

Typology and Study of Interpretive Narrations of Ahl al-Bayt (AS) in
Tha'labi's Interpretation

گونه‌شناسی و بررسی روایات تفسیری اهل بیت (ع) در تفسیر ثعلبی

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Abstract

Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim Tha'labi Nayshābūrī is one of the Shafi'i commentators in the fourth and fifth centuries AH, whose commentary under the name of Al-Kashf wal al-Bayān fī Tafsīr al-Qur'an is an important source for commentators after him. In this commentary, among the countless narrations narrated from the Companions and Followers, the narrations of Ahl al-Bayt (AS), as well as of their merits can also be seen. This has led to sharp criticism of Tha'labi and his interpretation by some of Sunni scholar. On the other hand, the existence of this feature in his interpretation has attracted the attention of some Shiite commentators. Out of about 455 narrations narrated from Ahl al-Bayt (AS) in the commentary of Tha'labi, 292 narrations from Ali ibn Abitalib, 77 narrated by Ja'far ibn Muhammad, 35 narrated by Muhammad ibn Ali, 22 narrated by Ali ibn Husain, 12 narrated by Reza, 11 narrated by Hasan ibn Ali, 3 narrations from Musa ibn Ja'far, 2 narrations from Hussein ibn Ali, and 1 narration from Fatemeh Zahra (AS), which are very small amount in comparing with other narrators but it is important. This article has used descriptive-analytical method: typology, study and evaluation of narrations narrated from Ahl al-Bayt (as) in the Tha'labi's interpretation.

Keywords: Al-Kashf wal-Bayān, Tafsīr al-Tha'labi, Narrations of Ahl al-Bayt (AS).

چکیده

ابو اسحاق احمد بن محمد بن ابراهیم ثعلبی نیشابوری، از مفسران شافعی مذهب قرن چهارم و پنجم هجری است که تفسیر او با نام الکشف والبیان عن تفسیر القرآن به عنوان منبع مهمی برای مفسران پس از وی می‌باشد. در این تفسیر در بین روایات بی‌شمار نقل شده از صحابه و تابعین، روایات تفسیری اهل بیت (ع) و روایات فضایل ایشان نیز به چشم می‌خورد که این موضوع سبب انتقادات تندی از ثعلبی و تفسیر وی شده است؛ از سوی دیگر وجود این ویژگی در تفسیر وی توجه برخی مفسران شیعی را به خود جلب کرده است. از میان قریب به ۴۵۵ روایت که از اهل بیت (ع) در تفسیر ثعلبی نقل شده ۲۹۲ روایت از علی (ع)، ۷۷ روایت از صادق (ع)، ۳۵ روایت از باقر (ع)، ۲۲ روایت از سجاد (ع)، ۱۲ روایت از رضا (ع)، ۱۱ روایت از حسن بن علی (ع)، ۳ روایت از کاظم (ع)، ۲ روایت از حسین بن علی (ع) و ۱ روایت از فاطمه زهرا (س) می‌باشد که در قیاس با حجم منقولات دیگر روایان بسیار اندک است، هرچند که حجم روایات منقول از اهل بیت (ع) در این تفسیر در مقایسه با سایر تفاسیر اهل سنت قابل توجه می‌باشد. مطالعه پیش رو با روش توصیفی - تحلیلی به گونه‌شناسی، بررسی و ارزیابی روایات منقول از اهل بیت علیهم‌السلام در تفسیر ثعلبی پرداخته است.

کلمات کلیدی: الکشف و البیان، تفسیر ثعلبی، روایات اهل بیت (ع).

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Introduction

Tafsīr al-Kashāf wa al-Bayān, known as Tafsīr al-Tha'labī, is one of the most effective Sunni commentaries in the fifth century AH. In this commentary on the following verses of the Qur'an, Tha'labī has quoted many narrations from various narrators, including Ahl al-Bayt (AS). Since he has commented on the narrations in only a few cases, these hadiths seem to be the case which has been confirmed by him. This was also true of the narrations of the Ahl al-Bayt (AS) while among these narrations, weak and critical Hadiths are also seen; Including the narration that follows the verse 33 of Surah Zūmr from Ali (AS) (quoted) (Tha'labī, 1422: 8/236). Considering such narrations, the question arises that what is the value of the narrations narrated from Ahl al-Bayt (AS) in the interpretation of Tha'labī? To answer this question, this commentary from Ahl al-Bayt (AS) has been compared with their narrations in Shiite sources and cases of commonalities and differences. To avoid enlarging the paper, two examples have been chosen. The narrations have not been studied in terms of sanad and only the text of the hadith has been criticized, as far as there is no conflict between the narrations with the Qur'an and the Sunnah. Also, its issuance is presumed to be from the Infallibles (AS).

Researches done on Tha'labī and his interpretation are Adel Ka'bi's book entitled "Ahl al-Bayt fī Tafsīr Tha'labī," Dr. Mehrdad Abbasi's (Ph.D) dissertation entitled "Abu Ishāq al-Tha'labī and his method in interpreting the Qur'an"; and his article entitled "Tha'labī and his commentary on discovery and statements on the interpretation of the Qur'an" and articles by Manāqib Ahl Bayt (AS) in

the narrations of Tafsīr Tha'labī" written by Dr. Mashahal Jashni Arani and Methodology of "Al-Kashf wal-Bayān fī Tafsīr al-Qur'an" written by Dr. Hassan Asgharpour. However, in the field of typology and evaluation of Ahlul Bayt's (AS) narrations there is no comprehensive research.

Typology of the narrations of Ahl al-Bayt's(AS) Hadiths

Interpretive narrations have different types such as jurisprudential, interpretive, expression of the cause of revelation, allegorical, the expression of the reward and the punishment of deeds, etc. The narrations from the Ahl al-Bayt (AS) in the Tha'labī's book may be categorized into the following species:

1. Statement of the cause of descent

A part of the narrations of Ahl ul-Bayt (AS) in the interpretation of the Qur'an of the type of expression is the cause of the revelation (Asbāb An-Nuzūl) of the verse, in which generally causes or reasons that caused the revelation of a verse are mentioned. In the introduction to his book, Tha'labī defines interpretation as the knowledge of the dignity of the revelation of the verse and the cause of revelation and Qur'anic stories that cannot be achieved except with narrations.

In cases where for a verse there are several narrations that cause the revelation, Tha'labī quotes all of them, and generally suffices to quote and does not express his criticism and preference. Examples of narrations express the cause of the revelation from Ahl al-Bayt (AS).

A) For the verse 1 and 2 of Surah Ma'ārij¹. Sufyān ibn 'Uyayna was

١. "سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ * لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ".

asked, about whom was this verse revealed? He quotes his father from Ja'far ibn Muhammad (AS) replied to their fathers as follows:

After the appointment of Ali (AS) to the caliphate on the day of Ghadīr, he bent down and published this news: A person named Harth ibn Nu'mān Qahrī came to the Messenger of God (PBUH) and said, "You have commanded us to bear witness. May God give Monotheism and Oneness and say that God is Allah and that we obeyed in your prophet-hood. Then you command us we accepted jihad, Hajj, fasting, prayer and zakat. Then we are not satisfied to have this young man as your successor and guardian you have determined." He asked the Prophet (PBUH) whether this appointment was from him or from God? The Prophet called it a command from Allah. Harth ibn Nu'mān while turning his back on the Prophet and saying: God stoned him and he died on the spot of the above was revealed. (Tha'labī, 1422: 10/35) This meaning has been narrated in several ways through Shiite and Sunni (Furāt Kufī, 1410: 504; Haskānī, 1411:2/384; Tabrisī, 1993: 10/530; Suyūṭī, 1404: 6/264) in al-Durr al-Manthūr in several ways, including Ibn Murdiwayh has been narrated from Ibn Abbas and Ibn Abi Hātam from Sudrī that some of the tormentors are Nadr ibn Harith, and some Harith Ibn 'Al-Qamah knows (Suyūṭī, 1404: 6/264). It is necessary to mention the reason for the mentioned revelation for the first verses.

Surah Ma'ārij does not correspond to the order of revelation of these verses which was in Mecca, because the event of Ghadīr Khum was in the tenth year after Hijrah. This narration is considered as an adaptation or expression of the verse (Suyūṭī, 1421: 1/127). It is mentioned in some sources

that the seeker of the torment was Abu Jahl on the day of the battle of Badr (Qumī, 1404: 2/358), but considering that the requirement of this view is the revelation of Surah Ma'ārij in Medina (Tabātabā'ī, 1417: 11/20), therefore this cause also is considered the examples of the verse.

The cause of revelation which Tha'labi has mentioned about the verse 267 of Baqarah¹, from Ali (AS) is about a group of people who, when paying alms and zakat, were choosing the bad part of their property, such as dried dates and rotten beans, etc. Therefore, God revealed this verse to them and prevented them from doing so (Tha'labī, 1422: 2/2). This narration is one of the reasons of the revelation that is related to jurisprudential issues, which, of course, according to the general validity of the word, the ruling of this verse is general and is not limited to the cause of revelation, with a difference in the text from Imam Sadeq (AS) (Qumī, 1404: 1/92; 'Ayāshī, 1380: 1/148; Hurr Āmilī, 1409:9/206; Tabrisī, 1993:2/655).

2.Expression of the meaning of words

Sometimes the existence of unfamiliar words causes complexity in the meaning of the verses. So one of the matters considered by Ahl al-Bayt (AS) in the explanation of the divine word has been the expression of the meaning of a word or words from the Qur'an. The explanation of the words of the Qur'an has been quoted, including:

A) There is a narration under the Verse 78 of Isrā'² from Ja'far Sadeq (AS), the word "delūk" means "at

١. "يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ..."

٢. "اقِمِ الصَّلَاةَ لِلذُّلُوكِ الشَّمْسِ..."

noon" (Tha'labī, 1422: 6/120). In Shiite sources, narrations in the same sense have been narrated from Baqir (AS) ('Ayāshī, 1380: 2/308; Kulainī, 1407: 3/271; Fayd Kāshānī, 1415: 3/210;).

In a transmission from Imam Ali(AS) about the verse 6 of Al-Fātiha¹, the word "Ihdinā" has been interpreted to leading and guidance (Tha'labī, 1422: 1/118).

3. Explain how to read

Tha'labī has narrated the narrations of how to recite in detail at the beginning of the verse, and in a few cases he has commented on the correct recitation and accepted the public recitation (Tha'labī, 1422: 10/258, 284). It can be said that all the narrations expressing how to recite the narration of Ahl al-Bayt (AS) in Tha'labī's commentary are about interpretive readings in which sometimes to explain the meaning of the verse 1, sometimes to expand the meaning of the verse and sometimes to remove forms and illusions from the meaning. The verse is discussed. Example:

A) In Interpretation of the verse 4 of Ahqāf², according to a narration, Ali (AS) read the word "athārah" as "athareh"³ (Tha'labī, 1422: 9/6). The famous reading is "aw athārah" with A (Tabrisī, 1993: 9/124); Sheikh Tūsī in the discussion of seven letters, considers this aspect of the difference in reading as "the difference in the form of the word and its formation that does not change its form and meaning" (Tūsī, nd: 1/8).

١. "اهدِنَا الصِّرَاطَ الْمُسْتَقِيمَ".

٢. "...أَوْ أَتَارَةً مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ".

3. Shiite sources have also reported this reading. Tabrisī, 1993: 9/124; Feyz Kāshānī, 1415: 5/11.

B) As for the verse 112 of Mā'idah⁴, it is narrated that Ali (AS) has read "Hal Tastatī" with "ta" and "Rabbaka" with "ba" (Tha'labī, 1422: 4/124). Shiite sources have also reported this reading (Tabrisī, 1993: 9/124; Fayd Kāshānī, 1415: 5/11). The point of this reading is that the purpose is to "push the question of Rabak" (Hal Tastatī' Su'āl Rabbak), that is, do you have the power to ask your Lord? Of course, they did not doubt his power, they wanted to say: You who can, why do not you ask? (Tabrisī, 1993: 3/406).

But according to the reading of the rest of the readers it means: "O, Jesus, will you answer if you ask your Lord?" (Makī ibn Abī Tālib, 1407: 1/422). In the commentary of Yahya ibn 'Imran Halabī, which is narrated from Imam Sādeq and Imam Kāzem (AS), in recitation of "Hal Yastatī'u Rabbeka" they have narrated a hadith in which the recitation of the verse is. The way of addressing and installing Rabbak, that is, the apostles addressed to Jesus said: Are you able and do you have the power to call on your Lord to send down food for us from the sky? ('Ayāshī, 1380: 1/350) does not change" (Tūsī, Ibid). According to the absence of the apostles in the power of God in fulfilling his request, by reading the Ahl al-Bayt (AS), the illusion created by the apostles' doubt in the power of God, is removed.

4. Expressing the reward and eagle of deeds

In such narrations, the reward or punishment of some deeds are mentioned and are mostly expressed for

٤. "إِذْ قَالَ الْخَوَارِثُونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ...".

the purpose of good tidings or warning and play an educational role. Examples of these narrations are as follows:

A) About the Verse Baqarah/212¹, it was narrated from Ali ibn al-Hussein (AS) (narrated from his father from his ancestor) that the Messenger of God (PBUH) said: "whoever strikes a believer or slanderers, or says something about him that is not in him, God Almighty will place him on the Fire on the Day of Resurrection to do what he can. And the believer is closer to God Almighty than the angel, and there is nothing that Allah Almighty loves the believer more than the believer or believers. And the believer is known in heaven as a man is known as his family and child (Tha'labī, 1422: 2/131). In Shiite sources, the initial expressions of this narration were mentioned, (Kulainī, 1407:2/353; Majlisī, 1403: 69/44; Hurr 'Āmilī, 1409:12/267).

About the verse Qalam/4 it is stated: From Ali ibn Musa al-Reza (AS) from his fathers from the Prophet, it has been narrated that he said: May goodness and good morals be upon you, so there are no doubt good morals in Paradise, and upon you beware of bad manners and avoid that bad morals are undoubtedly in Hell and Fire (Tha'labī, 1422: 10/10). In Shiite sources, this narration is also quoted from Hazrat Reza (AS) from the Messenger of Allah (Majlisī, 1403: 68/383; Hurr 'Āmilī, 1409: 12/152; Saduq, 1999: 2/31).

5. Explanation of cross letters

Some narrations of Ahl al-Bayt (AS) in the interpretation of Tha'labī include explaining the meaning of the syllables, including:

١. "رُزِينٌ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا..."

A) In the interpretation of the first verse of Surah Baqarah «الم», Ali ibn Musa al-Reza (AS) quoted from Sadeq (AS) about "Alef lām Mīm", the Imam said: A (alef) is direct and has no deviation and God is absolute justice. A is the individual and God is unique and one. A (alef) is not attached to other letters, but other letters are attached to it. God, with His special attributes, is separate from all creatures, but all beings are attached to Him. A (alef) is derived from Ulfat, because it causes the composition and composition of other letters, just as God causes the Ulfat of creation, and the composition and composition of the world of creation (Tha'labī, 1422: 1/140). Some Shiite sources quoted it from Tha'labī (Tabrisī, 1993: 1/112; Huwayzī, 1415: 1/30).

B) In the interpretation of the first verse of Surah Tāhā «طه» Imam Sadeq (AS) said: It means pureness of Ahl al-Bayt (AS), then he cited the verse 33 of Surah Al-Ahzāb (Tha'labī, 1422: 6/236). In Al-Burhān, this narration is quoted by Tha'labī (Bahrānī, 1415: 3/748).

6. Explaining the verses of Al-Ahkām

One of the cases in which Tha'labī has dealt with in detail is the explanation of verses with jurisprudential content (Dhahabī, nd: 1/230). He follows the narrations of Ahl al-Bayt (AS) about the verses of the rules in cases and has commented a little.

Examples of narrations explaining jurisprudential verses from Ahl al-Bayt (AS):

A) About the verse 34 of Tawbah¹, it has been narrated from Ali (AS) that he said: what is more than four thousand dirhams or dinars it is a treasure and is subject to this verse, whether its zakat is paid or not and is less than that amount of alimony (Tha'labī, 1422: 5/37). Shiites have also entered to this issue (Tabrisī, 1993: 5/40; Fayd Kāshānī, 1415: 2/340; Majlisī, 1403: 8/243; Huwayzī, 1415:2/213).

B) About the verse 14 of Nahl², it is narrated from Isma'il ibn 'Abd al-Mulk that a man came to Baqir (AS) and said: Is it necessary to pay zakat to adorn women? Imam said: not (Tha'labī, 1422: 6/11). According to the content of the above verse, Imam considered the adornment of women as a cover for them to which zakat does not belong. In Bihār al-'Anwār, close to this meaning, it has been quoted from Sādeqain (AS) (Majlisī, 1403: 4/93).

7. Allegorical narrations

Ahl al-Bayt (AS) sometimes use allegory to simplify concepts and increase the speed of its transmission to the audience. Cases in the interpretation of Tha'labī that show the use of allegory in narrations narrated from Ahl al-Bayt (AS):

A) About the verse 41 of Ra'd³, a narration of Zāhhāk from Ali (AS) has been narrated who said: "it is like the lack of jurists and lack of scholars, if they are cut off from the plural" (Tha'labī, 1422: 5/301). This narration

١. الَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ...

٢. " وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلًا حَلِيًّا تَلْبَسُونَهَا..."

٣. "أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا..."

was not found in other sources, but the theme that the defect of the earth is the lack of scholars has been narrated in most Shiite sources through a narration from Baqir (AS); Ali ibn al-Hussein (AS) always said: This is the word of God who said this verse (Kulainī, 1407: 1/38).

B) About the verse 48 of Ibrahim⁴, from Ali (AS) in the meaning of the transformation of the earth and the heavens, it is stated: "The earth is from silver and the sky is from gold (Tha'labī, 1422: 5/328) (Fayd Kāshānī, 1415: 3/96; Tabātabā'ī, 1417: 12/92).

8. Telling past stories and news

The Holy Qur'an has narrated news and stories from previous tribes and past events for the purpose of reflection and learning lessons, but has not mentioned its details. It is in the interpretation of Tha'labī:

A) About the verse 75 of 'An'am⁵, in a narration from Qays ibn Abī Hāzem from Ali (AS) from the Messenger of God (PBUH): "Allah showed him the kingdom of heaven and earth. He saw a guilty man and cursed him, then God Almighty spoiled him. He saw another man in the same situation and cursed him, and he became spoiled (killed) too. Then he saw another man in the same situation, as soon as he wanted to curse him, Allah Almighty said: O Ibrahim, you are a man who will be responded soon, do not curse my servants! I created them with three qualities: either they repent, then I will accept them, or from their descendants there will be men who glorify Me, or they will return to

٤. "يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ..."

٥. "وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ..."

Me on the Day of Resurrection. If I want to forgive them by grace or punish them with justice, I can do so. (Tha'labī, 1422: 4/161).

In some sources of this narration by mentioning the sanad of Abi Basīr from Sadeq (AS) narrated (Ayāshī, 1380: 1/364; Kulainī, 1407: 8/305; Sadūq, 2006: 2/585) and has been quoted in presence of Imam Askarī (AS) (Tabrisī, 1403: 1/36). Suyūfī has also quoted it in several ways, including Ibn Murdiwayh from Ali (AS) (from the Prophet) (Suyūfī, 1404: 3/24).

B) There is a narration from Ali (AS) about the verse 15 of Nahl¹: The Almighty created the earth and did not rest. He said: O God, You will create for me a people who will afflict You and transgress and throw You on the filthy earth (Tha'labī, 1422: 6/11). Tabarī has also quoted the same theme (Tabarī, 1412:14/62).

9. Statement of future news

Some narrations of Ahl al-Bayt (AS) refer to news of the future, including the events of the Day of Judgment. They are aware of this type of news due to their connection to the source of revelation and divine knowledge.

A) About the verse Hijr/44², it is narrated from Ali (AS) that in order to describe the gates of Hell, he placed one hand on the other hand and said: Allah Almighty has spread the heavens wide and placed the fire on the floor, Hell, on that lazza, on that Hatamah, on top of that Saqar, on top of that Jahim, on top of that is Sa'ir and on top of that is Hawīyeh (Tha'labī, 1422: 5/342). The same meaning is mentioned in

١. "وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ..."
٢. "لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ."

some Shiite sources (Tabrisī, 1993: 6/520; Fayd Kāshānī, 1415: 3/114).

B) About the verse Maryam/85³, it was narrated from Saleh ibn Sadiq from Ali (AS) that he said:

"I said to the Messenger of Allah (PBUH) he throws that the price is more than all the world, every believer wears it and they sit on the ink and their ink is brought to heaven, when they reach the door of heaven the angels are welcomed and say: the verse 73 of Zumar⁴, (Tha'labī, 1422: 6/230). Qumī's commentary on his document from Sadeq (AS) from Ali (AS) quotes a long narration in which the Prophet (PBUH) stated the details of the pious coming out of the graves, which is different from the above hadith (Qumī, 1404: 2/53). In Ad-Durr Al-Manthūr, this meaning has also been narrated in several ways, from Ali (AS) (from the Messenger of God) (PBUH) (Suyūfī, 1404: 4/285).

10. Expressing the virtues of the innocent

Some interpretive narrations have been narrated in the expression of Manqabat and the dignity of Ahl al-Bayt (AS). Tha'labī has mentioned a number of these narrations in his commentary for example:

Ali ibn al-Husayn is narrated from his father, from his ancestor Ali (as) about the verse 23 of Shawrā⁵, that he said: "I complained to the Messenger of God about the jealousy of the people towards me; He said to me: O Ali,

٣. "يَوْمَ نَخْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقُدًّا".

٤. "سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ".

٥. "ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْئَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى...".

don't you be satisfied? If you be one of the four people who will enter heaven first? The first person to enter Paradise will be me and you and Hassan and Hussein, and our women on our left and right, and our children to enter behind them and our Shiites to enter behind us" (Tha'labī, 1422: 8/310). This narration has been narrated from Tha'labī by various Shiite and Sunni sources (Haskānī, 1411: 1/185; Majlisī, 1403: 141/27, 235/23; Irbilī, 1381: 1/106; Ibn Tāwūs, nd, 141).

11. Statement of instance

One of the methods of explaining verses is expressing its examples, which means applying the verse to objective and external facts and events. Mentioning the examples of the verse in the narrations of the Ahl al-Bayt (AS) is of special importance, because it plays an important role in understanding the meaning of the verse.

A) About the verse 43 of Ra'd¹, there is a narration has been narrated in which Baqir (AS) in response to Ibn Attā' who said to him: "People think that the one who has the knowledge of the Book is 'Abd Allah ibn Salaam," He said: "He is Ali ibn Abi Tālib" (Tha'labī, 1422: 5/303). A large number of Shiite and Sunni narrations have related the phrase "Man 'Indahū 'Ilm al-Kitāb" to Ali ibn Abi Tālib. Different sources, six narrations with this theme have been narrated in the evidence of Al-Tanzīl (Haskānī, 1411:

١. "...قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمٌ الْكِتَابِ".

1/400-405). It has come in various ways (Bahrānī, 1415: 3/272-277) which of course in some of these narrations, this is an example of all Imams.

B) Following the verse 23 of Shawrā, it is narrated from Abi al-Dilām that when Ali ibn al-Hussein (AS) was taken prisoner in Damascus, a man from the Levant arose and dared him, in response to this verse², He mentioned and introduced the example of "the closest" to Ahl al-Bayt of the Prophet (PBUH) (Tha'labī, 1422: 8/311).

A narration close to this meaning has also been narrated from him under the verse 26 of Isrā'. (Ibid: 6/95). Various Shiite and Sunni sources have quoted this meaning and its approximate (Furāt Kufī, 1410: 153; Tabarī, 1412: 16/25; Haskānī, 1411: 1/206; Suyūtī, 1404: 6/7; Bahrānī, 1415: 4/823; Majlisī, 1403: 23/252); A long narration has been narrated, part of which is dedicated to this conversation between Ali ibn Al-Hussein (AS) and a Syrian man (Saduq, 1997: 165-167).

12- Fake narratives

A group of interpretive narrations are among the fake that have been falsely attributed to Ahl al-Bayt (AS). The teachings of the Qur'an and the manners of the Infallibles (AS), as well as opposition to reason, have not been issued by Ahl al-Bayt (AS) and have been attributed to them, which we will review and critique.

A) About the verse 33 of Zumar, it is stated: Ali ibn Abi Tālib said that he is Abu Bakr (Tha'labī, 1422: 8/236).

٢. قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.

The meaning of the one who acknowledged him is Ali (AS) (Qumī, 1404: 2/249; Fatāl Nayshābūrī, 1996: 1/104; Tabrisī, 1993: 8/777; Majlisī, 1403: 35/415) and this meaning also narrated from Ahl al-Bayt (AS) (Ibn Shahr Āshūb, 1379: 3/92). Hakim Haskānī has quoted this meaning in several ways (Haskānī, 1411: 2 / 179-181). Abulfutūh Rāzī following this verse quotes narrations that confirm this meaning: It is narrated that when the Messenger of Allah (PBUH) was taken to heaven on the night of Ascension (Mi'rāj) and the kingdom of heaven was offered to him, He said: Go and inform your people. He said: O my Lord, they are lying to me. He said: Ali should acknowledge you and he is the greatest truth. Another reason that he is the greatest truthful is the narration narrated by the opponents and the proponents that the Prophet (PBUH) said: There are three truthful people: Hizqīl the believer of Pharaoh and Habib Najjār, the believer of Al-Yāsīn and Ali ibn Abi Tālib, and he is their best and Sayed; And also the following verse 119 of Tawbah. He said: That is, Hamza, Ja'far and Ali. It is also narrated that the Messenger of Allah (PBUH) made him the ruler, and then he said: Who among you has taken the grace and truth of my cousin from the Qur'an? Ammar stood up and said:

"I swear to whom came with truth and said honestly."

The Messenger of Allah said: Allah be enough for you Ammar in all important matters. Abudhar said: I was present when Ammar said (Abu al-Futūh Rāzī, nd: 16/324).

B) About the verse 54 of Nisā', Tha'labī quoted on the authority of Muhammed Ibn Ka'b Al-Qurazī, he said: I heard from Ali (AS) about the verse:

"*'am yahsudūna al-nās 'alā mā ātāhum Allah min fadlih*"¹, he said: He is the Messenger of Allah (PBUH), Abu-Bakr and 'Umar. (Tha'labī, 1422: 3/329), in Kāfī with a chain of narrators of Imam Baqir (PBUH) narrated: We are those who people are jealous (Kulainī, 1407:1/ 205).

In Amālī Sheikh Tūsī with a chain of narrators, of himself from Jābir, from Hazrat Baqir (AS), narrated: We are Nās (Tūsī, 1414: 272). This meaning have been quoted from Ahl al-Bayt in many sources (Qumī, 1404:1/140; Furāt Kufī, 1410: 1/106,107; Bahrānī, 1415: 2/93; Ibn Shahr Ashūb, 1379: 4/180; 'Ayyāshī, 1380:1/246). Haskānī after saying that he quoted: Ali (PBUH) said to Khuzaymah can you see that how I am putted in jealousy of people because of my relation to Prophet and knowledge which my Lord has bestowed on me (Haskānī, 1411:1/183-184).

In Al-Durr al-Manthūr, the word "Nās" means the Messenger of Allah (PBUH) (Suyūtī, 1404: 2/173) and the apparent meaning of the verse is Prophet and His Family (Ahl al-Bayt (AS) (Tabātabā'ī, 1417: 384).

CONCLUSION

Narrated hadiths from Ahl al Bayt (AS) in Tha'labi's Tafsir are different, including: Statement of the cause of descent; Expression of the meaning of words; Explaining how to read; Expressing the reward and punishment of deeds; Explanation of cross letters; Explaining the verses of Al-Ahkām; Telling past stories and news; Statement of future news; Expressing the virtues of the Infallibles (AS); Statement of instance; Fake narratives, etc., which some of them are approvable by other narrations and some are not.

1. "ام يحسدون الناس على ما آتاهم الله من فضله".

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