizing the Qur'an's position as the Book of guidance.
2. **Knowledge:** A deep and accurate understanding of Qur'anic teachings.
3. **Action:** Implementing the Qur'an's teachings in individual and societal behavior, while achieving the lofty Divine objectives in the structure of society.

Therefore, the *iqāmah* of the Divine Book is a comprehensive responsibility that goes beyond preserving its words. It includes safeguarding its principles, implementing them, and realizing Divine objectives in all aspects of human life. This duty is founded upon an



integration of faith, knowledge, and action, aiming to guide humanity toward happiness and perfection. The Qur'anic teachings in this regard deliver a clear message to the Muslim community as the heirs of Divine revelation, entrusting them with the responsibility of establishing this Heavenly Book.

3. Iqāmah of the Torah, the Gospel, and the Qur'an

The juxtaposition of the term iqāmah with the sacred texts—the Torah, the Gospel, and the Qur'an—alongside the phrase *ma unzila ilaykum min rabbikum* (what has been revealed to you from your Lord) indicates that the establishment of these texts relies on comprehensive adherence to divine revelation. This adherence must be based on rational understanding and heartfelt faith; otherwise, the religiosity of those who claim faith lacks true value and is not worthy of presentation. This principle is articulated in verse 98 of Sūrat al-Mā'idah: "Say, O People of the Book, you are upon nothing until you uphold the Torah, the Gospel, and what has been revealed to you from your Lord. And what has been revealed to you from your Lord will surely increase many of them in rebellion and disbelief. So do not grieve over the disbelieving people

In Qur'anic verses, the People of the Book (Jews and Christians) are explicitly called upon to uphold the Torah and the Gospel as their religious texts. The beginning of verse 98 of Sūrat al-Mā'idah clearly states this while the latter part critiques many of them for their rebellion and disbelief stemming from their inability to accept the revelation of the Qur'an. This raises a hermeneutical challenge: how does the Qur'an, as a book with a universal message, ask the People of the Book to return to their sacred scriptures while simultaneously calling them to believe in the Qur'an

This question becomes more pronounced when considering other Qur'anic verses, such as verse 47 of Sūrah Nisā: O you who were given the Scripture, believe in what We have sent down, confirming what is with you. The verses invite the People of the Book to accept the Qur'an and the Prophet Muhammad, while verse 68 of Surah Mā'idah instructs them to adhere to their own sacred texts. Qur'anic exegetes have offered various explanations to address this issue:

1. Adherence to the Universal Principles of Religious Knowledge

Some exegetes argue that the command to uphold the Torah and the Gospel refers to adhering to the universal principles of religious knowledge, such as *tawhīd* (monotheism), *nubuwwah* (prophethood), *ma'ād* (resurrection), and ethics. These principles are the unchanging foundations of the message of all prophets. Therefore, the request for the People of the Book to uphold these principles does not conflict with the call



to believe in the Qur'an and the Prophet Muhammad (Ṭabāṭabā'ī, 1417 AH, vol. 6, pp. 45-48).

2. Adherence to the Prophecies of the Torah and the Gospel

Another group of exegetes believes that the iqāmah of the Torah and the Gospel means adhering to the prophecies contained within these texts regarding the advent of the Prophet Muhammad. Thus, this verse aligns with those verses that invite the People of the Book to accept the Qur'an and the Prophet of Islam (Fakhr al-Dīn al-Rāzī, 1420 AH, vol. 12, p. 401).

3. A Comprehensive View

Some exegetes accept both of the above interpretations, asserting that the command to uphold the Torah and the Gospel encompasses adherence to the universal principles of religious knowledge as well as acting upon the prophecies about the Prophet Muhammad, ultimately leading to faith in the Qur'an (Ṭabrisī, 1372 AH, vol. 3, p. 346).

4. The Unique Perspective of 'Allāmah Ṭabāṭabā'ī

'Allāmah Ṭabāṭabā'ī presents a distinctive viewpoint, suggesting that the phrase "You are upon nothing" in this verse indicates the inability of the People of the Book to uphold the Torah and the Gospel. He interprets this verse as a critique of their behavior, warning them of their failure to practically realize the divine commandments (Ṭabāṭabā'ī, 1417 AH, vol. 6, pp. 45-48).

The concept of iqāmah in relation to the Torah, the Gospel, and the Qur'an emphasizes a holistic approach to religious practice, requiring both faith and the practical realization of divine teachings. This perspective serves as a profound call for intellectual and spiritual engagement with scripture, addressing both the universal principles and specific prophecies found within the sacred texts.

Factors and Requirements for the Establishment of the Book

The establishment (*iqāmah*) of the divine book, as one of the most significant principles emphasized in Qur'anic teachings, requires certain factors. Without these, the full realization of this principle is unattainable. These factors and requirements are elaborated in Qur'anic verses and narrations and include affirmation (*taṣḍīq*), faith (*īmān*), and adherence (*tab'īyyah*). The following sections analyze these elements in detail.

1.3. Affirmation (Taṣḍīq)

Affirmation of the divine book is among the most essential requirements for its establishment. The Qur'an states: "And has affirmed the best [reward]." (*al-Layl*, 6). This affirmation refers to belief in and acceptance of the promised blessings in the Qur'an and acting upon them. 'Allāmah Ṭabāṭabā'ī writes in this regard: "A believer in Allah and His Messenger, who spends their wealth for Allah's sake and seeking His



reward, will attain the promised recompense." (*Tafsīr al-Mīzān*, vol. 20, p. 303).

2.3. Faith (Īmān)

Faith in the divine book and the Prophet Muhammad (*ṣallā Allāhu ‘alayhi wa-‘ālīhi*) is another essential requirement for the establishment of the Book. Regarding the faith of the People of the Book, the Qur’an states: "And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they recognize of the truth. They say, ‘Our Lord, we believe, so register us among the witnesses.’" (*al-Mā’idah*, 83). This verse emphasizes the profound impact of divine verses on human hearts and the recognition of truth. Additionally, some narrations interpret faith as the acceptance of the authority (*wilāyah*) of the Ahl al-Bayt (*alayhim al-salām*): "And establish prayer and fear Him. And it is He to whom you will be gathered." (*al-An‘ām*, 72). (*Fayḍ Kāshānī, Tafsīr al-Ṣāfi*, vol. 4, p. 368).

Some exegetes interpret the establishment of religion in this verse as the acceptance of monotheism (*tawḥīd*), faith in the prophets and heavenly books, and adherence to the teachings of Islam (*Ibn al-Jawzī, Zād al-Masīr*, vol. 4, p. 1).

3.3. Adherence (Tab‘iyyah)

Adherence to the divine book is another key factor in its establishment. The Qur’an states:

"And this [Qur’an] is a blessed Book which We have revealed, so follow it and fear Allah that you may receive mercy." (*al-An‘ām*, 155). Following the divine book is an obligation for all believers. According to Ṭabarī’s exegesis, adherence entails complete acceptance of the Qur’anic commands and practical commitment to them (*Ṭabrisī, Majma‘ al-Bayān*, vol. 4, p. 596).

4.3. Reverence and Humility (Khuṣū‘ wa Iḥtirām)

One of the essential pillars for realizing the establishment of the Book is reverence and humility toward it. The Qur’an repeatedly highlights this principle, considering it among the characteristics of true believers. For example, in verse 109 of *Sūrat al-Isrā’*, it is stated: "And they fall upon their faces weeping, and it increases them in humility." (*al-Isrā’*, 109). This verse underscores how listening to the Qur’an enhances their humility and submission.

5.3. Listening (Istimā‘)

The term *istimā‘*, derived from the root *s-m-‘*, refers to the sensory perception of sound by the ear. In the Qur’an, it is used in four senses:



1. **Literal hearing:** "Allah has set a seal upon their hearts and upon their hearing." (*al-Baqarah*, 7).
2. **Auditory perception:** "Indeed, they are, from hearing [the truth], veiled." (*al-Shu'arā'*, 212).
3. **Comprehension and understanding:** "And when the Qur'an is recited, listen to it and pay attention that you may receive mercy." (*al-A'rāf*, 204).
4. **Obedience and compliance:** As in the idiomatic expression, "Listen to what I tell you" (meaning, comprehend and act accordingly).

In conclusion, the establishment of the divine book requires these essential elements—affirmation, faith, adherence, reverence, and attentive listening—to ensure its transformative impact on both individual and collective lives.

3.6. Recitation, Tilāwah, Contemplation, and Teaching

These four concepts play a pivotal role in the realization of the establishment (*iqāmah*) of the Divine Book:

a) Recitation

Rāghib al-Iṣfahānī, in his work *Mufradāt*, defines recitation (*qirā'ah*) as originating from the root *q-r-*, meaning "to gather and join together." He writes: "Recitation means the gathering and joining together of letters and words." (*Mufradāt*, p. 669). This term appears 77 times in 16 chapters of the Qur'an, often in connection with words such as Qur'an, revelation (*waḥy*), and Book (*kitāb*). For instance, in the verse: "So when We have recited it [through Gabriel], then follow its recitation." (*al-Qiyāmah*, 18), some exegetes, such as Ālūsī, interpret "follow" as observing complete silence and full attention (*Rūḥ al-Ma'ānī*, vol. 29, p. 142).

b) Tilāwah (Recitation with Reflection)

In the Qur'an, *tilāwah* signifies recitation that involves reflection and fulfilling the rights of the Book. For example: "Indeed, those who recite the Book of Allah and establish prayer..." (*Fāṭir*, 29).

c) Contemplation (Tadabbur)

In the verse: "This is a blessed Book which We have revealed to you, that they might contemplate its verses." (*Ṣād*, 29), *tadabbur* refers to thoughtful reflection on the verses and comprehension of their meanings (*Baghawī, Anwār al-Tanzīl*, vol. 5, p. 28).

d) *Teaching (Tadrīs)* In the verse: "And they studied what was in it [the Book]." (*al-A'rāf*, 169), *tadrīs* is understood as teaching and deeply learning the knowledge contained in the Divine Book. This verse indicates that abandoning the establishment of the Book results from materialism and laxity in religious observance.



3.7. Reflection and Reasoning

Reflection (*tafakkur*) and reasoning (*ta'qqul*) are fundamental elements in the establishment of the Divine Book. These concepts hold significance not only in social and religious dimensions but also at the individual level. Individual reasoning involves strengthening and developing the intellect through teaching and learning. This process progresses to the point where it compels the individual to establish the Book and revelation, influencing the implementation of divine commands in both personal and societal life.

In particular, the *Ziyārat Jāmi'ah Kabīrah* describes the infallible Imams (*a'immaḥ ma'ṣūmīn*) as possessors of profound intellect and sagacious reasoning. This reasoning is directly tied to the establishment of divine commands, as they are described as: "*Those who uphold His command.*" In this ziyārah, it is stated that Allah has chosen them as His vicegerents on Earth: "*Peace be upon the guiding Imams... those endowed with intellect and understanding... I bear witness that you are the rightly guided, divinely inspired Imams... the obedient servants of Allah who uphold His command... and He has chosen you for His light and approved you as successors on His Earth.*" (*Ziyārat Jāmi'ah Kabīrah*).

3.8. Taking (*Akhadh*)

The root of the word *akhadh* contrasts with *'atā* (giving) and in linguistic terms refers to acquiring, receiving, or addressing something (*Tāj al-'Arūs*, vol. 5, p. 345). In some contexts, it implies acquiring something with power or even force (*Mufradāt Alfāz al-Qur'ān*, p. 67).

In the Qur'an, the term *akhadh* is mentioned in 118 verses, 11 of which pertain specifically to "taking the Book." In some cases, this term is used in conjunction with *mīthāq* (covenant) and *alwāḥ* (tablets). For example, in chapters such as *al-Baqarah* (verses 63, 83, 93), *al-Ḥadīd* (verse 8), *al-'Arāf* (verses 154, 169), and *Āl 'Imrān* (verses 81, 187), *akhadh* is presented as a serious act tied to commitment.

Allah emphasizes in verses like: "*And [recall] when We took your covenant and raised over you the mount [saying], 'Take what We have given you with determination and remember what is in it that perhaps you may become righteous.'*" (*al-Baqarah*, 63), that taking the Book must be done with strength and commitment. This verse portrays *akhadh* as the conscious acceptance of the Divine Book and striving for its accurate and enduring establishment.

The covenant that Allah took from the Children of Israel and other communities includes accepting the divine books and fulfilling their commands. This commitment encompasses belief in the prophethood of Muhammad (*ṣallā Allāhu 'alayhi wa-ālīhi*) and the imamate of his



successors, including Imam 'Alī ('*alayhi al-salām*) and his descendants. However, some communities failed to uphold this commitment and ignored it (*Tafsīr al-Ṣāfi*, vol. 1, p. 138).

In the Qur'an, the concept of *akhadh al-kitāb* is highlighted as a binding and significant covenant, serving as a means to realize servitude and devotion to Allah. This underscores the unique role of *akhadh al-kitāb* in the spiritual development of individuals and the social system.

3.9. Clinging (*I'tiṣām*) and Holding Fast (*Tamassuk*)

a) Clinging (*I'tiṣām*)

The term *i'tiṣām* is derived from the root 'ṣ-m, meaning "to preserve, safeguard, or restrain." In Qur'anic terminology, it signifies holding onto something for protection or seeking refuge in it (*Mufradāt Alfāz al-Qur'ān*, p. 569). This word is used in several Qur'anic verses, such as: "No protector will there be today against the decree of Allah." (*Hūd*, 43), which conveys that nothing can prevent or resist the divine command.

In other verses, like: "And hold firmly to the rope of Allah all together." (*Āl 'Imrān*, 103) "And whoever holds firmly to Allah..." (*Āl 'Imrān*, 101), *i'tiṣām* is interpreted as holding fast to the *ḥabl Allah* (the rope of Allah), representing divine guidance and direction. These verses emphasize seeking refuge in Allah to safeguard oneself from misguidance and corruption (*Jamhara al-Lughah*, vol. 2, p. 627).

Additionally, in the verse: "But he sought to seek refuge [in Allah]." (*Yūsuf*, 32), *i'tiṣām* refers to seeking protection from sin (*Qāmūs al-Qur'ān*, vol. 5, p. 8).

In this context, *i'tiṣām* is a key Qur'anic concept, underscoring the necessity of turning to Allah during personal and social challenges or crises (*al-Iḥṣāḥ fī Fiqh al-Lughah*, vol. 1, p. 73).

b) Holding Fast (*Tamasuk*)

The term *tamasuk* means "to cling to or hold onto something" (*Lisān al-'Arab*, vol. 10, p. 487). In the Qur'an, *tamasuk* to the Divine Book is considered essential for upholding religion and is prescribed to the Prophet Muhammad (ṣallā Allāhu 'alayhi wa-ālihi). This word appears seven times in the Qur'an, consistently emphasizing adherence to Allah's Book as a means of countering opposition.

For instance, in the verse: "So adhere to what has been revealed to you. Indeed, you are on a straight path." (*al-Zukhruf*, 43), the Prophet (ṣallā Allāhu 'alayhi wa-ālihi) is commanded to hold fast to the revealed Book, as it assures his position on the straight path (*Translation of Tafsīr al-Mizān*, vol. 18, p. 155).



This verse highlights *tamasuk* to the Divine Book as a fundamental tool for guidance amidst challenges and opposition to the Qur'an. Various exegetes have also clarified that adherence to the Qur'an is vital for establishing its authority against detractors (*Tāj al-Lughah wa Ṣiḥāḥ al-'Arabiyyah*, vol. 4, p. 1676).

3.11. Bearing (*Ḥaml*)

The Arabic term *ḥaml* signifies "to carry, bear, or contain." It is also used to denote carrying a load or responsibility, as illustrated in the verse: "*Indeed, he will carry a burden [of sin] on the Day of Resurrection.*" (*Fāṭir*, 18). In this verse, *ḥaml* refers to bearing the burden of sin and responsibility, which will weigh heavily on a person who has carried the load of sin in their lifetime (*Tāj al-Lughah wa Ṣiḥāḥ al-'Arabiyyah*, vol. 4, p. 1676). In the Qur'an, the concept of *ḥaml* is often employed to refer to moral and religious responsibilities. These responsibilities encompass both individual and societal obligations placed upon humans, which they will be held accountable for on the Day of Resurrection (*Gonābādī, Tafṣīr Bayān al-Sa'ādah fī Maqāmāt al-'Ibādah*, vol. 2, p. 104).

4. Results of Establishing the Book

The acceptance of the "Wilayah of the Successors," which refers to accepting the authority of the Imams (‘alayhim al-salām), is considered by Shia exegetes as the foundation and basis for establishing the Book. In this regard, scholars have referred to hadiths in their interpretation of verse 66 of Surah al-Mā'idah: "*And if they had upheld the Torah, the Gospel, and what was revealed to them from their Lord...*" In these narrations, it is stated that the intended meaning of "establishing the Book" in this verse refers to establishing the Wilayah of Imam ‘Alī (‘alayhi al-salām) and accepting and following him (*Hawīzī, Nūr al-Thaqalayn*, vol. 1, p. 659). In this context, the emphasis on the Wilayah of Imam ‘Alī (‘alayhi al-salām) is not only explicitly mentioned but also conveyed implicitly in the Qur'an and numerous hadiths.

As mentioned in certain verses and narrations, what was expressed by the Prophets and their successors regarding the covenant made by Allah for the Prophethood of the Messenger of Allah (ṣallā Allāhu ‘alayhi wa-ālihi) was similarly revealed regarding the Wilayah of Imam ‘Alī (‘alayhi al-salām), both explicitly and implicitly. For example, in one verse, it is stated: "*O Prophet! Do not grieve over their disbelief, and know that their deviation from Wilayah will harm neither you nor ‘Alī.*" (*Bayān al-Sa'ādah*, vol. 2, p. 104). Furthermore, Al-‘Ayāshī, the author of the book *al-Tafṣīr*, based on numerous hadiths, has linked the establishment of the heavenly Book to following the Wilayah of Imam ‘Alī (‘alayhi al-salām) (*‘Ayāshī, Tafṣīr*, vol. 1, p. 334).



Another significant outcome of establishing the Book, emphasized in Qur'anic verses and various hadiths, is the establishment of an Islamic government that focuses on social, gender, racial, and economic justice. The Qur'an specifically addresses these topics, and justice is consistently presented as one of the fundamental principles of an Islamic government.

1. **Social Justice:** In the Qur'an and hadiths, social justice is recognized as one of the essential requirements of an Islamic government. Particularly in the verses of Surah al-Mā'idah (verses 44, 45, 47, 50, and 68), the establishment of justice in society is emphasized.
2. **Gender Justice:** Another dimension of justice in the Qur'an is gender justice, which is addressed in various verses, such as Surah al-Nisā' (verses 7 and 36), Surah al-Baqarah (verse 228), and Surah al-Ḥujurāt (verse 13).
3. **Racial Justice:** Racial justice is also considered a fundamental principle of the Islamic government in the Qur'an, with emphasis on human equality before Allah in Surah al-Ḥujurāt (verse 13).
4. **Economic Justice:** Economic justice holds particular significance in the Qur'an, especially in the verses of Surah al-Baqarah (verse 188), Surah al-Nisā' (verses 5 and 8), Surah al-Ḥashr (verse 7), and Surah al-Isrā' (verse 35), which discuss economic issues and the fair distribution of resources and wealth.

5. Those Who Establish and Those Who Neglect the Book

In the Holy Qur'an, the terms "establishing the Book" and "neglecting the Book" refer to the moral and behavioral characteristics of individuals concerning the Book of Allah. Establishing the Book means the complete realization and practice of Qur'anic teachings in both individual and social life, whereas neglecting the Book refers to being heedless of these teachings or deviating from them. These two characteristics are explicitly mentioned in the Qur'anic verses and can serve as criteria for evaluating individuals' behavior and performance concerning the Qur'an and Islamic principles.

Those Who Establish the Book

Those who have devoted themselves to establishing the Qur'an are generally individuals who wholeheartedly commit to following the Qur'an and implementing its teachings in their personal and social lives. These individuals have specific characteristics that are clearly mentioned in various parts of the Book of Allah. One of the key characteristics of those who establish the Book is sincerity in action. They fully follow the guidance of the Qur'an and avoid distortion and misinterpretation of its meanings. In this regard, the Holy Qur'an explicitly speaks of these qualities.



Those Who Neglect the Book

In contrast to those who establish the Book, those who neglect the Book are individuals who either neglect the implementation of the Qur'anic rulings or intentionally distort and misguide others with it. The Holy Qur'an repeatedly condemns these individuals, describing their behavioral traits in various verses.

The table below presents the verses related to the characteristics of the "establishers of the Book" and their opposites, the "neglecters of the Book":

Establishers	Neglecters
أُمَّةٌ مُّقْتَصِدَةٌ (a moderate community)	سَاءَ مَا يَحْمَلُونَ وَمَعْضُوبٌ (evil are their deeds and they are cursed)
يَكْفُرُ بِالطَّاغُوتِ (those who reject false gods)	أَوْلِيَاؤُهُمُ الطَّاغُوتِ (their allies are false gods)
مَنْ آمَنَ (those who believe)	صَدُّوا عَنْ سَبِيلِ اللَّهِ (they turn others away from the path of Allah)
قَوَامُونَ بِالْقِسْطِ (those who uphold justice)	إِتِّبَاعُ هَوَىٰ (they follow their desires)
شُهَدَاءَ لِلَّهِ (witnesses for Allah)	أَوْ تُعْرَضُوا (distortion) وَإِنْ تَلَّوْا (turn away)
يُمْسِكُونَ بِالْكِتَابِ (holding fast to the Book)	لَسْتُمْ عَلَىٰ شَيْءٍ (you are on nothing)
مُصْلِحِينَ (those who reform)	مُفْسِدِينَ (those who cause corruption)
تَمَسَّكَ بِالْعَزْوَةِ الْوُثْقَىٰ (holding firmly to the strongest bond)	مُفْسِدِينَ (those who cause corruption)
سَابِقُونَ بِالْخَيْرَاتِ (those who hasten to good deeds)	ظَالِمُونَ لِأَنْفُسِهِمْ (those who wrong themselves)
أَصْحَابُ الْيَمِينِ (companions of the right)	أَصْحَابُ الشِّمَالِ (companions of the left)
اتَّبَعُوا (those who follow)	يَحْسُدُونَ (those who envy)
رَاسِخُونَ فِي الْعِلْمِ (those who are firm in knowledge)	طُغْيَانًا وَكُفْرًا (those who are rebellious and ungrateful)
تَسْلِيمٍ (those who submit)	يَبْتَغُونَ فِي الْأَرْضِ (those who seek corruption on earth)
عِصْمَةً (those who are protected)	ضَالًّا، يَكْتُمُونَ الْحَقَّ (those who are misguided, concealing the truth)
رَافَةً وَرَحْمَةً (those who are compassionate and merciful)	فَاسِقٌ (those who are immoral)

As can be observed, the first column of the above table presents the characteristics and qualities of those who establish the Book from the perspective of the Holy Qur'an. The most important characteristics of the



establisher of the Book include: belief in Allah, turning away from the false gods (tāghūt) and their followers, establishing justice and fairness, being witnesses to the truth, holding fast to the divine Book, being foremost in good deeds, being firm in knowledge, and other moral and behavioral traits that place them on the path of guidance and adherence to divine teachings. In contrast, the second column of the table addresses the characteristics of those who neglect the Book, who are essentially the opposites of the establishers of the divine Book. The most important characteristics of those who neglect the Book include: being allies of false gods (tāghūt) and their followers, preventing people from the path of truth, following their carnal desires, being rebellious and corrupt in the divine way, and other negative attributes that lead to divine wrath. These individuals, instead of following the guidance of the Qur'an and the divine principles, go astray and become lost, thus distancing themselves from Allah's mercy.

6. The Role of Reason and the Establishment of the Book

The issue that arises regarding the relationship between humans and truth is why a person, after understanding and grasping the truth, turns away from it due to their carnal desires and fails to uphold the religion to which they supposedly adhere. The Holy Qur'an explicitly addresses this issue: *"Do you then hope that they will believe for you while a group of them used to hear the word of Allah, then they would distort it after they had understood it, and they knew?"* (Al-Baqarah, 2:75). This verse clearly states that some individuals, after hearing and understanding the word of Allah, distort it. The question then arises: why, despite using reason, do these individuals not submit to the truth and neglect the establishment of the divine Book?

To answer this question, we must first consider the various definitions and classifications of reason that have been presented. Reason, in its different concepts, can play different roles. Some philosophers and Islamic thinkers have divided reason into two types: theoretical reason (‘aql nazārī) and practical reason (‘aql ‘amalī). Theoretical reason pertains to understanding and comprehending logical and scientific truths, while practical reason is concerned with applying this knowledge in practice, especially in making ethical and religious decisions.

In this context, it is practical reason that compels a person to submit to the truth and encourages them to establish the divine Book and follow its commands. Although theoretical reason may provide the capacity to understand the truth, if practical reason is influenced by carnal desires, the individual may stray from what they have correctly understood. In fact, individuals who do not use their theoretical reason properly and allow their



carnal desires and whims to dominate it may deviate in their understanding and practice of religious teachings.

Therefore, the correct use of reason as a tool to guide individuals toward the establishment of the divine Book requires the refinement and purification of carnal desires. This emphasizes the importance of the function of reason in all aspects of human life, especially in accepting the truth and following it, which ultimately leads to the proper establishment of the religion and the divine Book.

The narrations: (*Riwayāt*)

Narrations regarding the establishment (iqāmah) of the Scriptures and the Qur'an are quite limited. The following instances are primarily found in the exegesis of Verses 66 and 68 of Sūrat al-Mā'idah:

Narration from Ibn 'Abbās:

Ibn 'Abbās states that a group of Jews came to the Messenger of God (peace be upon him and his progeny) and asked him, "Do you not acknowledge that the Torah is from God?" He replied, "Indeed." They then said, "We believe in it and do not believe in anything else." Consequently, this verse was revealed:

"Say, O People of the Book! You are upon nothing until you uphold the Torah and the Gospel and that which has been revealed to you from your Lord. And surely, that which has been revealed to you from your Lord will increase many of them in rebellion and disbelief. So do not grieve over the disbelieving people."

This narration illustrates the context of the revelation, emphasizing the inadequacy of partial belief.



Narration from Imām ‘Alī (peace be upon him):

Imām ‘Alī (peace be upon him) remarked, "The news of the ultimate fate and ruin of the People of the Book reached the Prophet (peace be upon him and his progeny), and it distressed him. Then, God, the Mighty and Majestic, revealed to him: ‘So do not let your soul be consumed by regret for them, and do not grieve over the disbelieving people.’ This verse serves to console the Prophet in light of the persistent disbelief of the People of the Book.

Narration from Ḥumrān regarding Imām al-Bāqir (peace be upon him): Ḥumrān inquired of Imām al-Bāqir (peace be upon him) about the verse: “Say, O People of the Book! You are upon nothing until you uphold the Torah and the Gospel and that which has been revealed to you from your Lord...”

The Imam responded, “This refers to the walāyah (guardianship) of the Commander of the Faithful, ‘Alī (peace be upon him).” This interpretation, unique to Shī‘ī thought, posits that the true establishment of the previous scriptures is intrinsically linked to the acknowledgment of Imām ‘Alī’s divinely appointed leadership

Conclusion

The concept of "establishing the Book" in the Qur'anic discourse is one of the key concepts in the relationship between humans and the heavenly scriptures, as well as in religious understanding, which is referenced in various verses of the Holy Qur'an. Establishing the Book means adhering to divine commandments and teachings and implementing them in all aspects of individual and social life. In the Qur'an, establishing the Book not only refers to reading and reciting the divine verses but also to applying and operationalizing religious teachings in the different spheres of individual and social life.



In this article, the concept of establishing the heavenly books, with an emphasis on the Holy Qur'an and its teachings, has been explored. The Qur'an, in numerous verses, refers to the characteristics and qualities of the "establishers of the Book," including belief in Allah, the establishment of justice and fairness, witnessing to the truth, holding fast to the divine Book, being foremost in good deeds, and being firm in knowledge. These qualities are presented as important prerequisites for establishing the divine Book in the lives of individuals. The Qur'an also identifies those who misuse the divine Book and distort it as the "neglecters of the Book." Due to their intellectual and practical deviations, these individuals cannot live according to the divine Book and are consequently exposed to Allah's wrath.

One of the important concepts addressed in this article is the relationship between reason and the establishment of the Book. The Holy Qur'an emphasizes that reason not only aids in understanding and comprehending truths but should also serve the purpose of establishing the religion and acting upon divine commandments. Merely understanding the truth is not enough; practical reason must work alongside theoretical reason to compel the individual to establish the Book and fully embrace divine teachings. When carnal desires dominate reason, the individual may, despite correctly understanding the truth, neglect the establishment of the divine Book.

Ultimately, one of the fundamental points emphasized in this article is that establishing the Book is not limited to the recitation and understanding of the divine verses but requires a firm resolve to follow the teachings of the Qur'an in all aspects of life. From the Qur'anic perspective, establishing the Book means realizing justice, honesty, truthfulness, and other moral qualities in social and personal relations. Therefore, the establishment of the divine Book is a great responsibility that every Muslim should undertake in order to fulfill it.

Thus, in the Qur'anic discourse, establishing the Book is not only a religious command but also a tool for realizing a just, dynamic, and divine society. This issue emphasizes the importance and necessity of inner reform for both individuals and society, as it is only through the establishment of the Book that humans can achieve both worldly and otherworldly happiness.



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