

# دراسة مصطلح "أهل البيت (ع)" في حديث السفينة بالاعتماد على القرآن الكريم

علي سعدي<sup>١</sup>

١. الكاتب الرئيسي، الدكتوراه في القرآن والحديث، محاضر في قسم الدراسات الإسلامية، جامعة خاتم الأنبياء للدفاع الجوي، طهران، إيران، بريد إلكتروني: [Alisaiedi5555@gmail.com](mailto:Alisaiedi5555@gmail.com)

## الملخص

يُعد حديث السفينة من الأحاديث المعتمدة والمشهورة التي نقلها الفريقان (أتباع مدرسة أهل البيت وأتباع مدرسة الخلفاء) في مصادرهم المعتبرة عن النبي الأكرم ﷺ مع تقييم سندي. لذا، فإن دراسة وتعمق مضامينه ومحتواه بمناهج بحثية نصية ومقارنة مع القرآن يمكن أن يحقق نتائج مهمة. في هذا البحث، وباستخدام المنهج التحليلي والاستكشافي، سعينا إلى تحليل مضمون مصطلح "أهل البيت (ع)" في حديث السفينة، ودراسة مطابقة هذا الحديث للقرآن، واستخلاص توجهاته وأهدافه من خلال التقصي. تشير النتائج والاستنتاجات إلى أن أهل السنة، رغم نقلهم لمفهوم الرواية المذكورة فيما يخص الخمسة من آل العباء استناداً إلى أدلتهم الرجالية، إلا أنهم وقعوا في تفرق الآراء عند إعادة تحديد مصداق "أهل البيت" (الكلمة المفتاحية في حديث السفينة) في سياق آيات التطهير، والطاعة، والعصمة، والمباهلة، والولاية، والتبليغ. وبهذا الصدد، اعتبروا مصداق "أهل البيت" متطابقاً مع مفهومه اللغوي. وبالتالي، فإن نتيجة دراسة أهل البيت في هذا الحديث الشريف ومقارنته بالقرآن باستخدام منهج تحليل المحتوى، بالإضافة إلى تداخله مع آيات القرآن، تقدم نقاطاً ومعارف قيمة في إثبات حقانية مدرسة أهل البيت فيما يخص مقولة الولاية وكون هؤلاء العظام مبينين ومفسرين.

## معلومات المقال

نوع المقال:

المقال مراجعة

تاريخ الاستلام:

٢٣ ربيع الاول ١٤٤٧

تاريخ المراجعة:

١٩ جمادى الاولى ١٤٤٧

تاريخ القبول:

١٨ جمادى الثانية ١٤٤٧

تاريخ النشر: ١٢ رجب ١٤٤٧

الكلمات الرئيسية:

حديث السفينة،

التطهير،

النجاة،

أهل البيت،

العصمة.

**استناد:** سعدي، علي (١٤٤٧). دراسة مصطلح "أهل البيت (ع)" في حديث السفينة بالاعتماد على القرآن الكريم. التراث الإسلامي والتحديات المعاصرة، ١ (٢)، ٣٢٥-٣٤٦. <https://doi.org/10.48309/ihcc.2026.551242.1021>



© المؤلفون.

ناشر: انتشارات سامي.

## المقدمة

يتناول هذا البحث أحد الأحاديث المشتركة والمعتمدة بين الفريقين، وهو حديث السفينة، الذي شبه فيه النبي الأكرم ﷺ أهل بيته بسفينة نوح، وعد التمسك بهم سبباً لنجاة الأمة. تكمن الإشكالية الرئيسية للبحث في تحديد مصداق وبيان مكانة "أهل البيت" ككلمة مفتاحية في هذا الحديث ودراسة انسجامه مع المفاهيم القرآنية. فمع أن سندية الحديث ومعناه العام مقبولان لدى الشيعة وأهل السنة، إلا أن هناك خلافاً عميقاً في تحديد المصداق العيني لـ "أهل البيت" وتطبيقه على الآيات القرآنية ذات الصلة. فمن جهة، تقدم الرؤية السائدة لدى أهل السنة مدلولاً لغوياً واسعاً لأهل البيت (يشمل أزواج النبي وأقاربه)، ومن جهة أخرى، تقدم الرؤية الشيعية، بالاستناد إلى قرائن نصية وخارجية، مصداق أهل البيت محصوراً في الخمسة من آل العباء (ع). أُجري هذا البحث بهدف دراسة أعمق لمضمون حديث السفينة، وفحص درجة انسجامه ومطابقته للقرآن الكريم، واستخلاص الأهداف والدلالات الكامنة فيه. السؤال المحوري هو: لماذا، رغم ورود حديث السفينة في المصادر المعتمدة لأهل السنة، يواجه التطبيق المفاهيمي له مع آيات قرآنية كآيات التطهير، والطاعة، والمباهلة، والولاية تحديات، وعلى أي أساس تستند الرؤية الشيعية في هذا المجال؟ يتضمن نطاق الدراسة تحليلاً محتوياً للحديث المذكور ومقارنته بآيات منتخبة من القرآن، وكذلك دراسة آراء مفسري المدرستين.

## منهجية البحث

هذا البحث من نوع البحوث النوعية والنظرية، تم إجراؤه باستخدام المنهج "التحليلي والاستكشافي"، وكذلك "تحليل المحتوى". تصميم البحث قائم على الدراسة المكتبية وتحليل النصوص الدينية (القرآن والحديث) والتفسيرات ذات الصلة. المجتمع البحثي يشمل المصادر الروائية والتفسيرية الأولية للفريقين (الشيعة وأهل السنة) التي نقلت أو فسرت حديث السفينة والآيات القرآنية محل البحث. تم أخذ العينات بطريقة هادفة ومركزة على المصادر المعتمدة والمشهورة للطرفين. الأداة الرئيسية لجمع البيانات كانت استخلاص المعلومات من هذه النصوص والتفسيرات. لتقييم صحة البيانات الحديثية، بالإضافة إلى الاهتمام بصحة السند في مصادر المدرستين، تم استخدام معيار "عرض الحديث على القرآن" كمنهج رئيسي في علوم الحديث الشيعية؛ أي أن موافقة محتوى الحديث لكتاب الله أو مخالفته له اعتُبر معياراً لتقييم صحته. طريقة تحليل البيانات هي تحليل

محتوى نوعي بمنهج مقارن. في هذه الطريقة، بعد استخراج النصوص والتفسيرات، تم استخلاص المفاهيم الأساسية مثل "أهل البيت"، "النجاة"، "العصمة"، و"الولاية"، ثم تمت مقارنة وتحليل وجهات نظر المدرستين في التعامل مع حديث السفينة والآيات القرآنية ذات الصلة. مراحل تنفيذ البحث شملت جمع المصادر، واستخراج وتصنيف الروايات المختلفة لحديث السفينة، ودراسة تفسيرات الآيات المنتخبة من القرآن من وجهة نظر المدرستين، والمقارنة المفاهيمية بين الحديث والآيات، وأخيراً تحليل البيانات والاستنتاج منها.

## النتائج

يمكن تصنيف نتائج هذا البحث في عدة محاور. أولاً، يظهر فحص الروايات المختلفة لحديث السفينة أنه رغم وجود اختلافات في التعبيرات الجزئية (مثل "فيكم"، "في أمي"، "سلم"، "هلك"، "هوى")، إلا أنها جميعاً مجمعة على المفهوم العام وهو نجاة من تمسك بأهل البيت وهلاك من ابتعد عنهم، ولا تؤثر هذه الاختلافات التعبيرية على الرسالة الأساسية للحديث. ثانياً، في دراسة مفهوم "أهل البيت"، ورغم أن معناه اللغوي أعم من سكان البيت، إلا أن تحليل القرائن النصية القرآنية (مثل سياق الآيات) والخارجية (الأحاديث الكثيرة) يشير إلى أن مصداق الأئم والأكمل في الآيات المحورية مثل آية التطهير (الأحزاب: ٣٣) هو أهل البيت المعصومين المطهرين أي الخمسة من آل العباء. في المقابل، يوسع أغلب مفسري أهل السنة المفهوم ليشمل أزواج النبي، ويفسرون "الرجس" بأنه الأذناس العامة. ثالثاً، عرض حديث السفينة على القرآن يظهر تداخلاً معنوياً كبيراً بين مضامين هذا الحديث وآيات عديدة. فمثلاً، تشير آية التطهير إلى الطهارة الذاتية والعصمة لأهل البيت، وهي شرط لكون السفينة منجية، أي مناعة السفينة نفسها من الطغيان والغرق. وآية اصطفاء آل إبراهيم (آل عمران: ٣٣) مع بعض القراءات التفسيرية، تدل على اختيار آل محمد ﷺ على العالمين. وآية المباهلة (آل عمران: ٦١) بحضور الإمامين الحسن والحسين (عليهما السلام) تحديداً كـ "ابنائنا"، تؤكد على مكانة بنوتهما وذريتهما للنبي، وبالتالي شمول معنى أهل البيت لهما. وآية مودة ذي القربى (الشورى: ٢٣) أيضاً تؤكد على ضرورة المودة لآل النبي كأجر للرسالة. والآيات الخاصة بطاعة أولي الأمر (النساء: ٥٩) وكذلك آية التبليغ بالولاية (المائدة: ٦٧) في التفسير الشيعي، تؤكد على ضرورة اتباع الأئمة المعصومين (عليهم السلام) كخلفاء للنبي ومراجع لحل الخلاف، وهو ما يتوافق تماماً مع مفهوم النجاة في حديث السفينة. في المقابل، تفسير أهل السنة لهذه الآيات عموماً موسع، ويعمم مصداق أولي الأمر على

الحكام والعلماء. يبين هذا البحث أن عدم الالتفات إلى هذه القرائن والتفسير اللغوي المحض لـ "أهل البيت"، أدى إلى عدم توضيح العلاقة العميقة بين حديث السفينة وهذه الآيات القرآنية بشكل كامل في المصادر التفسيرية لأهل السنة.

### الخاتمة

يبين هذا البحث، مع التأكيد على التواتر المعنوي لحديث السفينة وخروجه من نطاق أخبار الأحاد، أن محتوى هذا الحديث يتوافق ويتداخل بشكل كامل مع القرآن الكريم. فقد عُرض أهل بيت النبي ﷺ في هذا الحديث وفي الآيات القرآنية ذات الصلة، ليس فقط كأفراد محترمين، بل كـ "وسيلة نجاة"، و"مفسرين معصومين للقرآن"، و"مرجع للطاعة"، و"محور للوحدة والمودة" في الأمة. تشير النتائج إلى أن التفسير الشيعي، بالاعتماد على مجموعة من القرائن النصية واللامنتية، قدم تحديداً للمصداق أكثر دقة وتماسكاً، وقادراً على إيجاد رابطة منطقية بين حديث السفينة والآيات المحورية في القرآن. في المقابل، التفسير الموسع الذي يقدمه أغلب مفسري أهل السنة، أدى إلى نوع من التشتت في التطبيق وضعف في الدلالات الهداية لهذه النصوص. النتيجة العملية لهذا البحث هي التأكيد على ضرورة التمسك المتزامن بالثقلين (الكتاب والعترة) لفهم الدين فهماً صحيحاً والنجاة من الضلال، كما يؤكد عليه حديث السفينة. ومن محدوديات هذا البحث يمكن الإشارة إلى التركيز على آيات منتخبة وعدم معالجة جميع الآيات المحتملة ذات الصلة. للبحوث المستقبلية، يُقترح إجراء دراسة مقارنة أوسع بين وجهات النظر المختلفة داخل المذهب السني حول مصداق أهل البيت، وكذلك استكشاف الدلالات الاجتماعية والسياسية لحديث السفينة في مفهوم الإمامة وقيادة الأمة، بشكل متعدد التخصصات.

## Examining the Interpretation of Ahl al-Bayt (AS) in the Hadith of the Safina (Ship) Based on the Qur'an

Ali Saeedi 

1. Corresponding Author, Doctorate in Quran and Hadith, Lecturer in the Islamic Studies Department, Khatam Al-Anbiya Air Defense University, Tehran, Iran. Email: [Alisaeidi5555@gmail.com](mailto:Alisaeidi5555@gmail.com)

### Article Info

**Article type:**  
Review Article

**Article history:**  
**Received:**  
16 September 2025  
**Received in revised form:**  
10 November 2025  
**Accepted:**  
9 December 2025  
**Available online:**  
27 December 2025

**Keywords:**  
Hadith of the Ship,  
Purification, Salvation,  
Ahl al-Bayt,  
Infallibility.

### ABSTRACT

The Hadith of the Safina is one of the well-known and reliable traditions that both schools of thought (the followers of the Ahl al-Bayt school and the followers of the Caliphal school) have narrated in their authentic sources from the Prophet Muhammad (PBUH), with verified chains of transmission. Therefore, investigation and deep reflection on its themes and content, using textual research methods and comparative analysis with the Qur'an, can yield significant results. This research employs an "analytical and exploratory" method to examine the meaning of "Ahl al-Bayt" (AS) in the Hadith of the Safina and to establish its congruence with the Qur'an, extracting its approaches and objectives through meticulous inquiry. The results and findings of the research indicate that Sunnis, despite narrating the meaning of this hadith concerning the Five People of the Cloak, have fallen into divergent opinions when redefining the referent of "Ahl al-Bayt" (the key term of the Hadith of the Ship) under the verses of Purification (*Tathir*), Obedience (*Ta'ah*), Infallibility (*Ismah*), the Imprecation (*Mubahala*), Guardianship (*Wilayah*), and Proclamation (*Tabligh*). In this process, they have aligned the referent of "Ahl al-Bayt" with its literal meaning. Consequently, the outcome of examining "Ahl al-Bayt" in this noble hadith and comparing it with the Qur'an using content analysis, while overlapping with Qur'anic verses, provides valuable points and insights proving the legitimacy of the Ahl al-Bayt school concerning the concept of *Wilayah* and establishes them as the elucidators and interpreters of the religion.

**Cite this article:** Saeedi, A. (2025). Examining the Interpretation of Ahl al-Bayt (AS) in the Hadith of the Safina (Ship) Based on the Qur'an. *Islamic Heritage and Contemporary Challenges*, 1 (2), 365-346. <https://doi.org/10.48309/ihcc.2026.551242.1021>



© The Author(s).

**Publisher:** Sami Publishing Company (SPC).

**DOI:** <https://doi.org/10.48309/ihcc.2026.551242.1021>

## 1. Statement of the Problem

The Hadith of the Safina is a well-known tradition from the Prophet of Islam (PBUH) narrated in both Shi'a and Sunni sources. In it, the Ahl al-Bayt (AS) are likened to the Ship of Noah. In the mentioned hadith, the concept of "Ahl al-Bayt" is trusted by both schools as denoting the Household of the Prophet (PBUH). In this regard, Allamah Sharaf al-Din, in his book *Al-Muraja'at*, cites this hadith as the second proof for their legitimacy (Al-Sharaf al-Din, 1996, p. 95).

However, from the perspective of the majority of Sunni exegetes and traditionists, the referent of "Ahl al-Bayt," when considered under verses such as Purification, Infallibility, the Imprecation, etc., is reinterpreted to mean the inhabitants of the house and the family members collectively, including wives and children (see: Al-Alusi, 1994, Vol. 11, p. 194; Al-Zamakhshari, 1986, Vol. 3, p. 538; Qutb, 2004, Vol. 5, p. 286; Ibn 'Ashur, n.d., Vol. 21, p. 246). Shi'ites, however, believe the referent of Ahl al-Bayt (AS) to be the Five People of the Cloak (AS), based on intra-Qur'anic contextual clues and the Hadith of the Safina (see: Al-Tabataba'i, 1971, Vol. 11, pp. 310-311).

Considering the widespread transmission (*tawatur*) of the chain of narrators for the Hadith of the Safina from the perspective of both schools, this article seeks to clarify one of its ambiguous and challenging points: the reasons for the lack of its alignment with the Qur'an in Sunni exegetical sources. It aims to achieve congruence between the Hadith of the Ship and the Qur'an, reaching their conceptual commonality in the point of resemblance: that Ahl al-Bayt are the means of salvation, and those who board the ship of Ahl al-Bayt will be among the saved. Therefore, by comparing the Hadith of the Safina to the Qur'an, one can achieve complete overlap between these two valuable sources, demonstrating that the Hadith of the Ship, in addition to its strong chain of transmission, is also substantiated in content by the Qur'an.

## 2. The Hadith of the Ship and its Textual Expressions

The Hadith of the Ship is one of those traditions whose text, despite varying expressions, is unanimous in meaning, and the differing expressions do not detract in the least from its semantic message. It can

be said that differences in expression stem from the comprehension and narration-by-meaning (*riwayah bi al-ma'na*) that occurred among the narrators and traditionists. We will examine the details of this process: *مَثَلُ أَهْلِ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ* (Al-Himyari, 1992, p. 8; Al-Majlisi, 1983, Vol. 87, p. 21; Al-Hakim al-Nishaburi, 1990, Vol. 2, p. 373). The expressions related to the beginning part of the hadith are:

1. *Mithlu ahli bayti mithlu safinati Nuh* (The likeness of my Ahl al-Bayt is like the ship of Noah) (Al-Hakim al-Nishaburi, 1990, Vol. 2, p. 373).

2. *Inna mithla ahli bayti fi ummati* (Verily, the likeness of my Ahl al-Bayt in my community) (Al-Quda'i, 1986, Vol. 2, p. 275; Al-Hilali, 2004, p. 127).

3. *Innama mithlu ahli bayti fikum* (Surely, the likeness of my Ahl al-Bayt among you) (Al-Tabarani, 1985, Vol. 2, p. 22; Al-Saffar, 1984, p. 317).

4. *Ala inna mithla ahli bayti fikum* (Behold! The likeness of my Ahl al-Bayt among you) (Al-Hakim al-Nishaburi, 1990, Vol. 3, p. 163; Al-Khazzaz al-Qummi, 1981, p. 38).

The expressions related to the concluding part of the hadith are:

1. *Man rakibaha naji wa man takhallafa 'anha ghariq* (Whoever boards it is saved, and whoever lags behind it drowns) (Al-Hakim al-Nishaburi, 1990, Vol. 3, p. 163; Al-Majlisi, 1983, Vol. 87, p. 21).

2. *Man rakibaha salim wa man tarakaha ghariq* (Whoever boards it remains safe, and whoever abandons it drowns) (Al-Haythami, 1993, Vol. 9, p. 168).

3. *Man dakhala fiha naji wa man takhallafa 'anha ghariq* (Whoever enters it is saved, and whoever lags behind it drowns) (Al-Tabarsi, 1966, Vol. 1, p. 407).

4. *Man rakibaha naji wa man takhallafa 'anha halak* (Whoever boards it is saved, and whoever lags behind it perishes) (Al-Muttaqi al-Hindi, 1998, Vol. 12, p. 98; Al-Manawi, 1937, Vol. 2, p. 658; Al-Khazzaz al-Qummi, 1981, p. 38).

5. *Man rakibaha naji wa man takhallafa 'anha zujja fi al-nar* (Whoever boards it is saved, and whoever lags behind it is cast into the Fire) (Al-Shaykh al-Saduq, 1984, Vol. 1, p. 30; Al-Ghazi, 1997, p. 146).

6. *Man rakibaha naji wa man takhallafa 'anha hawi* (Whoever boards it is saved, and whoever lags behind it falls headlong) (Al-Tabari, 1999, p. 59; Al-Majlisi, 1990, Vol. 74, p. 276).

7. *Man rakibaha naji wa man raghiba 'anha halak* (Whoever boards it is saved, and whoever disdains it perishes) (Al-Karajaki, 1989, p. 215; Al-Majlisi, 1990, Vol. 27, p. 113).

Thus, as observed, the differences in the Hadith of the Safina do not alter its meaning and content, and the phrase " *مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَسَفِينَةِ نُوحٍ* " *مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَسَفِينَةِ نُوحٍ* " is considered the most famous narration of the Hadith of the Ship (Zayd ibn 'Ali, n.d., p. 30; Al-Salihi al-Shami, 1993, Vol. 11, p. 11; Al-Shaykh al-Saduq, 1985, p. 329; Al-Tabarani, 1995, Vol. 5, p. 306; Al-Khatib al-Baghdadi, 1996, Vol. 12, p. 90).

### 3. Presentation of the Hadith Safina (Ship) to the Qur'an

Harmonization between the Hadith of the Safina and the Divine Book (Holy Qur'an) in exegetical traditions and hadiths that elaborate the details of general rulings, and considering that the hadith possesses a strong chain of transmission and numerous narrational paths placing it among *mutawatir* (mass-transmitted) traditions, its common denominator with the Qur'anic verses must be addressed. This is because, in the hadith, methodological (*usuli*), exegetical, and hadith-science (*fiqh al-hadith*) works of Imami scholars, presenting a solitary (*khobar al-wahid*) tradition to the Qur'an has served as a criterion for verifying its authenticity (Al-Kulayni, 2008, Vol. 1, p. 8; Al-Bahbahani, 2005, p. 565; Al-Tabataba'i, 1971, Vol. 9, p. 366; Al-Mamaqani, 1992, Vol. 6, p. 28; Al-Subhani, 2018, p. 54).

Furthermore, based on the traditions of presentation (*'ard*), when a hadith itself possesses an evident truth and light, it conforms to the Qur'an and falls outside the scope of the solitary report criterion; the next stage of examination should then aim to establish its congruence with the Qur'an: "From Abu 'Abdillah (AS), who said: The Messenger of Allah (PBUH) said, 'Indeed, for every truth there is a reality, and for every correctness there is a light. So, take that which conforms to the Book of Allah and leave that which contradicts the Book of Allah'" (Al-Kulayni, 2008, Vol. 1, p. 172). Contemporaries of Al-Kulayni have also narrated this hadith in their works (Al-'Ayyashi, 1960, Vol. 2, p. 115;

Al-Saduq, 1997, p. 367; Al-Tusi, 1986, Vol. 7, p. 275; Al-Tabarsi, 2006, p. 152), lending it greater credibility. It should also be known that the spirit of religion is based on truth, justice, devotion, and avoidance of sin—a principle and algorithm inherent in the spirit of the Hadith of the Ship and the verses congruent with its meaning (see: Al-Rayshahri, 2019, Vol. 1, p. 266).

#### 4. The Lexical and Terminological Meaning of "Ahl al-Bayt"

The root meaning of "\*A-H-L\*" denotes companionship (*uns*) along with mutual connection and affection, with subsets including companionship between spouses, children, etc. (see: Al-Mustafawi, 2009, Vol. 1; Ibn Faris, 1983, Vol. 2, pp. 151-152, 185). Also among the meanings of the word "*ahl*" are: "worthy," "deserving," and "meriting" (see: Ibn Sidah, 2000, Vol. 4, p. 256). The inhabitants of a house and family are called *Ahl al-Bayt* (see: Ibn Manzur, 1993, Vol. 11, p. 28; Al-Zuhri, 2000, Vol. 6, p. 220; Al-Mustafawi, 1989, Vol. 1, p. 183). Lexically, *Ahl al-Bayt* refers to the collective family members and inhabitants of a house living together, a meaning employed in Surahs (Hud: 73; Al-Qasas: 12; Al-Ahzab: 33) and affirmed by both Shi'a and Sunni exegetes (see: Ibn 'Ashur, n.d., Vol. 20, p. 25; Al-Tabarsi, 1993, Vol. 5, p. 274; Al-Tusi, n.d., Vol. 6, p. 34; Fakhr al-Razi, 1999, Vol. 22, p. 49).

However, the referent of "Ahl al-Bayt" in verse 33 of Surah Al-Ahzab is a point of disagreement between the two schools. Sunnis, citing intra-Qur'anic clues—such as similar verses where this term is used—and the context of the verse in question, consider *Ahl al-Bayt* to mean the Prophet's (PBUH) family, including wives and children (see: Al-Alusi, 1994, Vol. 11, p. 194; Al-Zamakhshari, 1986, Vol. 3, p. 538; Qutb, 2004, Vol. 5, p. 286; Ibn 'Ashur, n.d., Vol. 21, p. 246). Shi'ites, however, believe the referent of *Ahl al-Bayt (AS)* to be the Five People of the Cloak (AS), based on intra-Qur'anic contextual clues and the Hadith of the Safina (see: Al-Tabataba'i, 1971, Vol. 11, pp. 310-311). Furthermore, citing extra-Qur'anic evidence and numerous traditions narrated by both schools, *Ahl al-Bayt* are the Five People of the Cloak (AS) (see: Al-Tabari, 1991, Vol. 12, p. 6; Ibn Hanbal, n.d., Vol. 6, p. 423; Al-Tabarani, n.d., Vol. 3, p. 51).

## 5. The Meaning and Indication of the Hadith of the Safina (Ship) in the Qur'an

Just as the Hadith of the Ship holds a special status in terms of its chain of transmission, it also occupies an elevated position in terms of its content and indication when presented to the Qur'an.

### 5-1. The Infallibility of Ahl al-Bayt (AS)

In the Purification verse: **إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا** (Al-Ahzab: 33). The most significant exegetical disagreement concerns the subject of "infallibility" (*'ismah*). For Shi'a scholars, this is among the textual proofs for the superiority of Ahl al-Bayt (AS) and expresses their special status and rank. Therefore, if the Safina (ship) of Ahl al-Bayt (AS) saves its riders from the danger of drowning, then *a fortiori*, it itself is immune from drowning and possesses the attribute of infallibility; otherwise, the Trustworthy Prophet (Al-Sadiq al-Amin) who commanded boarding a defective ship would be a betrayer-far be it from God! (see: Mir Hamid Husayn, 1987, Vol. 23, p. 956).

It can be said that the purification of Ahl al-Bayt (AS) entails equipping them with the perception of truth (*haqq*): truth in action and truth in belief (see: Al-Qurashi, 1998, Vol. 8, p. 354; Al-Tabataba'i, 1971, Vol. 16, p. 468). Divine infallibility is preparing them to comprehend the truth in action and belief, which results in avoidance of sins and adherence to divine rulings (see: Sadr al-Din al-Shirazi [Mulla Sadra], 1981, Vol. 9, p. 137). Fadlallah, in his commentary on the verse, states: "The definite article 'al-' in 'al-rijs' (the impurity) denotes everything that causes deficiency in personality and aversion towards it. God's will is to remove every deep-rooted cause of deviation in a person or to repel error from them. This will is a creative (*takwini*) will-a will that brings intrinsic qualities into a person's essence-which realizes constant spiritual traits for the individual" (Fadlallah, 1998, Vol. 18, p. 34).

Contrary to the aforementioned meaning regarding the infallibility of Ahl al-Bayt (AS) and "al-rijs," some Sunni exegetes consider "rijs" to mean the filth and sins that were removed from the Prophet's (PBUH) wives through the grace of Islam (Al-Tha'labi, 2001, Vol. 8, p. 35; Al-Wahidi, 1994, Vol. 2, p. 865; Ibn 'Atiyah, 2001, Vol. 4, p. 384; Al-

Maybudi, 1992, Vol. 8, p. 45; Ibn al-Jawzi, 2001, Vol. 3, p. 462; Al-Zamakhshari, 1986, Vol. 3, p. 538). Regarding the use of the masculine pronoun contrary to the verse's context, they argue that since the Prophet (PBUH) along with his wives constituted one family, the masculine pronoun is used due to the grammatical predominance of the masculine over the feminine, and the verse thus conveys meaning for the Prophet's wives as well. However, based on numerous (*mustafid*) traditions reported by both Sunnis and Shi'as, the most perfect and complete referent of Ahl al-Bayt (AS) in the Purification verse is the Five People of the Cloak (AS) (see: Ibn Hanbal, n.d., Vol. 6, p. 423; Al-Tabari, 1991, Vol. 12, p. 6; Al-Tabarani, n.d., Vol. 3, p. 51; Al-Ajuri al-Baghdadi, 1996, Vol. 4, p. 384).

### 5-2. The Selection of Ahl al-Bayt (AS) Over All the Worlds

God states in the verse: **إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَىٰ الْعَالَمِينَ** (Al 'Imran: 33) that He selected the progeny of Abraham over others. Al-Zamakhshari, commenting on the verse, writes: "What is meant by the progeny of Abraham are Ishmael, Isaac, and the children of Israel" (Al-Zamakhshari, 1986, Vol. 1, p. 354; see also: Al-Baghawi, 1999, Vol. 1, p. 420; Fakhr al-Razi, 1999, Vol. 8, p. 199; Al-Baydawi, 1997, Vol. 2, p. 13). In contrast, Shi'a exegetes, including Allamah Tabataba'i, commenting on this noble verse, explain the referent of "the progeny of Abraham" as follows: "What is meant by the progeny of Abraham is not the Children of Israel, i.e., the descendants of Isaac and Jacob, because the Children of Israel are also the descendants of Jacob. Consequently, only the infallibles from the descendants of Ishmael remain as the intended meaning of the phrase 'the progeny of Abraham,' from whom the Prophet of Islam and his household descended" (Al-Tabataba'i, 1971, Vol. 3, p. 261). The mention of Prophet Noah in this verse itself can complement the Hadith of the Ship and its point of resemblance, indicating the salvation of the true followers of Noah's (AS) prophethood and the guardianship (*wilayah*) of Ahl al-Bayt (AS).

Al-Hakim al-Haskani, narrating from Ibn Mas'ud and Abu Hayyan al-Andalusi (Muhammad ibn Yusuf) in his major exegesis, with an exegetical addition, reports that 'Abdullah (Ibn Mas'ud) would recite the

verse as "وَأَلَّ مُحَمَّدٌ عَلَى الْعَالَمِينَ" (and the progeny of Muhammad over all the worlds) (Al-Haskani, 1990, Vol. 1, p. 152; Abu Hayyan, 1999, Vol. 3, p. 109). In this case, in the verse "إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا" (Al-Ahzab: 33), God chose "the progeny of Muhammad," and their rank with Him is the greatest because Muhammad (PBUH) is superior to all divine prophets, and thus the superiority of his household is established (Al-Mughniyah, 2003, Vol. 2, p. 48).

### 5-3. The Verse of Imprecation (Mubahala)

Abu Hayyan, commenting on the verse of Imprecation: "فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ آبَاءَنَا وَأَبْنَاكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ" (Al 'Imran: 61), states that the imprecation involved the Prophet (PBUH) and the Muslims living in the region of the Christians of Najran. The Prophet (PBUH) then ordered the Muslims to leave the city with their wives and children to perform the imprecation with the Christians (Abu Hayyan, 1999, Vol. 3, p. 189; see also: Al-Alusi, 1994, Vol. 2, p. 180). In reality, the imprecation in this verse declares the universality of the Prophet's (PBUH) mission and the guardianship of the Commander of the Faithful (AS) and the infallibility of the noble Imams. The Imprecation, like the Purification verse, indicates introducing the status and truthfulness of Ahl al-Bayt (AS) and gathering at the table of this household. Distancing from "the progeny of God" (*Al Allah*), as the pilots of guidance and salvation, will be calamitous for all humanity. The Hadith of the Ship, like the verse of Imprecation, by affirming the truthfulness of the Prophet (PBUH) and his Ahl al-Bayt (AS), considers those great personalities the source of guidance and salvation. In proving this truthfulness, on the day of Imprecation, the Christians of Najran were asked to present themselves with full force against the Prophet (PBUH) and Ahl al-Bayt (AS) to prove their own claim. This imprecation, or request for divine curse to prove truthfulness, occurred between the Prophet (PBUH) and the Christians, each claiming truthfulness-similar to the imprecations of prophets with their peoples.

The imprecation of Noah with his polytheistic people in the verse " وَائْتَلَّ عَلَيْهِمْ تَبًا نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ" (Yunus: 71), which led to the destruction of Noah's (AS) people, is itself evidence for the truthfulness of that great prophet (Al-Makarim al-Shirazi, 1992, Vol. 8, p. 352).

Thus, the verse of Imprecation is one of the most important Qur'anic proofs for establishing the progeny-status and salvific nature of Ahl al-Bayt (AS). In proving that Hasan and Husayn (AS) are from the progeny of the Messenger of God (PBUH), besides the verse of Imprecation, one can also refer to verses 84 and 85 of Surah Al-An'am.

#### 5-4. Affection for "the Near of Kin" (Dhi al-Qurba)

Some Sunni exegetes, commenting on the verse: " قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ " (Al-Shura: 23), state that the Prophet (PBUH), due to his kinship with Quraysh, limited the reward for his prophethood to their affection for him (Al-Alusi, 1994, Vol. 13, p. 30; Pani Pati, 1991, Vol. 8, p. 317; Qutb, 2004, Vol. 5, p. 3153). However, the verse places special emphasis on showing affection and love towards the Household of Infallibility and Purification (AS). Subsequently, affection for "the near of kin" is introduced as the most perfect manifestation of the reward for the prophetic mission (PBUH). Al-Zamakhshari regarding "al-qurba" in this verse says: "'Al-qurba' is a verbal noun like 'zulfa,' meaning 'kinship,' and what is intended by it is 'the people of kinship,' as it is reported that when the verse was revealed, they asked the Messenger of God (PBUH), 'O Messenger of God, who are these your kinsfolk whose affection is obligatory upon us?' He said, 'Ali, Fatimah, and their two sons'" (Al-Zamakhshari, 1986, Vol. 4, p. 221).

Therefore, by presenting the Hadith of the "Ship" to this verse, one can perceive the close connection between the Prophet's (PBUH) hadith and the noble verse. For the Prophet (PBUH), like other prophets, as testified by history and the Qur'an, received no worldly compensation or position in return for conveying the tenets of faith (monotheism, prophethood, resurrection, and the unseen world) (Al-Khatib, 2003, Vol. 13, p. 45).

### 5-5. The Obligation of Obedience to Ahl al-Bayt (AS)

Some Sunni exegetes have interpreted "*Ulil Amr*" (those vested with authority) as the rulers of the Islamic society during the Prophet's (PBUH) time and after him, the referents being the caliphs, judges, and military commanders. People are ordered to obey them as long as they judge based on justice and truth. It has also been said that they refer to the scholars of religion, as indicated by the verse: "وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ" (Al-Nisa': 83) (Al-Baydawi, 1997, Vol. 2, p. 80; Fakhr al-Razi, 1999, Vol. 10, p. 112; Al-Zamakhshari, 1986, Vol. 1, p. 524; Ibn al-Jawzi, 2001, Vol. 1, p. 423; Ibn 'Atiyyah, 2001, Vol. 2, p. 71; Al-Wahidi, 1994, Vol. 1, p. 271).

Shi'a exegetes consider "*Ulil Amr*" to be the Imams. Al-Jurjani narrates from Imam al-Baqir and al-Sadiq (peace be upon them): "If they are the commanders, they are they; and if they are the scholars, they are they. The commanders who command nothing but obedience to God and His pleasure are they, and the scholars in whose speech there is trust and confidence are they; for they are infallible, they command nothing but obedience, and they utter nothing but the word of truth" (Al-Jurjani, 1958, Vol. 2, pp. 233-234; see also: Al-Tabarsi, 1993, Vol. 3, p. 99; Al-Haskani, 1990, Vol. 1, p. 189).

Thus, in the aforementioned verse, obedience to *Ulil Amr* is placed on par with obedience to the Messenger of God (PBUH). Muslims who believe in the Hereafter are instructed to refer to *Ulil Amr* in case of dispute and disagreement in religious and governmental matters. This referral is acceptable and salvific only if *Ulil Amr* themselves are free from any error. For this reason, some scholars, including Al-Manawi (1937, Vol. 1, p. 434), understood the obligation of obedience and following from the Hadith of the "Ship." Because obeying those who are the sole cause of salvation leads to salvation, and whatever leads to salvation is obligatory; therefore, obedience is obligatory (Rida'i, 2012, p. 115).

### 5-6. The Verse of Guardianship (Wilayah)

In presenting the Hadith of the Safina "Ship" to the Qur'an concerning the subject of guardianship (*wilayah*), one can refer to verses revealed on the day of Ghadir during the proclamation of the guardianship of the Commander of the Faithful (AS) by the Messenger of God (PBUH). Among these verses is verse 67 of Surah Al-Ma'idah

(the verse of Proclamation/Tabligh): "يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ <sup>ط</sup>" (Al-Ma'idah: 67). Some Sunni exegetes and earlier scholars, disregarding the arrangement of the verses and commenting on this verse, fell into divergent opinions. To distance the verse from its applied meaning (the guardianship of 'Ali (AS)), they considered its revelation to belong to the early period of Islam (Rida, 1993, Vol. 6, p. 463). This is while the specific phrasing, unique tone, successive emphases, its beginning with the address "O Messenger," and the threat to the Prophet (PBUH) of not having conveyed the message if he neglected-something exclusively found in this verse of the Qur'an-indicate that it concerns a momentous event, the non-proclamation of which would be equated with not having conveyed the message over 23 years. That important and weighty matter which the Prophet (PBUH) was commanded to proclaim is "*Wilayah*," meaning the continuation of prophethood. The phrase "وَإِنْ" (and if you do not, then you have not conveyed His message) conveys the ultimate emphasis and the nature of this ruling. Therefore, the ruling that the Messenger of God (PBUH) in the verse under discussion is commanded to proclaim is the ruling of (the guardianship of the Commander of the Faithful (AS)) (Al-Tabataba'i, 1971, Vol. 6, p. 71).

## 6. Conclusion

Aware of the widespread transmission (*tawatur*) of the Hadith of the Safina (Ship) and its exclusion from the rule of solitary reports, and in light of the valuable Hadith of Thaqalayn, one can arrive at the established essentials from the Quran and the Sunnah as two precious trusts. Therefore, in this paper, by examining the Hadith of the Safina (Ship) and the thematic connection of "Ahl al-Bayt (AS)" with the Qur'an, one can achieve an interpretive and comparative connection. In the interpretive connection between the Hadith of the Safina and the Qur'an, Ahl al-Bayt (AS), as the keyword of this hadith, play a fundamental role in interpreting and elucidating the Qur'an. Naturally, only one who is knowledgeable and infallible in receiving, conveying, and explaining it can interpret the Qur'an completely and comprehensively. For this reason, the inattention of some Sunni

audiences and exegetes to this matter prevents them from correctly understanding the verses related to Ahl al-Bayt (AS). Therefore, the Prophetic traditions, and consequently the traditions of the other Infallibles, are the saviors of the people in correctly receiving the religion, its governmental principles, and are the expositors and clarifiers of God's intent from the collection of Qur'anic verses.

### Bibliography

The Noble Qur'an.

- Abu Hayyan, M. b. Y. (1999). *Al-Bahr al-Muhit fi al-Tafsir* (Vols. 1-10). Dar al-Fikr. (Original work published 1420 AH).
- Al-Ajuri al-Baghdadi, A. B. M. b. H. (1996). *Al-Shari'ah* (Vols. 1-5). Mu'assasat Qurtubah. (Original work published 1417 AH).
- Al-Alusi, S. M. (1994). *Ruh al-Ma'ani fi Tafsir al-Qur'an al-Azim* (A. A. B. 'Atiyyah, Ed.; Vols. 1-15). Dar al-Kutub al-'Ilmiyyah. (Original work published 1415 AH).
- Al-'Ayyashi, M. b. M. (1960). *Tafsir al-'Ayyashi* (Vols. 1-2). Al-'Ilmiyyah Press. (Original work published 1380 AH).
- Al-Baghawi, H. b. M. (1999). *Ma'alim al-Tanzil* (Vols. 1-8). Dar Ihya' al-Turath al-'Arabi. (Original work published 1420 AH).
- Al-Bahbahani, M. B. (2005). *Hashiyat al-Wafi*. Mu'assasat al-'Allamah al-Mujaddid. (Original work published 1426 AH).
- Al-Baydawi, 'A. b. 'U. (1997). *Anwar al-Tanzil wa Asrar al-Ta'wil* (Vols. 1-5). Dar Ihya' al-Turath al-'Arabi. (Original work published 1418 AH).
- Al-Ghazi, D. b. S. (1997). *Musnad al-Rida* (A.S.). Markaz al-Nashr (Affiliated with Maktab al-'Ilam al-Islami). (Original work published 1418 AH).
- Al-Hakim al-Nishaburi, M. b. 'A. (1990). *Al-Mustadrak 'ala al-Sahihayn* (Vols. 1-4). Dar al-Haramayn. (Original work published 1411 AH).
- Al-Haskani, 'U. b. A. (1990). *Shawahid al-Tanzil* (Vols. 1-2). Sazman-e Chap va Intisharat-e Vizarat-e Irshad. (Original work published 1411 AH).
- Al-Haythami, N. al-D. 'A. b. A. B. (1993). *Majma' al-Zawa'id wa Manba' al-Fawa'id* (H. al-D. al-Qudsi, Ed.; Vols. 1-10). Maktabat al-Qudsi. (Original work published 1414 AH).
- Al-Hilali, S. b. Q. (2004). *Kitab Sulaym ibn Qays*. Al-Hadi. (Original work published 1405 AH/1425 AH).
- Al-Himyari, 'A. b. J. (1992). *Qurb al-Isnad*. Mu'assasat Al al-Bayt (A.S.). (Original work published 1413 AH).
- Ibn 'Ashur, M. b. T. (n.d.). *Al-Tahrir wa al-Tanwir*. Mu'assasat al-Tarikh.

- Ibn 'Atiyyah, 'A. al-H. b. G. (2001). *Al-Wajiz fi Tafsir al-Kitab al-'Aziz* (Vols. 1-5). Dar al-Kutub al-'Ilmiyyah. (Original work published 1422 AH).
- Ibn al-Jawzi, 'A. al-R. b. 'A. (2001). *Zad al-Masir fi 'Ilm al-Tafsir* (Vols. 1-9). Dar al-Kitab al-'Arabi. (Original work published 1422 AH).
- Ibn Faris, A. (1983). *Mu'jam Maqayis al-Lughah* ('A. al-S. M. Harun, Ed.; Vols. 1-6). Maktab al-'Alam al-Islami. (Original work published 1404 AH).
- Ibn Hanbal, A. (n.d.). *Musnad Ahmad ibn Hanbal* (S. al-Arna'ut et al., Eds.). Mu'assasat al-Risalah.
- Ibn Manzur, M. b. M. (1993). *Lisan al-'Arab* (Vols. 1-15). Dar al-Fikr li al-Tiba'ah wa al-Nashr wa al-Tawzi'. (Original work published 1414 AH).
- Ibn Sidah, 'A. b. I. (2000). *Al-Muhkam wa al-Muhit al-A'zam* (Vols. 1-11). Ma'had al-Makhtutat al-'Arabiyyah. (Original work published 1421 AH).
- Al-Jurjani, 'A. b. 'A. (1958). *Al-Kamil fi Du'afa' al-Rijal* (S. Zakkār, Ed.; Vols. 1-9). Dar al-Fikr. (Original work published 1378 AH).
- Al-Karajaki, M. b. 'A. (1989). *Kanz al-Fawa'id*. Maktabat al-Mustafa. (Original work published 1410 AH).
- Al-Khatib al-Baghdadi, A. b. 'A. (1996). *Tarikh Baghdad* (M. 'A. Q. 'Ata, Ed.; Vols. 1-17). Dar al-Kutub al-'Ilmiyyah. (Original work published 1417 AH).
- Al-Khatib, 'A. (2003). *Tafsir al-Khatib* (Vol. 13). [Publisher information missing from source]. (Original work published 1424 AH?).
- Al-Khazzaz al-Qummi, A. (1981). *Kifayat al-Athar fi al-Nass 'ala al-A'imma al-Ithna 'Ashar* (S. 'A. al-L. Husayni, Ed.). Nashr Bidar. (Original work published 1401 AH).
- Al-Kulayni, M. b. Y. (2008). *Al-Kafi* (Vols. 1-8). Dar al-Hadith. (Original work published 1429 AH).
- Al-Majlisi, M. B. (1983). *Bihar al-Anwar* (Vols. 1-110). Mu'assasat al-Wafa'. (Original work published 1403 AH).
- Al-Majlisi, M. B. (1990). *Bihar al-Anwar* (2nd ed.). Dar Ihya' al-Turath al-'Arabi. (Original work published 1411 AH).

- Al-Mamaqani, M. R. (1992). *Mustadrakat Miqbas al-Hidayah*. Mihr. (Original work published 1413 AH).
- Al-Manawi, Z. al-D. (1937). *Fayd al-Qadir Sharh al-Jami' al-Saghir* (M. 'A. R., Ed.; Vols. 1-6). Al-Maktabah al-Tijariyyah. (Original work published 1356 AH).
- Al-Manawi, Z. al-D. (1988). *Al-Taysir bi Sharh al-Jami' al-Saghir*. Maktabat al-Imam al-Shafi'i. (Original work published 1408 AH).
- Al-Maybudi, A. b. M. (1992). *Kashf al-Asrar wa 'Uddat al-Abrar* (Vols. 1-10). Amir Kabir. (Original work published 1371 SH).
- Al-Mughniyah, M. J. (2003). *Tafsir al-Kashif* (Vols. 1-7). Dar al-Kutub al-Islamiyyah. (Original work published 1424 AH).
- Mir Hamid Husayn. (1987). *'Abaqat al-Anwar* (Vols. 1-?). Kitabkhaneh Amir al-Mu'minin. (Original work published 1366 SH).
- Al-Makarim al-Shirazi, N. (1992). *Tafsir-e Nemuneh* (Vols. 1-27). Dar al-Kutub al-Islamiyyah. (Original work published 1371 SH).
- Al-Mustafawi, H. (1989). *Al-Tahqiq fi Kalimat al-Qur'an al-Karim* (Vols. 1-14). Wizarat-e Farhang va Irshad-e Islami. (Original work published 1368 SH).
- Al-Mustafawi, H. (2009). *Al-Tahqiq fi Kalimat al-Qur'an al-Karim* (New ed.; Vols. 1-?). [Publisher info missing from Persian text]. (Original work published 1430 AH).
- Al-Muttaqi al-Hindi, 'A. b. H. al-D. (1998). *Kanz al-'Ummal fi Sunan al-Aqwal wa al-Afal* (Vols. 1-18). Mu'assasat al-Risalah. (Original work published 1419 AH/1998 CE).
- Pani Pati, T. A. (1991). *Al-Tafsir al-Mazhari*. Maktabat Rashidiyyah. (Original work published 1412 AH).
- Al-Quda'i, M. b. S. (1986). *Musnad al-Shihab* (H. b. 'A. M. al-Salafi, Ed.; Vols. 1-2). Mu'assasat al-Risalah. (Original work published 1407 AH).
- Al-Qurashi, S. A. A. (1998). *Tafsir Ahsan al-Hadith*. Bunyad-e Ba'that. (Original work published 1377 SH).
- Qutb, S. (2004). *Fi Zilal al-Qur'an* (Vols. 1-6). Dar al-Shuruq. (Original work published 1425 AH/1412 AH).

- Rida, M. R. (1993). *Tafsir al-Manar* (Vols. 1-12). Dar al-Ma'rifah. (Original work published 1414 AH).
- Rida'i, G. (2012). "A research on the Hadith of the Ship." *Islamic Theology (Kalam-e Islami)*, (84), 95-128. (Original work published 1391 SH).
- Al-Rayshahri, M. (2019). *Shenakht-nameh-ye Hadith* (Vols. 1-?). Dar al-Hadith. (Original work published 1398 SH).
- Al-Saduq (Al-Shaykh al-Saduq), M. b. 'A. (1984). *'Uyun Akhbar al-Rida* (A.S.) (H. al-A'lami, Ed.; Vols. 1-2). Mu'assasat al-A'lami li al-Matbu'at. (Original work published 1404 AH).
- Al-Saduq (Al-Shaykh al-Saduq), M. b. 'A. (1985). *Kamal al-Din wa Tamam al-Ni'mah* ('A. A. Ghaffari, Ed.). Mu'assasat al-Nashr al-Islami. (Original work published 1405 AH).
- Al-Saduq (Al-Shaykh al-Saduq), M. b. 'A. (1995). *Al-Khisal* ('A. A. Ghaffari, Ed.). Jami'ah Mudarrisin. (Original work published 1395 AH).
- Al-Saduq (Al-Shaykh al-Saduq), M. b. 'A. (1997). *Al-Amali*. Kitabchi. (Original work published 1376 SH).
- Sadr al-Din al-Shirazi (Mulla Sadra), M. b. I. (1981). *Al-Hikmah al-Muta'aliyah fi al-Asfar al-'Aqliyyah al-Arba'ah* (Vols. 1-9). Dar Ihya' al-Turath al-'Arabi.
- Al-Saffar, M. b. H. (1984). *Basa'ir al-Darajat*. [Publisher info missing from Persian text]. (Original work published 1404 AH).
- Al-Salihi al-Shami, M. b. Y. (1993). *Subul al-Huda wa al-Rashad* ('A. A., Ed.; Vols. 1-12). Dar al-Kutub al-'Ilmiyyah. (Original work published 1414 AH).
- Al-Sharaf al-Din, S. 'A. al-H. (1996). *Al-Muraja'at*. Al-Nashir al-Dar al-Islamiyyah. (Original work published 1417 AH).
- Al-Subhani, J. (2012). *Usul al-Hadith wa Ahkamuhu fi 'Ilm al-Dirayah*. Dar Jawad al-A'immah (A.S.) li al-Tiba'ah wa al-Nashr wa al-Tawzi'. (Original work published 2012 CE/1433 AH).
- Al-Subhani, J. (2018). *Al-Hadith al-Nabawi bayn al-Riwayah wa al-Dirayah*. Mu'assasat al-Imam al-Sadiq (A.S.). (Original work published 1439 AH).
- Al-Tabarani, S. b. A. (1985). *Al-Mu'jam al-Saghir* (M. Shukur, Ed.; Vols. 1-2). Dar 'Ammar. (Original work published 1405 AH).

- Al-Tabarani, S. b. A. (1995). *Al-Mu'jam al-Awsat* (T. b. 'A. Allah, Ed.; Vols. 1-10). Dar al-Haramayn. (Original work published 1415 AH).
- Al-Tabarani, S. b. A. (n.d.). *Al-Mu'jam al-Kabir*. [Publisher info missing].
- Al-Tabari, I. b. J. (1991). *Jami' al-Bayan fi Tafsir al-Qur'an* (Vols. 1-30). Dar al-Ma'rifah. (Original work published 1412 AH).
- Al-Tabari, 'I. al-D. M. b. A. al-Q. (1999). *Bushra al-Mustafa* (PBUH) (J. al-Qayyumi, Ed.). Mu'assasat al-Nashr al-Islami. (Original work published 1420 AH).
- Al-Tabarsi, A. b. 'A. (1966). *Al-Ihtijaj* (M. B. Khursan, Ed.). Dar al-Nu'man. (Original work published 1386 AH).
- Al-Tabarsi, F. b. H. (1993). *Majma' al-Bayan fi Tafsir al-Qur'an* (Vols. 1-10). Islamiyyah Bookstore. (Original work published 1372 SH/1390 AH).
- Al-Tabarsi, 'A. b. H. (2006). *Mishkat al-Anwar fi Ghurar al-Akhbar*. Al-Maktabah al-Haydariyyah. (Original work published 1385 AH).
- Al-Tabataba'i, M. H. (1971). *Al-Mizan fi Tafsir al-Qur'an* (Vols. 1-20). Mu'assasat al-A'lami li al-Matbu'at. (Original work published 1390 AH).
- Al-Tha'labi, A. b. M. (2001). *Al-Kashf wa al-Bayan (Tafsir al-Tha'labi)* (Vols. 1-10). Dar Ihya' al-Turath al-'Arabi. (Original work published 1422 AH).
- Al-Tusi (Al-Shaykh al-Tusi), M. b. H. (n.d.). *Al-Tibyan fi Tafsir al-Qur'an*. Dar Ihya' al-Turath al-'Arabi.
- Al-Tusi (Al-Shaykh al-Tusi), M. b. H. (1986). *Tahdhib al-Ahkam* (M. B. Khursan, Ed.; Vols. 1-10). Dar al-Kutub al-Islamiyyah. (Original work published 1407 AH).
- Al-Tusi (Al-Shaykh al-Tusi), M. b. H. (1994). *Al-Amali*. Dar al-Thaqafah. (Original work published 1414 AH).
- Al-Wahidi, 'A. b. A. (1994). *Al-Wajiz fi Tafsir al-Kitab al-'Aziz* (Vols. 1-2). Dar al-Qalam. (Original work published 1415 AH).
- Fadlallah, M. H. (1998). *Min Wahy al-Qur'an* (Vols. 1-24). Dar al-Malak. (Original work published 1419 AH).
- Fakhr al-Razi, M. b. 'U. (1999). *Mafatih al-Ghayb* (Vols. 1-32). Dar al-Turath al-'Arabi. (Original work published 1420 AH).

Al-Zamakhshari, M. b. 'U. (1986). *Al-Kashshaf 'an Haqa'iq Ghawamid al-Tanzil* (Vols. 1-4). Dar al-Kitab al-'Arabi. (Original work published 1407 AH).

Zayd ibn 'Ali. (n.d.). *Musnad Zayd ibn 'Ali*. [Publisher info missing].

Al-Zuhri, M. b. M. (2000). *Al-Mu'jam al-Kabir*. Dar al-Kutub al-'Ilmiyyah. (Original work published 1421 AH).