

## REBUILDING QUALITY OF CORPSE IN RESURRECTION AND RETURNING FROM SHIA AND SUNNI'S VIEWPOINT

<sup>a</sup>ALI AFZALI, <sup>b</sup>MONIREH FARIDI KHORSHIDI

<sup>a</sup> *Department of Theology (kalam)-Iranian institute of philosophy (iRip), Enghelab Street, Tehran, Iran.*

<sup>b</sup> *Department of Theology (kalam), Quran and Hadith University, Enghelab Street, Tehran, Iran.*

Email: <sup>a</sup>ali.afzali15@gmail.com, <sup>b</sup>monirefaridi@gmail.com

Abstract: Revival and resurrecting dead bodies (corpse) in the Day of Judgment is one of principle of the faith and what is implicated from totality of Imams' Hadiths and narratives under some of Quran verses' interpretation is that each human's main body is a Particulate body which is not decomposable and will remain even after decomposing of whole body parts and like a plant seed is capable to grow between two Blowing's of the trumpet by resuscitative rain fall, change into a complete human and get prepared to enter Day of judgment. Principle of Return, by the consensus of all Imagism scholars and infallible Imams' Hadiths affirmation, is of Shiite's beliefs necessities and of specific dignity and importance. Quality of Rebuilding Returners' Bodies, same as resurrection, is based on growth and development of Particulate body in grave under Life rain fall.

Key words: Day of Judgment, Return, Particulate body, Life rain

### 1. Introduction

Believing in return and revivifying corpse to be judged in God's presence in Doomsday from Shiite and Sunni's viewpoints is one of the Roots of the Law. Several verses in Quran with emphasis on God's absolute power have dealt with returning dead to life in order to take their deeds responsibility. But regarding decomposition of material body in a short time after demise this question is raised that what body human enters doomsday with? And how these bodies are reconstructed from decomposed components?

Principle of Return is of Shiite's beliefs necessities and means believing in this fact that in diverse intervals of worldly life specially concurrent with Imam Mahdi's (p.b.u.h) appearance ,and after that, all prophets and infallible Imams and saints of God their followers and a group of true believers and unbeliever will return to this world life in order to establish justice, lead Islamic global community, adjudicate trampled rights, achieve more perfection, and worldly punish unbelievers and oppressors and see their humility and abjection in this world.

But like the matter of Resurrection, here this question is posed as well that returning people (except prophets and saints of God whose pure bodies are free of any decomposition with God's permission with which body and how will return to world. In this study we explore how these decomposed bodies are rebuilt and returned to this world. We investigate the answer from Shiite and Sunni's resources.

#### A) Quality of body's reconstruction in the Day of Judgment

To clarify the quality of reconstructing bodies in resurrection, types of bodies should be known first. So we explain types of bodies:

#### 2. Types of bodies

What is implicated from the totality of Quran and tradition is that human has three distinct bodies which play an important role in human's worldly and otherworldly life. These three bodies are: motherly body, imaginal body and Particulate body.

Motherly body is the one which is formed in mother's womb and its cells are composed of minerals like sodium, calcium... and we are born and live with this body

Imaginal body: Quran verses and Islamic narratives generally confirm imaginal body or Intermediate suprasensory world. In Quran and Hadith's viewpoint, sleep and dream and intermediate world are examples of subtle world which is same as a subtle matter. Imaginal creatures due to subtlety are not perceptually sensed, although by change in human's perceptions (like what

exist intuition of saints of God and mystics) it's possible to perceptually sense them.

On the basis of Quran and tradition restatement, imaginal world and its creatures, like intermediate body, its bounty and punishment, have their own specific material, time and place and types of motions, changes and transformations. Imaginal body has been made up of a type of subtle matter and is exactly same as motherly body, namely, has superficial organs like hand and foot, and head and ... and also shape, color and dimensions. Imaginal body in general, is inside of motherly body and completely fits it. This body is completely similar to motherly body and has those superficial organs but more subtle than those of it. It seems that imaginal body's creation and formation is synchronous with creation of motherly body.

This body is exactly the one which separates from motherly body and moves while sleeping and is the one that we see in which due to its high subtlety and not being dense and massive provides possibility of motion and movement and some works in sleep for human that is not able to do it in awakening. From Quran verses and saints' hadiths view (Koleiny, 1983, Majlesi 1983, Toosi 1986) it's implied that mystics and saints of Gods' intuitions confirm this. Human passes intermediate world with this subtle imaginal body and all the bounties and punishments of the other world is conveyed through this body to the soul.

Particulate body: in Quran verses with delicate cues and in infallible imams' narratives, a type of body called Particulate body has been clearly mentioned, namely, each human before natural birth has existed – in a specific manner – and has made a covenant on God's Divinity. This body has the following characteristics: 1- is made up of very fine particles and is particulate. 2- Has been created thousands years prior to motherly body. 3- Is the human's true and constant body and the basis for motherly body formation and development? 4- Has been created from earth dust. 5- Is protected from decomposition and decay. (We will deal with some narratives confirming each of these characteristics as follows).

Reviewing Islamic Hadiths relevant to "world of pre-existence"(Az-Zar) proves that these hadiths is frequency, so accuracy of their content is not the matter of dubiety. This group of hadiths doesn't merely belong to Shiite resources and are abundantly and frequently found in Sunnis' resources (Ad-dor al-Mansur, by Jalal al-din Suyuti, Jami\_at\_tafsir by, Khale Ibn Abd-Al-Rahman

**Definition of Pre-existence world:** this world (worlds) is the level of human's existence in which human's soul with Particulate body has existed prior to motherly body and has spent particular levels of knowledge topside which is intuitive knowledge of God Almighty and has taken covenant on God's Divinity. World of pre-existence has several levels itself and is not limited to a specific world.

The most famous verse relevant to world of pre-existence is Verse 172 of Sura 7:

"When your lord took from the children of Adam, from their loins, their descendants, and made them testify concerning themselves, am I not your lord? They said: yes! We testify. Lest you should say on the day of resurrection: surely we were heedless of this.

Based on this verse (well-known as Alast verse) when your Lord took from the children of Adam - from their loins - their descendants and manifested his Lordship and made them make covenant on the knowledge of this divinity and they all testified it. A part of narratives related to world of pre-existence and particulate body follows this verse. Some of them are mentioned:

Imam Baghir (p.b.u.h): God Almighty brought forth from Adam, from his back, his descendants to take their covenant on his own

divinity. Then God said to Adam: look! What do you see? Then Adam looked at his descendants and saw them as particles. (Majlesi, 1983)

Imam Sadigh (p.b.u.h): Lord brought all offspring of Adam till Resurrection, as particles from his back and introduced himself to them and if it didn't happen, no one would know his Lord and then God said: am I not your God? They said: Yes. (Majlesi, 1983)

Imam Ali (p.b.u.h): when God created Adam, touched his back and brought forth from Adam, from his back, all his descendants as particles and bestowed upon them wisdom and made them testify that he is God and they are servants. They testified his divinity and admitted their servitude as well. (Majlesi, 1983)

Imam Baghir (p.b.u.h): when God wanted to create human, took mud from the earth and severely rubbed it... and they began to move as particles ... then God said: am I not your God? They answered: Yes. (Koleiny, 1983)

### 3. The role of Particulate body in human primary creation

What is implied from the totality of Quran and Tradition is that as God has created seed to make tree and this seed inside the ground by nourishing from water, air and minerals and their absorption gradually grows and develops root, trunk, stem, leave, fruit and whole body, in order to create material (physical) body of all humans, either Adam or his descendant, many years before birth, an existential seed named Particulate body has been created from soil based on which motherly body emerges.

Firstly God has created Adam and all humans' Particulate body from soil (dust) and specific interactions done on it (which in Quran for this stage: dust, clay, firm clay, black mud, dry clay like earthen vessels, fashioned in shape have been used) and since Adam has been created without the presence of father and mother, his Particulate body like a seed has grown inside ground instead of mother's womb and gradually his organs emerged, grew, developed and completed. But Particulate body of each human under God's preordination and in its specific time is conveyed to father and by absorption of special materials in his body changes into semen and after moving semen into mother's body, by absorption of nutrients changes into embryonic form in mother's womb and after development is born as a newborn baby.

### 4. The role of Particulate body in reconstructing otherworldly bodies

Quran verses and narratives clearly prove that deads' corpse is rebuilt from this mundane ground and emerge from graves and get prepared to be judged. Some of these verses are mentioned:

From it we created you and into it we shall send you back and from it will we raise you a second time.

He (also) said: therein shall you live, and therein shall you die, and from it shall you be raised.

When he calls you with a (single) call from out of the earth, lo! You come forth.

Based on these verses the earth from which we will be revived is the one from which our physical life has been shaped and in which we will bury after demise.

narratives clearly state the quality of formation and rebuilding bodies in the Day of Judgment: in the Day of Judgment after the first Trumpet blowing – when any type of life has wiped out on the earth – sending down a particular rain by God, called Life rain or Life water, human's Particulate body – which has been protected from decomposition and decay – like a human seed absorbing minerals inside ground and gradually develops and after second Trumpet blowing and its consequent earthquake, earth soil goes away and uncovers bodies and by breathing of the spirit, get prepared to be present in the Day of Judgment.

We mention some of narratives in this field:

Holy prophet Mohammad (p.b.u.h): God Almighty between two Trumpet blowings sends down a sea from heaven called Life sea whose water is similar to men's semen and God sends it down to the earth for forty years and this water splits the earth and penetrates beneath it and reaches decomposed bones and the bones affected by this water start growing as plants start growing by rain. And this is same as what God Almighty said in Quran: "he is the one who sends forth the winds bearing good news before his mercy... Thus shall we bring forth the dead as such", meaning that as God brings out plant by rain, the corpse is brought by life-giving water and bones, vessels, flesh and hair gather and still stay without soul, then souls enter bodies and each soul enters the body from which was separated in the world, and then the topside ground will crack and they will arise in resurrection stage.

Imam Sadigh (p.b.u.h): after demise, body as created from dust changes into dust again, then on the Day of Resurrection by pouring down resuscitative rain, dust on the ground grows and dust of each body accumulate and Soul enters inward it.

Imam Sadigh (p.b.u.h) was asked if dead body (corpse) gets decomposed. He said: Yes, in the way that no flesh and bone remains except his Original creation from which he has been created. This Original creation is never decomposed but remains in grave till (human's corpse) correspondingly it was created initially is reconstructed from which.

Imam Sadigh (p.b.u.h): when God wants to revivify human of demise, it rains forty days from heaven which results in gathering body organs and growing flesh.

Imam Hasan Asgari (p.b.u.h): God after first Trumpet blowing and between two Trumpet blowings sends down the rain similar to men's semen "from sea filled with fire" reaching decomposed deads and then they grow from dust and are revived.

As could be seen these narratives confirm characteristics mentioned for Particulate body and explain bodies rebuilding way. Hadiths mentioning the quality of revivification of deads in other world don't merely belong to Shiite resources and can be found in Sunni resources as well. Sunni narratives are agreed with Quran and Shiite hadiths on this point that there is a part in human based on which his body develops and forms and this part remains after demise and in the Day of Judgment from which otherworldly body forms. This part is often called Ajb-az-zanab, we will refer to some examples as follow:

Holy prophet Mohammad (p.b.u.h): Dust decomposes all human parts after death except his Ajb-az-zanab. Others asked: what is it? He answered: it's like mustard seed from which human will be reconstructed.

Holy prophet Mohammad (p.b.u.h): between two Trumpet blowings, there is forty (days, moths or years) and God in this interval sends down a rain called Life rain, then the earth gets clean and human body grows as plants grow, then the second trumpet blowing happens and deads rise.

Inb Abbas and Abou Horayreh have quoted from Holy prophet Mohammad (p.b.u.h) that when all humans die by first Trumpet blowing, a rain similar to men's semen comes down before second Trumpet blowing by means of which dead bodies grow in their graves as human grows in mother's womb and plants grow while watered, when bodies are completed and soul is blown the second Trumpet blowing happens and they come out of their graves.

Imam Ali (p.b.u.h) in interpretation of verse "The sea filled (with fire)" said: it's a sea under Divin Throne which has dense water and is called Life sea which rains for forty days on humans after first Trumpet blowing and they will grow from their graves.

Holy prophet Mohammad (p.b.u.h): God sends down a water on you (corporeous bodies) from his Divin Throne and commands heaven to rain, then heaven starts raining in such a way that twelve Zera (size of elbow; a measurement unit) covers you and God commands corporeous bodies to start growing like plants to complete their whole body. Then God commands Israfil to blow

Trumpet in order to revivify corporeous bodies, so the souls enter bodies and the earth uncovers you and you immediately exit and hasten to God.

The meaning of Sunni narratives about Particulate body and the way of otherworldly body formation is very close to Shiite narratives.

### B) Quality of Reconstructing Returners' Bodies

Due to the importance of Return, first we deal with the position of this belief between Shia and Sunni and then the quality of reconstructing Returners' bodies.

## 5. Position of Return in Shia and Sunni's views

### A) SHIA

Belief in return is the special characteristic of Imamism and is of prominent level, and it has special dignity in narratives. In some narratives Day of Return is considered as one of Divine days in which God's glory and power will be manifested.

Imam Sadigh (p.b.u.h) quoted from his father Imam Baghir (p.b.u.h) who said: there are three Divine days: the day in which Imam Mahdi (p.b.u.h) will arise, Day of Return and Day of Judgment. (Majlesi, 1983)

Special days are assigned to God while all days belong to God and this is because in such days God's glory and power differently emerges from other days.

In another narrative, belief in return is one of Shia characteristics: "the one who doesn't believe in return is not with us". (Majlesi, 1983)

And in another narrative belief in Return is sign of faith. Imam Sadigh (p.b.u.h) said that the believer is the one who admits seven things, one of which is belief in Return. (Majlesi, 1983)

Return is accepted by Great Shiite scholars. They have accepted this belief by following holy prophet Mohammad (p.b.u.h) and infallible Imams.

"Sadough" in the book "Beliefs" has said that we believe in Return as it is true to return to this world. (Sadough, 1992)

"Mofid" knows principle of Return under consensus of all Shiite scholars and says: Imamism scholars have consensus on the necessity of Return for most of the dead bodies before the Day of Judgment. (Majlesi, 1983)

"Sayyed Morteza" claims consensus among Shiite scholars on Return and says: Shiite followers have no disagreement on this issue. (Majlesi, 1983)

"Toosi" (Toosi, 1983) and other great Shiite interpreters have accepted Return and know it as necessity to believe in it.

"Horr Ameli" knows the authenticity of Return from Shia viewpoint as an absolute and undeniable issue that the majority of Shiite scholars or all of them have accepted that (Ameli, 1983). And he has also known the narratives on Return innumerable and believes in frequency on this issue. (Ameli, 1983)

"Majlisi" at the end of Baab al Raj'a (Chapter on Return) of Bihar al Anvar mentions the names of knowledgeable scholars and great authorities who are the owners of books and compendiums on proof of Return and says: the one who believes infallible Imams' truth and legitimacy how can doubt in such a frequent matter quoted from them which includes 200 explicit narratives and more than 40 Shiite narrator authorities have referred to it in their books? If such a matter is not considered as frequent what matter is easy to be claimed as frequent? (Majlesi, 1983)

"Tabatabai" has accepted frequency in Return narratives and says: "narratives about the principle of Return is frequent so that opponents of Return from the early times of Islam have known this matter as Shiite definite and particular beliefs and frequency is not voided by putting conflict on each of narratives. In

addition some of Quran verses and narratives on Return have a total and reliable implication". (Tabatabai, 2001)

So it could be said that principle of Return from Shiite great scholars' viewpoint is a definite and absolute issue and based on many narratives from infallible imams there is no doubt on Return realization.

### B) Sunnis

Reviewing sunni hadith resources and narratives of some Quran verses interpretations we find that belief in Mahdavidism – namely belief in this fact that Imam Mahdi, son of 11<sup>th</sup> Imam, is alive now and will appear at the end of the time and establish justice and security in the world and Islam will overcome other religions and Islam enemies will disappear – is not limited to Shia, so Scholars of Four schools of Sunni Law have known this belief with reference to valid narratives as the same levels as frequent. But there is severe difference between Shia and Sunni on belief in Return.

Imamism scholars – as previously mentioned- have put belief in Return in the level of essential issues of Imamism but some Sunni scholars reject this belief and know the relevant narratives as Israeliat (Alosi, 1994), And some know believers in Return as infidel, liar, Evil doer and heretic (Ghefari, 2009). And some Sunni interpreters consider Return inconsistent with belief in the Day of Judgment, Divin reward and punishment (Alosi, 1994), and some others refer to some Quran verses to deny Return. (Zamakhshari, 1986, verses 99 and 100 S23, and verse 31 s 36) and many Sunni scholars entail the Return defined in Shia as transmigration, as Extremists belief, and on the basis of this wrong assumption, severely attack Imamism and condemn Return theory while ascribing such concept as Return to Shia is not only wrong but it is falsification of Shia belief (Kazemi 2012; Momenzadeh 2012).

What Sunni deny about Return is the concept which is unacceptable in Shiite belief as well and Shia Imams seriously have rejected it, known it as Extremists' and People of delegation's opinion and have called its believers as infidel and Polytheist. Since Extremists have had deviant ideas denied by Imams.

Although the majority of Sunni scholars have denied Return and known their believers as infidel, among Sunni scholars there are some who have accepted Return and presented reasons on its existence, as below we point to two examples:

"Ghortabi" says: so revivification of his parents is of his charismatic acts and virtues which had been granted by God to him and their revivification and testification has no intellectual and religious absurdity because revivification of a dead body in Quran and Jesus revivified corporeous bodies as God revivified a group of deads through our prophet. When this issue is proved then there is no absurdity on their testification (in God) for prophet's charismatic acts and virtues... by research I achieved a more clear argument in which The men of the Cave will rise at the end of the time, Ibn Abbas has narrated that The men of the Cave will be helpers of Imam Mahdi. (Salehi, 1993)

"Suyuti" in book "clarifying the possibility of meeting prophet and angels" claims that has seen prophet in consciousness more than 70 times, it is apparent from this statement that he knows Return not only as a possible act but a happened one, but doesn't specify his Return to a specific time. (Habibi, 2013)

## 6. The quality of Returners Bodies Creation

After stating Shia and Sunni views in Return, we explain this point that how Returners body is reconstructed and prepared for returning to the worldly life. There are three possibilities: 1. they immediately and at once are created inside grave. 2. Many years before their Return, their Particulate body is transferred to their parents' bodies and then they are naturally borne. 3. Their Particulate body grows in ground and then completes.

It is inferred from some narratives that at least some returner bodies are rebuilt in the way that the human bodies are rebuilt in resurrection, as mentioned earlier, so that in the year of Imam Mahdi's appearance in month "Jamadi as-sani" and the first ten days of month "Rajab", it continuously rains which leads to growing Particulate bodies in graves and completion of bodies. As it was previously mentioned about Particulate body, it is protected from decomposition and contains every human's specific information. So every human grows and completes his body like his material (physical) body in this world. We mention some narratives to confirm this idea:

Imam Sadigh (p.b.u.h) has narrated that:

when Imam Mahdi's appearance time arrives in month "Jamadi as-sani" and the first ten days of month "Rajab" a rain starts that humans haven't seen like it by which God grows flesh on believers' bodies in their graves and it seems that I look at them coming from tribe "Johaynah" and remove grave dust from their heads. (Majlesi, 1983)

This hadith is exactly quoted from the following books: *Kashf al-ghommah*, v2, p463 and, *Elam al-vara*, p 462, and, *Ighaz men al-hajah*, p249

In other hadiths, Imam Ali (p.b.u.h) in esoteric commentary of verse "o you who believe! do not make friends with a people with whom Allah is wroth; indeed they despair of the hereafter as the unbelievers despair of those in tombs" refers to a strange event between months "Jamadi as-sani" and "Rajab" and revivification of deads and their meeting with alives which in symmetry with the last narrative is pointing to revivification of returners:

It is narrated from Imam Ali (p.b.u.h) that in a sermon said: how amazing! All amazement is between months "Jamadi as-sani" and "Rajab". People asked: what is that amazing matter? He said: how I can't wonder when decree and preordination is applied upon you and what is stranger than it that deads draw swords on alives? I swear to God, who split the grain and created servants, as if I see them with drawn swords moving in Kufa alleys and hit whoever enemy to God and prophet and believers. This is the esoteric commentary of this verse: "do not make friends with people with whom Allah is wroth; indeed they despair of the hereafter as the unbelievers despair of those in tombs" (Ameli, 1983)

"Abdullah inb Khafghah" says that "Aban: said: I passed over a group who were criticizing me saying that I quote from Imam "Baghir" (pbuh), I told that how you reprove me for quoting from the one who answers all my question quoting from Mohammad (pbuh). One day children were passing and singing that: "there is something amazing between months "Jamadi as-sani" and "Rajab". I asked him: what is this matter (such common among people)? He said: it's meeting between alives and deads.

("Majlesi, 1983) and, "(Ameli, 1983)

"Ibn al-kavva" told Imam Ali (pbuh): what it means you say that "how amazing! All amazement is between months Jamadi alsani and Rajab." He answered: Gathering scatteredds, revivification of deads and reaping plants and the other inexpressible events which destroy and eliminate. Neither I nor you will be there. ("Majlesi, 1983) and, "(Ameli, 1983) and (Saduq, 1982)

"Saduq" infers the end of hadith: "Neither I nor you will be there" as concealment and says: since "Ibn al-kavva" didn't tolerate secrets of Household of Prophet, Imam Ali spoke with concealment, but it may not be concealment and means that some Shiites and some enemies of Household of Prophet will be raised between months "Jamadi as-sani" and "Rajab" and Imam Ali's Return happens after that and not between these two months.

## 7. Results

1. Principle of Doomsday is one of the main Roots of the Law and several verses in Quran emphasize that it's the consensus of two sects.

2. Based on Shiite and Sunni narratives after the first Trumpet blowing under God's permission for forty (day or month or year) a continuous rain is started (Life rain) in which Particulate body of buried humans (containing every human's specific information and protected from decomposition) start growing as a plant grows and every human body is reconstructed like its original form and prepared to enter Gathering at the Resurrection

3. Principle of Return including more than 200 explicit narratives from 40 Shiite narrator authorities is an absolute and certain issue and faith in it is obligatory and unbelieving in it leads to quitting from Shiite sect.

4. Based on several narratives, in the year of Imam Mahdi's appearance in month "Jamadi as-sani" and the first ten days of month "Rajab", such a continuous rain starts which results in growing flesh on Particulate bodies in the graves and human bodies will be rebuilt like their original forms.

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