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Emotional Security in the Quranic Family: An Applied Study Using the Story of Jacob (Peace be upon Him) as a Model

Wadad Abdul Hussein Ali (Assistant lecturer)

Ministry of Education of Iraq - Wasit Governorate Education Directorate

Department of Quranic Sciences and Hadith

Corresponding author: wdadbdalhsyn2@gmail.com

Abstract

This study focuses on the theme of emotional security in the story of Prophet Jacob (peace be upon him), given its profound importance within the family. The story highlights the father's relationship with his children, the feelings of love and tenderness, fear and anxiety, patience in the face of loss, dealing with sibling rivalry, and managing family crises with wisdom and compassion. It also underscores the father's active role in providing psychological and emotional support to his children despite the successive trials he faced. The Quranic narrative demonstrates that emotional security is not achieved by the absence of problems, but rather through emotional support, dialogue, trust, patience, and forgiveness among family members. Therefore, the family of Jacob (peace be upon him) serves as a rich Quranic model that can be utilized to address contemporary family challenges and enhance psychological and emotional stability within the family.

The family is the cornerstone of society, bearing immense responsibilities and tasks in raising and guiding future generations, especially the Muslim individual. The Holy Quran has given the subject of the family exceptional attention. It is no secret that the Muslim family is targeted by Western forces seeking to tear it apart and dissolve it, employing various methods aimed at dismantling the family structure and weakening its foundations, thus facilitating the targeting of society as a whole. One of the important issues facing the Muslim family in our time is the topic of security and familial affection, especially with the rise of domestic violence in most societies. This necessitates and compels us to study this topic from the perspective of the Holy Quran, which is the source of values and guidance, given its role in establishing the principles of mercy, affection, and compassion among family members.

This research reveals the importance of the family and the impact of familial affection on building and strengthening it. The significance of this topic, and the reasons for its selection, lie in demonstrating the effect of familial affection on societal cohesion and the



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reinforcement of higher moral values among its members, especially with the intensification of intellectual and cultural campaigns targeting the Muslim family. This necessitates that we pay attention to the status of the family in Muslim society and its significant role in its well-being and development. The importance of this research is highlighted by the need of contemporary society to promote the meanings of family compassion, especially with the spread of the phenomenon of domestic violence in some environments, and the resulting real destruction of family ties and cohesion.

Keywords: emotional security, Quranic family, Prophet Jacob, family education, applied study.

Introduction

In the current era, we are witnessing a radical transformation in lifestyles and communication methods as a result of digital globalization. This has imposed a new way of living that transcends geographical and cultural boundaries, and has brought about changes in the structure of social relationships—most notably, family relationships. In light of this rapid transformation, parents face unprecedented, difficult challenges that require double the effort as well as innovative educational skills suited to a new reality dominated by speed and continuous change.

The story of the Prophet Jacob (peace be upon him) gains particular importance in studying familial emotional security because it is one of the Quranic narratives that most extensively presents human emotions and family relationships. Today, the family—as the fundamental nucleus of society—finds itself in direct confrontation with the profound effects of digital technologies, ranging from smartphones and social media platforms to artificial intelligence.

Faced with this digital evolution, it has become difficult for many parents to maintain traditional upbringing methods that were successful in previous eras. Children now live in a virtual world with its own distinct language, culture, and values, which has led to numerous emotional and communication gaps among members of the same family.

Research Problem

The problem of this research lies in the fact that the Muslim family in the digital age faces intertwined educational, psychological, and social challenges. These challenges have led to weakened family communication, a decline in the educational role of parents, and the intellectual and emotional distraction of children. Consequently, this has contributed to instances of emotional fragmentation within the family, even though its members reside under a single roof.

This problem raises a primary question: **How can family relationships be rebuilt and their educational functions enhanced in light of contemporary digital variables from an Islamic perspective?**

Research Significance

- This study contributes to enriching the educational literature concerning the challenges of the contemporary family.
- It bridges the gap between Islamic education and the advancements of the digital age.
- It provides a theoretical framework illustrating the nature of the challenges facing the Muslim family.
- It highlights family reconstruction as an entry point for achieving domestic stability.

Research Methodology

The research relies on the **descriptive-analytical method**, alongside an **applied study** to demonstrate the practical applications of emotional security derived from the story of Prophet Jacob (pbuh). This methodology is the most appropriate for describing the educational challenges facing parents in the digital age, analyzing their causes and effects, and deducing appropriate educational solutions in the light of Islamic upbringing.

Research Structure

The nature of this research requires it to be divided into an introduction, a preamble, three main sections, a conclusion, and a list of sources and references:

- **First Section:** The concept of emotional security and its manifestations in the Quranic family.
- **Second Section:** The importance of the story of Prophet Jacob (pbuh) as an applied study of emotional security in the contemporary family.
- **Third Section:** Educational implications derived from the story of Jacob (pbuh) in enhancing emotional security.
- **Conclusion:** Contains the most significant findings and recommendations.

First Section: The Concept of Emotional Security and its Manifestations in the Quranic Family

Linguistic Definition of Security (*Amn*)

- **Amn (Security):** The opposite of fear. As stated by the Almighty: "...and made them safe from fear." (Quraysh: 4).
- **Al-Amanah (Security/Tranquility):** Meaning safety; hence the verse: "[Remember] when He overwhelmed you with a tranquil slumber as a security from Him..." (Al-Anfal: 11). The word *Amanah* is accusative here because it acts as an object of purpose (m foush lahu), similar to saying "I did this out of caution against evil". One says: *Amintu* (I felt safe), so I am *Amin* (secure), and *Amantu* غيري (I made someone else feel secure), derived from *Amn* and *Aman*.
- *Amn* is the antithesis of fear; a person *Yamano Amna* (feels secure), so he is *Amin*.

- **Terminological definition:** A state of reassurance, psychological, and social stability in which a person feels protected from fear and threats (Ibn Manzur: 1985 AD, 13/21).
- In the Hadith: "*The stars are a source of security for the people of heaven, and my household (Ahl al-Bayt) are a source of security for the people of earth. When the stars go away, that which is disliked will come upon the people of heaven; and when my household goes away, that which is disliked will come upon the people of earth.*" (Al-Majlisi: 1983 AD, 23/19).
- The linguistic root (A-M-N) consists of two close origins: one signifies trust/honesty (*Amanah*), which is the opposite of betrayal and means the stillness/tranquility of the heart; the other signifies belief/validation (*Tasdiq*). *Al-Aman* means granting safety (Ibn Faris: 1984 AD, 1/133).
- Among the Beautiful Names of Allah is **Al-Mu'min** (The Giver of Security / The Verifier). He is the One who validates His servants' promise; thus it comes from *Iman* (belief/validation), or He is the One who secures them from His punishment on the Day of Resurrection, which comes from *Aman* (security) (Ibn al-Athir: 1985 AD, 1/69).

Linguistic Definition of Affection/Tenderness ('*Atf*)

- '**Atf (Affection):** Used metaphorically to mean compassion, derived from the literal meaning of bending or inclining. It is used with the preposition '*ala* (upon), as in '*Atafa 'alayhi*, meaning he showed compassion to him, much like *Ta'attafa*.
- It is said that a cloak is called '*Itaf* because it falls upon the two shoulders ('*itfayn*) of a man, which are the two sides of his neck. *Al-'Itaf* can also refer to a sword because the Arabs referred to it as a garment.
- It is said: "He looks at his two sides ('*itfayhi*)," meaning he is vain or conceited with himself. *Ta'atafu* means they showed mutual affection toward one another (Al-Zabidi: 1994 AD, 12/390).
- '*Ataftu*: Meaning I inclined, and I bent the branch so it bent (*In'atafa*). '*Ataftu al-wisadah*: I folded the cushion.
- '*Atafa 'alayhi*: He felt compassion for him. *Al-Mi'taf* (with a kasrah under the meem) means the cloak, as does *Al-'Itaf*. *Ta'attafu bi-l-'itaf* means I wore the cloak. From this, a sword was metaphorically named '*Itaf*. *Mun'ataf al-wadi* refers to the bend or curve of the valley (Al-Sihah: 1987 AD, 4/1405).

Definition of Emotional Security

Emotional Security is an emotional and psychological state of cardiac reassurance that makes an individual confident in being accepted by others. Through it, one possesses the ability to express their emotions and selfhood with complete freedom and transparency, without fear of criticism, rejection, or abuse. One derives peace through the feeling of love, containment, and acceptance.

In Psychology and Sociology: It is a state of psychological stability for a human being that makes them feel desired and accepted for who they are. It is considered a basic human need that enables individuals to reveal their true personality with all its flaws and fears, trusting that the other party (partner, friend, or family) will try to understand them and preserve their digni

ty.

Manifestations of Emotional Security in the Quranic Family

1. Love and the Expression of Emotions

The Holy Quran did not merely mention emotions but displayed them vividly within the family structure, as seen in Jacob's (pbuh) profound love for Joseph (pbuh) and his intense grief over their separation. This indicates the legitimacy of showing affection among family members. The Almighty said:

- *"...and his eyes became white from grief, and he fell into silent sorrow."* (Yusuf: 84). His vision was lost, and the eye is an individual's faculty for perceiving visuals.

2. Open Dialogue and Mutual Trust

Emotional security manifests when children feel capable of expressing their thoughts and feelings without fear. The Almighty said:

- *"Lord! [Remember] when Joseph said to his father, 'O my father...'"* (Yusuf: 4). Joseph (pbuh) turned to his father to tell him about his dream, reflecting the depth of trust and reassurance between them. It is narrated from Imam Zayn al-Abidin (pbuh): Jacob used to slaughter a ram every day, giving some as charity and eating the rest with his family. A fasting, believing beggar stopped by his door asking for food while they heard him, but they did not believe his plea. The beggar complained of his hunger to Allah, and Jacob and his household slept that night full, with food remaining. Consequently, Allah tested him through Joseph (pbuh), and Joseph saw this dream on that very night (Al-Kashani: 2002 AD, 3/340).

3. Psychological Containment of Children

Jacob (pbuh) practiced psychological containment when he listened to his son and guided him with wisdom, neither mocking his dream nor downplaying its value. The Almighty said:

- *"He said, 'O my son, do not relate your vision to your brothers...'"* (Yusuf: 5). Jacob's use of the expression "O my son" (*Ya Bunayya*) was not intended for belittlement or blame. Rather, he meant the young age of his son Joseph (pbuh) (Al-Tusi: 1989 AD, 97/6). It becomes clear to us that parental psychological containment does not involve favoritism or comparison between the young and old; rather, all are treated equally. Jacob became sorrowful when he heard Joseph's dream, and his tenderness toward Joseph intensified (Al-Ayyashi: 1956 AD, 2/168).

4. A Sense of Family Belonging

The Quranic family provides its members with a sense of belonging and emotional connection, which is one of the most important pillars of emotional security. This is apparent in Jacob's (pbuh) eagerness to keep his children together and preserve family ties despite what occurred between them. The Almighty said:

- *"And he said, 'O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against Allah at all...'"*(Yusuf: 67). He advised them thus due to their physical beauty, striking appearance, and fine posture, as they had become famous in Egypt for their closeness to the King and the special attention given to them. He feared for them. However, caution does not avert destiny (Al-Fayd al-Kashani: 1680 AD, 1/579).

5. Mercy and Forgiveness Upon Errors

A key manifestation of emotional security is that an individual feels their mistakes will not lead to permanent rejection. Jacob's sons asked him to seek forgiveness for them from Allah, and Allah guided them to repentance when it occurred. Their father granted what they asked.

Ja'far ibn Muhammad (pbuh) was asked about why Jacob delayed seeking forgiveness for his sons when they said:

- *"They said, 'O our father, ask forgiveness for our sins for us; indeed, we have been sinners.' He said, 'I will soon ask forgiveness for you from my Lord...'"* (Yusuf: 97-98). In contrast, Joseph immediately forgave them when they said:
- *"They said, 'By Allah, certainly Allah has preferred you over us, and indeed we have been sinners.' He said, 'No blame will be upon you today. May Allah forgive you; and He is the most merciful of the merciful.'"*(Yusuf: 91-92).

The Imam replied: Because the heart of a young man is softer than the heart of an old man. Furthermore, the offense of Jacob's sons was primarily committed against Joseph, and their offense against Jacob was a consequence of their action against Joseph. Thus, Joseph rushed to forgive his own right, while Jacob delayed forgiveness because he was pardoning a right belonging to someone else, delaying them until the pre-dawn hours (*Sahar*) of Friday night (Al-Saduq: 1966 AD, 1/45). Jacob faced his children's mistake with forgiveness and prayers for them.

6. Psychological Tranquility Derived from Faith

The Quranic family builds psychological and emotional security upon absolute trust in Allah and beautiful patience. The Almighty said:

- *"...So beautiful patience [is most fitting]. And Allah is the one sought for help..."*(Yusuf: 18). It is said: Patience accompanied by contentment.

When asked about its sign, it was said: That one does not complain or despair during it. When asked: How is beauty achieved in patience? It was answered: Through the knowledge that Allah is with you, and through the comfort of well-being. The parable of patience is like a cup whose top is bitter but whose bottom is sweet honey. Then he said: I

wonder at those who do not practice patience, how can they not be patient given the current state while the Lord of Glory says: *"Indeed, Allah is with the patient."* (Al-Baqarah: 153) (Al-Tustari: 2002 AD, 81).

7. A Sense of Mutual Responsibility

Family members feel secure when each individual recognizes their responsibility toward others. This is shown in Jacob's (pbuh) keenness for his children, feeding them, fearing for their safety, and providing continuous guidance to them.

Second Section: The Importance of the Story of Prophet Jacob (pbuh) as an Applied Study of Emotional Security in the Contemporary Family

Subsection I: Manifestations of Emotional Security in the Family of Prophet Jacob (pbuh)

- **Family Dialogue:** *"They said, 'O our father, ask forgiveness for our sins for us; indeed, we have been sinners.' He said, 'I will soon ask forgiveness for you from my Lord...'"*(Yusuf: 97-98).
- **Expression of Emotions:** *"He said, 'I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know.'"*(Yusuf: 86).
- **Psychological Containment of Children:** *"O my sons, go and find out about Joseph and his brother and do not despair of relief from Allah..."*(Yusuf: 87).
- **Family Forgiveness and Tolerance:** *"He said, 'No blame will be upon you today. May Allah forgive you; and He is the most merciful of the merciful.'"*(Yusuf: 92).

Subsection II: Educational Benefits from the Story of Prophet Jacob (pbuh)

The Importance of Listening to Children: Listening is considered one of the most vital components of emotional security within the family. It is not merely hearing words, but showing interest and understanding the emotions of others. It yields several educational benefits, including:

1. **Enhancing trust among family members;** as the individual feels that their opinion and emotions are respected and valued.
1. **Achieving emotional security;** listening grants children and spouses a sense of acceptance and psychological containment, which relieves anxiety and tension.
1. **Understanding real needs and problems;** active listening helps parents discover the fears or pressures their children are experiencing before they escalate.
1. **Strengthening family dialogue and reducing conflicts;** because listening limits misunderstandings and makes every party feel that their voice is heard.
1. **Developing the psychological and emotional aspect of children;** children who find someone to listen to them gain self-confidence and the ability to express their feelings.
1. **Instilling the value of respecting others;** as children learn the etiquette of listening and proper communication from their parents.

Encouragement from an educator contributes to achieving virtues and noble morals. Through encouragement, the individual is driven to reform themselves (Imam Khomeini: 2007 AD, 80).

Among the Quranic evidences in the story of Jacob (peace be upon him) is the verse:

- *"He said, 'O my son, do not relate your vision to your brothers lest they contrive against you a plan...'"*(Yusuf: 5). The verse indicates that Jacob (peace be upon him) listened to his son Joseph with great interest, paid attention to his dream, and then guided and advised him. This reflects the vital importance of listening in building trust and emotional security between parents and children. Showing friendliness to people is a fundamental factor in influencing their hearts (*"Be friendly to people, converse with them, and treat them fraternally"*) (Imam Khomeini: 2002 AD, 80).

Subsection III: Contemporary Applications of the Story of Prophet Jacob (pbuh) in Achieving Emotional Security

Confronting Family Fragmentation Caused by Digital Preoccupation

In our present time, we see, hear, and feel signs and proofs in our practical daily lives—whether through good deeds or undesirable matters—specifically within the family and domestic relationships. All of this is a result of the poisons and lethal bacterial materials broadcasted by television channels and social media websites. Most of these materials offend public modesty in Islamic society, intentionally dragging the family into satanic delusions, which causes family breakdown. Furthermore, there is a dangerous focus on children through cartoon series aimed at promoting lying, deception, maneuvering, violence, and disrespect toward parents, thereby destroying human and Islamic values (Al-Qurashi: 2007 AD: 8).

Developing Children's Independence Under Emotional Containment

Encouragement from an educator contributes to achieving virtues and noble morals; through encouragement, the individual is driven to reform themselves.

Addressing Jealousy and Sibling Rivalry

This is achieved through justice and equality among children. Prophet Jacob displayed a deep and distinctive love for his young son Joseph (pbuh), which aroused the jealousy of his brothers and prompted them to plot against him and alienate him. We notice here that discrimination between children—whether in attention or giving—plants hatred and dismantles family bonds. Therefore, fathers and mothers must be completely just with their children in both treatment and emotion to avoid the incitement of Satan and mutual hatred. When Prophet Jacob (pbuh) sent his son Joseph with his brothers, it was purely out of a desire to foster love and intimacy among the brothers (Al-Qatifi: 2010 AD, 105).

Building Family Responsibility and Self-Regulation

The Messenger of Allah (pbuh) said: *"Indeed, Allah will question every caretaker about what he was entrusted with: did he preserve it or neglect it? Until a man is questioned*

about the members of his household." Allah the Almighty will hold every responsible person accountable for his subjects—did he preserve the trust and fulfill his duties, or did he fall short? A man will not just be asked about food and drink, but about providing a suitable domestic environment characterized by mercy, affection, and love (Ibn Hibban, 1993 AD, 10/344).

Third Section: Educational Implications Derived from the Story of Jacob (pbuh) in Enhancing Emotional Security

Educational Benefits from the Story of Prophet Jacob (pbuh)

- The importance of listening to children.
- Building mutual trust.
- Managing family crises with patience and wisdom.
- Enhancing a sense of family belonging.
- Instilling morals, values, and principles indirectly through daily situations and crises.
- Promoting dialogue between parents and children.

Educational Applications for Parents

- Fostering communication and dialogue within the family.
- Addressing emotional detachment in the digital age by giving the family true attention and priority.
- The role of religious values in enhancing family stability.

In order to achieve this security in relationships—whether marital, familial, or social—the following elements must be present:

1. **Unconditional Acceptance:** Making the other party feel valued for who they are, not for what they accomplish or provide.
1. **Transparency and Honesty:** Clarity in dealing, avoiding insinuations or guessing games that breed suspicion.
1. **Active Listening:** Directing attention to the other party with care, without rushing to make judgments.
1. **Mutual Respect:** Reciprocal appreciation of feelings and a deep understanding of differences during times of crisis and conflict. This security is considered the primary pillar of human mental health, and the foundation of emotional intelligence and sustainable healthy relationships.
1. **Behavioral and Emotional Level:** The ability to act naturally and spontaneously without artificiality or restriction. Among the practices that provide children with affection is kissing them. The Messenger of Allah (pbuh) said: *"Kiss your children often, for indeed for every kiss you receive a degree in Paradise, and the distance between each degree is five hundred years."* (Al-Tabrsi: 1972 AD, 220).

Practical Application

- Assists parents in understanding the educational and psychological problems faced by their children.
- Offers practical solutions to regulate the use of technology within the household.
- Enhances family dialogue and communication skills.
- Benefits educational and family counselors in designing effective counseling programs.
- Contributes to supporting educational and religious institutions in raising awareness and guiding families. Commitment to Islamic values significantly strengthens family stability and cohesion.
- Rebuilding family relationships according to an Islamic educational perspective can mitigate the impacts of contemporary challenges.

The Role of the Narrative

The narrative alerts parents to the importance of caution and wise monitoring. Prophet Jacob's care and fear for his children teaches us not to leave our children in ambiguous environments or without follow-up, and underscores the need for continuous awareness to protect them. The story of our master Jacob and his twelve sons presents a great human and spiritual model for managing family relationships and raising children. The narrative displays situations that repeat in every family, offering valuable lessons on justice, the consequences of favoritism, dialogue, and how to overcome hardships with patience.

Key Lessons from the Story and Their Application to Contemporary Family Life

- **Space for Dialogue:** The family of Prophet Jacob (pbuh) was characterized by a healthy space for dialogue. This is shown through the children discussing matters with their father boldly yet respectfully regarding his reluctance to let Joseph go with them. The Almighty said: *"They said, 'O our father, what is [the matter] with you that you do not entrust us with Joseph, and indeed, we are to him sincere counselors?'"* (Yusuf: 11). The father responded to their concerns and agreed after they pledged to protect him.
- **The Family Lesson:** Open dialogue and active listening to children build bridges of trust, prevent the accumulation of negative feelings, and allow parents to guide their children's behavior positively.
- **Patience and Hope:** When Jacob (pbuh) was devastated by the loss of his son Joseph, and later his brother Benjamin, he chose beautiful patience and anchored himself to hope in Allah, refusing to despair. He kept praying optimistically until the reunion was achieved after many years. When family crises and problems occur, we must remain patient and calm, turning to Allah the Almighty, and never losing hope in reforming relationships and correcting children, regardless of the circumstances.

- **Forgiveness and Tolerance:** Forgiveness and moving past the past are the foundations of family survival. One must rise above grudges and overlook the mistakes of siblings and family members to ensure the continuity of domestic affection and overcome adversities.
- **Upbringing on Values:** This highlights the role of education in preserving values. Throughout his life and in his final testament to his sons, Prophet Jacob (pbuh) was keen to instill monotheism and values. A righteous upbringing focused on core values and instilling morals in children from an early age is the greatest investment for a family. It is a guarantee for their cohesion and mutual care in the absence of parents or during their old age.

Conclusions

1. The story of Prophet Jacob (peace be upon him) represents an integrated Quranic model for enhancing emotional security within the family.
1. Family dialogue based on respect and understanding is one of the most critical factors for achieving emotional security among family members.
1. The psychological and emotional containment of children contributes to strengthening family cohesion and mitigating the impacts of crises.
1. Pardon and forgiveness form an effective basis for resolving family disputes and restoring emotional stability.
1. Patience and proper emotional regulation serve as primary pillars in confronting family challenges.
1. The educational principles derived from the story of Prophet Jacob (peace be upon him) are highly applicable to addressing many contemporary family problems.
1. Emotional security in the Quranic methodology is built upon a system of values, most notably love, mercy, trust, containment, and positive communication.
1. The Quranic approach in the story of Prophet Jacob (peace be upon him) offers an educational vision that contributes to enhancing family stability and cohesion in the face of contemporary challenges.

Research Recommendations

1. The necessity of utilizing the educational principles extracted from the story of Prophet Jacob (peace be upon him) in designing counseling programs aimed at promoting emotional security within the family.
1. Enhancing parents' awareness of the importance of positive family practices—such as constructive dialogue, active listening, psychological containment, and forgiveness—due to their profound impact on achieving emotional stability for children.

1. Integrating Quranic stories as an educational reference in academic curricula and cultural awareness programs to solidify family values that contribute to building a balanced and emotionally secure personality.
1. Encouraging academic, educational, and religious institutions to organize workshops and training programs dedicated to developing family communication skills in the light of Quranic directives.
1. Calling upon researchers to conduct field and applied studies addressing the impact of emotional security derived from the Quranic methodology in confronting contemporary family challenges, particularly those resulting from digital developments and social changes.

Conclusion

This study concludes that the story of Prophet Jacob (peace be upon him) represents a pioneering Quranic model for promoting emotional security within the family through its embedded values of dialogue, psychological containment, mercy, patience, forgiveness, and the wise management of family situations. Furthermore, the study demonstrates that these educational principles possess a powerful capacity to confront many of the challenges plaguing the contemporary family, contributing to the enhancement of family stability and the balanced development of children's personalities. The results of the study confirm the vital importance of drawing upon Quranic guidance to build an emotionally secure family environment, thereby achieving family cohesion and reinforcing educational values in the reality of the contemporary family.

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