

Ahl al-Bayt Speech in the Narrations of Asool Al Kafi

¹Lecturer. Safaa Abdul-Kadhim Hussein;

²Prof. Dr. Hussain Majid Rostom Al-Hosuna

^{1,2} University of Thi-Qar / College of Education for Human Sciences
Khmontathar66@gmail.com; Dr. Hussein.maged.rostam@utq.edu.iq

Abstract

The discourse represents the second pillar in the communication process, as it is ((the tangible aspect of the conversational process, as the sender's thoughts are embodied in audio images when the communication is oral, and written signs appear when the message is written. It has been associated with the term discourse in the field of discourse analysis and textual studies. And the message, and opinions differed in the relationship between them, some of them said that they are synonymous, and some of them went to the existence of a difference between the two terms, and a third group linked them to the relationship of the part of the whole.

Keywords: A letter, Ahl al-Bayt, al-Kafi

Introduction

Although we see that it is not important - in our study - to search for the subtle differences between the concepts, because it enters the study in a whirlpool of research. However, we see that every text is a discourse, and every discourse is a text, and both are a message that the sender wants to deliver to the receiver. (Ahmed: 2016), as the text was defined as ((a message from the writer to the reader, it is a letter)), and we can add to these two texts another text that sees that the distinction between text and discourse ((no longer existing in the field of textual linguistic analysis, and it is now seen to the text that it is the discourse, so it is connected to it and coherent with it, because the text cannot exist except through the discourse) (Abdul - Wahhab, 2009). It was transmitted to us by al-Kulayni in Usul al-Kafi, as it was in its entirety a varied discourse that did not neglect any aspect of life except that it was his A rhetorical pause in it. These narrations were discursive messages sent by the Ahl al-Bayt to their recipients, sometimes directly and indirectly, at other times (Majid: 2009). That is, it is a coherent sequence of textual usage images, which can be referred to at a later time) (Robert, 1998)

Literature review

- **The contents of the speech**

The contemplator of the discourse issued by Ahl al-Bayt finds it consists of a set of paths or the transmission of a set of different contents with different intended communicative purpose. Classifying the discourse of Ahl al-Bayt in the narrations of Usul al-Kafi, based on its contents, into:

- **First, the doctrinal discourse:**

It is that discourse that is concerned with ((explanation of the creed and its communication to the people of its various issues and issues, explaining, teaching, and responding to suspicions)) (Abdul Karim: 2009). The book Usool al-Kafi included many narrations that included an ideological discourse, among which we mention a narration that was transmitted by ((Sahel said: I wrote to Abu Muhammad (□) The year two hundred and fifty-five: Our companions differed concerning monotheism. Among them are those who say:It is an image, so if you see, my master, that you teach me from that what I stand upon, and I do not permit you to transgress it:You asked about monotheism, and this is isolated from you, God is One, He is not begotten, nor is He begotten, nor is He begottenCreator, and not with a creature, creates your blessing and exalted what he wants from the body and otherwise, and not in the body, and it is not, and it is not.◌ The likeness of He there is no other than Him, there is nothing like Him, and He is the All-Hearing, the All-Seeing) (Abdullah: 2011) The method is considered the main driving force in the process of changing or reforming ideas, With the recipient, because the subject of the speech, which is monotheism, does not need a confrontational style, but it is not without the power of expression through its court sentences. He proved the oneness of God when he proved the impossibility of the existence of the ideal and the farthest attribute of creation, embodiment and representation of Him, the Almighty. The ideological discourse is based on an integrated intellectual system that relies mostly on evidence and proofs to prove the sincerity of the ideological discourse, a method that would relax the opponent, to pay attention to the weakness of his evidence and the strength of the argument of the messenger. we were with the satisfaction (□) In Marou, so we gathered in the whole day of the group in the beginning of our old ones, and they managed the matter of Imam (□) So I taught him to wade through the people in it, and he smiled (□) Then he said: O servant of the Mighty, the people are ignorant and have been deceived from their opinions, for God, the Mighty and Sublime, has not arrested a Prophet.□ Until I complete the debt, and the Qur'an has revealed to him in which

everything is clear, between the solution and the forbidden, and the one who is the one, and the one who is, We did not neglect anything in the Book (Surat Al -An'am: verse 38) And he descended on the Farewell Pilgrimage, which was the last of his life (□) Today I have perfected your religion for you, and have completed My favor upon you, and have approved Islam for you as your religion (Surat Al -Ma'idah 3:3) And the command to lead is from the completion of the religion, and it has not passed (□) Until he made clear to his nation the features of their religion, and made their way clear to them, and left them to the path of God 's □righteousness. Knowing and imam, and what is left for them is something that the nation is needed for him except to show him, so whoever claims that God is glorified and exalted?(Abdullah: 2011) Consistent with the ideological discourse of Imam Ali bin Musa (□) In the fabric of the divine discourse, the imam dealt with his recipient with a discourse of reason, directing his doctrinal content with strong logic, conclusive evidence, and a clear argument. The Imam began his speech with premises that do not break before the discussion, namely, that God Almighty did not leave anything except that he mentioned his provisions in the Holy Qur'an with mentioning what confirms this statement from the Holy Qur'an, This pillar without transmitting its pillars, which was proven by the imam through this logical sequence, which was supported by a higher level of inference, which is the mention of the Qur'anic text that includes it.

- **Secondly, the legal discourse:**

discourse, we mean that discourse that includes ((the provisions of God Almighty in the actions of those charged with obligatory, caution, admonition, hate and permissibility. (□) Transmitted it ((Fudayl bin Yasar said: I heard Abu Abdullah (□) He said to some of the companions of Qays al-Masir: "Allah, the Mighty and Sublime, made obligatory prayer: To the two rak'ahs two rak'ahs, and to the west one rak'ah, and they became equivalent to the obligatory prayer. And he singled out the rak'ah in the West and left it standing while travelling and at home, so God permitted Glory be to Him, all of that, so the obligatory prayer became seventeen units of prayer. Then the Messenger of God (γ) enacted the supererogatory is thirty-four rak'ahs like the obligatory prayer, so God, the Mighty and Sublime, has permitted that." (Abdullah: The previous speech in his speech, 2011) reflects what Abu Abdullah □wants to communicate with jurisprudence. On him, with his keenness not to underestimate the obligation to abide by the duties contained in it, Presenting the obligatory duties over the supererogatory actions while talking about the ascension of access to God Almighty. We can find the jurisprudential discourse in a narration in which Imam al-Baqir (□) spoke about the rule of contradiction, which is "one of the important rules in the science of jurisprudence, which is of paramount importance in jurisprudence research, And it is the discussion of the weighting and the contradiction between the two evidence, that one of them contradicts what the other proves) (Fuqan: 2018) It was narrated (((On the authority of Abdullah bin Abi Yafoor, he said: Hussain bin Abi Abayha Majlis said: I asked Abu Abdullah (□) About the difference in hadith narrated by those we trust and among them are we not trusted? He said: If a hadith comes to you and you find a witness to it from the Book of God or from the saying of the Messenger of God (γ) Otherwise, He who brought it to you is more deserving of it) (Muhammad, 2008) This imam's speech was not only an answer to a question asked, but the imam set in his speech a jurisprudential rule that everyone who is exposed to the same or similar situation must abide by, that he has two options. He must take one of them, since the imam's answer can be deduced from him resorting to weighting and choosing what agrees with the Qur'an and Sunnah, without the weighting being based on the type of narrator, whether he is trustworthy or not (Abdullah: 2011) Perhaps this is due to the imam's desire to block the way for everyone who tries to explain this rule according to his inclinations and orientations

- **Third: Explanatory Discourse:**

This type of discourse includes everything related to the Noble Qur'an, such as the interpretation of the blessed Qur'anic surahs and an explanation of the reasons for its revelation, recitation, or clarification of its meanings, or it may refer to a rule of understanding the Qur'an (Muhammad: 2005). Including a narration ((on the authority of Muhammad bin Al-Fudayl on the authority of Abu Al-Hassan (□)) He said: I asked him about the □saying of God, may God bless you and exalted: With their mouths, I said: The Almighty's saying: " And God has perfected His light " (Surat As-Saff: verse 8) He said: He says: By God, the Imamate is complete, and the Imamate is the Light, and that is His saying, the Mighty and Sublime: He said: The light is the Imam) (Muhammad, 2008) The Ahl al-Bayt took great care in interpreting the Qur'anic verses and presenting their meanings clear to the recipient, seeking from them to clarify what was difficult to understand and explain to the recipient. Which some people may suspect, including the phrase (Nur Allah). The explanatory power of the Imam's speech becomes clear in seeking the help of the Qur'anic text in the interpretation of another Qur'anic text, which gives the explanatory discourse a deeper emphatic dimension. Which proves this and among the narrations that included an explanatory discourse in which the reason for the revelation of what was narrated ((on the authority of Abu Baseer, he said: I asked Abu Abdullah (□) On the authority of God, the Mighty and Sublime:) Obey God and obey the Messenger and those in authority among you (Surat An -Nisa: Verse 59) He said: It was revealed about Ali bin Abi Talib, and Al-Hasan and Al-Hussain. Then I said to him: People say, what is wrong with him? He did not name Ali and the people of his household. In the book of God Almighty? He said: He said: Tell them: The Messenger of God (γ) Prayers descended upon him, and God did not name three or four for them, until the Messenger of God (γ) was the same, And the zakat came down to him and did

Fleeing from a mean fool) (Abdullah: 2011) The heritage of Ahl al-Bayt brings to us many discourses of education that teach people proper behavior patterns and correct methods of dealing, including this discourse, which is based on a transactional moral philosophy that is aware of the nature of man, which is alienated from Everything is bad, in contrast to her instinctive inclination for what she finds in her good, as the Commander of the Faithful urged moderation in dealing, and not inclination with the scale of evil as long as there is on its other side another scale that bears what is possible. Benefiting from it and believing from the people of the house in the necessity of gradualism in education, we see them sometimes use the letter “then” in their speech, a letter that is characterized by its connotation of laxity (Khaled: 2019), an indication of the existence of a period of time between the stages of learning, until the knowledge settles in The recipient (Muammar: 2020), and we can find this employment in a speech narrated by ((Shuaib bin Abdullah, on the authority of some of his companions who raised it. He said: A man came to a trustee) □ He said: O Commander of the Faithful, command me with a face of righteousness, and I shall be saved with it. The Commander of the Faithful said (□: O questioner, listen, then inquire, then be sure, then use, and know that the people are three: forebears, forebears, and solicitors). As for the ascetic, the sorrows and the openness were removed from his heart, so he does not rejoice in something from this world, and there is no one who is more As for the patient, he is wishing for it with his heart, so if he gets from it, he will not have himself for it because of the misfortune of it, and it is not. As for the desire, he does not care about where the world has come from its solution or from its forbidden, and it does not care about what it is in it, and it is not. They are disturbed)) (Abdullah: 2011) The discourse of Ahl al-Bayt, especially their educational discourse, focused on laying the correct foundations for the learning process, and drawing correct ways to access knowledge. This is reflected in this rhetorical text, as we find that Imam Ali (□) has called for He was given the right to give each stage of learning its right of time, to the extent that it makes it capable and ready to move to a deeper stage than it, which is what was produced by the presence of the conjunction (then), Hearing and listening to the sources of talk about him, as he cannot reach a stage of conviction and certainty regarding the subject of the speech unless he obtains sufficient answers to questions that would surround it.

- **Sixth: Social Discourse:**

It is a discursive pattern that deals with the correct vision of organizing social relations between members of the same family on the one hand, or between the individual and the members of his society on the other hand That of the individual)) (Khaled: 2016)

The social aspect is one of the aspects that the Ahl al-Bayt (Ahl al - Bayt □) did not neglect, as we often find them addressing their recipients with a discourse with social connotations, believing in the necessity of organizing social affairs for individuals. He said: If the believers met and shook hands, God, the Mighty and Sublime, would enter his hand between theirs, and he would greet them with each other. So, when God, the Mighty and Sublime, turns His face upon them, the sins will recede from them as the erosion of paper is eroded by the responsibility that the Ahl al-Bayt feel). To their recipients, we find that they often direct their discourses that include directions that would achieve social balance, organize society and bring the distances between its members closer. Handshakes) (Abdullah: 2011) Just as the imam supported his speech with embodiment, which does not mean that God possesses a material hand or face, but was brought to maximize the position of the recipient, then the role of the analogy comes to complete the persuasive role of the speech and is manifested in his saying (□): (And sins fell from them As the leaves erode from the trees), and here the imam’s rhetorical skill is evident in his choice of the vocabulary of his speech, as the erosion indicates scattering. In the Fall (Ibn Manzur, 2009), which suggests the great role of the handshake in removing the sins of those who practice it. And it achieved a specific effect, by creating an interaction with the social sphere, which is considered a cradle for receiving the subject of the speech ” (Lutfi, □2014):. Out of reverence for God the Mighty and Sublime is the reverence for the gray-haired believer, and whoever honors a believer, the honor of God will forever And whoever belittles a gray-haired believer, God will send to him those who take lightly of him before his death) (Abdullah at Ahl al-Bayt al-Manhaj, 2011). على Preserving the moral system of society, based on its role in achieving the unity and cohesion of society. On the other hand, the faith of the imams in the pioneering role practiced by Islamic Sharia prompted them to include in their speech words and phrases that would entice the recipient, because it belongs to a sacred corner which we find In our previous speech in the words of Abi Abdullah (□): (For the glory of God, it began with the dignity of God) as he linked between reverence for the Almighty and respect for the elderly, a method that gives the recipient a greater motivation to the extent that the imam started with it before resorting to mentioning the consequences. The distinction of the social discourse among Ahl al-Bayt is that it is based on Islamic theory as the main determinant, which gives the social approach an impetus to implement those principles that call for justice. Social, equality and rejection of social injustice)) (Hussein, 2010) It was narrated ((on the authority of Ma’awiya ibn and Wahb said: I said to my father Abdullah (□): How can we be forgotten? He said: Do you look at your imams who imitate them, so you do what they do, for by God, they will be destroyed. And they attend their funerals, and they establish martyrdom for them and upon them, and they render the trust to them. The system of the Islamic society, and even outside this system. Their speeches included a call to live in peace with all parties. What we notice in this Imam’s speech is his adoption of the method of following the path, which is a more effective method than direct guidance in

answering the questioner's question. Perhaps the Imam resorted to this The method is due to his knowledge of their position among their followers, and their certainty that they are the best who apply the principles of the Islamic religion.

- **Seventh: The economic discourse:**

The economic discourse deals with ways to organize the economic aspect of the individual and society according to a precise methodology, which is based on fighting poverty on the one hand, equitable distribution of wealth and preventing some individuals from seizing it (Hussain, 2010). Its importance and we can find such a discourse in the narration ((on the authority of Abu Khalid al-Kabulli, on the authority of Abu Jafar (□)) He said: We found it in the book of Ali. (□) The earth belongs to God, He inherits it whomever He wills of His servants, and the outcome is for the pious, I and the people of my house who will inherit the land. We are the pious, and the whole earth is ours, so whoever revives a land among the Muslims, let it regenerate its life and its survivors. And he has what is eaten from it, so if you leave it or break it, and take it a man from the Muslims from after him, then he lived it, and he will be blessed with it. Its horse leads to the imam from the people of my house, and he has what I eat from it, until the standing appears from the people of my house with the same, and it is the same, and it is the same. (□) And he prevented her except what was in my hands that he was in our hands, because he obeyed them for what in their hands and leaves the □ land in their hands) These contents are the building and revitalization of the land, which is an economic resource for the individual. As for the other content, it represents the economic resource of the state, which is the Kharaj. We can glimpse in the same speech a third economic aspect represented in the rejection of monopoly. Discourses of the Ahl al-Bayt that included their financial policy. They see that money is the money of God Almighty that must be distributed to those who deserve it, and it is not permissible to monopolize it by the state, or spend it on one group without the other. This aspect becomes clear in a speech by Imam al-Kazim (□) in which he says: ((Indeed, God did not leave any of the different types of wealth without having divided it, and He gave each one who is entitled to his right and the one who is due to you. A nose of the people of the people, and he said: If he had amended in people, they would have sought, then he said: The justice is more beautiful than the honey, and no (□) He divides the alms of the deserts into the deserts, and the alms of the people of the city with the people of the towns, and he does not swear to them by me. Until the people of every arrow give, but it will divide it with the amount of those who bring it from the number of eighties on the amount of what it is evaluated from the one who does not there is nothing in that timeless, named, or authored thing. And if there is a grace out of that, they offer the money as a whole to others.” (Abdullah: 2011) The imam sat in this The discourse is an important economic rule related to the distribution of wealth and the achievement of social solidarity, and it is a rule based on assistance and observance of the rights of the poor. What can be seen in this speech of the Imam is its inclusion of aspects that suggest the justice of this economic base, including referring the division to its origins by returning it to the Creator, the Mighty and Sublime, and here lies the ultimate justice. Then he announced it to include all kinds of people with rights without exception to anyone, and finally detailing the mechanism for distributing wealth with its sections and numbers

The Imam's economic discourse did not stop at this point, but the rhetorical sequence continues until it reaches the final solutions and an explanation of how to deal with surplus or deficiency of funds. Including the social security when the house of money (Al -Shirazi: 2010) says (□): ((If it is preferred from that, it is returned to the night, and if we shorten from that, then it is not, and it is not the same. They are self-sufficient)) (Muhammad, 2008)

- **Eighth: Political discourse:**

It can be said that the political discourse of Ahl al-Bayt is the kind of discourse that is concerned with building the state, arranging the system of government, as well as organizing the authority of the country, and is distinguished by its rational view of the political phenomenon. God (□) From a speech in which he is required to be in the ruler ((Three of a single person: a pill that he will be rewarded for the sake of God, and a dream that owns his anger in him, and he is the one who is the one who is the one) His observation in this speech is the structural structure on which it was built, which relied mainly on the method of description, without its adoption of the usual methods of political discourse such as protest, reasoning, persuasion and warning. Rather, his goal was to reform the country's politics through the correct selection of its leaders. The Messenger of God (may God bless him and grant him peace) singled out these attributes by mentioning without others as the most important attributes that the ruler needs in his policy with the people, and because they are the attributes of the oppressed. A cat can be easily recognizable, which helps to distinguish unjust rulers (Shirazi: 2010) and we can find in the inheritance of Ahl al-Bayt a political discourse in which I want “the connection between the ruler and his flock proceeding in a logic of development and fruitful production of behavioral and cultural transformations in reality.”) This is evident in one of the speeches of the Commander of the Faithful (□) in which he says: ((Do not be deceived and your deaths, and do not cheat your gifts, and do not ignore your imams, and do not believe, and do not believe, and do not believe, and do not. And on this let your affairs be established, And the adultery is this way, for if you are not afraid of those who have died from you who is without what you have called for you and you have been called to you But it is hidden from you what they have seen, and soon the veil will be

removed.) (Mohammed, 2008) This speech represents an explicit call from the Commander of the Faithful (ؑ) whose goal is to reform the relationship between the ruler and the subjects as one of the most important reasons that lead to the achievement of a stable, balanced society. The imam left his rhetorical mark on the text. The discourse was dominated by the power of reporting and clarity, in addition to the link between the directions and their explanation, and the methods of persuasion varied between explanation, representation, and mentioning the consequences.

• **Ninth: Medical Discourse:**

We often read in the narrations from Ahl al-Bayt letters that have a medical content, as they revolve around treatments, curing diseases, how to maintain health, and ward off calamities, diseases and harmful effects with food and medicines. Roy ((on the authority of Hudifa bin Mansur, on the authority of Abi Abdullah (ؑ)) Al - Attas said, "It benefits the whole body as long as it does not exceed three, so if it exceeds the three, then it is the interpretation of Islam." About them man in all its aspects, their discourse was not limited to concern for the mind and spirit, rather we find that they had discourses that focused on the body, and diagnosed what sicknesses and diseases it suffers from. Whoever turns it into a disease if it exceeds the three and the people of the house did not neglect the psychological aspect in diagnosing illness and disease, rather they gave this aspect its right. (Yahya: 2014) Among the narrations in which we find a reference to mental illness is what was narrated ((Abdullah bin Sinan said: I mentioned to Abu Abdullah (ؑ)) A man was afflicted with ablution and prayer, and I said: He is a sane man, so Abu Abdullah said: Who has the right to be with him? I said to him: How can Satan obey? He said: Ask this one who comes from what is it? He says to you: It is from the work of Satan." (Muhammad, 2008) It was not hidden from the imam that the person meant to be described suffers from *waswasah*, ((it is a mental illness that originates from a lack of reason, and it appears in actions by doubt, invalidation and repetition, and it appears in various actions, it may appear in Worships may appear in other than daily acts of worship) (Al- Shirazi: 2010) The accurate diagnosis of the disease by the imam led to an accurate treatment discourse as well, as he did not prescribe to the recipient a medical drug or a nutritional prescription, but rather his treatment was psychological, as The imam is aware that the patient with hypochondriasis, when he learns that this action is from the devil, this was a strong motive urging him to abandon it. On the words alone or on the meanings alone, but they took several methods that combined the comprehensiveness of the contents, the clarity of the idea, the aesthetics of expression, the splendor of photography, the sweetness of the rhythm and other multiple methods that the researcher is unable to enumerate or be familiar with. It is for all times and places

References

The Holy Quran

1. Al-Shafi in Explaining the Origins of Al-Kafi: Abdullah Al-Mudhaffar, Foundation for Arab History, Beirut, 1st Edition, 2011
2. Applied Grammar: Khaled Abdel Aziz, Dar Al-Lu'ala, Egypt, 3rd edition, 2019
3. audience is the center of the discourse, a reading in the era of Imam Ali by Malik Al-Ashtar: HadiShandokh, Al-Mubin Magazine, Vol. 4, 2017
4. Building the Doctrinal Lesson through the Holy Qur'an Approach in Presenting Creed Issues: Abdul Karim Al-Qalali, Tafsir Center for Qur'anic Studies, (D0T)
5. Changing the discourse from a Quranic perspective Surat Yusuf as a model: Huda Takleef, Journal of Interpretative Calendar Etiquette in the Narratives of the Twelve Imams () within the scope of ideological significance: Sirwan Abdul-Zahra, Muslim Jawad, Journal of Contemporary Islamic Studies, 2017 Kufa, Vol. 37, v. 2, 2018
6. Communication and its skills: an introduction to the techniques of the art of communication, dialogue and writing: Ahmed Azzouz, Arabic Language Lab Publications, 2016
7. Contemporary Arab Discourse: A Critical Analytical Study: Muhammad Abed, Center for Arab Unity Studies, Beirut, 5th Edition, 1994
8. Discourse in Nahj al-Balaghah: its structure, patterns and levels, an analytical study: Hussein al-Omari, Dar al-Kutub al-Ilmiyya, Beirut, 1, 2010.
9. Discourse literature in the Holy Quran: Abdul Rahman Saud, Samir Mansour for printing, Amman, 2016
10. Discourse on knowledge and monotheism: A reading in the discourse of divine knowledge through Nahj al-Balaghah: Samir Suleiman, Al-Manthal Magazine, Vol. 35, 1987
11. Discourse strategies in the literary lectures of Ragheb Al-Isfahani: Muammar bin Al-Ghawaini, Journal of Problematics in Language and Literature, Volume 9, Volume 1, 2020
12. Encyclopedia of Medical Hadiths: Muhammad Al-Rishhari, Dar Al-Hadith for Printing, Qom Holy, 3rd Edition, 1431 AH
13. Explanation of the assets of al-Kafi: Jaafar al-Shirazi, Dar al-Uloom, Beirut, 1, 2010
14. Explanation of the Origins of Al-Kafi: Muhammad Salih Al-Mazandrani, edited by: Ali Ashour, House of Revival of Arab Heritage, Beirut, 2nd Edition, 2008

15. Introduction to Ibn Khaldun: Abd al-Rahman Ibn Khaldun, edited by: Abdullah Muhammad, Dar Ya`rub, 1st edition, 2004
16. Linguistic and poetic communication: Taher Boumzbar, Publications of Difference, Algeria, 1st Edition, 2007
17. Linguistics of the theory and application: Linda Qiyas, presented by: Abdel Wahab Shaalan, Library of Arts, Cairo, 1, 2009
18. Lisan Al Arab: Ibn Manzur, House of Revival of Arab Heritage, Beirut, 3rd Edition, (D0T)
19. Medicine and Public Health in Nahj al-Balagha: Yahya Kazem, Department of Intellectual and Cultural Affairs at the Holy Shrine, Najaf al-Ashraf, 1st edition, 2014
20. Nahj al-Balagha: Collected by: Sharif al-Radi, Sharh Muhammad Abda, Dar al-Maarifa, Beirut, (D0T)
21. Kumar, S. (2022). A quest for sustainium (sustainability Premium): review of sustainable bonds. Academy of Accounting and Financial Studies Journal, Vol. 26, no.2, pp. 1-18
22. Allugunti V.R (2022). A machine learning model for skin disease classification using convolution neural network. International Journal of Computing, Programming and Database Management 3(1), 141-147
23. Political Discourse in Fatimid Poetry: Abd al-Rahman Hegazy, The Supreme Council of Culture, Cairo, 1st Edition, 2005
24. Reasons for the difference in hadith: Muhammad Ihsani, Dar al-Hadith for printing, Qom al-Muqaddas, 3rd edition, (D0T)
25. Social Discourse in Nahj al-Balagha: Khaled Huwer al-Shams, Journal of the Dean, Volume 5, Volume 20, 2016
26. Some fundamentalist rules in the narrations of Imam Muhammad al-Baqir: WafqanKhudair, Al-Qadisayah Journal for Human Sciences, Volume 21, Volume 1, 2018
27. Text Theory in Modern Linguistic Research: A Study in the Problematic of Concept and Terminology: Majid Mutashar, DhiQar University Journal, Volume 5, Volume 1, 2009
28. Text, discourse and procedure: Robert de Beaugrand, tr: Tammam Hassan, World of Books, Cairo, 1, 1998
29. The aesthetics of discourse in the Qur'anic text: LotfiFikry, Al-Mukhtar Publishing Corporation, Cairo, 1, 2014
30. The educational curriculum of Imam Al-Kadhim: Muhammad Bahr Al-Ulum, Dar Al-Zahraa for printing, Beirut, 1st edition, 1991
31. The life of Imam Hassan bin Ali (□): Baqir Sharif Al-Qurashi, Dar Al-Balagha, Beirut, 1st edition, 1993
32. The Medicine of the Imams (): Abdullah Shubar, Dar Al-Murtada, Beirut, 1, 2009
33. The Origins of Al-Kafi: Muhammad Bin Yaqoub Al-Kulayni, Al-Amira for Printing and Publishing, Beirut, 3rd Edition, 2014
34. The Reasons for the Revelation of the Qur'an: Ali bin Ahmed Al-Wahidi, edited by: Kamal Bassiouni, Dar Al-Kutub Al-Ilmia, Beirut, 1st edition, 1991