



The importance of companionship and its impact on the call to God in the three religions

Assistant Lecturer Nazmia
Karim Juma Al-Azzawi

Associate professor Section: Belief and Islamic Thought, College of
Islamic Sciences, Tikrit University, Iraq
nazmiakarim22@gmail.com

ABSTRACT

Praise be to God for the beautiful blessings. Praise be to God who has honored the privileged of His servants with intimacy in religion, and enabled them to honor His faithful servants, and adorned them by qualities The honorable and the kindly gentle, politely with the best of mankind, and the master of the nation, Muhammad bin Abdullah bin Abdul Muttalib, may God's prayers and peace be upon him. The etiquette of companionship and good manners has its faces, and I will show some of them that indicate the morals of the believers and the etiquette of the righteous, So if the souls unite and agree, relationships are strengthened, and companionship is a noble word, bearing the highest meanings and the deepest connotations. What if that relationship won the honor of being associated with the best saying, and the greatest will?!. What if he achieved that title (companion)?.

And Good companionship is also the way to success. Because the righteous encourage those who accompany them to do good, and guide them on the path of progress and success; for they regard each one of men as their relative, dear to them, as their lover; They advise him and advise him of what will benefit him in his religious and worldly affairs, and he will be assured of goodness and happiness in the immediate and the future. As for the bad, corrupt people, on the contrary, they are envious and hate everyone in human society. .

company One of the main influences in human life; Because it constitutes a major factor in the formation of the personality, and its formulation in the form of good or bad, and young people in the stages of physical upbringing and mental formation learn from companionship what they do not learn from home and school; Because man is tempted to imitate the companions and friends who accompany him, especially peers and relatives, who share behavior and hobbies that permeate their guts in the paths of youth, the paths of childhood, and the paths of innocent life..

Keywords:

companionship, dawah, success, morals, righteousness, happiness.

Introduction

over there a lot From The things Which No maybe release about her And No live without it, And From most important this is The things she company good And the friend the good, And friends for them Role Important in a Our

life, And Role Important in a formation our personality without that feel get affected their Much, Therefore recommended us Prophet Generous I feel Selection the friend, And with friends nice life company the real she What stem From the heart and be its basis the love

and appreciation and respect, Which Which lasts for years and stay Length Age, the friend he From find it time the narrow and he From help you in a harder Circumstances and he From is being Next to you and share you worries and accelerate in a finding solutions, the friend he From nice life with him and he From Eases pain about us, and since start creation We find for the owner Dora prominent in a Attract its owner , So came our vision for writing on Role the companion and comrade in a the invitation to me Allah for importance this is Subject so eat Several detectives.and last we ask Allah that good luck to serve Science his family.

Reasons for choosing the search:

There are many reasons that push a person to sin while his faith is weak, including:

Social problems, whether with the father or mother, or both, or with the brothers, or with the wife or children. He has psychological problems or from external pressures. love to experiment.Incorrect associations between some young men and girls, which leads to the cultivation of a kind of corruption, and advised them to adhere to morals and accompany a good friend, whether this issue is between Islamic, Christian or Jewish societies.

And other reasons that may lead one to sin.

research aims:

What prompted me to write this?searchthings, including:

- 1- Strengthening fraternal relations between family and friends .
- 2- Calling non-Muslims to the right path and accompanying them on the basis of tolerance and affection.

Method search :

The research method is MThe inductive approach in collecting texts, then descriptive, analytical and comparative, The detailed curriculum He, mention some Quranic verses related to the topic ,And studying it objectively, by referring to the books of interpretations with the proverb and the opinion to benefit from it, and to convey the sayings of the scholars in it..

Research problem:

Companionship, tolerance and advocacy and their impact on other societies and their call to God. And the method of guiding non-Muslims to Islam has become a necessity.

Khsearch button:

TTThe research plan consists of an introduction and includes: the reasons for choosing the topic, the research problem, and its importance

Its objectives, research method, and research plan and in it

- 1- The first topic Introducing the search terms . AndThe importance of companionship in calling to God.
- 2- The second topic: companionship in the three monotheistic religions

The first topic: the definition of vocabulary, the title of the research .

The first requirement: linguistic and idiomatic concepts.

First: Definition company language :

It is an infinitive of the verb accompany, (and the s and the h and the baa are one root that indicates a comparison of something and approach) ⁽¹⁾ And its owner: (tenth) ⁽²⁾ . , (accompanied and required) ⁽³⁾ . , and (everything is nothm something he took) ⁽⁴⁾ . And it was said: (The companion: the companion, the owner of the thing, and the one who is in charge of the thing). ⁽⁵⁾ . And it was said: (Companionship benefits the benefit of one of the companions over the other) ⁽⁶⁾ . And it was said: (And escorting and escorting is more informative than meeting, because accompaniment requires a long stay, so every escort is a gathering and no opposite) ⁽⁷⁾ .

Secondly : idiomatically company.

Scholars' definitions of companionship varied, including:

It was said: (Sahebia companion: a person, an animal, a place, or a time. There is no difference between accompanying him with the body - which is the original and most - or with care and determination, It is not said in custom except for those who adhere to it a lot)⁽⁸⁾. And it was said: (Companionship is a relationship in which a meeting, association, mixing, companionship, etc. occurs with a person, animal, place or time, over a long or short period, and is based on foundations, and has morals and rights. and duties, and they have benefits and harms, both private and public).⁽⁹⁾

So it turns out that companionship in the terminology means: accompanying the caller to another caller or one of the invited people, accompanying him and cohabiting with him in a way that requires benefit, and this is what is meant in the title of the research.

Third: tracelanguage:

(The Hamza, Thaa' and Ra'a have three origins: presenting a thing, mentioning a thing, and drawing the remaining thing)⁽¹⁰⁾.

And it was said: (The result is the result of something, and it also means: the sign).⁽¹¹⁾.

Fourthly:Effect literally:

(What companionship leaves from the signs and results in the invitation)⁽¹²⁾.

Fifth: Defining the language of the invitation.

(The signifier, the eye, and the defective letter are one root, which is to incline something to you with voice and speech be from you)⁽¹³⁾.

And it was said: (He called to the matter: he urged his belief, advocated it, advised him and guided him)⁽¹⁴⁾.

Sixth: Definition Calling literally:

It is: (communicating Islam to people, teaching it to them, and applying it in real life).⁽¹⁵⁾.

The pillars of the invitation are three: (the one who is calling, the one who is invited, and the subject of the invitation).⁽¹⁶⁾.

And the preacher is: (The sum of Islam, the one who teaches it, and the one who seeks to implement it)⁽¹⁷⁾. And the one who is invited is: (The one to whom the invitation is directed, and he is the absolute person, near or far, Muslim or infidel. male or female)⁽¹⁸⁾. And the subject of the call: (The Islam to which people are called)⁽¹⁹⁾.

The second requirement: the importance of companionship in calling to God.

God distinguished humans with reason, and has prepared for them messengers to guide them to the truth and to show them the path of light and salvation..

And the preachers have become attached to their job because they know that it is a communal obligation that when some of the nation's qualified members perform it, it will be better than the rest of them. on insight. The caller's eagerness to call to God motivates him to use various legitimate means and methods He refrains from using one of them as long as it is proven to be legal.

waFor a da'wah that cannot be completed and completed except by mixing with people, as it is a necessary and necessary matter, rather it is at the core of his work, (and there is no da'iyah today except for those who search for people, search for them, ask about their news and leave

to meet them, visit them in their councils and forums, and whoever waits for people to come to him In his mosque or his house, the days keep him alone. ⁽²⁰⁾.

The second topic: Companionship in the Three Religions .

The first requirement: Companionship in Islam

company in a Islam touched to me things and sides a lot in a That Relationship high, break Concept company From honesty, and he that creation the great Which urged on him Islamic Law Islamic, She said goodbye Muslims to me Commitment with it, as that Concept company Come From Valuable Fulfillment and sincerity and length companionship, The friend go on accompanied him with Girlfriend with fluctuation Circumstances and times ⁽²¹⁾.

Islam recommended Good companionship it's One of the reasons for happiness in this world and the hereafter, and among the reasons for forgiveness and entry to heaven ⁽²²⁾. on Imam Malik, may God be pleased with him, when a man asked him by saying: O imam say Mine on work enter me Paradise, Malik individual and said to him: Oh A man must love the righteous, so that God may look into the heart of one of them and find your name written in a His heart, so may God forgive you and admit you to heaven.

God Almighty created man to love meeting with other people of his kind, so he is called a human because he is comfortable with others, and he cannot live alone away from people, but it is necessary to choose good companionship that helps him. Walking in the right path, which is the path of God Almighty, not all people prefer mixing with them and taking them as friends.

And Islam desired good companionship, because of the benefits of this companionship that accrue to the individual himself in particular, and to the nation in general, just as

it forbade bad companionship, because of its negative effects.

Cooperating in obedience and worshiping God Almighty: Good companionship helps a person to persevere in performing acts of worship and obedience, and to follow the Sunnah of the Prophet, may God bless him and grant him peace, while bad companionship attracts a person to committing sins, and reduces a person's desire to worship. A good friend helps his friend and guides him to The path of goodness and righteousness, and salvation on the Day of Resurrection from punishment⁽²³⁾.

The second requirement: companionship in Christianity.

Prophet Jesus and his companions from the two dialogues Jesus, peace be upon him, sensed infidelity from among the children of Israel and became prominent, clear and apparent, and that is why Jesus, peace be upon him, sensed its beginning after he showed them all those miracles that are not prepared for humans and which testify that God is behind them, and that the power of God supports them and supports those who came at his hand, then despite that Christ came to relieve the children of Israel of some restrictions and costs, then he called his call.

He said: "Who is my helper to God?" He said: "Who are my supporters to God's religion, his call, his method, and his system?" That is, from those who were content to be my supporters so that I could face with them those who fight my call on the condition that those helpers turn away from God Almighty, seeking other than His approval. This generous choice is a reference to three meanings:

The first meaning: that the majority were not believers, and that is why he expressed by saying: He attributed disbelief to them, and that (and when Jesus sensed disbelief among them), it would be unless the unbelievers were the apparent plurality, and the believers were the hidden few, until the Lord Christ searched for them by saying: (

The second meaning: which the noble text refers to: that the Lord Christ, peace be upon him, felt that he was intending to cause harm, and that the true call had become attacked by that overwhelming number, and therefore he requested that he have supporters who make the truth a defense and a strength on the one hand, and they are the school of propaganda for him and the cell that studies On the other hand, there are facts ⁽²⁴⁾.

The third meaning: which the text refers to is: that the real victory in such a situation is based on sincerity of intention to God, turning to Him and delegating matters to Him, for if they are few, then with God's help are many:

The disciples said: We are the helpers of God: The disciples here are the faithful supporters of Jesus, peace be upon him, and they helped him in propagating the truth after God Almighty, who provided him with a light from him. God then accompanied them to Jesus, peace be upon him, and the disciples answered Jesus, peace be upon him, when he started looking for the helpers.

(We are Ansar): And by this they made clear their conversion to two things:

1 - The first matter: that they knew that he was speaking on behalf of God and that he was an honest messenger, and that is why they considered the answer to his call to be the answer to God's call, and that if they were his supporters, then they were the helpers of God Almighty, and that is why they said: (We are the helpers of God) and they did not say: your supporters.

2 The second matter: that they understood that his victory would be with the sincere intention of God the Most High and the purification of their souls from all the taints of desires so that they would be purely to God the Most High, and that is why they added their saying this with what the Almighty, the Most High, told about them by His saying, the Most High. "We believe in God and testify that we are Muslims": This noble text indicates the extent of their understanding of the meaning of the support of God Almighty and the support of His Messenger

Jesus over him. things by his chosen will and by his effective ability, and things did not exist for him, the existence of the effect from the cause and the cause from the cause, as some philosophers claim in their time⁽²⁵⁾.

There are many lessons, lessons and stories in this story

1_ The necessity of accompanying a person with knowledge and knowledge and benefiting from his knowledge.

2_ If the owner makes a mistake, it is necessaryeWarning him wrong, and this is the right of a friend over his friend

3_ Not accepting the injustice and tyranny of Hebron, advising him and preventing him from injustice

4_ The necessity of calling and advising the companion for what pleases God Almighty.

5-Companionship and friendship exist in Judaism, Christianity, and all other religions.

Third requirement:companionship in Judaism.

When Musa met Al-Khidr, he said to him: Do you authorize me, O righteous servant, to pour out your knowledge on me so that I follow you and abide by your commands and prohibitions? Al-Khidr was inspired that Moses would not be patient with silence if he saw what he disliked, so Al-Khidr said to Moses: You will not be able to be patient with me, and if you accompany me, you will see strange phenomena and strange things. So Moses, who was eager for knowledge and eager for knowledge, said: You will find me, God willing, patient and I will not disobey you in a matter.⁽²⁶⁾

Al-Khidr said: "If you accompany me, I will make a covenant with you and a condition that you do not ask me about anything until the condition is fulfilled and the journey ends, and after that I will explain to you what troubles you and heal what is in your heart."

The third topic: - The call to God in the three religions

The first requirement: - Calling to God in the Islamic community.

The call to God has had the greatest impact in converting civilizations and peoples from paganism and Christianity to Islam in China, Russia, Africa, Europe, Japan and America. Islam has had the greatest impact on them. It is by the grace of God and then thanks to the call to him how much God has saved with this call people in this vast world From darkness to light, from hell to heaven

Tomorrow, as if jihad and conquest today have been disrupted due to the weakness of Muslims and the present international bloc, there is no one left for Islam to spread it, support it and clarify its features except the call to God, and greater than this is the persistence of religion in the hearts of people despite the war on it, and an attempt to destroy it and disperse the people by the grace of God and then thanks to the call to it and the active preachers.

The call to God has achieved great effects in people's lives, so it refined their morals, transforming them from wild beasts into respectable, polite, and meek people, and moved them from death halls, dens of prostitution, and pubs to mosques and prayers, and transformed them from professional criminals to preachers, imams and muezzins, and brought them out of narrow chests and prisons to bliss and silence. ⁽²⁷⁾.

The act of calling to God in people is like the action of water in a barren land, after it was a desolate land that was left by birds and the crops died in it, faith narrated it, and it sprouted and blossomed every good, so the loneliness in it turned into peace, and the severity and harshness into mercy and compassion, and what was in the human soul of emptiness turned into Hurry and crowd in pursuit of the afterlife. Yes..it is the call to God that shakes the mountains and breaks the deafness of trustworthy ones..it works in the human being and affects the atmosphere and the place.

The second requirement: - The call to God in the Christian community.

And they called upon the Children of Israel to worship God alone, and to believe that he is God's servant and messenger, and that he is the son of Mary, for he is the messenger of the good news, peace be upon him. The Christian apostles and monotheism is, and since the prophecy of Jesus, peace be upon him, completes the prophecy of Moses, peace be upon him, there is no need to say that it is based on monotheism. True Christianity does not say that there is a god other than God. The only one that contradicts the reality of the call outside of Christ, may God bless him and grant him peace, as stipulated in the Qur'an. And the unification of God is the goal of the prophets, because it is the first pillar of the call of Jesus, peace be upon him. The text of the Qur'an states that the teaching of Jesus, peace be upon him, is monotheistic and complete. No one is worshiped except God, who is the Creator between heaven and earth and has no partner. Jesus announced from the first moment of his birth Jesus, peace be upon him, and did not deviate from the general rules for which the prophets came. He called his people to unite with God and singled him out for worship, and these are the first words he uttered during this period ⁽²⁸⁾. He said, "I am a servant of God who gave me the book and made me a prophet" (Maryam: 300).

And in this statement from Jesus a clear indication that the only Self worthy of worship is the Essence of God Almighty, otherwise he would not confess his servitude to Him, and since some may have delusions from the words of Jesus, peace be upon him, that this God is specific to Him and no one else but Him..

The third requirement: The call to God in The Jewish community.

The brief message of the prophets is based on the unification of God Almighty, and when God is singled out for divinity, the believer is to single him out in worship; Because one of the requirements of there is no god but God is that there is no god but God, and one of the most important aspects of worship is prayer.

summed up What is revealed to Moses, peace be upon him, in three interrelated matters: the oneness of God Almighty, sincerity of worship to Him, glory be to Him, and belief in the Day of Resurrection, which are the foundations of the heavenly messages.

The divine command of the Prophet of God, Moses, peace be upon him, to go to Pharaoh, and not delay until Pharaoh comes to him; That is: go to him "and invite him to my worship and warn him of my punishment, and the Almighty's saying: {He has transgressed} an explanation of the command, or the necessity of what is commanded; that is: he crossed the limit in arrogance, arrogance and arrogance, until he dared to the greatness that is the claim of Godliness.⁽²⁹⁾ .

So the Prophet of God Moses, peace be upon him, was the one who led the initiative even though he was on the truth. Some people may interpret it as a reason for not going to falsehood, so he does not go to it, so whoever wants, let him believe, and whoever wants, let him disbelieve, but what happened is that the initiative was in the hands of the truth, and this is a very lesson The importance of the callers to God Almighty in following the example of the Prophet of God, Moses, peace be upon him.

So the words of the Prophet of God Moses, peace be upon him, to Pharaoh were brief and useful, in which he collected the summary of his message, and informed Pharaoh that he is neither God nor God, for God, Lord of the worlds, is the Lord of Pharaoh, his people and their God, and he began with the belief, which is the starting point for every sincere call, and what follows is based on it.

The caller to God Almighty should be keen to communicate the religion of God Almighty, and be constantly advising others on what will benefit him in this world and the hereafter, as well as his need for forbearance, kindness and gentleness; because it is from akbur factors in a Attract hearts the people mechanism, and faith by inviting him⁽³⁰⁾ .

Conclusion

for every something beginning and the end One this is The things Effort humble, and I would like that say that the friendship she treasure From treasures world Which No perished Start no pass away, and friend Savior and friend honest and loyal he livelihood From Allah Almighty and glorified for human, So it Must We that we try and we seek Always to me holding on with friends the real ones, The friend for his friend he As Motherland Little, and in End this search humble We figured to me consequences several Of which :

1_Presence the brother and the companion and friend and Khalil Ago start creation.

2_Energy impact the companion with his friend whether It was in a express Opinion or value advice or Even in a following religion a certain

3_that the promoter Must that characterized by qualities the good in order to follow with it pan the people Which that be his attributes reflection to call him.

4_near preacher From called and live with it for him constribte in a more chances convince him.

5_we noticed company prophets Allah for scientists and the righteous and follow them Like What Event in a a story vegetables on him Peace.

6_Also in a company the two dialogues for the prophet Essa they were better and better creation in a their time at that time , so Kanoa constellation their age.

Margins

1. Dictionary of language standards:Ahmed bin Faris bin Zakariya Al-Qazwini Al-Razi, Abu Al-Hussein (died: 395 AH) Investigator: Abd al-Salam Muhammad Haroun,house of thought Publication year: 1399 AH - 1979 AD: (3/335).
2. Arabes Tong:Muhammad bin Makram bin Ali, Abu al-Fadl, Jamal al-Din Ibn Manzur al-Ansari al-Ruwafa'i al-Afriqi (died: 711 AH),Dar Sader - Beirut Edition: Third - 1414 AH: (1/519).
3. Contemporary Arabic Dictionary : Dr. Ahmed Mukhtar Abdel Hamid Omar (died: 1424 AH) with the help of a work

- team, world of books Edition: First, 1429 A.H. - 2008 A.D.: (2/ 1268).
4. Asahah crown Arabic language and sanitation: Abu Nasr Ismail bin Hammad Al-Jawhari Al-Farabi (died: 393 AH) investigative: Ahmed Abdel Ghafour Attar, House of Science for Millions - Beirut, Fourth Edition: 1407 A.H. - 1987 A.D. (1/180).
 5. Intermediate Lexicon, Intermediate Lexicon : Academy of the Arabic language in Cairo (Ibrahim Mustafa / Ahmed Al-Zayat / Hamed Abdel-Qader / Muhammad Al-Najjar) : house of call: (1/507).
 6. Linguistic differences: Abu Hilal Al-Hassan bin Abdullah bin Sahel bin Saeed bin Yahya bin Mahran Al-Askari (died: about 395 AH) Edited and commented on by: Muhammad Ibrahim Salim, House of Science and Culture for Publishing and Distribution, Cairo - Egypt (1/308).
 7. Suspension of definition tasks : Zain al-Din Muhammad, called Abd al-Raouf bin Taj al-Arifin bin Ali bin Zain al-Abidin al-Hadadi, and then al-Manawi al-Qahiri (died: 1031 AH), Investigation: Dr. Muhammad Radwan Al-Dayeh, House of Contemporary Thought, House of Thought - Beirut, Damascus first edition, 1410 H: (1/211).
 8. Vocabulary in the strange Qur'an : Abu al-Qasim al-Husayn ibn Muhammad, known as Raghīb al-Isfahani (died: 502 AH), Investigator: Safwan Adnan Daoudi, Dar Al-Qalam, Al-Dar Al-Shamiya - Damascus Beirut, Edition: First - 1412 AH (pg: 475).
 9. Companions in the Noble Qur'an, Ruqayyah Baqees, (p: 74) .
 10. Tariffs : Abu al-Hasan Ali bin Abdul Aziz al-Qadi al-Jurjani (died: 392 AH), Investigation: Ibrahim Al-Abyari, Arab Book House - Beirut, Edition: 1st, 1405H: (1/9).
 11. Contemporary Arabic Dictionary (61/1).
 12. Language standards, Ibn Faris (53/1).
 13. Language Standards, Ibn Faris: (2/279).
 14. dictionary Contemporary Language, Ahmed. Omar (747/1).
 15. Introduction to the science of da'wah, Muhammad Abu Al-Fath Al-Bayanouni, Al-Resala Foundation, The third edition, 1435 AH, 2014 AD: (p. 17).
 16. same source, (p:152).
 17. same source, (p:153) .
 18. Introduction to Dawah Science, Al-Bayanouni: (p:169).
 19. same source, (p:182).
 20. The premise: Muhammad Rashid, University Publishing House, Egypt, first edition, 1431 AH, (p.: 107).
 21. Al-Kharajeej and Al-Jariah: Qutb Al-Din Al-Rawandi Saeed bin Hebat Allah (died: 573 AH), investigation: The Imam Mahdi Foundation, first edition, Qom, 1409 AH, (2/103).
 22. Meanings of the Qur'an: Abu Jaafar Al-Nahhas Ahmed bin Muhammad (deceased: 338 AH), Investigator: Muhammad Ali Al-Sabouni, Umm Al-Qura University - Makkah Al-Marma, Edition: First, 1409, (6/212).
 23. Companionship: by Ibn Uthamiyin
 24. look : Interpretation of the Great Qur'an (Ibn Katheer), Abu Al-Fida Ismail bin Omar bin Kathir Al-Qurashi Al-Basri and then Al-Dimashqi (died: 774 AH), Investigator: Muhammad Husayn Shams al-Din, Dar al-Kutub al-Ilmiyya, Publications of Muhammad Ali Beydoun - Beirut, Edition: First - 1419 AH (/49).
 25. See: Ibn Kathir (1/77).
 26. The Companion: by Ibn Uthmien.
 27. look : The beginning and the end: Abu Al-Fida Ismail bin Omar bin Kathir Al-Qurashi Al-Basri and then Al-Dimashqi (died: 774 AH), house of thought : 1407 AH - 1986 AD (2/49).
 28. The Beginning and the End: Ibn Kathir (2/50-51).
 29. look : long news: Abu Hanifa Ahmed bin Dawood al-Dinuri (died: 282 AH) Investigation: Abdel Moneim Amer, Review: Dr. Jamal Al-Din Al-Shayal, House of Revival of Arab Books - Issa Al-Babi Al-Halabi and Partners / Cairo, Edition: First, 1960 AD: (2/56).
 30. The long news: Al-Dinori, (2/65).

Resources And References:

1. Dictionary of language standards :Ahmed bin Faris bin Zakariya Al-Qazwini Al-Razi, Abu Al-Hussein (died: 395 AH) Investigator: Abd al-Salam Muhammad Haroun,house of thought Publication year: 1399 AH - 1979 AD.
2. Arabes Tong:Muhammad bin Makram bin Ali, Abu al-Fadl, Jamal al-Din Ibn Manzur al-Ansari al-Ruwafa'i al-Afriqi (died: 711 AH),Dar Sader - Beirut Edition: Third - 1414 AH .
3. Contemporary Arabic Dictionary : Dr. Ahmed Mukhtar Abdel Hamid Omar (died: 1424 AH) with the help of a work team,world of books Edition: First, 1429 A.H. - 2008 A.D. :
4. Asahah crown Arabic language and sanitation: Abu Nasr Ismail bin Hammad Al-Gawhari Al-Farabi (died: 393 AH),Investigation: Ahmed Abdel Ghafour Attar,House of Science for Millions - Beirut,Fourth Edition: 1407 A.H. - 1987 A.D.
5. Intermediate Lexicon, Intermediate Lexicon :Academy of the Arabic language in Cairo (Ibrahim Mustafa / Ahmed Al-Zayat / Hamed Abdel-Qader / Muhammad Al-Najjar) : house of call.
6. Linguistic differences: Abu Hilal Al-Hassan bin Abdullah bin Sahel bin Saeed bin Yahya bin Mahran Al-Askari (died: about 395 AH) Edited and commented on by: Muhammad Ibrahim Salim, House of Science and Culture for Publishing and Distribution, Cairo - Egypt .
7. Suspension of definition tasks : Zain al-Din Muhammad, called Abd al-Raouf bin Taj al-Arifin bin Ali bin Zain al-Abidin al-Hadadi, and then al-Manawi al-Qahiri (died: 1031 AH),Investigation: Dr. Muhammad Radwan Al-Dayeh,House of Contemporary Thought, House of Thought - Beirut, Damascus first edition, 1410 e .
8. Vocabulary in the strange Qur'an : Abu al-Qasim al-Husayn ibn Muhammad, known as Raghīb al-Isfahani (died: 502 AH),Investigator: Safwan Adnan Daoudi,Dar Al-Qalam, Al-Dar Al-Shamiya - Damascus Beirut,Edition: First - 1412 AH,..
9. Companionship in the Noble Qur'an, Ruqayyah Baqees.
10. Tariffs :Abu al-Hasan Ali bin Abdul Aziz al-Qadi al-Jurjani (died: 392 AH), Investigation: Ibrahim Al-Abyari,Arab Book House - Beirut,Edition: 1st, 1405e .
11. Introduction to the science of da'wah, Muhammad Abu Al-Fath Al-Bayanouni, Al-Resala Foundation,The third edition, 1435 AH, 2014.
12. The premise: Muhammad Rashid, Universities Publishing House, Egypt, first edition, 1431 AH.
13. The graduates and the wounded: Qutb al-Din al-Rawandi Saeed bin Hebat Allah (died: 573 AH), investigation: The Imam al-Mahdi Foundation, first edition, Qom, 1409 AH.
14. Meanings of the Qur'an: Abu Jaafar Al-Nahas Ahmed bin Muhammad (deceased: 338 AH), Investigator: Muhammad Ali Al-Sabouni, Umm Al-Qura University - Makkah Al-Marma,Edition: First, 1409.
15. Interpretation of the Great Qur'an (Ibn Katheer), Abu Al-Fida Ismail bin Omar bin Kathir Al-Qurashi Al-Basri and then Al-Dimashqi (died: 774 AH),Investigator: Muhammad Husayn Shams al-Din, Dar al-Kutub al-Ilmiyya, Publications of Muhammad Ali Beydoun - Beirut,Edition: First - 1419 AH.
16. to the beginning and the end: Abu Al-Fida Ismail bin Omar bin Kathir Al-Qurashi Al-Basri and then Al-Dimashqi (died: 774 AH),house of thought : 1407 AH - 1986 AD.
17. long news: Abu Hanifa Ahmed bin Dawood al-Dinuri (died: 282 AH) Investigation: Abdel Moneim Amer,Review: Dr. Jamal Al-Din Al-Shayal, House of Revival of Arab Books - Issa Al-Babi Al-Halabi and Partners / Cairo,Edition: First, 1960 AD.