

The Concept of al-Bayyinah between Quranic Signification and Terminological Usage in Imami Jurisprudence: A Foundational-Analytical Study

Ghasem Obeydavi*¹

Submitted: 2026.05.08 | Accepted: 2026.08.20

Abstract

In jurisprudential studies, the term "al-bayyinah" is predominantly used to mean testimony, while Quranic texts carry broader meanings, which may lead to misinterpretation of the divine intent. The study employs a descriptive-analytical method by tracing the occurrences of "al-bayyinah" in the Quran, surveying the opinions of Imami exegetes and jurists, and analyzing narrations from Ahl al-Bayt (AS), distinguishing between literal quotation and reported understanding. The Quranic usage of "al-bayyinah" indicates clear evidence whose referent varies according to context (message, miracle, insight, proof), whereas in later jurisprudential usage it has been predominantly applied to testimony in judicial matters as one of the manifestations of clear evidence, although early scholars like al-Tusi and al-Muhaqqiq al-Hilli indicate that its linguistic origin is broader. The terminological usage of al-bayyinah in the judicial field was not a transition from one meaning to another, but rather a specification of one of the manifestations of clear evidence within the context of judicial proof.

Keywords: : al-bayyinah, Quran, Imami jurisprudence, testimony, meaning, terminological usage.

1. Assistant Professor, Department of Jurisprudence and Fundamentals of Law, Payame Noor University, Tehran, Iran.
(Ghob86@pnu.ac.ir)

Introduction

One of the methodological issues in Quranic and jurisprudential studies is the question of the difference between the Quranic signification of terms and their jurisprudential terminological usage. Some researchers impose later terminological meanings on Quranic texts without observing the historical and semantic context of the term, which may lead to expanding or narrowing the meaning beyond what the context intends. The word "al-bayyinah" is at the forefront of terms that have undergone differences in signification and scope of usage between the two contexts. In the Noble Quran, "al-bayyinah" appears in multiple places carrying comprehensive doctrinal and epistemological meanings, while in later Imami jurisprudential terminology it has predominantly been applied to testimony in the judicial chapter, although its linguistic and Quranic origin is broader, as is understood from the words of researchers such as Shaykh al-Tusi and Muhaqqiq al-Hilli.

The importance of this research lies in clarifying the differences in signification and scope of usage between the Quranic concept of al-bayyinah and its jurisprudential concept, which helps in the correct understanding of religious texts. The researcher—within the limits of the sources he has examined—has not been able to find a study that combines the analysis of the Quranic signification of al-bayyinah with the tracing of the formation of its terminological usage in Imami jurisprudence within a single study. This represents the gap that this research seeks to fill.

Research Boundaries:

- **Objective boundaries:** The research is limited to the study of the word "al-bayyinah" in the Noble Quran and the survey of its usages in Imami jurisprudence, with focus on authoritative jurisprudential encyclopedias and Imami exegeses.

- **Temporal boundaries:** The survey extends from the era of revelation to the modern era, with focus on transformations in jurisprudential usage across the centuries.

- **Spatial boundaries:** The research is limited to the Imami heritage in jurisprudence, exegesis, and hadith.

Research Terminology:

- **Al-bayyinah in Quranic signification:** The Quran's usage of the term indicates clear evidence whose referent varies according to context.

- **Al-bayyinah in jurisprudential terminological usage:** It is predominantly testimony in later terminology, although its linguistic origin is broader.

- **Terminological usage:** What is meant in this research is the stabilization of a specific usage of the term in the judicial field while preserving the original linguistic signification, not the well-known usuli specification in the discussions of general and specific.

Research Method:

The study employs the descriptive-analytical method through:

1. Tracing the occurrences of the word "al-bayyinah" in the Noble Quran.
2. Surveying the opinions of Imami exegetes and jurists from their original sources.

3. Analyzing narrations from Ahl al-Bayt (AS) in this field.
4. Distinguishing between literal quotation and the understanding derived from the words of jurists.

The study has relied in documentation on the editions mentioned in the list of sources, with a note on the possibility of page differences between different editions.

Research Questions:

The research problem centers on three main questions:

1. What is the Quranic signification of al-bayyinah in light of Imami exegeses?
2. How did the terminological usage of the word al-bayyinah form in the Imami heritage across the ages?
3. What is the methodological difference between Quranic signification and terminological usage, and what is its effect on understanding texts?

Under these main questions fall subsidiary issues related to narrations from Ahl al-Bayt (AS) and the difference between al-bayyinah and the judge's knowledge.

Research Background:

Previous studies that addressed the term "al-bayyinah" varied between exegetical ones focusing on the Quranic meaning, jurisprudential ones concerned with the procedural judicial aspect, and terminological ones that referred to it in the context of semantic transformations. However, these studies—within the limits of what the researcher has examined—have not provided a foundational comparison between Quranic signification and terminological usage in the Imami heritage, nor an analysis of the formation of this terminological usage, nor a methodological distinction between al-bayyinah and the judge's knowledge, nor an investigation of the narrations from Ahl al-Bayt (AS) in this field. Hence the importance of this research in filling this gap.

Theoretical and Analytical Framework

Section One: The Linguistic and Quranic Signification of al-Bayyinah

First: Linguistic Signification

Al-bayyinah in language comes from the verb "bāna yabīnu baynan wa bayānan," meaning to appear and become clear. It is the clear proof, the demonstration, the evidence, and everything by which the truth is clarified and revealed. Arabic lexicons agree that al-bayyinah in language is the manifest proof and clear evidence. Ibn Manzur says: it is the proof and the clarification. Al-Raghib al-Isfahani says: it is the clear demonstration. Ibn Faris says: the root of the material "bān" revolves around appearance and clarification (Ibn Manzur, vol. 13, p. 67; al-Raghib, p. 121; Ibn Faris, vol. 1, p. 307).

This broad linguistic meaning indicates that al-bayyinah in its original linguistic positing is a name for everything that unveils the truth and clarifies it.

Second: Quranic Signification in Light of Imami Exegeses

The Quran's usage of the term al-bayyinah indicates the meaning of clear proof, and its referent is determined according to context. Among the most prominent places where al-bayyinah appears in the Noble Quran:

1. Surah al-Bayyinah (Verses 1–4):

(لَمْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ (١) رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً (٢) فِيهَا كُتُبٌ قَيِّمَةٌ (٣)) [البينة: ٣-١]

"Those who disbelieved among the People of the Book and the polytheists were not to be parted [from misbelief] until there came to them clear evidence (1) — a Messenger from Allah, reciting purified scriptures (2) within which are correct writings (3)." [Qur'an 98:1-3]

The Imami exegetes interpreted "al-bayyinah" here as the Messenger (PBUH) and what he brought of the Quran. Shaykh al-Tusi interpreted al-bayyinah in this verse as clear proof and made its referent the Messenger (PBUH) and what he brought of the Quran (al-Tusi, *al-Tibyān*, vol. 10, p. 348 — noting differences between editions). Al-Tabarsi mentioned that it is the clear proof in which there is no room for doubt (al-Tabarsi, *Majma' al-Bayān*, vol. 10, p. 293 — noting differences between editions). It is understood from al-Tabataba'i's exegesis that it is the conclusive proof and the Muhammadan message with its Quran and guidance (al-Tabataba'i, *al-Mizān*, vol. 20, p. 356 — noting differences between editions).

2. Surah al-Hadid (Verse 25):

[لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ] [الحديد: ٢٥]

"We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance." [Qur'an 57:25]

Al-Tabarsi mentioned in his exegesis that what is meant is the clear proofs and conclusive indications (al-Tabarsi, *Majma' al-Bayān*, vol. 9, p. 243 — noting differences between editions).

3. Surah al-An'am (Verse 57):

[قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي] [الأنعام: ٥٧]

"Say, 'Indeed, I am on clear evidence from my Lord.'" [Qur'an 6:57]

It is understood from al-Tabataba'i's exegesis that al-bayyinah here means the clear proof and conclusive demonstration from Allah (al-Tabataba'i, *al-Mizān*, vol. 7, p. 92 — noting differences between editions).

4. Surah Hud (Verse 17):

[أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ] [هود: ١٧]

"So is he who is on clear evidence from his Lord..." [Qur'an 11:17]

It is understood from al-Tusi's exegesis that what is meant by al-bayyinah here is the clear proof from Allah, which is represented in the Quran and faith (al-Tusi, *al-Tibyān*, vol. 6, p. 87 — noting differences between editions).

5. Surah Yunus (Verse 13):

[وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ] [يونس: ١٣]

"And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear evidences." [Qur'an 10:13]

So al-bayyināt here are the miracles and clear proofs that the messengers brought.

6. Surah Fatir (Verse 25):

[وَإِن يَكْذِبُواكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَالْكِتَابِ الْمُنِيرِ] [فاطر: ٢٥]

"And if they deny you — so did those before them deny. Their messengers came to them with clear evidences and with scriptures and with the illuminating Book." [Qur'an 35:25]

So al-bayyināt here are the clear proofs that the messengers brought.

Summary of Quranic Signification:

Through the survey of these texts, it becomes clear that al-bayyinah in the Noble Quran signifies clear proof, and its referent is determined according to context: message, miracle, insight, proof. It is thus a comprehensive doctrinal and epistemological concept connected to guidance and faith.

Section Two: The Trajectory of the Usage of the Term al-Bayyinah in Imami Jurisprudence (A Stage-by-Stage Analytical Study)

The trajectory of the usage of the term al-bayyinah in Imami jurisprudence can be traced through three main stages, distinguishing between literal quotation and the understanding derived from the words of jurists:

Stage One: In the works of early jurists, multiple usages of the term al-bayyinah appear, combining its general signification of proof with its usage in the judicial context

Shaykh al-Mufid (d. 413 AH):

It is observed from Shaykh al-Mufid's treatment of judicial and evidentiary issues in *al-Muqni'ah* that he was concerned with the principle of revealing the truth, and in his judicial discussions there are references to means of proving rights, including al-bayyinah in the context of judicial claims. He discussed evidentiary issues and indicated that proof in claims is established by al-bayyinah, oath, and confession (al-Mufid, *al-Muqni'ah*, p. 810 — noting differences between editions).

Al-Sharif al-Murtada (d. 436 AH):

It appears from his jurisprudential discussions that he was concerned with the means of proving rights and the criteria for accepting evidence, although his usage of the term al-bayyinah was not confined to the narrow terminological meaning (al-Sharif al-Murtada, *al-Intiṣār*, p. 515 — noting differences between editions).

Shaykh al-Tusi (d. 460 AH):

Shaykh al-Tusi's usage reveals a combination of the general linguistic signification and the specific judicial usage of al-bayyinah. He stated in *al-Mabsūṭ* that "al-bayyinah: it is testimony, and it was named bayyinah because it clarifies the truth" (al-Tusi, *al-Mabsūṭ*, vol. 8, p. 215 — noting differences between editions). However, it is understood from his words elsewhere that he did not confine proof to testimony, where he said: "The claim is established by al-bayyinah, by confession, and by oath..." (al-Tusi, *al-Mabsūṭ*, vol. 8, p. 217 — noting differences between editions). It is understood from the totality of Shaykh al-Tusi's usages of the term al-bayyinah in his books *al-Mabsūṭ* and *al-Khilāf* that he combined the specific judicial usage of al-bayyinah with its general linguistic origin connected to the meaning of clear proof (al-Tusi, *al-Khilāf*, vol. 3, p. 234 — noting differences between editions).

Analysis:

It is observed through reviewing the usages of these early jurists that early Imami jurisprudence had not been confined to a single usage of al-bayyinah, but its usages multiplied to include its general linguistic meaning and its specific judicial usage.

Stage Two: With Muhaqqiq al-Hilli and Allamah al-Hilli, clearer features of the usage of al-bayyinah as testimony appear

Muhaqqiq al-Hilli (d. 676 AH):

He stated in *Sharāʾiʿ al-Islām* that "al-bayyinah: it is the testimony of two just witnesses" (Muhaqqiq al-Hilli, *Sharāʾiʿ al-Islām*, vol. 4, p. 298 — noting differences between editions). It is understood from Muhaqqiq al-Hilli's practice that the jurists' usage had prominently come to intend the testimony of two just witnesses when the term al-bayyinah is used absolutely in the judicial chapter, while its connection to its original linguistic meaning remains.

Allamah al-Hilli (d. 726 AH):

In *Tadhkirat al-Fuqahāʾ*, he transmitted that al-bayyinah is testimony in jurisprudential terminology, with a reference that the linguistic origin is broader (Allamah al-Hilli, *Tadhkirat al-Fuqahāʾ*, vol. 15, p. 34 — noting differences between editions).

Analysis:

This stage represents a clearer emergence of the judicial usage of al-bayyinah as testimony, with the continued alertness to the broader linguistic origin among the researchers.

Stage Three: The usage of al-bayyinah as testimony predominated in many chapters of later jurisprudence

Al-Shahid al-Awwal (d. 786 AH):

Al-Shahid al-Awwal mentioned in *al-Durūs al-Sharʿiyya* that al-bayyinah is "considered testimony" (al-Shahid al-Awwal, *al-Durūs al-Sharʿiyya*, vol. 2, p. 157 — noting differences between editions), which indicates that this usage became predominant in the chapters of judiciary and jurisprudential proof.

Al-Shahid al-Thani (d. 966 AH):

He explained this in *al-Rawḍa al-Bahiyya*, with a reference that its linguistic origin is broader (al-Shahid al-Thani, *al-Rawḍa al-Bahiyya*, vol. 2, p. 253 — noting differences between editions).

Sahib al-Jawahir (d. 1266 AH):

In *Jawāhir al-Kalām*, he stated that al-bayyinah in jurisprudential terminology is "testimony" (Sahib al-Jawahir, *Jawāhir al-Kalām*, vol. 40, p. 115 — noting differences between editions).

Al-Sayyid al-Khoei (d. 1413 AH) and Al-Sayyid al-Sistani (may he live long):

Al-Sayyid al-Khoei stated in the judicial discussions of *Minhāj al-Ṣāliḥīn* that al-bayyinah in jurisprudential terminology is testimony. Al-Sayyid al-Sistani holds in his *Minhāj* that al-bayyinah in jurisprudential terminology is testimony, although its linguistic origin is broader (see: the evidentiary discussions in *Minhāj al-Ṣāliḥīn* of al-Khoei and al-Sistani).

Analysis:

In this stage, the judicial usage of al-bayyinah as testimony predominated, and this became the current usage in many chapters of jurisprudence, with the continued alertness to the broader linguistic origin among some researchers.

Summary of the Analysis:

It is observed that the jurisprudential usage of al-bayyinah did not undergo a sudden change, but rather progressed in predominance, with the continued alertness to the broader linguistic origin among the researchers. It began with multiple usages among the early jurists, then a clearer emergence of this usage as testimony appeared with Muhaqqiq and Allamah al-Hilli, then this meaning predominated in the chapters of judiciary among the later scholars, with the continued awareness of the general linguistic origin of the term.

Section Three: Al-Bayyinah in the Narrations from Ahl al-Bayt (AS)

Narrations have been transmitted from Ahl al-Bayt (AS) in the chapter of judiciary and proof, and they have contributed to determining the concept of al-bayyinah. Among the most prominent sources: *al-Kāfī*, *al-Tahdhīb*, and *Wasā'il al-Shī'a*.

1. The narration "al-bayyinah is upon the claimant"

The famous narration from Imam al-Sadiq (AS): "Al-bayyinah is upon the claimant, and the oath is upon the one against whom the claim is made."

It was narrated by al-Kulayni in *al-Kāfī* (vol. 7, p. 414, hadith 1 — noting differences between editions), al-Tusi in *al-Tahdhīb* (vol. 6, p. 235, hadith 4 — noting differences between editions), and al-Hurr al-Amili in *Wasā'il al-Shī'a* (vol. 27, p. 233, hadith 1 — noting differences between editions).

2. The narration "I only judge between you by clear evidences and oaths"

Shaykh al-Tusi narrated in *al-Tahdhīb* from Imam al-Sadiq (AS): "I only judge between you by clear evidences and oaths" (al-Tusi, *Tahdhīb al-Aḥkām*, vol. 6, p. 236, hadith 5 — noting differences between editions).

3. Analysis of the signification of the narrations

The mentioned narrations did not include a linguistic definition of al-bayyinah, but rather came in the judicial context, which led to their being jurisprudentially interpreted as testimony. The appearance of the term al-bayyinah in these narrations can be understood within the framework of its general signification of proof, with the note that the judicial context was the reason for its jurisprudential interpretation as testimony, because the current usage in many chapters of jurisprudence had predominated with this meaning.

Brief source note: The narration "al-bayyinah is upon the claimant" is one of the famous narrations, and the majority of Imami jurists have relied upon it in the judicial chapter, making it a mainstay in judicial proof (see: al-Hurr al-Amili, *Wasā'il al-Shī'a*, vol. 27, pp. 233–235 — noting differences between editions).

The question that arises is: Did the Imam (AS) intend by the term "al-bayyinah" its general linguistic meaning (clear proof) or the judicial terminological meaning (testimony)?

It appears from the judicial context of the narration that the Imam (AS) was in the position of explaining the rule of proof in disputes, which is what the jurists

interpreted as the procedural meaning, although the term allows for expansion according to the judge's understanding of clear proof.

Section Four: The Difference between Al-Bayyinah and the Judge's Knowledge in Imami Jurisprudence

The distinction between "al-bayyinah" and "the judge's knowledge" is one of the important methodological issues, as some researchers think they are one concept or that one is included in the other, while Imami jurists distinguish between them with precise methodological distinction.

Al-bayyinah in jurisprudential terminology is predominantly the testimony of two just witnesses, and it is an apparent means of proof whose source is the statement of witnesses, and whose authority rests on narrations and jurisprudential consensus. As for the judge's knowledge, it is what the judge obtains of certainty and assurance through some cause, whether based on testimony, strong circumstantial evidence, direct observation, or other indicators that produce knowledge, and it is a path of certain internal proof whose source is what reaches the judge's knowledge by itself.

Imami jurists have discussed the authority of the judge's knowledge as an independent path in proof. Some have held for its consideration and authority, while others have discussed the extent of its authority and the criteria for acting upon it. It is understood from the foundations of al-Sayyid al-Khoei that the judge's knowledge is an independent path in proof (al-Khoei, *Minhāj al-Ṣāliḥīn*, judicial discussions — noting differences between editions). Sahib al-Jawahir also discussed this issue and indicated that the judge's knowledge stands in place of al-bayyinah in proof (Sahib al-Jawahir, *Jawāhir al-Kalām*, vol. 40, pp. 86–88 — noting differences between editions). However, it should be noted that some Imami jurists have discussed the limits of the authority of the judge's knowledge and its criteria, which indicates that the issue is not a matter of complete consensus.

This distinction is of great importance in our research, because it clarifies that Imami jurists did not confine proof to mere testimony (al-bayyinah in the narrow sense), but expanded the circle of proof by making the judge's knowledge an independent path according to those who hold for it. This expansion in the circle of proof does not mean expanding the concept of al-bayyinah itself, but is an acknowledgment of the existence of other means of proof besides testimony, which reinforces the basic idea of the research that the jurisprudential meaning of al-bayyinah in later terminology is narrower than the Quranic and linguistic meaning, and that the jurisprudential judicial system is not confined, according to all jurists, to testimony alone, but jurists have discussed other means of proof according to their jurisprudential foundations.

Methodological Note:

It should be noted that the difference in signification between Quranic usage and jurisprudential usage does not mean there is a contradiction between them, but rather reflects a difference in the level of usage; the Quran employs the term in a general epistemological framework, while jurisprudence employs it in a pro-

cedural framework connected to organizing disputes and proving rights. This difference does not undermine the validity of either usage, but is a natural result of the specialization of sciences and the diversity of contexts.

Conclusion

First: The linguistic signification of al-bayyinah is clear proof and manifest demonstration, and this broad meaning is the origin that should be the starting point for understanding Quranic texts.

Second: The Quranic signification of al-bayyinah carries a comprehensive doctrinal and epistemological meaning; it is clear proof whose referent varies according to context: message, miracle, insight, proof.

Third: It is observed that the jurisprudential usage of al-bayyinah in the Imami heritage did not undergo a sudden change, but progressed in predominance: it began with multiple usages among the early jurists (al-Mufid, al-Murtada, al-Tusi), then a clearer emergence of this usage as testimony appeared with Muhaqqiq and Allamah al-Hilli, then this meaning predominated in the chapters of judiciary and proof among the later scholars (the two Shahids, Sahib al-Jawahir, al-Khoei), with the continued alertness to the broader linguistic origin among the researchers.

Fourth: The narrations from Ahl al-Bayt (AS) use the term "al-bayyinah" in the judicial context, which led to their jurisprudential interpretation as testimony, reflecting the difference between linguistic signification and terminological usage.

Fifth: There is a methodological distinction between al-bayyinah and the judge's knowledge, as the judge's knowledge is considered an independent principle in proof according to those who hold for it, which confirms that the Sharia did not confine proof to mere testimony, but expanded the circle of proof by other means that produce knowledge for the judge.

Sixth: The study concludes that imposing the narrow jurisprudential meaning of al-bayyinah on Quranic texts leads to misunderstanding of the intent, and that the terminological usage of al-bayyinah in the judicial field was not a transition from one meaning to another, but was a specification of one of the manifestations of clear proof within the context of judicial proof.

This does not mean there is a contradiction between Quranic signification and jurisprudential usage, but it is a difference in the level of signification according to the difference in context; the Quran uses the term in a general epistemological horizon, while jurisprudence uses it in a specific procedural framework.

References

The Noble Quran.

Ibn Faris, Ahmad ibn Zakariyya (1404 AH). *Maqāyīs al-Lughā* (2nd ed.). Qom: Maktabat al-I'lām al-Islāmī.

Ibn Manzur, Muhammad ibn Mukarram (1414 AH). *Lisān al-ʿArab* (3rd ed.). Beirut: Dar Sadir.

Al-Hurr al-Amili, Muhammad ibn al-Hasan (1412 AH). *Wasā'il al-Shī'a* (4th ed.). Qom: Al al-Bayt Institute.

- Al-Khoei, Abu al-Qasim (1422 AH). Minhāj al-Ṣāliḥīn (5th ed.). Qom: Madinat al-‘Ilm.
- Al-Raghib al-Isfahani, al-Husayn ibn Muhammad (1412 AH). Mufradāt Alfāẓ al-Qur’ān (2nd ed.). Damascus: Dar al-Qalam.
- Al-Sharif al-Murtada, Ali ibn al-Husayn (1415 AH). Al-Intiṣār (2nd ed.). Qom: Islamic Publishing Institute.
- Al-Shahid al-Awwal, Muhammad ibn Makki (1420 AH). Al-Durūs al-Shar‘iyya (3rd ed.). Qom: Islamic Publishing Institute.
- Al-Shahid al-Thani, Zayn al-Din ibn Ali (1421 AH). Al-Rawḍa al-Bahiyya (4th ed.). Qom: Maktabat al-Murtadawiyya.
- Al-Tabataba’i, Muhammad Husayn (1417 AH). Al-Mīzān fī Tafsīr al-Qur’ān (5th ed.). Beirut: Mu’assasat al-A‘lami.
- Al-Tabarsi, al-Fadl ibn al-Hasan (1420 AH). Majma‘ al-Bayān fī Tafsīr al-Qur’ān (3rd ed.). Beirut: Dar al-Ma‘rifa.
- Al-Tusi, Muhammad ibn al-Hasan (1415 AH). Al-Tibyān fī Tafsīr al-Qur’ān (2nd ed.). Beirut: Dar Ihya' al-Turath al-Arabi.
- Al-Tusi, Muhammad ibn al-Hasan (1415 AH). Al-Khilāf (2nd ed.). Qom: Islamic Publishing Institute.
- Al-Tusi, Muhammad ibn al-Hasan (1415 AH). Al-Mabsūṭ fī Fiqh al-Imāmiyya (2nd ed.). Tehran: Al-Maktaba al-Murtadawiyya.
- Al-Tusi, Muhammad ibn al-Hasan (1415 AH). Tahdhīb al-Aḥkām (4th ed.). Tehran: Dar al-Kutub al-Islamiyya.
- Allamah al-Hilli, Hasan ibn Yusuf (1421 AH). Tadhkirat al-Fuqahā’ (2nd ed.). Qom: Al al-Bayt Institute.
- Al-Kulayni, Muhammad ibn Ya’qub (1407 AH). Al-Kāfī (4th ed.). Tehran: Dar al-Kutub al-Islamiyya.
- Muhaqqiq al-Hilli, Ja’far ibn al-Hasan (1420 AH). Sharā’i‘ al-Islām (4th ed.). Qom: Islamic Publishing Institute.
- Al-Mufid, Muhammad ibn Muhammad (1413 AH). Al-Muqni‘ah (2nd ed.). Qom: Islamic Publishing Institute.
- Sahib al-Jawahir, Muhammad Hasan al-Najafi (1417 AH). Jawāhir al-Kalām (7th ed.). Beirut: Dar Ihya' al-Turath al-Arabi.
- Al-Sistani, Ali al-Husayni (1436 AH). Minhāj al-Ṣāliḥīn (2nd ed.). Qom: Maktabat Ayatollah al-Sistani.