

The Status of Criticizing the Chain of Transmission and Text of the Narrations on the Qur'ān Inward: The Case Study of the Narrations Related to the Seventh Verse of the Chambers Chapter

Muhammad Mawlāwī*

Associate Professor, Department of the Qur'ān and Ḥadīth Sciences, Faculty of Islamic Sciences and Researches, Imam Khomeini International University, Qazvin, Iran

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Abstract

Related to the seventh verse of the Chambers chapter, there is a narration received from two transmission paths, one by Kulaynī in the book *Al-Kāfī* and the other one in the commentary attributed to 'Alī b. Ibrāhīm Qumī. In this narration, the word "faith" is introduced as Imām 'Alī (a), and the words unbelief, wickedness, and rebellion are claimed to be the three first caliphs. Suchlike narrations that regard the inward and esoteric meanings of the Qur'ānic verses need to be treated very carefully so that no incorrect narration is attributed to the Infallibles (a) or no narration certainly issued by an Infallible (a) is discarded due to the lack of the necessary attention and investigation. Therefore, in this article we aim at showing that along the textual criticism, the criticism of the chain of transmission of suchlike narrations can be effective in identifying the sound narrations from the unsound ones. Thus, after determining the chain of transmission of the narration, we have explored the transmitters of the chain of transmission, and have shown that the chain of transmission of this narration is weak due to the existence of some famous extremists in it. Then, the content and implication of the narration is examined using the content analysis criteria, and it is found that the content of this narration seriously contradicts the content of some other narrations and the practice of Ahl al-Bayt (a).

Keywords: Faith, Esoteric interpretation, Interpretive narrations, Chambers chapter, Unbelief, Wickedness, Rebellion.

Introduction

A considerable part of the interpretive narrations is making correspondences between the Qur'ānic verses and Ahl al-Bayt (a) or their opponents. The examinations show that among the narrative and interpretive collections such as *Tafsīr 'Ayāshī*, *Tafsīr Qumī*, *Tafsīr* attributed to Imām Ḥasan 'Askarī (a), *Tafsīr Furāt Kufī*, *Ihtijāj* of Ṭabrisī, etc., more than two narrations exist in which the verses of the noble Qur'ān are corresponded to the Prophet (s), Ahl al-Bayt (a), or their opponents (Shākir, 1997: 315).

It should be noted that suchlike narrations are related to either the "jary" (correspondence) or the "baṭn" (inward) of the Qur'ān. The narrations in which a meaning or instance is expressed that does not involve the outer and common meaning of the wording of that verse are called the inward-related narrations. On the other hand, the correspondence-related narrations on the interpretation of the Qur'ān involve instances that are involved by the outer and common meaning of the verse. For example, when it is said that the word "abrār" (the pious) allude to the Infallibles (a) and the word "fujjār" (the impious) talk about to the

* Email: molavi@isr.ikiu.ac.ir

Umayyads, the words *abrār* and *fujjār* obviously refer to the suggested concepts. However, sometimes there are issues in some narrations that are not referred to by the *qur'ānic* statements so clearly, and suchlike cases should be considered as inward-related, such as corresponding the terms “*Lu'lu'*” (pearl) and “*marjān*” (coral) in the 22nd verse of the Merciful chapter to Imām ‘Alī (a) and Lady Fāṭima (s) or Imām Ḥasan and Imām Ḥusayn (a) according to some other narrations (ibid: 312). Reviving “*jary and taṭbīq*” (correspondence and application) method and using it correctly and systematically is one of the most useful methods that prevents the *Qur'ān* from stagnation. This point is seen in the narrations of the Infallibles (a), too (Furāt Kūfī, 1989: 17).

However, it should be noted that this issues is possible only to the extent that it agrees with the intellect, common sense, and the texts of the *Qur'ān* and the definitive sunna. Therefore, we should properly examine, analyze, and criticize suchlike narrations to distinguish the correct and acceptable cases of correspondence from the incorrect and faulty ones (Shākir, 1997: 315).

Ninety two suchlike narrations are presented in Kulaynī's *Al-Ḥujja* volume in *Al-Kāfī*, in a section titled “*qur'ānic points about divine guardianship,*” most of which aim at corresponding the *qur'ānic* verses to people. One of these is a narration related to the seventh verse of the Chambers chapter, transmitted through two chains of transmission, in which the word “*faith*” is introduced as Imām ‘Alī (a), and the words *unbelief*, *wickedness*, and *rebellion* are claimed to be the three first caliphs.

In this study, after determining the references of the narration, we examine its chains of transmission to determine its degree of genuineness and the strength of its chains of transmission. Then, the content and implications of the narrations are investigated using content criticism criteria.

Examining the references that mention the narration

This narration has been narrated by two chains of transmission with the same content but a little difference in wording.

- A) It is mentioned in the section “*qur'ānic points about divine guardianship*” of the *Al-Ḥujja* volume of *Al-Kāfī*: Ḥusayn b. Muḥammad has narrated from Mu‘allā b. Muḥammad b. Muḥammad b. Awrama from ‘Alī b. Ḥassān from ‘Abd al-Raḥmān b. Kathīr from Imām Ṣādiq (a) that the word *faith* in the verse “*Allāh has endeared the Faith to you, and has made it beautiful in your hearts*” refers to Imām ‘Alī (a), and the words *unbelief*, *wickedness*, and *rebellion* in the verse “*He has made hateful to you Unbelief, wickedness, and rebellion*” refer to the first three caliphs (Kulaynī, 1984, vol. 1: 426).
- B) In the commentary attributed to ‘Alī b. Ibrāhīm Qumī: Muḥammad b. Ja‘far has narrated from Yaḥyā b. Zakariyāa from ‘Alī b. Ḥisān from ‘Abd al-Raḥmān b. Kathīr from Imām Ṣādiq (a) that the word *faith* in the verse “*Allāh has endeared the Faith to you, and has made it beautiful in your hearts*” refers to Imām ‘Alī (a), and the words *unbelief*, *wickedness*, and *rebellion* in the verse “*He has made hateful to you Unbelief, wickedness, and rebellion*” refer to the first three caliphs (Ḥusaynī, 1987, vol. 2: 605; Majlisī, 1983, vol. 22: 125, vol. 23: 379, vol. 30: 171, vol. 35: 336; Qumī, 1983, vol. 2: 319).

Examining the chains of transmission of the narration

Examining the chain of transmission of Al-Kāfī's narration

The first transmitter has been “*‘Abd al-Raḥmān b. Kathīr Hāshimī*” who is accused by the *Rijāl* scholars to untruthfulness and exaggeration. He is one of the companions of Imām Ṣādiq

(a) (Barqī, 1951, vol. 1: 19; Ṭūsī, 1994: 237) and a weak person, who was ridiculed by other companions, and forged narrations (Najāshī, 1995: 234). Najāshī introduces his book *Al-Uẓilla* as corrupt and combined (ibid).

‘Allāma Ḥillī has deemed him as a weak transmitter by the sentence “he is not so important” (Ḥillī, 1996: 374). Being mentioned in the chains of transmission of the narrations of Qumī and Shaykh Ṭūsī commentaries does not validate him either, because Najāshī and other Rijāl scholars have deemed him as a weak transmitter (Khu’ī, 1992, vol. 10: 373). Most of his narrations are transmitted by his nephew ‘Alī b. Ḥisān Hāshimī (ibid: 375), who is a weak and extremist transmitter¹ with corrupt ideas, who has written the book *Tafsīr al-bāṭin* (Najāshī, 1995: 251). Najāshī introduces his commentary as completely combined (ibid), and according to Kashshī, it is not related to Islam at all (Ṭūsī, 1983, vol. 2: 74).

In this book that has also been read by Ibn Ghaḍā’irī (Ibn Ghaḍā’irī, 2001, vol. 4: 176), ‘Alī b. Ḥisān gives in esoteric interpretation for the verses and traditions based on his own beliefs (Ma’rūf Ḥasanī, 1978: 194) and does not narrate from anyone other than his uncle, ‘Abd al-Raḥmān b. Kathīr Hāshimī (Kalbāsī, 1998, vol. 1: 324; Khuī, 1992, vol. 10: 375; Majlisī, 1983, vol. 3: 280; Ṣāhib Ma’ālim, 1990: 360; Tafrishī, 1997, vol. 3: 242).

Muḥammad b. Awrama is another transmitter that has been described as extremist (Najāshī, 1995: 329). Qumīs have narrated from Ibn Walīd, “Muḥammad b. Awrama is accused of extremism; narrate whatever content you find from his books in the books of Ḥusayn b. Sa’īd, but do not trust whatever is narrated only from him” (ibid). He has 32 books, including the book *Tafsīr al-Qur’ān wa kitāb mā nazal fī al-Qur’ān fī Amīr al-Mu’minīn (a)*. Najāshī believes that all his books are sound other than the book *Tafsīr al-Qur’ān* that is known as “inward interpretation” (ibid).

In his examination of narration transmitters, Shaykh Ṭūsī considers him once as one of the companions of Imām Riḍā (a) (Ṭūsī, 1994: 373), but at another time as among the people who never saw any of the Imāms (a); Shaykh Ṭūsī believes that Muḥammad b. Awrama is a weak transmitter (ibid: 448). He also calls his narrations as “combined” in his book *Al-Fihrist* without even naming his books (id., 1996: 220). Finally, Ibn Dāvūd has mentioned him among second-level transmitters (Ibn Dāvūd, 1972: 270). However, Ibn Ghaḍā’irī has defended him, has trusted his transmitted narrations, and has taken the source of extremism accusations against him to be the book *Tafsīr al-Qur’ān* that has been attributed some issues that have not been issued by him (Ibn Ghaḍā’irī, 2001, vol. 5: 160). Moreover, Ibn Ghaḍā’irī has seen a letter by Imām Hādī (a) that were sent to the people of Qom to remove the accusation of extremism from Muḥammad b. Awrama (ibid).

After narrating the opinions of the early Rijāl scholars about him, Āyatullāh Khu’ī, too, doubts the accusation of extremism attributed to him, because other than the statements of Ibn Ghaḍā’irī, the existence of many narrations about Divine Unity narrated from him contradicts the belief in extremism. Moreover, it is possible that only Qumīs who were very strict with regard to extremism in narration transmission have accused him of extremism, as they have expelled many people from Qom with this accusation. Therefore, narrations that are mentioned in his commentary might be from the same book *Tafsīr al-Qur’ān*, whose attribution to him is under doubt; therefore, suchlike narrations could not be trusted (Khū’ī, 1992, vol. 16: 125). However, the other narrations transmitted by him are acceptable, because Shaykh Ṭūsī and Najāshī have not testified to his extremism, but rather have mentioned others’ accusation attributed to him; nonetheless, Ibn Ghaḍā’irī have testified to his freedom from that accusation (Astar ābādī, 2001: 113). Finally, the existence of a book on the rejection

1. The word *ghuluw* means going beyond the boundaries of moderation (Mufīd, 1993: 131). Ghulāt (extremists) are those who have deviated and stepped away from the right path. They believe in amoralism in practice, do not fear wrongdoing, and deem Ḥadīth fabrication as licit (Ṣafārī Furūshānī, 1999: 107). These people were cursed by the Imāms (a) (Ṭūsī, 1983, vol. 2: 585).

of the thoughts of extremists attributed to him by Najāshī (Najāshī, 1995: 329) is another proof for his righteousness and freedom from extremism.

Mu‘llā b. Muḥammad Baṣrī is another narration transmitter that exists in the chain of transmission presented by Kulaynī. Najāshī introduces him as “muḍṭarib al-ḥadīth wa al-madhhab”¹ and names his books (ibid: 418).

In the book *Al-Fihrist*, Shaykh Ṭūsī first rules him as a weak narrator and then mentions him among people who have not seen any of the Imāms (Ṭūsī, 1996: 333). Ibn Ghaḍā’irī accepts him only as a witness for the traditions, because he believes that he only narrates from the weak narration transmitters (Ibn Ghaḍā’irī, 2001, vol. 6: 113). However, Āyatullāh Khu’ī defends him, casts doubt on the assertions of the early Rijāl scholars without giving any convincing reason, and finally concludes that “he is seemingly a trustable person” (Khu’ī, 1992, vol. 19: 280). Nonetheless, it seems more correct to accept his narrations only if they do not contradict the narrations of trustworthy transmitters. Ḥusayn b. Muḥammad Ash‘arī is a trustworthy transmitter (Najāshī, 1995: 66), a companion of Imām Jawād (a) (Barqī, n.d.: 57)², and among the notable figures as deemed by Kulaynī (Khu’ī, 1992, vol. 6: 73) and narrates many of his narrations – which are nearly 600 ones – through Mu‘llā b. Muḥammad Baṣrī (ibid).

Examining the chain of transmission of Tafṣīr al-Qumī’s narration

In Qumī’s chain of transmission, too, there exist Yaḥyā b. Zakariyya and Muḥammad b. Ja‘far. There is not much information about Yaḥyā b. Zakariyya Lu’lu’ī. Shaykh introduces him as a book author (Najāshī, 1996: 246). In his interpretation of Bushr b. Salām, Najāshī asserts that his teknonym was Abū Muḥammad (Najāshī, 1995: 112), while Burūjirdī in *Ṭarā’if al-maqāl* follows Ḥā’irī’s *Muntahā al-maqāl* and calls him as unknown (Burūjirdī, 1989, vol. 1: 652). Muḥammad b. Ja‘far Razzāz³, who transmits narration of Yaḥyā b. Zakariyyā, is a trustworthy person, a notable Shī‘a, and one of the notable figures in the eyes of Kulaynī; ‘Alī b. Ibrāhīm, too, has transmitted many narrations from him. He passed away in the year 310 LH (Tafrishī, 1997, vol. 4: 159, vol. 5: 281).

Based on what we said, most of the transmitters of both chains of transmission in Kulaynī and ‘Alī b. Ibrāhīm’s books are weak; therefore, this narration is considered as weak based on its chain of transmission, as ‘Allāma Majlisī has deemed this narration as weak in the book *Mir‘āt al-uqūl* (Majlisī, 1984, vol. 5: 87). In the following lines, we first examine the content of the narration and then criticize it based on the content criticism criteria.

Content and theme of the narration

Discussing the correspondence of faith to Imām ‘Alī (a) and unbelief, wickedness, and rebellion to the caliphs, ‘Allāma Majlisī writes, “The interpretation of [the word] faith to Imām ‘Alī (a) is because his guardianship is the essence and perfection of faith, and he is considered as the promoter, founder, and explainer of faith; the interpretation of the caliphs to those qualities is because they are the origin and source of those qualities, and they are the

1. Muḍṭarib al-ḥadīth is a means to blame and invalidate a narration transmitter (Shahīd Thānī, 1987: 209), and is used for someone whose narrations are filled with correct and incorrect information (A‘rajī, 1994, vol. 1: 251); moreover, muḍṭarib al-ḥadīth is used for someone who is sometimes in the right path and sometimes is out of the true religion path.

2. It should be noted that Shaykh calls him among the companions of Imām Ṣādiq (a) on page 184 of *Rijāl*, the companions of Imām Kāzīm (a) on page 335, and the companions of Imām Jawād (a) on page 375. However, on page 474 of the book he introduces him as one of those who never saw any of the Imāms.

3. This is the name of tens of people.

cause of the issuance of these qualities from people until the Resurrection Day” (Id., 1983, vol. 30: 172; Māzandarānī, 1999, vol. 7: 96).

It should be noted that Mullā Ṣāliḥ Māzandarānī and ‘Allāma Majlisī aim at expressing and explaining the narration rather than accepting or rejecting it. This point is verified by the behavior of ‘Allāma Majlisī who takes the narration as weak when he criticizes its chain of transmission, but treats it like a definitive and valid text when explaining it, as his main concern here is its explication.

Examining and criticizing the content of the narration

Islam has mobilized all its power to fight against the causes of disagreement and disunity, and the practice of the Shī‘a Imāms has been based on this principle. Lenience and tolerance, cleaning the hearts from animosity, clearing the society from pollutions, removing tribulations and insignificant disagreements, and so, creation of a righteous, unified society are among the main missions of Islam. These are emphasized frequently in the Qur’ān and have a special status in the practice of the Infallibles (a).

Moreover, the Infallibles (a) had such a high status that they did not need to use cursing others and besmirching them to soothe their hearts, especially because they knew that suchlike stances might pose serious problems for their followers. In addition, the sound narrations indicate Imāms’ (a) emphasis on the issue that the status of their companions is so high that they do not need to curse others, especially in public (Ma‘rūf Ḥasanī, 1978: 222). For example, once Imām ‘Alī (a) heard that some of his companions were cursing Mu‘āwiya. Imām stopped them from doing so, and said, “I dislike you starting to abuse them ... Instead of abusing them you should say, ‘O Allāh! Save our blood and their blood, produce reconciliation between us and them, and lead them out of their misguidance so that he who is ignorant of the truth may know it...” (Nahj al-balāgha, 2004: 206), while Mu‘āwiya had conversely ordered his followers to curse Imām ‘Alī (a) on the pulpits.

Of course, what we said does not contradict educating the special companions of the Imāms (a) and their private conversations in specific meetings (that were mainly held in the houses of Imāms (a) or some of their special companions). Pertaining to this stance is the existence of numerous narrations from Imāms (a) in this regard (most of which were beyond the understanding of the common people), but the majority of these narrations entail indications that show the private articulation of them. For instance, the existence of some special narrators of Imām’s words – who were among the notable companions of them – is the best reason for the private articulation of the narration. Moreover, the narrators of some narrations clearly state that an Imām has said that narration at a private meeting to them. It is obvious that suchlike narrations are valid and out of the discussion of this article. However, not only there exists no indication for the privateness of the target narration of this article, but also there is an indication of its weakness (i.e., the existence of extremist transmitters in its chain of transmission). As it was mentioned, the main transmitter of this narration in both chains of transmission are Abd al-Raḥmān b. Kathīr and his nephew ‘Alī b. Ḥisān Hāshimī, who are considered unanimously by the Rijāl scholars as extremist transmitters; these two figures are not merely accused of extremism, but rather, it is proved for the Rijāl scholars that they are extremists (Ṣafarī Furūshānī, 1999: 353).

Therefore, it might be said that the theme of this narration (especially in the light of the time it is said to have been articulated) causes disunity among Muslims, while Imāms (a) always tried to bring Muslims together and unite them, and prevented anything that led to disunity. This said, is it possible to claim that such a narration has been issued by Imāms (a)? To answer this question, the theme of the narration is examined from various aspects.

The disagreement of the foregoing narration with the way Ahl al-Bayt's (a) treated opponents of Islam in practice

What the practice of Ahl al-Bayt (a) in treating the caliphs, the Sunnī rulers, and their proponents shows is that the Infallible Imāms (a) encouraged their followers and companions to take part in the Sunnī activities and programs and do not be socially isolated, go to their community prayers, and do not forget to visit their sick people. Moreover, the Infallibles' (a) ordered the Shī'a to observe precautionary concealment, and their emphasis on it is one of the most evident instances in this regard. The majority of Ḥadīth collections have allocated a chapter to suchlike narrations. For instance, there are more than 40 narrations in the book *Al-Kāfi* that illustrate the high status and necessity of the observation of precautionary concealment for the Shī'a community. 'Allāma Majlisī in *Biḥār al-anwār* and Shaykh Ḥurr 'Āmilī in *Wasā'il al-Shī'a* have elaborately addressed the different types of these narrations. Some of these narrations are presented in the following part.

Some examples of the narrations on the Ahl al-Bayt's (a) practice when dealing with the opponents of Islam

- A) Imāms – especially Imām Bāqir (a) and Imām Ṣādiq (a) – ordered their Shī'a to take part in the community prayers of the Muslims in general; the author of *Wasā'il a-Shī'a* has given in more than 20 narrations in this regard. For example, he narrates through his chain of transmission from Ishāq b. 'Ammār, "Imām Ṣādiq (a) told me, 'Do you say your prayers with them in the mosque?' I said, 'Yes.' Imām said, 'Say your prayers with them, because anyone who says his prayer with them in the first row is like a person who has fought with sword on the path of God'" (Ḥurr 'Āmilī, 1993, vol. 8: 299).
- B) Other narrations that challenge the target narration of this article and cast doubt on the issuance of it from Imāms (a) are the precautionary concealment narrations. For example, there is a narration from Imām Ṣādiq (a) in which he says, "'Say your prayers with them, visit their sick people, attend their funerals, and do not let them surpass you in doing good deeds because you are more deserved for doing so; By God, He is not worshipped by anything sweeter than khab'.' I asked, 'What is the meaning of khab'?' Imām said, 'It means precautionary concealment'" (ibid., vol. 16: 219).

Shaykh Muḥīd has narrated a similar narration from Imām Ṣādiq (a) (Muḥīd, 1998: 635). Imāms (a) even ordered their Shī'as to follow the tyrant ruler because of precautionary concealment. It is narrated from Imām Musā b. Ja'far (a), "Do not abject yourself to disobey the king; if he is just, pray for the continuity of his reign, and if he is oppressor, ask God to correct him, because your benefit and merit depends on the merit of the ruler and king, as king is like a kind father; so like for him whatever you like for yourself and dislike for him whatever you dislike for yourself" (ibid: 221). It is clear that the tyrant ruler in this narration is not limited to the Shī'a rulers, but it involves the Sunnī rulers, as well.

Imām Ṣādiq (a) states that suppressing one's anger toward the enemies of religion when they are rulers and dominant is a recommended act and abandoning this act is abandoning the divine command. He says, "Suppressing one's anger toward the enemy during their reign and dominance is a precautionary concealment for the farsighted, and such a person will not be afflicted by the worldly calamities, and showing animosity toward and cursing the enemies when they are powerful without the observance of precautionary concealment is abandoning the command of the sublime God. Therefore, treat people leniently so that your behavior is regarded as great by them – and they talk about you as good people – and do not show

animosity toward them, otherwise you make them dominant over you and you become abject” (Ḥurr ‘Āmilī, 1993, vol. 12: 180).

Presenting more than 110 narrations in the book *Bihār al-anwār*, ‘Allāma Majlisī elaborately discusses the importance of precautionary concealment and the necessity of maintaining relationships with the opponents of religion. He emphasizes that the Shī‘as should not avoid interacting with the Sunnī people and community, and should not step away from active participation in the ongoing issues of the society (Majlisī, 1983, vol. 72: 393).

Based on what we have said so far, we might conclude that Imāms (a) ordered the Shī‘as in numerous occasions to not only avoid making disunity in the Islamic society, but also try to bring about unity in it. They have also wanted them to be a means for the decoration of Ahl al-Bayt (a) rather than a means for their affliction and disgrace. Shaykh Ṣadūq narrates Imām Ṣādiq (a) in the book *Al-Amālī*, “O Shī‘as! Be a cause for our decoration and don’t be a cause for our disgrace, hold your tongues, and avoid extremism and ugly words” (Ṣadūq, 1996: 400).

With regard to the chain of transmission of suchlike narrations, we can say that many of these narrations have sound chains of transmission, and we can be sure in general about the reality of their issuance. On the contrary, the narrators of the target narration of this article are generally weak and some are even accused of extremism; then, the target narration does not have the capability to challenge the narrations about the unity of the Islamic society (which are more than 100 narrations).

As it is seen, Imāms (a) encouraged their companions and followers to maintain the unity of Islamic society and their interaction with the Sunnī Muslims. Moreover, Imām’s (a) assertion that takes precautionary concealment as equal to the essence of religion is certainly not a statement derived from precautionary concealment. Moreover, the practice of Imāms (a) shows that they always tried to maintain the unity among Muslims in general, and never said words nor did acts that could damage the foundational principle of unity in the Islamic society – which has a high station in the Shī‘a thought. A clear example of this practice is Imām ‘Alī’s (a) behavior toward the caliphs after the demise of the noble Prophet (s).

Interpreting the verse to love and hatred toward Ahl al-Bayt (a)

In many narrative commentaries, especially *Tafsīr Furāt Kūfī*, this verse is taken as love and hatred. It is interesting that in this commentary, the foregoing narration does not exist and only the narrations on love and hatred are present in it. In *Nūr al-thaqalayn wa al-burhān* commentary, both types of narrations are mentioned, and as we will discuss, the foregoing narration does not exist in any research-based commentary, either. Some examples of the love and hate narrations are given in the following lines.

- A. Yūnus b. Khabāb narrates from Imām Bāqir (a), “‘Loving ‘Alī (a) is the very belief, and animosity toward him and holding grudge toward him is a sign of hypocrisy’; he then recited this verse [Qur’ān 49:7] (Furāt Kūfī, 1989: 428).
- B. Ziyād b. Mundhar has narrated from Imām Bāqir (a), “‘Loving us is faith and animosity and hatred toward us is disbelief’; he then recited the seventh verse of the Chambers chapter (ibid).
- C. Imām Muḥammad Bāqir (a) says to Abū ‘Uayda Ziyād Ḥdhā’
O Ziyād! Is religion anything but love? Don’t you see that the sublime God says, “Say: ‘If ye do love Allāh, Follow me: Allāh will love you and forgive you your sins: For Allāh is Oft-Forgiving, Most Merciful,’”¹ or the words of God to His prophet Muḥammad (s), “But Allāh has endeared the Faith to you, and has made it

1. Qur’ān 3:31

beautiful in your hearts,”¹ or His other statement, “... show their affection to such as came to them [the people of Medina] for refuge ...,”² and [then Imām] said, “Religion is love and love is religion” (‘Arūsī Ḥuwayzī, 1991, vol. 5: 84).

- D. In a narration, Mu‘āwiya ‘Ijlī and Ibrāhīm Aḥmarī narrate that in a conversation between Imām Bāqir (a) and a person named Ziyad Al-Aḥlām³, Imām said to Ziyād, “Is religion anything but love and hatred?” Then he recited the seventh verse of the Chambers chapter” (Furāt Kūfī, 1989: 430).

As it is seen, Imām Bāqir (a) and Imām Ṣādiq (a) have first introduced the essence of faith as love toward Ahl al-Bayt and hatred toward their enemies, and then have relied on the seventh verse of the Chambers chapter and have introduced the meaning of the verse to be about love and hate. It should be noted that although Furāt b. Ibrāhīm Kūfī is accused by Sunnī scholars to have had extremist Shī‘a ideas, he has not mentioned the target narration of this article and has only mentioned the narrations of love and hatred.

On the other hand, the examination of the chain of transmission of this narration and the investigation of the transmitters of suchlike traditions indicate that these narrations are relatively robust, and compared to the target narration of this article, they have a stronger chain of transmission, and their text agrees with the principles and foundations of Islamic Law. To verify what we said about the chain of transmission of suchlike narrations, we inspect the chains of transmission of some narrations and the transmitters present in those chains.

The narrator of the first narration is Yūnus b. Khabāb. Some Shī‘a Rijāl scholars have taken him as a companion of Imām Bāqir (a) only (Barqī, n.d.: 13; Ḥillī, 1996: 419; Ibn Dāwūd, 1972: 304; Khu‘ī, 1992, vol. 21: 201), while others consider him as the companion of both Imām Bāqir (a) and Imām Ṣādiq (a).⁴ Of course, most of the Shī‘a Rijāl books authors have introduced him unknown (Ḥillī, 1996: 419; Ibn Dāwūd, 1972: 285 & 306; Tafriṣhī, 1997, vol. 5: 107; Ṭūsī, 1994: 150), while Sunnī Rijāl scholars do not accept his narration because he has been a Shī‘a. Yaḥyā b. Mu‘īn says, “Yūnus b. Khabāb cursed ‘Uthmān and considered him as the murderer of two daughters of the Prophet” (Ibn Mu‘īn, n.d., vol. 1: 342, vol. 2: 58). ‘Ijlī calls him “the wicked Shī‘a” (‘Ijlī, 1984, vol. 2: 377) and others accuse him of being an extreme Rāfiḍī (‘Aqīlī, 1997, vol. 4: 458; Ibn ‘Uday, 1983, vol. 7: 172). Finally, Ibn Ḥajar narrates from Dārquṭnī that he showed extremeness in his Shī‘a identity (Ibn Ḥajar, 1983, vol. 11: 385).

One of the other main narrators of Abū Jārūd is Ziyād b. Mundhar. He was from Kufa and narrated the narrations of Imām Bāqir (a) and Imām Ṣādiq (a). According to Najāshī, he changed his belief after the rebellion of Zayd and joined the Zaydiyya (Najāshī, 1995: 170). Part of the commentary of ‘Alī b. Ibrāhīm Qumī comes from the interpretive narrations of him from Imām Bāqir (a) (Ṭūsī, 1994: 131). The traditions narrated from him in Shī‘a Ḥadīth collections are more than the traditions from him that exist in the Zaydiyya narrative legacy (Ibn Ghaḍā‘irī, 2001: 61). Although Shaykh in *Al-Fihrist* has considered him a weak transmitter (Ṭūsī, 1996: 307) and Kashshī attributes Sarḥūbiyya sect⁵ to him based on a narration from Imām Bāqir (a) (id., 1983, vol. 2: 495), Āyatullāh Khu‘ī defends him and says, “The point that he is Zaydī does not pose any problem to his authoritativeness; in addition, his

1. Qur’ān 49:7

2. Qur’ān 59:9

3. He was one of the companions of Imām Bāqir (a) and Imām Ṣādiq (a) (Khu‘ī, 1992, vol. 7: 298).

4. In his book *Rijāl*, Shaykh Ṭūsī introduces him as a companion of Imām Bāqir (a) on page 150 and a companion of Imām Ṣādiq (a) on page 323; q.v. Tafriṣhī, 1997, vol. 5: 107; Namāzī Shāhrūdī, 1991, vol. 8: 299; Tustarī, 1998, vol. 11: 165.

5. The Sarḥūbiyya sect (aka Jārūdiyya) is a branch of Zaydiyya in the 2nd and 3rd centuries LH. According to Kashshī, Abū al-Jārūd was known as Sarḥūb. Kashshī has taken Sarḥūb to mean a blind devil residing in the sea and has said that this cognomen is given by Imām Bāqir (a) to him (Ṭūsī, 1983, vol. 2: 229).

change of belief did not happen at the time of Imām Bāqir (a), but rather, the rebellion of Zayd occurred seven years after his martyrdom. Then, how could Imām Bāqir (a) attribute such a cognomen to him? Therefore, he is a trustworthy person ...” and finally takes the trust of Shaykh Muḥīd and ‘Alī b. Ibrāhīm in him as an evidence for his stance (Khu’ī, 1992, vol. 8: 333). The Sunnī scholars, too, take Abū Jārūd weak because he has narrated the virtues of Ahl al-Bayt (a) (Ibn ‘Uday, 1983, vol. 3: 189; Nisā’ī, 1985: 181).

Hasan b. Ziyād ‘Aṭār Kūfī is a trustworthy narration transmitter and a companion of Imām Ṣādiq (a); he narrates most of his narrations from him (Ibn Dāwūd, 1972: 73; Khu’ī, 1992, vol. 5: 323, vol. 6: 179; Najāshī, 1995: 369; Ṣāhib Ma‘ālim, 1990: 124; Tafrishī, 1997, vol. 2: 24). Shaykh Ṭūsī attributes “Aṣlī” to him (Ṭūsī, 1996: 100). Abū ‘Ubayda Ziyād b. ‘Isā was from Kufa, was a trustworthy transmitter of Imām Bāqir (a) and Imām Ṣādiq (a) narrations, and had a high station in the eyes of Ahl al-Bayt (a). He passed away during the time of Imām Ṣādiq (a) (Ḥillī, 1996: 148; Ibn Dāwūd, 1972: 99; Khu’ī, 1992, vol. 8: 312; Najāshī, 1995: 170; Tafrishī, 1997, vol. 2: 275; Ṭūsī, 1994: 135 & 208).

Similarly, Barīd b. Mu‘āwiya ‘Ijlī was a companion of both Imām Bāqir (a) and Imām Ṣādiq (a), an authoritative transmitter, a jurisprudent, and one with a high status in the eyes of Imāms (a) (Najāshī, 1995: 12; Ṣāhib Ma‘ālim, 1990:89; Tafrishī, 1997, vol. 1: 268; Ṭūsī, 1983, vol. 1: 423 & 507; id., 1994: 128 & 171). Kashshī presents a narration from Imām Ṣādiq (a) in which Barīd is one of the four people who are introduced as the pillars of earth and the notables of religion (Ṭūsī, 1983, vol. 1: 247). He is also one of the six people who are known as the “men of consensus” (ibid: 238). He passed away during the lifetime of Imām Ṣādiq (a) (Khu’ī, 1992, vol. 4: 191 & 194; Najāshī, 1995: 12; Ṭūsī, 1983, vol. 1: 347).

Another transmitter of suchlike narrations is Fuḍayl b. Yasār Baṣrī, who is one of the authoritative narrators of Imām Bāqir’s (a) and Imām Ṣādiq’s (a) narrations (Najāshī, 1995: 309). Kashshī has presented numerous narrations on his magnificence in the eyes of Ahl al-Bayt (a) and has introduced him as one of the “men of consensus” (Ṭūsī, 1983, vol. 2: 472). ‘Allāma Ḥillī and Ibn Dāwūd, too, have taken him into their first grade transmitters in their list of narrators (Ḥillī, 1996: 204; Ibn Dāwūd, 1972: 274).

Examining the chains of transmission of the love and hatred narrations indicates that most of the transmitters of these narrations are authoritative and trustworthy, and the collective knowledge supports the accuracy of their narrations. Even people such as Yūnus b. Khabāb who is announced as unknown by the Shī‘a Rijāl scholars is accused of extremism in favoring the Shī‘a and of being a weak narrator by the Sunnī scholars; this is true about Abū Jārūd and Furāt b. Ibrāhīm Kūfī. These people who are accused of extreme favoring of the Shī‘a by the Sunnī scholars are more apt to narrate the target narration of this article; nonetheless, they have not narrated it, and the transmitters of this narration are other people who are accused of weakness and extremism by the Shī‘a scholars. Therefore, the foregoing narration is weak and non-trustable, cannot challenge the love and hatred traditions, and is likely to be fictitious.

Shī‘a notables’ view to the interpretation of the related statement in the seventh verse of the Chambers chapter

The examination of the main Shī‘a commentaries reveals that none of these exegetes have relied on the foregoing narration in interpreting this verse. For instance, Shaykh Ṭūsī takes the deservedness for reward and punishment as related to faith and the three foregoing qualities (i.e., unbelief, wickedness, and rebellion), respectively; according to him, God has set faith as desired by the faithful and unbelief, wickedness, and rebellion as disliked by them (Ṭūsī, 1998, vol. 9: 345). Ṭabrisī writes in his interpretation of this verse,

That is, God has set Islam as the best religion in your eyes; He has presented numerous reasons for its truthfulness, and has promised divine reward for

following it. The phrase “beautiful in your hearts” means that God has set side programs in Islam by which the people are attracted to it. Wickedness is moving from obedience to sinfulness, and rebellion describes all acts of disobedience to God (Ṭabrisī, 1994, vol. 4: 221).

According to ‘Allāma Ṭabāṭabā’ī, endearing faith in the hearts of the faithful means that God has decorated faith with something that attracts the humans’ heart to it, in a way that their hearts could not easily leave it and go after other things (Ṭabāṭabā’ī, 1996, vol. 18: 318).

It is narrated from Imām Bāqir (a) that wickedness means dishonesty and lying (Kulaynī, 1984, vol. 4: 377; Ṭabrisī, 1994, vol. 9: 221; Ṭūsī, 1985, vol. 5: 296). However, considering the vast meaning of the word “fisq” (wickedness) and the lack of any limiting condition in the verse, it regards every sin. Therefore, the use of “rebellion” after it in the verse is to put emphasis, as the statement “[Allāh] has made it beautiful in your hearts” is an emphasis on the statement “Allāh has endeared the Faith to you” (Makārim Shīrāzī, 1995, vol. 22: 160). In the *Manhaj al-ṣādiqīn* commentary, too, a similar opinion is given (Kāshānī, 1987, vol. 8: 1413).

The majority of Shī‘a exegetes’ views is close to what was presented. As it is evident, none of the exegetes¹ have relied on the foregoing narration, and have not taken the word faith in this verse to refer to Imām ‘Alī (a) or the words unbelief, wickedness, and rebellion to the caliphs.

Opposition of the target narration to the text or content of the Qur’ān

There are one or some narrations that are used to interpret, correspond, explain, or explicate the cause of revelation of some qur’ānic verses. However, before using suchlike narration, first their accuracy and reality should be discussed through various criteria suggested by Islamic scholars so as to discern the sound narrations from the fabricated ones. One of these criteria is the non-contrariness of the narration content to the content of the noble Qur’ān verses.

Therefore, another problem with the target narration of this article is that it opposes the content and themes of many qur’ānic verses that invite everyone to unity, union, and refusal of disunity. Numerous verses in the Qur’ān introduce the Muslim community as a united nation and warn them against disunity and disagreement. Some examples are presented in the following lines.

- “Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty” (Qur’ān 3:105). Although this verse is located within the linguistic context of the verses related to the Judaists and Christians, it involves all human beings because the word “alladhīa” (those) is considered a general connector.
- As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allāh: He will in the end tell them the truth of all that they did (Qur’ān 6:159).
- Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other) (Qur’ān 21:92).
- ye who believe! Fear Allāh as He should be feared, and die not except in a state of Islam. And hold fast, all together, by the rope which Allāh (stretches out for you), and be not divided among yourselves ... (Qur’ān 3:102-103)²

1. For more commentaries, q.v. Abū al-Futūḥ Rāzī, 1987, vol. 18: 19; Balāghī, 1999, vol. 6: 198; Faḍlullāh, 1998, vol. 21: 143; Gunābādī, 1987, vol. 4: 102; Ḥusaynī Shīrāzī, 2002, vol. 5: 203; Jurjānī, 1998, vol. 9: 165; Kāshānī, 1987, vol. 8: 1413; Makārim Shīrāzī, 1995, vol. 22: 160; Mughniya, 2003, vol. 7: 112; Sabziwārī Najafī, 1998, vol. 6: 504; Shubbar, 1986, vol. 6: 58; Ṭayyib, 1999, vol. 12: 226. Moreover, both types of narrations exist in the two commentaries *Al-Burhān fī tafsīr al-Qur’ān* and *Kanz al-daqa’iq wabaḥr al-ghar ā’ib* (Baḥrānī, 1995, vol. 5: 105; Mashhadī, 1989, vol. 12: 330).

2. In this verse, the term “the rope which Allah (stretches out for you)” is His religion that is like a rope that

- The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers... (Qur'ān 49:10).

As it was said, one of the most important purposes of Islamic Law is the creation of love, kindness, and brotherhood among Muslims. There are numerous narrations in this regard, and many Islamic decrees are based on this principle, including community prayer, Ḥajj, the alms tax, the Fifth tax, charity, maintaining bonds with relatives, visiting the sick people, attending funerals, being benevolent to each other, etc. It is clear that the development of Islam follows love and union, and its weakness is in disunity, disagreement, and animosity among Muslims. However, the content and theme of the target narration of this article is nothing but the creation of disunity, disagreement, hatred, and animosity within the Islamic nation right at a time when the enemies of Islam try to blame Islam and Muslims in any possible way.

Conclusion

As it was mentioned, this article aimed at defending the sacred dominion of Ahl al-Bayt (a) by addressing a disputed narration. Based on the reasons and indications we presented, this narration is found to be weak both in terms of chain of transmission and text, and it cannot be taken as an interpretation of the intended verse. Rather, suchlike verse can at most be considered as the esoteric interpretation of the verses.

Moreover, a look at the most important and best research-based Shī'a commentaries reveals that none of them narrate this narration in their interpretation of the foregoing verse. People such as Furāt b. Ibrāhīm Kūfī and theoreticians such as 'Allāma Ṭabāṭabā'ī, Abū al-Futūḥ Rāzī, Abul-Maḥāsīn Jurjānī, Mullā Faṭḥullāh Kāshānī, Sayyid 'Abdullāh Shubbar, 'Allāma Mughniya, etc. have taken the intention of the verse to be love and hatred in general, and have not even narrated the foregoing narration in their interpretation of the verse. Moreover, the contradiction of the content of this verse with those of the precautionary concealment traditions, the outer meaning of the qur'ānic verses, and the numerous narrations from the Infallible Imāms (a) that have designated the meanings of the words unbelief, wickedness, and rebellion, as well as its disagreement with the narrations on love and hatred in the interpretation of the verse, we can conclude that if we believe in the soundness of the issuance of this narration, it can be regarded at most as referring to the inward and esoteric interpretation of the verse.

Therefore, the criticism of the chain of transmission and text of the narrations on the esoteric interpretation and inward of the verses helps greatly with understanding suchlike narrations and so the better understanding of the Qur'ān. This way, we can better distinguish the narrations that have been expressed in private meetings – and are certainly valid – from other narrations, especially the fabricated ones – which are mostly made by the extremists.

connects God and people. In the famous narration of Thaqalyan, the Qur'ān is interpreted as “the rope of Allāh.” This way, the term “the rope of Allāh” is the same as the Qur'ān and the Prophet of Allāh (s). Therefore, these two verses invite people to piety and Islam, but the intention of the second verse is different from that of the first one; it means “Fear God in the way that is appropriate to fear Him.” The first verse gives in the ruling for every person to observe the true piety and try not to die in any way other than Islam, but the second verse discusses the ruling for the human societies (Qurashī, 1998, vol. 2: 152).

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