

دراسه نقديه عن نظريه الدكتور سها حول تخصيص الأنفال إلى النبي صلى الله عليه وآله وسلم بناءً على الآية (١) من سورة الأنفال

طالبة الدكتوراه نجمه انصارى

قسم العلوم القرآنية وعلوم الحديث ، جامعه آزاد الإسلامية ، فرع فسا ، إيران

الدكتور عليرضا مختارى (الكاتب المسؤول)

أستاذ المساعد في قسم العلوم القرآنية وعلوم الحديث ، جامعه آزاد الإسلامية ، فرع فسا ، إيران

الدكتور محسن زارعى جليانى

استاذ مساعد في قسم العلوم القرآنية وعلوم الحديث ، جامعه آزاد الإسلامية ، فرع كازرون ، إيران

Critique of Suha's theory about assigning Anfal to the Prophet (may God bless him and his household and give them peace) based on verse 1 of Surah Anfal

Najmeh Ansari

**PhD student in Quranic and Hadith Sciences , Islamic Azad
University , Fasa Branch , Iran , Department of Quranic and Hadith
Sciences**

najmeansari1395@gmail.com

Alireza Mokhtari

**Assistant Professor , Islamic Azad University , Fasa Branch, Iran ,
(Department of Quran and Hadith , (Author**

mokhtaari.ar@gmail.com

Mohsen Zarei Jilani

**Assistant Professor , Islamic Azad University , Kazerun Branch ,
Iran , Department of Quranic Sciences , Quran and Hadith**

mohzareie@yahoo.com

المستخلص

تُعَدُّ الأنفال من أهم القضايا الاقتصادية في الإسلام ، وتشكل جزءاً كبيراً من ثروة المجتمع ، ومسألة الملكية والحق في التملك ، إذ إن لها أهمية اقتصادية خاصة ، وفي الواقع فإن الأنفال واحدة من أكبر الموارد المالية للحكومة الإسلامية ، والتي تم تحديدها في الآية الأولى من سورة الأنفال ، وقد استخدمنا في هذا البحث المنهج الوصفي التحليلي لنظرية سهى وأشكالها في كتاب النقد القرآني بأن "الأنفال تتضمن أشياء بارزة وثنم الغنائم التي اختارها الرسول صلى الله عليه وسلم لنفسه كسيف" ، "امرأة جميلة باهظة الثمن ، ملابس فاخرة ، خيول رائعة وما شابه" ، وجاء البحث جواباً وانتقاداً لتلك النظرية منطلقين من دلالة الآيات القرآنية ورواياتها وكرامة النزول وسياق الآية ، ووصلنا الى نتيجة مهمة في هذا المقال تتلخص في أن الأنفال هي ملك للنبي (صلى الله عليه وسلم وآله وسلم) وأهل البيت (عليهم السلام) باسم الإمام ، ولكن لمنفعة الناس .

الكلمات المفتاحية : سهى – نقد القرآن – شبهه الأنفال – النبى (صلى الله عليه وآله وسلم)

Abstract

Anfal constitutes a large part of society's wealth as one of the most important economic issues in Islam and the issue of ownership and the right of occupancy, which has special economic importance. Anfal is one of the greatest financial resources of the Islamic government, specified in the first verse of Surah Anfal. In this research the author has dealt with the theory and forms of Suha in the book of Quran criticism, using the descriptive-analytical method, based on that "Anfal includes the prominent and precious objects of the spoils that Prophet (may God bless him and his household and give them peace) chooses for himself, such as expensive swords, beautiful women, luxurious clothes, excellent horses, and the like." and he has criticized it based on Quran evidence, narrations, cause of revelation and the proportion of words and meaning in verse. Article result is that Anfal is the property of the Prophet and his family in the name of the Imam, but for the people's benefit.

Key words : Suha , criticism of the Quran , Anfal suspicion , Prophet (may God bless him and his household and give them peace)

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1- Problem statement

One of the issues that Islam and the Qur'an's opponents have always focused on the field of the Holy Qur'an is the presentation of incorrect objections to prove the non-revelatory and assuming the Qur'an humanely. An attempt was recently made in a book called Quran Criticism by a person pseudonym Dr Suha, and these doubts have been collected in the chapters of this book.

The humanization suspicion of this divine book and its non-revelatory is a suspicion that dates back to the revelation of the Qur'an. Such suspicions and objections were the attacks that were first raised by the contemporary opponents of the Holy Prophet. But the issue of the divinity of the Qur'an and its purity from distortion has always been emphasized by the Qur'an and Muslim scientists. The Qur'an itself has called man to challenge and oppose that whether anyone can bring a verse or chapter like Qur'an, but the opponents and enemies of Islam and the Qur'an failed and could not face this challenge. God says in Qur'an: "Indeed, we have sent down the Qur'an, and we will certainly preserve it" Hejr/9

Opponents also tried to raise objections in such a way as to confuse right and wrong and make the matter suspicious to the audience. Now, in this research, we try to deal with the semantics of Anfal, which is one of the important concepts in the semantic system of the Qur'an, with a descriptive-analytical method, review problems that Suha has raised in the book of Quran criticism. Suha says that Anfal includes the prominent and precious items of booty that the Prophet chose for himself, such as expensive swords, beautiful women, luxurious clothes, excellent horses, and the like. In this study, we intend to critique the rival objection that has entered the holy realm of the Prophet, the religion of Islam, and the Qur'an, focusing on verses, narrations, historical documents, and the practical behaviour of the Prophet. Anfal is for the Prophet and the Ahl al-Bayt and the benefit of the people.

However, according to the above verse, Anfal's property belongs to God and the Prophet, and God has given the property to the Prophet to use at his discretion for the general public, especially the needy.

The religion of Islam has provided Anfal to the Islamic government as a significant financial source to achieve economic and social goals. Review the ownership of these riches and how it is one of the topics that impact the optimization and proper use of this great and God-given

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capital. The Islamic government, like other ordinary governments in the world, needs Islamic resources to cover its daily expenses. In this regard, the religion of Islam has considered several sources for management of the Islamic government, each of which is of special importance. One of these sources is Anfal, which is more important and is quantitatively and qualitatively different from other financial sources and the Islamic government because it has more types in terms of quantity, to the extent that some jurists have counted its types up to ten types. (Kashif al-Ghatta', vol. 4, p. 214; Ali Mohammad Quarterly Journal of Interpretive Studies). There is no definite consumption in terms of quality; Rather, Anfal belongs to the Imam and the Imam spends it in public and private interests of Muslims. Certainly, if they get the financial resources that are supposed to be in the hands of the Imam and the ruler of the Muslims, especially Anfal, they can run the Islamic government well. On the other hand, we will show that many of Suha's interpretations do not correspond to verses and narrations. He is only trying to provoke the emotions of the audience and pretend that the Prophet of Islam aimed to dominate others.

2- Suha's Opinion

Following his objections to the Prophet, after quoting the verse of Anfal, Suha writes: "Anfal includes the following: the prominent and precious objects of the spoils that the Prophet chooses for himself, such as a precious sword, a beautiful girl or woman, a luxurious dress, a great horse, and the like. The **cause of the revelation** of this verse is that in one of the wars, a person took a valuable sword for himself. when Muhammad was informed, he said, 'Put this sword in its place, and Muhammad then revealed the above verse and took the expensive sword for himself.' (Quran Criticism, / p. 446).

Suha also writes:

"In short, Muhammad became the richest man in Saudi Arabia with the huge incomes that came mainly from the plunder of the infidels."

3- The semantics of the word Anfal

Anfal in the plural word "nafl" or "nafala" means forgiveness, booty, in addition to the obligatory amount or excess of the principle, hence the Mustahabb prayers are called "nafele". In ancient times, Anfal was referred to as the spoils of war in the same sense (Ibn Manzoor, vol. 11, p. 670; Firoozabadi, vol. 4, p. 79; Ragheb Isfahani, p. 820; Tarihi, vol. 3, p. 1819; Fayumi, vol. 2, p. 130; Fakhr Razi, vol. 2, p. 507; Bahrani, vol. 12, p. Mughniyeh, vol. 3, p. 448; Ibn Ashour, vol. 9, p. 11), but Anfal in

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jurisprudential terms is the spoils and blessings of movable and immovable from God for the Islamic ruler. This property is used to strengthen Islam, the interests of Muslims, and the nation of Islam. Anfal belongs to the Prophet, and after the Prophet belongs to the Imam after him. (Meshkini, p. 93; Shahid Sani, vol. 1, p. 139; Tabatabai Hakim, vol. 9, p. 596; Mousavi Khomeini, vol. 1, p. 368).

4. The **cause of revelation** of Anfal verse

God says in the Qur'an:

"You are asked about Anfal [= booty, and any property without a specific owner]; Say: Anfal belongs to God and the Prophet; So fear God and reconcile the hostilities between you! obey God and His Messenger if you believe!" (Anfal / 1) (Makarem Shirazi, vol. 7, p. 104)

It is narrated from Ibn Abbas as follows: On the day of the Battle of Badr, the Prophet set prizes to encourage the warriors of Islam; For example, he said: Whoever captures the desired enemy and brings him to me, I will give him such a reward. This encouragement caused the young soldiers of the Prophet to rush to the goal in a glorious race in addition to igniting the spirit of faith and jihad that was in them. But the older adults and the elderly stopped under the flags. When the battle of Badr ended, the young people rushed to the Prophet to receive their honourable rewards, but the older men said to them: We also have a share; Because we were your support and encouragement, and if the war was hard on you and you retreated, you would surely come to us. At this point, a verbal argument broke out between the two Ansar, and they talked about the spoils of war. The above verse was revealed and explicitly introduced the spoils as belonging to the Prophet, and he treats the spoils whatever he wants. The Prophet distributed it equally among all the warriors and ordered: Peace and reform should be established among the religious brothers (Makarem Shirazi, vol. 7, p. 104; Tabarsi, vol. 4, p. 518; Fakhr Razi, vol. 2, p. 507; Tabatabai, vol. 9, p. 16; Feyz Kashani, vol. 1, p. 637; Majlisi, vol. 9, p. 211; Andolsy, vol. 3, p. 267; Tha'labi, vol. 2, p. 314; Tabari, vol. 3, p. 184).

5- Anfal from the perspective of the shia and sunni

This word has been used many times in Shia and Sunni hadiths and has been common in the tradition of Shia and Sunni jurists. Although there are differences between them in some of the details, in principle there is no significant difference in the use of nafl in this sense (Asbahi, p. 362; Termazi, vol. 4, p. 132; Tusi, vol. 2, p. 189). Imamiyah Shiites,

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emphasizing Imam's narrations, considered Anfal as the property given to Holy Prophet, then Imams by God. The main issues in this regard are the discussion of those to whom Anfal belongs (Heli, vol. 3, p. 208).

According to some narrations, the first verse of Surah Anfal has been revealed about the division of the Battle of Badr's spoils. This issue has been narrated by people such as Ibn Abbas, Ibadah Ibn Samet, Abu Ayyub Ansari and some other companions, and it has been reflected in the Sunni narrations of Sahah, commentaries and books of Sira. According to these narrations, Anfal was the property that the Holy Prophet had given as a reward to some of his companions. And with the revelation of the holy verse, it is not that the property has become the property of God and the Prophet. Rather the ruling and authority to use this property were in the hands of the Prophet, and he always had the authority to cancel the granting of Anfal with this new authority. Others believe that Anfal is the same as what is stated in the seventh verse of Surah Al-Hashr with the interpretation of fi 'and it is specific to God and His Messenger, as well as the relatives, the orphans, the poor, and the wayfarers. This commentary has been narrated from Atta Ibn Abi Rabah and Sadi from the students of Ibn Abbas. Judge Ibn Arabi, while confirming this view, considered it an accepted view of Maleki jurists. Some followers have also believed that Anfal is equivalent to booty, which has been abrogated by the verse of a fifth of the net income (Khums). According to this view, in the beginning, all the spoils of war owned the Prophet, and with the revelation of the verse of Khums, only one-fifth of it was allocated to the previous uses. The rest was for the warriors (Sajestani, vol. 3, p. 77; Ibn Hanbal, vol. 5, p. 322; Humairi, vol. 2, p. 320; Vahedi. P. 138; Siouti, vol. 9, p. 408; Qazi Ibn Arabi, vol. 2, p. 275;).

6- Criticism of Suha

Now, the following points are noteworthy for criticizing Suha's objection to "Anfal":

1- Suha's interpretation of property is incorrect and exaggerated in the narration.

Suha considers Anfal to be the most prominent and valuable items of booty, such as expensive swords, beautiful girls or women, luxurious clothes, excellent horses, and the like. However, if we pay attention to the opinions of the Shia and Sunni jurists, in which several narrations are mentioned, it becomes clear that Anfal is the spoils of the Battle of Badr

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or the same as the fi'a with the public; But from the Shiite point of view, it also includes several cases that we have mentioned. Although in each of these instances some of the property of the kings is mentioned, in none of them is there any mention of a beautiful girl or woman. And Suha's purpose in mentioning these cases, make Anfal look ugly to create more hatred in the audience than the Prophet. In contrast, history itself testifies to the fact that what was in the prophetic tradition and is now ruled by the jurists of the Shia and Sunni is that the noblewomen captured in war are free to choose their own wives and are not traded like slaves (Mahallati, vol. 3, p. 14; Amin Amoli. P. 25). Therefore, Suha's interpretation of Anfal is incorrect.

He also continues his suspicion by claiming that the Prophet took the precious sword for himself and wanted everything for himself. But Suha did not consider the **cause of the verse's revelation** and did not mention it completely and correctly. Here we present in full: after the battle of Badr, Sa'd ibn Malek ibn Abi Waqqas said to the Prophet: Give me the sword of Sa'd ibn Abi As. The Prophet said: This is neither mine nor yours. I came from the Prophet, the Prophet came behind me and said: With the revelation of this verse, the sword became my share, and he gave it to me. (Tusi, vol. 5, p. 73e). It is even narrated in Ibn Abbas that the Prophet said to him: All armies share in this portion, and when that sword became the share of the Prophet himself, he called him and gave him the sword. (Tusi, vol. 5, p. 73). Really, why does Suha refuse to bring the complete narrations and in the end writes that the Prophet took that sword for himself ?! But it is narrated that Prophet refuses to give a sword to Saad before the revelation of the verse of Anfal. Because these spoils belong to everyone, not to one person, and it is unfair to prefer one person over another.

Of course, it is stated in Sahih Moslem that Sa'd said to the Prophet: Messenger of God, nepheline means to give this sword more than my share of my spoils (Neyshabouri, vol. 3, p. 367). As we have mentioned in the previous articles, Nafl and Anfal mean more than the share and Moslem himself has mentioned the same meaning in explaining the hadith. Also, in the three hadiths narrated by Moslem, there is no mention of the Holy Prophet taking the sword for himself, but only his command to put that sword in its place. (Tabari, vol. 3, p. 257). But Suha biasedly insists on quoting the narration from the same correct Moslem, and mentions and explains the hadith as he likes, and avoids quoting other

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sources. He has exaggerated the narration. In the optimistic state, Suha did not search to see the full text of the hadith to prove his objection.

2- Anfal is for the Prophet and the benefit of the general public.

It's worth mentioning that the allocation of Anfal, Khoums, fi to the person of the Prophet and his successors from the infallible Imams is not for the sake of the Prophet himself, because by observing and thinking in the Prophetic tradition and manners, it becomes clear that the Prophet, like other people in the society, worked and struggled, gardening, agriculture, trade, and animal husbandry to provide for himself, and never asked for anything in his life. Also, taking Anfal and Khums is not about the position of leadership and mission, while it is also mentioned in the Qur'an that the Imam did not ask for any reward for his preaching and mission. Even divine prophets in the past did not ask for anything because of their mission. Therefore, receiving khoums, Anfal, and fi'a has been due to their rule over the people.

It should be noted that if the only relationship of the Ahl al-Bayt to the Prophet was because khoums belongs to them, it is clear that they are examples of the descendants of the Prophet and there is no point in mentioning them separately. Therefore, khoums and Anfal belong to them because they were in charge of leading the society, and they must have financial support to spend in advancing the goals of Islam. On the other hand, giving this property to the Prophet and his family returned this property to the public.

According to history, they spent whatever came to them in the way of God. They gave it to the people and spent it on the poor and needy without any condonation. So who is better than the innocent leader of the society to own this property, who spends everything for the welfare and prosperity of the people? Therefore, the ownership of Anfal belongs to God and the Prophet, and God has authorized the Prophet to spend it in the public interest at his discretion.

Thus, Anfal includes all property that has no private owner and is owned by God and the Prophet. As the verse indicates, the Anfal is not the property of any of them, but the principle of ownership in the booty of God and his Messenger, who provide whatever they want. As by expressing the ownership of God and the Prophet over Anfal and the necessity of spending it and considering the poor and needy of society, it removes the materialism from it. It also cleanses the ugliness of greed by

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inviting Muslims to obey the divine commandments and attain the truth of faith. (Tabatabai, vol. 9, p. 12; Tabarsi, vol. 6, p. 145).

But whether Anfal is the personal property of the Prophet and the leader of the Muslims or the property of their position, we must say that in the verse of Anfal, the property of the Prophet is mentioned next to the property of God. It is turned over that this property is the property of the position and not the person because the property of God is not a type of credit property rather being a guardian in possession. This property is the property of the position of leadership and Islamic rule, not their personal property (Tabatabai, vol. 9, p. 14; Tabarsi, vol. 6, p. 147).

It is also noteworthy that the secret of Anfal belonging to the Prophet of God and the ruler of Islam is that it has considered the non-accumulation of wealth in the hands of a special and rich group. Therefore, khoums, Poor-rates, Anfal, the treasury, and the like are one of the facilities that should be provided to those who can express, preserve and implement the divine commandments; Even Islamic jurists have considered occupying Anfal without the permission of the Islamic leader or ruler as a usurper and illegal. Finally, the ownership of Anfal belongs to God Almighty and the Prophet, and God has given it to the Prophet and his successors, who spent this property at their discretion to the general public, the poor and the needy, and its use is for public benefit. As we know, only the Prophet and his family had this merit, because those nobles are the messengers sent by God and in charge of carrying out the divine command. Their rule and order is divine rule and order, and it is obligatory on us to obey their rule and order.

In the following, Suha says: In short, Muhammad became the richest man in Saudi Arabia with the huge incomes that were obtained mainly through the plunder of the infidels. This claim is not in line with the Prophetic tradition and manners. Because according to what has been narrated about the Prophet, although he had a high position and power in Medina and could easily have a very aristocratic life, he was always live simple and donated his property and been always thought of the poor. This incident itself showed the great generosity of the Prophet. It was far from the luxuries of the world at the height of his power (Motahari. P. 131). Although it was under the rule of the Prophet from the end of Yemen to the forests of Oman and all of the Hejaz around Iraq. Still, when he died, he was in debt, and the Prophet's shield relies on his family's food (Tabatabai, p. 68). Now, considering the mention of these

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matters, we have found that Suha's claim and objection do not correspond to the verses and narrations and are in conflict with the historical documents and the Prophetic tradition.

8. Conclusion

Suha claims that Anfal contains valuable items in the spoils of war such as swords, luxurious clothes, beautiful women and excellent horses, and that the Prophet appropriated them and made them part of his property and he did not give any rights to other Muslims. But Suha's claim is unreasonable; Because he did not consider the **cause** of the numerous revelations of the verse of Anfal and mentioned only one **cause of revelation**, which is incomplete. While according to the commentary books and narrations, although the Prophet was in charge of Anfal according to the verse of Anfal, he never wanted it for himself; Rather, they gave it to the poor and needy, even the sword that Sa'd ibn Malek had taken and the Prophet ordered him to put in its place, but after the revelation of the verse of Anfal, the Prophet gave it to Sa'd; Contrary to Suha's claim that the Prophet became the richest man in the Hijaz through this property, it is an obvious lie. Therefore, Anfal, Khums, and Fi are assigned to the Prophet and his family. In fact, directing this property to the general public and consuming it in the public interest and for the benefit of the people and the development of the religion of God and caring for the poor has been evident in the manners of the Ahl al-Bayt.

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