



Al-Aḥādīth al-Shāriḥah: Their Types and Status among Shi'a Exegetes in Expounding Qur'anic Vocabulary (Focusing on the First Ten Parts of the Holy Qur'an as a Case Study)

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Abstract

Al-Aḥādīth al-Shāriḥah or Clarifying Hadiths constitute one of the primary sources employed by Shi'a scholars for interpreting Qur'anic terminology. The Ahl al-Bayt (peace be upon them) placed significant emphasis on clarifying Qur'anic terms through diverse methods. This study examines the extent to which Shi'a exegetes have relied on exegetical narrations by analyzing their various forms and categorizing them within a descriptive-analytical framework, with a particular focus on the first ten parts of the Holy Qur'an. The central question of this research revolves around the nature of these hadiths within the Shi'a tradition and the level of confidence exegetes place in them for interpreting the Qur'an. To address this, key Shi'a exegetical and hadith sources have been analyzed. The findings of this study reveal two primary conclusions: First, these narrations exhibit remarkable diversity, highlighting their great significance to both the Ahl al-Bayt (peace be upon them) and Shi'a exegetical scholarship. Second, they can be classified into approximately twenty distinct categories, the most prominent of which include: specifying the referents of words (the most common type), explaining them by describing their attributes, providing synonyms as done in lexicons, citing other Qur'anic verses, elucidating the reasons behind their names, differentiating between similar words, clarifying them through external realities, corroborating them with other hadiths, interpreting them as religious concepts, mentioning their antonyms, and highlighting their branches and various connotations, among others.

Keywords: Exegetical Hadiths, Qur'anic Terms, First Ten Parts of the Qur'an, Shi'a Scholars.

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Introduction

This study addresses one of the fundamental questions in Qur'anic exegesis: What are exegetical hadiths related to Qur'anic terminology, and what are their various forms? Furthermore, to what extent have Shi'a exegetes relied on these hadiths in interpreting Qur'anic words? Upon reviewing Shi'a hadith sources, a substantial number of narrations can be found that elucidate the meanings of Qur'anic terms. This abundance underscores the fact that these hadiths constitute a fundamental source for interpreting Qur'anic vocabulary. Scholars and researchers have devoted considerable attention to these exegetical narrations, making them a significant subject for study and analysis. This research aims to examine the subject from two primary perspectives: Analyzing exegetical hadiths and categorizing their types within the first ten parts of the Qur'an to identify their different patterns and methods of explaining Qur'anic terminology. Evaluating the role of these narrations in Shi'a exegetical works from the earliest stages of Qur'anic exegesis to the present day by assessing the extent to which exegetes have relied on these narrations in interpreting Qur'anic vocabulary. So far no comprehensive and extensive work has been dedicated to collecting these narrations in a systematic manner. However, a master's thesis on this subject was presented at the University of the Qur'an and Hadith in Qom in Persian, but it has not been officially published and remains unavailable to researchers.

Research Objectives: This study seeks to achieve the following objectives: Highlighting the significance of exegetical hadiths in interpreting Qur'anic vocabulary: Emphasizing the role of the Ahl al-Bayt in clarifying Qur'anic terms and their commitment to explaining them. Assessing the reliance of Shi'a exegetes on exegetical hadiths: Comparing the extent to which these hadiths were used in comparison to other linguistic sources in interpreting Qur'anic terminology. Establishing exegetical hadiths as a primary source for understanding religious terms: Affirming the possibility of considering these narrations as a principal reference for comprehending the semantic dimensions of religious terminology in the Qur'an.

Sources and References Used in the Study: This study is based on three main categories of sources, which serve as the foundation for addressing the research question concerning the extent of Shi'a exegetical reliance on exegetical hadiths: Comprehensive Shi'a hadith sources that contain narrations explaining Qur'anic terminology. Shi'a hadith-based exegeses, which rely on hadiths to elucidate Qur'anic meanings. General Shi'a exegeses, which employ diverse methodologies, including transmission-based interpretation, linguistic analysis, and historical contextualization.

Research Methodology

This study adopts a library-based research method for data collection. The exegetical hadiths were extracted from primary hadith sources and then applied to Shi'a exegetical works to assess the extent to which exegetes relied on them. Finally, these narrations were analyzed and classified into various patterns to uncover their role in interpreting Qur'anic vocabulary. Significance of the Research This study sheds light on the importance of exegetical hadiths in the interpretation of Qur'anic vocabulary among Shi'a exegetes. Additionally, it categorizes these narrations into specific patterns, contributing to a clearer understanding of the mechanisms by which Qur'anic terms are interpreted within Shi'a exegetical tradition and the extent of their credibility among scholars and commentators.

Conceptual Framework of Qur'anic Terms: Its Linguistic and Technical Definition and Its Role in Exegetical Studies A Qur'anic term is a fundamental component of the linguistic structure of the Qur'an, characterized by its precise formulation and meticulous construction, which underscores its linguistic and rhetorical inimitability. The Qur'an challenges the Arabs with its language, rendering them incapable of producing anything comparable despite their eloquence and linguistic mastery. Given this significance, the study of Qur'anic vocabulary has remained a focal point for exegetes and scholars of Qur'anic sciences, as it serves as the foundation upon which the meanings of Qur'anic verses are built (Ṭabarsī, *Majma' al-Bayān fī Tafsīr al-Qur'ān*, vol. 1, p. 15). Analyzing Qur'anic terms is not limited to their textual contexts but necessitates an exploration of their linguistic roots to grasp their deeper meanings. Arabic, as the language of the Qur'an, exhibits intricate structures and multiple layers of meaning. This necessitates a thorough examination of the etymology and lexical roots of words to uncover their diverse connotations. Therefore, linguistic analysis plays a crucial role in deciphering Qur'anic vocabulary and understanding its various applications.

Linguistic definition of a "Term" The word "mufrada" (individual term) originates from the three-letter Arabic root "f-r-d", which signifies oneness and singularity. It has been defined as that which is separate from others and independent in itself (Ibn Fāris, *Ma'jam Maqāyīs al-Lughah*, 1404 AH, vol. 4, p. 500). Al-Farāhīdī notes that "fard" refers to something that exists alone, as in the phrase "farda yafridu", meaning "to be isolated or independent" (Al-Farāhīdī, *Kitāb al-'Ayn*, 1409 AH, vol. 3, p. 24, entry "fard"). The term is also used to indicate uniqueness or distinctiveness from other similar entities, as defined by Al-Jurjānī (Al-Jurjānī, *Al-Ta'rīfāt*, 2004, vol. 1, p. 400). Classical Arabic lexicons provide various meanings for the word "fard", including "singularity," "isolation," and "separation from others," which contrast with the notions of plurality and duality (Al-'Askārī, *Al-Furūq al-Lughawiyya*, 1980, vol. 2, pp. 132-133). In Al-Ṣiḥāḥ, the term "fard" is

synonymous with "witr" (odd number), and its plural forms include "afrād" and "furādā". It is used to describe something that stands alone, as in the phrase "zabiyyah fārid", referring to a gazelle that has separated from its herd (Al-Jawharī, Al-Ṣiḥāḥ, 1935, p. 878). Technical Definition of a "Term" In technical usage, Al-Ghazālī defines a term as: "A word whose parts do not independently convey meaning when mentioned separately, such as the word 'insān' (human), where neither 'in' nor 'sān' has an independent meaning." (Al-Ghazālī, 1993, p. 48). Ibn Sīnā similarly explains: "A term is either a single unit in structure, meaning that no part of it separately conveys meaning, as in 'Zayd' or 'zarīf' (elegant), or it is composed of parts, but these parts do not individually convey the full intended meaning, as in 'Zayd huwa zarīf' (Zayd is elegant)." (Ibn Sīnā, 1405 AH, p. 5). Based on this, a term consists of a set of letters carrying meaning, which form part of a sentence and follow linguistic rules in any given context. Scholars have debated the relationship between "mufrada" (individual term), "kalima" (word), and "lafza" (utterance). A word is considered a "mufrada" when isolated from other words, but not every mufrada is necessarily a fully independent word. Al-Sakkākī explains: "A word is a unit of speech designated to represent a meaning independently. When it conveys meaning by itself and is not associated with any of the three tenses (past, present, future), it is called a noun (ism). If it is associated with time, it is called a verb (fi'l). If it does not convey meaning independently, such as 'min' (from) or 'an' (about), it is classified as a particle (ḥarf)." (Al-Sakkākī, 1420 AH, vol. 1, p. 9). Al-Zamakhsharī provides a similar definition: "A word is an expression that denotes a single meaning by convention." (Al-Zamakhsharī, 1993, vol. 6, p. 57). Tammām Ḥassān describes a word as: "A linguistic form with a specific function in sentence structure. It serves as a unit of the lexicon and can be isolated, omitted, inserted, repositioned, or substituted within a context. Its root consists of three primary letters, and it may include additional elements." (Ḥassān, 1990, p. 226). Not all utterances (lafz) qualify as words (kalima) because an utterance may consist of mere sounds without inherent meaning, such as imitative sounds of birds. However, a word must inherently convey meaning, whether as a noun, verb, or particle. Thus, "lafz" (utterance) is a broader category than "kalima" (word). A word, when isolated from context, is often synonymous with "mufrada" (term) in terms of independence and separateness, though absolute synonymy remains debated in Arabic linguistics. This is why the term "Qur'anic term" (al-mufrada al-Qur'āniyya) has been adopted in this study, whereas Al-Muṣṭafawī used "words" (al-kalimāt) in the title of his work.

Definition of the Qur'anic Terms

Based on the foregoing discussion, a comprehensive definition of the

Qur'anic term can be provided:

“A Qur'anic term is a single word that stands independently from other words of the Qur'an and conveys a specific meaning within its textual context.”

This definition forms the foundation for studying the Qur'anic term within its linguistic and exegetical framework, thereby contributing to a clearer elucidation of its semantic dimensions and a more precise understanding of its role within the Qur'anic text.

Exegetical Hadiths

In linguistic usage, the term *hadith* refers to something new or “speech” – for example, one might say “so-and-so hadith so-and-so,” meaning that he informed him (Ibn Fāris, 1404 AH, *Ma'jam Maqāyīs al-Lughah*, vol. 2, p. 54). In technical terminology, *hadith* denotes that which has been attributed to the Prophet (peace be upon him and his progeny) in the form of a statement, an action, an approval, or an attribute (Ibn al-Ṣalāh, 1406 AH, *Ulūm al-Ḥadīth*, p. 17). Its usage further extends to include what is transmitted from Ahl al-Bayt (peace be upon them), and it is considered a fundamental source in the interpretation of the Qur'an and the elucidation of its vocabulary among exegetes (al-Suyūṭī, 1426 AH, *al-Itqān fī 'Ulūm al-Qur'ān*, vol. 2, p. 474). The term “exegetical hadiths” is a relatively new concept that is not widely recognized today. Its meaning refers to narrations that explain and elucidate Qur'anic terms. The ambiguity found in certain Qur'anic words and in the hadiths attributed to the Prophet led some companions to inquire from Ahl al-Bayt (peace be upon them) about their meanings. In this manner, narrations clarifying these terms emerged, and we refer to this group as *exegetical hadiths*. In other words, within both Shi'a and Sunni traditions there exist narrations that expound on the meanings of Qur'anic words, aimed at interpreting Qur'anic terms. Some researchers have compiled collections of Shi'a exegetical hadiths, whereas a similar comprehensive collection for Sunni narrations is not common. Many scholars have discussed these exegetical hadiths regarding Qur'anic vocabulary; indeed, one of the sources for elucidating the meanings of Qur'anic words is these exegetical hadiths, as noted by Ayatollah al-Ma'rīfah (cited in *al-Tamhīd fī 'Ulūm al-Qur'ān*, vol. 2, p. 257).

We will assert that these hadiths encompass various types and categories, which we will discuss in detail. For familiarization, here are some examples:

- In one narration, the meaning of *al-istikānah* in the noble verse:

“فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ” (al-Mu'minūn [23]: 76)

is clarified as follows: *al-istikānah* signifies submission, while *tadarru'* refers to the act of raising the hands in supplication (al-Kalīnī, 1407 AH, vol. 3, p. 687).

- In another narration concerning the meaning of *al-fawāḥish* in the noble verse:

“الَّذِينَ يَجْتَبُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ” (an-Najm [53]: 32),

it is explained that *al-fawāḥish* refers to illicit sexual intercourse (*zina*) and theft, while *al-lamam* indicates that a man, having been admonished for his sin, seeks Allah’s forgiveness (al-Kalīnī, 1407 AH, vol. 3, p. 687).

Such narrations are thus termed “narrations” or “exegetical hadiths” that elucidate Qur’anic words (or hadithic expressions).

Exegetical Narrations in the First Ten Parts of the Qur’an

An extensive search was conducted to collect all hadiths related to the verses of the first ten parts of the Qur’an. Among these, all narrations that interpret Qur’anic words were gathered. This endeavor demanded significant time, precision, and thorough study; accordingly, each hadith was individually examined and analyzed, with the exegetical hadiths being separated from others.

It is known that the first ten parts of the Holy Qur’an contain 1,200 verses (extending even to verse 40 of Surah al-Anfal). In 166 of these verses, narrations explaining Qur’anic words were identified, yielding a total of 260 unique hadiths after removing duplicate reports both in content and meaning.

Qur’anic Terms Addressed by the Exegetical Hadiths in the First Ten Parts of the Qur’an

Ahl al-Bayt (peace be upon them) paid exceptional attention to interpreting and elucidating Qur’anic verses. A study of their narrations reveals that they clarified approximately 350 distinct words from the Qur’anic text. These words—including both verbs and nouns—play a crucial role in deepening and refining our understanding of the Divine Revelation. The exegetical hadiths aim to explain these terms.

The Qur’anic terms addressed by these narrations include (in the order they appear in the source text):

الاسم، الله، الرحمن، الرحيم، الحمد، رب، العالمين، مالك، يوم الدين، إياك، نعبد، نستعين، الصراط، المستقيم، لذين أنعمت عليهم، المغضوب عليهم، الضالين، الم، الكتاب، المتقين، رزقنا، ينفقون، الذين، الغيب، رب، اولئك، هدى، المفلحون، ختم، غشاوة، عذاب عظيم، تركهم، يستهزء، يمدهم، طغيانهم، يعمهون، اشتروا الضلالة، الهدى، صم، بكم، لا يرجعون، محيط، يخطف أبصارهم، الناس، اعبدوا، فراشا، ماء، رزقا، أندادا، مثله، شهداءكم، وقود، الكافرين، أزواج مطهرة، عهدالله، أمواتا، الأسماء، استكبر، الجنة، رعدا، لا تقربا، الشجرة، مستقر، حين، كلمات، التواب، الرحيم، بنى اسرائيل، عهدكم، إتقون، إركعوا، الراكعين، البر، تسون أنفسكم، الكتب، الصبر، كبيرة، يظنون، ملاقوا، آل فرعون، المن، السلوى، ما ظلمونا، القرية، رعدا، حطة، رجزا، مفسدون، النصارى، هادوا، نكالا، فارض، بكر، فاقع، شية، ذلول، لا تسقى، مسلمة، قست، تعملون، أميون، ويل، أخذنا ميثاقهم، المساكين، معرضون، لا تخرجون أنفسكم، أشربوا، إذن الله، راعنا، رحمته، نسخ، نسهنا، أقيموا الصلاة، بديع، عدل، هودا، حنيفا، شقاق، شطر، الخيرات، الصبر، الصفا، المروءة، أندادا، ينق، لا يعقلون، الميتة، باع، عاد، المساكين، ابن سبيل، السائلين، أتباع بالمعروف، أولى الأبواب، جنفا، الخيط الأبيض، الأهلة، مواقيت للناس، فتنه، أتوا الحج والعمرة، الهدى، فضلا، أيام معدودات، الحرث، النسل، الخمر، الميسر، العفو، اللغو، يؤلون، القرء، تسريح، سكينه، أعصاره، آثم قلبه، الم، الفرقان، المحكم، المتشابه، الراسخون، الذهب، الفضه، تتقوا، الرجيم، نبتهل، أبناءنا، أبناءكم، نساءنا،

نساءكم، أنفسنا، أنفسكم، حنيفا، مسلما، خلاق، كرهاً، بكّة، أن تفشلا، مسوّين، فاحشةً، غمّ، ما فاتكم، ما أصابكم، البنات، الزبير، الكتاب المنير، أصبروا، صابروا، رابطو، رقيباً، ميثاقاً غليظاً، الجار الجنب، الصاحب بالجنب، سكارى، لا مستم النساء، الناس، الكتاب، الحكمة، ملكاً، ثبات، جميعاً، حذرکم، المستضعفين، رقبة مؤمنة، المستضعفين، المعلقة، أهل لغير الله، الْمُتَحَيِّقَةُ، الْمُؤَفُّودَةُ، الْمُتَرَدِّدَةُ، التَّطِيحَةُ، غير متجانف، الجوارح، مكلّين، طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ، الْمُحْصَنَاتُ، الكعابين، لا مستم النساء، حرج، قاسية، أكلون للسحت، السحت، وليكم، لا يتناهون، كسوتهم، اللغو، الميسر، الأنصاب، يعدلون، أجل مسقى، سرکم، جهركم، أوزار، يستجيب، تضرّعو، ورقة، حبة، ظلمات الأرض، رطب، يابس، يلبسکم شيعا، يذيق بعضكم، ... استهوت، آزر، ما قدروا، مستقرّ، مستودع، بديع، ثَقَلْتُ أَفْئِدَتَهُمْ وَ أَبْصَارَهُمْ، نوراً، الرجس، ضيقتاً، حجر، الفواش، الحسنة، السيئة، نسك، لاترؤوا، وازرة، صورنا، لاتقربا، قاسم، زينتكم، الفواش، ما ظهر، ما بطن، الأعراف، العرش، خوفا، طمعا، إصلاحها، الرياح، مكر الله، الحسنة، سيئة، الطوفان، الرجز، الأمي، نسوا، لا يفقهون، لا يسمعون، الأسماء الحسنى، أمة يهدون بالحق، نَسْتَدْرِجُهُمْ، سوء، العفو، العرف، الغدو، الآصال.

Variety of Exegetical Hadiths (Based on the First Ten Parts of the Qur'an)

As mentioned earlier, more than 350 words from the first third of the Qur'an have been elucidated by Ahl al-Bayt. Certainly, it is not possible to mention all of them in this brief summary; therefore, we have classified these hadiths according to the type of explanation they contain. We now present this classification along with some examples for each category. The diversity we obtained is as follows:

1. Explanation by Specifying the Referents of the Word or by Interpreting the Word (the Most Common Type)

This category covers the hadiths in which Ahl al-Bayt (peace be upon them) clarify the intended meanings of Qur'anic words by specifying their referents. This method highlights their commitment to interpreting the word in its commonly used and intended sense, reflecting their dedication to revealing the intended meaning of Allah, the Exalted, in the sacred texts. Notably, many of these narrations explicitly indicate that the referents of the words are none other than Ahl al-Bayt (peace be upon them). To better understand the matter, some of these narrations are mentioned below:

- In one narration, concerning the interpretation of Waki'ah, Ibn 'Abbas explains the verse "أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ" by stating:

"Tell, O community of servants: Guide us to the love of the Prophet and his Ahl al-Bayt (peace be upon them)." (al-Burūjirdī, 1416 AH, vol. 3, p. 74)

- Another narration regarding "أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ" states:

"He is the Commander of the Believers—blessings of Allah be upon him—and his recognition is the evidence that he is indeed the Commander of the Believers. His statement and his position in the ['Umm al-Kitab'] as mentioned by al-Ṣādiq (peace be upon him) and confirmed by those firmly grounded in knowledge, namely the family of Muhammad (peace be upon him and his progeny)." (Barāz, 1394 SH, vol. 2, p. 468)

● In another narration recorded by As-Sajjād (peace be upon him) from Al-Minhāl, it is reported that he asked about Ali ibn al-Ḥusayn (peace be upon him) and ‘Abdullāh ibn Muḥammad regarding the verse “إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا”, and they responded in reference to Ali ibn Abī Ṭālib (peace be upon him). (al-Majlisī, 1403 Q, p. 89/229)

● A narration from the Messenger (peace be upon him and his progeny) states:

“If they commit an indecency, it means fornication.” (Barāz, 1394 SH, vol. 4, p. 98)

● Concerning the verse “خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ” (al-A‘rāf [7]: 31), a narration from al-Ṣādiq (peace be upon him), transmitted through ‘Abd al-Raḥmān ibn Ḥajjāj and Abu ‘Abdullāh (peace be upon him), explains:

“Adornment is the comb.” (Al-Ḥurr al-‘Amalī, *Wasā’il al-Shī‘a*, vol. 3, p. 362)

● From al-Bāqir (peace be upon him):

“Verily, Allah, the Exalted, took the covenant of the prophets regarding the guardianship of ‘Alī (peace be upon him), and He took the covenant of the prophets concerning the guardianship of ‘Alī (peace be upon him).” (al-Ṣādūq, *Ma‘ānī al-Akḥbār*, p. 132)

● Regarding the verse “وَمِن مَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ”, al-Ṣādiq (peace be upon him) states:

“They are the Imams (peace be upon them).” (Barāz, 1394 SH, vol. 5, p. 408)

● Concerning “الم * ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ” (al-Baqarah 1–2), Abu ‘Abdullāh (peace be upon him) remarks:

“It is the Book of ‘Alī in which there is no doubt. And ‘a guidance for the pious’ means that the pious are our Shi’ites.” (Al-Barhān in *Tafsīr al-Qur’ān* by Sayyid Hāshim al-Baḥrānī, vol. 1, p. 67)

● In another narration, al-Ṣādiq (peace be upon him) interprets the verse

“وَمِن مَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ” (al-A‘rāf 181) by stating:

“They are the Imams (peace be upon them).” (Al-Kāfī, as cited by al-Kalīnī, vol. 1, p. 214)

● Mu‘āwiya ibn Wahhab is reported to have said:

“I asked Abu ‘Abdullāh (peace be upon him) about Allah’s statement ‘غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ’ and he replied: ‘They are the Jews and the Christians.’” (Al-Baḥrānī, 1418 AH, vol. 1, p. 123)

● Regarding the meaning of “آل فرعون”, al-Ṣādiq (peace be upon him) states that it signifies:

“the Copts.” (al-‘Ayāshī, 1424 AH, vol. 1, p. 123)

● With respect to various meanings, al-Ṣādiq (peace be upon him) is also reported to have explained: For the verse “الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ”, he said:

“Whoever believes in the rise of al-Qa’im (peace be upon him) is true.” (This meaning is also narrated in other traditions.) In al-‘Ayāshī’s interpretation of “وَمِمَّا زَكَّاهُمْ يَتَّقُونَ”, he explains: “And from what We have taught them, they distribute.” Moreover, regarding the same verse, he also remarks: “And what We have taught them of the Qur’an, they recite.” (Barāz, 1394 SH, vol. 1, p. 342)

2. The Complete Description of the Word

In this type of hadith, the Infallibles (peace be upon them) provide a comprehensive interpretation of Qur’anic words, elucidating all their dimensions and meanings in a detailed manner that underscores the intellectual and exegetical depth of the texts. Some examples include:

- From al-Ṣādiq (peace be upon him):

“Al-Ilā’ is that a man swears by his wife that he will not have intercourse with her; if she remains patient with him, then he too must be patient; and if he refers her case to the Imam, he must give her a period of four months, after which he tells her either to resume marital relations or to divorce her. If he refuses, he detains her permanently.” (al-Tabāṭabā’ī, 1390 AH, vol. 1, p. 46)

- From Abu ‘Abdullāh (peace be upon him), regarding the verse

“الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ”:

“They truly believe in the resurrection, the rising, the promise, and the threat.” (Barāz, 1394 SH, vol. 2, p. 162)

- Another narration states:

“Those are the successful, the saviors; among whom they fear, and those who succeed in what they hope for.” (Qumī Mashhadi, 1368 SH, vol. 1, p. 118)

- From Imam Abu Muḥammad al-‘Askārī (peace be upon him), in his interpretation of the verse “أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَى” (i.e., those who have exchanged guidance for misguidance), he explains:

“The scholar, peace be upon him, said: ‘Those who have bought misguidance have sold the religion of Allah and compensated with disbelief in Allah.’” (Tafsīr al-Imām al-‘Askārī, 1409 AH, p. 90)

- Furthermore, from al-Ṣādiq (peace be upon him), it is reported:

“And Ya’qūb is Israel, and the meaning of ‘Israel’ is ‘Abdullāh,’ because ‘Isra’ means a servant, and ‘Ilā’ means Allah, the Exalted and Majestic.”

Variety of Exegetical Hadiths (Based on the First Ten Parts of the Qur’an)

As mentioned earlier, more than 350 words from the first third of the Qur’an have been elucidated by Ahl al-Bayt (peace be upon them). Clearly, it is not possible to mention all of these in a brief summary. Therefore, we have classified these hadiths according to the type of explanation they offer. Below is the resulting classification along with selected examples for each category:

1) Concise Explanation of Meaning with Lexical Synonyms

This category covers the method used by the Infallibles (peace be upon them) to interpret Qur'anic words briefly while providing their synonyms—as one might find in a standard lexicon. This approach demonstrates a profound and precise understanding of the various dimensions of the words. For example:

- Narrated from al-'Askari (peace be upon him):

“And when We said to the angels, ‘Prostrate to Adam,’ they prostrated except for Iblīs, who refused and was arrogant—that is, he became arrogant and exalted himself.” (al-Bahrānī, 1418 AH, Vol. 2, p. 153)

- Narrated from Imam al-'Askari (peace be upon him) regarding the meaning of the verse “رَعْدًا” (Qur'an, al-Baqarah 35):

He explained it as “vast” or “spacious.” (Tafsīr al-Imām al-'Askārī, p. 383)

- Narrated from Imam al-Ṣādiq (peace be upon him) via Abu 'Abdullāh (peace be upon him):

“Justice, according to the words of Abu Ja'far (peace be upon him), is [understood as] redemption.” (Ma'ānī al-Akḥbār, by Sheikh al-Ṣadūq, p. 145)

- Narrated from al-Ṣādiq (peace be upon him):

“Its color is described as ‘fāqī’—that is, a very intense, glaring yellow.” (Barāz, 1394 SH, Vol. 1, p. 252)

- Narrated from al-Bāqir (peace be upon him):

“The heavens and the earth are wondrous—He is their originator by His knowledge, initiating them without precedent and without any prior example.” (Barāz, 1394 SH, Vol. 1, p. 254)

- Narrated from al-Ṣādiq (peace be upon him):

“And He apportioned them and swore by them: ‘Truly, I am among those who are sincere to you.’” (Barāz, 1394 SH, Vol. 1, p. 436)

These hadiths clearly reveal the methodology of Ahl al-Bayt (peace be upon them) in explaining Qur'anic words concisely and unambiguously. This method brings the Qur'anic concepts closer to the audience's understanding, showcasing the ingenuity of their exegesis and their commitment to conveying meanings in the simplest yet most accurate manner, thereby deepening Muslims' comprehension of the Qur'an and reinforcing their connection with the divine text.

2) Relying on other Verses to Clarify Meaning

In this approach, the Infallibles (peace be upon them) draw upon other Qur'anic verses to elucidate the meaning of a specific word or concept. This method highlights the organic interconnection among the various parts of the Qur'an and demonstrates how the text is understood as an integrated whole. For example:

- Narrated from Imam al-Ridha (peace be upon him) regarding the verse

“خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ” (Qur’an, al-Baqarah 7):

He explained, “The ‘seal’ signifies the imprinted mark on the hearts of the disbelievers as a punishment for their disbelief, just as Allah, the Exalted, states: ‘But Allah has sealed their hearts because of their disbelief, so they believe not except a little’ (Qur’an, an-Nisā’ 155).” (Uyūn Akhbār al-Ridha, by Sheikh al-Ṣadūq, Vol. 1, p. 115)

3) Explaining the Rationale Behind the Naming of the Word

This type of hadith focuses on interpreting the reason behind the naming of words or places in the Qur’an, reflecting the historical and linguistic dimensions of names. Examples include:

- Narrated from al-Ridha (peace be upon him) via ‘Alī ibn al-Ḥasan ibn Faḍḍāl from his father:

“I asked al-Ridha (peace be upon him): ‘Why is the term “النصارى” (the Christians) called so?’ He replied: ‘Because they originate from a town named Nāṣirah in the lands of Sham, which was revealed to Mary (peace be upon her) and ‘Īsā (peace be upon him) after their return from Egypt.’” (al-Shaykh al-Ṣadūq, 1958, p. 123)

- Narrated from Imam al-Ṣādiq (peace be upon him):

“The place called ‘al-Ṣafā’ was so named because al-Muṣṭafā (peace be upon him) descended upon it; hence, a mountain was named after it derived from the name of a woman. Indeed, Allah, the Exalted, says: ‘Indeed, Allah chose Adam, Nūḥ, the family of Ibrāhīm, and the family of ‘Imrān over all the worlds, and Hāwā (peace be upon her) was sent down upon al-Marwah’—and al-Marwah was named so because the woman descended upon it, and thus a mountain took its name from the woman.” (Barāz, 1394 SH, Vol. 1, p. 404)

4. Differentiation Between Words That Appear Synonymous

In these hadiths, the Infallibles (peace be upon them) explain words that might seem synonymous but actually have subtle differences in meaning. This approach reflects their deep linguistic insight and nuanced understanding of Qur’anic expressions. For example:

- Narrated from al-Ṣādiq (peace be upon him):

“The poor, who do not ask people, suffer more than the needy, and the wretched suffer even more than them.” (Tafsīr al-‘Ayāshī, Vol. 1, p. 192)

- Narrated from al-Bāqir (peace be upon him):

“The Day of Judgment comprises three days: the day when the Qa’im arises, the day of al-Kurra, and the Day of Resurrection.” (Barāz, 1394 SH, Vol. 1, p. 820)

5. Explaining the Word Using External Realities

Here, the Infallibles (peace be upon them) clarify Qur’anic words by relating them to practical, real-world examples. This approach makes the abstract meaning

more accessible by linking it with everyday realities. For example:

- Narrated from al-‘Askari (peace be upon him):

“The harvest is ruined either by burning it or by causing its spoilage, and the progeny is disrupted by the killing of animals, thereby interrupting their lineage.” (Khumayni, 1418 AH, Vol. 1, p. 460)

6. Citing Other Hadiths

In some instances, Ahl al-Bayt (peace be upon them) employ supporting evidence from other hadiths—whether from the words of the Prophet (peace be upon him and his progeny) or from the sayings of other Infallibles—to confirm interpretations and clarify meanings. For example:

- Narrated from al-Bāqir (peace be upon him) via ‘Abdullāh ibn Sulaymān from Abu Ja‘far (peace be upon him):

“Shall I not tell you about the ritual ablution (wudu) of the Messenger of Allah (peace be upon him and his progeny)?” We replied, “Yes.” Then he took a handful of water and poured it on his face; he then took another handful and poured it on his right arm; afterward, he took yet another handful and poured it on his left arm; he then wiped his head and his feet, placed his hand on the back of his foot, and said: ‘This is the k‘aib,’ while gesturing toward the elbow and adding in another narration, ‘This refers to the elbow, for this is the zunnub, not the k‘aib.’” (Barāz, 1394 SH, Vol. 2, p. 138)

7. Explaining the Word as a Religious Term

In this category, the Infallibles (peace be upon them) focus on words that carry special religious significance, thereby contributing to a deeper understanding of their legal and spiritual dimensions. For example:

- Narrated from Amir al-Mu‘minīn (peace be upon him):

“Al-suhut is the term used for bribery in governance, the dowry of the oppressor, the earnings of the bloodletter, the wages of the stallion, the price of the dog, the price of wine, the sweets offered by the priest, and its use in sinful activities.” (Al-Kāfi, Vol. 5, p. 126)

8. Explaining the Antonyms of the Word

This approach highlights the contrasts between a word and its opposites, thereby clarifying meaning through comparison. For example:

- Narrated from al-Ṣādiq (peace be upon him) regarding the verse “وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرُّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ” (al-An‘ām 3):

He explained, “‘The secret’ refers to what a person conceals within himself, ‘the manifest’ to what he reveals, and ‘concealment’ to that which is hidden in his heart.” (Tafsīr al-Qumī, Vol. 1, p. 196)

9. Defining the Names of Individuals Mentioned in the Qur’an

Ahl al-Bayt (peace be upon them) often provide clarifications regarding the identities of the figures mentioned in the Qur’anic text, thereby highlighting

their historical and human aspects. For example:

- Narrated from al-Ṣādiq (peace be upon him) via Abū Baṣīr:

“I asked Abu ‘Abdullāh (peace be upon him) regarding Allah’s statement and when it was mentioned that Ibrāhīm said to his father, ‘Āzar?’ He replied, ‘His father’s name was Āzar.’” (Al-Kāfi for Sheikh al-Kalīnī, Vol. 8, p. 130)

10. Explaining the Branches and Aspects of the Word

This type of hadith focuses on clarifying the different facets and nuances of a word’s meaning in the Qur’an, thereby revealing the multiplicity and richness of its interpretations. For example:

- Narrated from al-Ṣādiq (peace be upon him) regarding the verse “إِنَّ الْحَسَنَاتِ فِي كِتَابِ اللَّهِ عَلَىٰ وَجْهَيْنِ وَالسَّيِّئَاتِ عَلَىٰ وَجْهَيْنِ”:

He explained, “Among the good deeds mentioned by Allah are those pertaining to physical well-being (health, safety, security, and abundance in sustenance), which He names as ‘hasanāt.’ Should an evil befall them, here ‘the evil’ refers to illness, fear, hunger, and hardship. The second aspect of good deeds refers to the acts of the servants, as evidenced by Allah’s saying, ‘Whoever brings forth a good deed will have ten times its like,’ among others.” (Tafsīr al-Qumī, Vol. 1, p. 167)

- Narrated from Amir al-Mu’minīn (peace be upon him) regarding the verse “قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ”:

He explained, “‘Shatr’ means the direction in which one faces if visible, and by means of indications and signals if concealed.” (Tafsīr al-‘Ayāshī, Vol. 1, p. 246)

- Narrated from al-Ḥasan (peace be upon him):

“Our master al-Ḥasan (peace be upon him) said: ‘He said to Jibrīl (peace be upon him): “What is al-‘afw (forgiveness)?” He replied: “It is that which you regain from what has been severed, that which you give from what is forbidden, and that which you pardon for those who wrong you.” Then, when he did so, Allah revealed to him: “Indeed, you are of great character.”’” (Al-Kāfi, Vol. 2, p. 107)

11. Explaining the Related Concepts of the Word

In this type of exegesis, the Infallibles (peace be upon them) refer to related meanings and expressions associated with a Qur’anic word in order to further clarify its significance. This method situates the word within a broader context that reflects the interplay and integration of meanings. For example:

- Narrated from al-Ridha (peace be upon him):

Regarding His statement “خَوْفًا وَطَمَاحًا”, he explained, “Fear is appropriate for the traveler, while greed (or covetousness) is proper for the one who stays.” (Barāz, 1394 SH, Vol. 5, p. 450)

12. Selecting a Specific Meaning from Among Ambiguous Possibilities

Some Qur'anic words carry multiple or ambiguous meanings. In such cases, Ahl al-Bayt (peace be upon them) clarify the most accurate interpretation from among the possible options, thereby eliminating ambiguity. For example:

- Narrated from Imam al-Ṣādiq (peace be upon him) regarding the verse “وَإِنَّمَا سُمِّيَ الْأُمِّيَّ”:

He said, “The term ‘al-ummiyy’ is used because he was from the people of Makkah, and Makkah is considered one of the ‘mothers of towns’—as Allah, the Exalted, stated: ‘So that you may warn the mother of towns and those around it.’” (Tafsīr al-Qumī, Vol. 1, p. 114)

- Additionally, according to narrations from Ibn ‘Abbas, Qatādah, Mujāhid, and also from Imam al-Ṣādiq (peace be upon him) regarding the verse “وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ”, he explained: “That is, shirk.” (Tafsīr al-Tabarī, Vol. 5, p. 252)

13. Expressing the Meaning with Reference to Arabic Literature

Some narrations show that Ahl al-Bayt (peace be upon them) draw upon the richness of Arabic literature and rhetoric to elucidate Qur'anic words. This approach highlights their deep command of language and demonstrates how linguistic derivations can be employed to clarify meanings. For example:

- Narrated from al-Ṣādiq (peace be upon him):

“Allah is ‘mushtaq’ (longing) for a deity, and a deity requires that which is due to it.” (al-Tabarī, 1415 AH, Vol. 2, p. 513)

14. Explaining the Word Along with Its Associated Meanings

In this method, the Infallibles (peace be upon them) indicate additional words or expressions that are closely linked to the primary word, thereby offering a fuller explanation.

- Narrated from al-Ridha (peace be upon him):

In His statement “خَوْفًا وَطَمَاحًا”, he clarified that “fear” applies to the traveler and “greed” applies to the one who remains at home. (Barāz, 1394 SH, Vol. 5, p. 450)

15. Expressing the Meaning by Selecting the Most Appropriate Interpretation

In cases where a Qur'anic word can be understood in several ways, Ahl al-Bayt (peace be upon them) choose the interpretation that is most precise. For example:

- Narrated from Imam al-Ṣādiq (peace be upon him) regarding the verse “وَإِنَّمَا سُمِّيَ الْأُمِّيَّ”:

He explained that the term “al-ummiyy” is used because the individual was from Makkah—considered one of the ‘mothers of towns’—as Allah, the Exalted, stated: “So that you may warn the mother of towns and those around it.” (Tafsīr al-Qumī, Vol. 1, p. 114)

● Similarly, narrations from Ibn ‘Abbas, Qatādah, Mujāhid, and Imam al-Ṣādiq (peace be upon him) regarding the verse “وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً” clarify that the intended meaning is “shirk.” (Tafsīr al-Tabarī, Vol. 5, p. 252)

16. Expressing the Meaning with Reference to Arabic Literary Style

In certain narrations, Ahl al-Bayt (peace be upon them) utilize elements of Arabic literary style to interpret Qur’anic words, demonstrating their mastery of rhetoric and linguistic nuance. For example:

● Narrated from al-Ṣādiq (peace be upon him):

“Allah is ‘mushtaq’ (yearning) for a deity, and a deity demands what is rightfully due to it.” (al-Tabarī, 1415 AH, Vol. 2, p. 513)

17. Clarifying the Referents of Pronouns

Since pronouns in Qur’anic texts play a key role in determining meaning and context, Ahl al-Bayt (peace be upon them) often clarify their exact referents to avoid ambiguity and provide precise interpretation. For example:

● Exegesis from the Imam (peace be upon him) states:

“And even if you are in doubt about what We have revealed to Our servant [as indicated by the verse], the scholar said, ‘Then bring forth a surah similar to it from someone like Muhammad, from a man among you who neither reads nor writes nor has studied any book.’” (Barāz, 1394 SH, Vol. 1, p. 52)

18. Expressing the Meaning in a Practical Manner

In this approach, the Infallibles (peace be upon them) use practical examples or sensory cues to elucidate Qur’anic meanings, thereby making the concepts more tangible and clear to the audience. For example:

● Narrated from al-Ṣādiq (peace be upon him):

“Do not forget yourselves.” Then he placed his hand on his neck and said, “It is like the act of one who slaughters himself.” (al-Majlisī, 1403 Q, Vol. 9, p. 175)

19. Expanding the Meaning

Some hadiths provide an extensive explanation of a Qur’anic word, detailing its various aspects to demonstrate the richness and multidimensionality of the divine text. For example:

● Narrated from al-Bāqir (peace be upon him) via Kathīr ibn ‘Ayyāsh from Abu Ja‘far (peace be upon him):

Concerning the statement “وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ” he explained: “As for ‘We created you,’ it means that We produced you as an embryo, then attached you, then chewed (or processed) you, then formed your bones, followed by your flesh; whereas ‘We fashioned you’ refers to shaping your eyes, nose, ears, mouth, hands, and feet—and similar parts. After this, We arranged your blood, your beauty, your fat, your large and your small parts, and so on”. (Barāz, 1394 SH, Vol. 1, p. 32)

20. Explaining the Meaning with Its Historical Context

In some narrations, Ahl al-Bayt (peace be upon them) add historical context to the explanation of Qur'anic words, thus imparting a temporal and social dimension to the interpretation. For example:

- Narrated from Imam Mūsā al-Kāzīm (peace be upon him):

He stated, “This word ‘رَاعَيْنَا’ was used to address us among the Muslims; indeed, some companions would address the Messenger of Allah (peace be upon him and his progeny) with it, intending it as an insult.” (Al-Kāfī, Vol. 8, p. 309)

The Exegesis of Qur'anic Terminology in Shia Tafseer: A Review of Selected Sources

This analysis of selected Shia exegeses illustrates the significant role Hadiths play in elucidating the nuanced meanings of Qur'anic terminology, thereby enhancing the depth and richness of Shia tafseer traditions. A comprehensive examination of various exegeses reveals how narrations from the infallible Imams are used to explain Qur'anic verses, contributing to a deeper understanding of sacred texts in Shia thought.

1. Tafseer al-Qummi – Ali ibn Ibrahim al-Qummi (d. 329 AH)

One of the earliest Shia exegeses, this work relies on narrations from the infallible Imams to interpret the Qur'anic verses, written in a narrative style.

- Number of Hadiths: 10

- **Example:** In the interpretation of the verse "رَبِّ الْعَالَمِينَ" (Al-Fatiha: 2), al-Qummi narrates a Hadith explaining that "all worlds" refers to various groups of creatures, signifying the universality of divine lordship. This demonstrates how divine sovereignty extends over all realms of existence.

2. Tafseer al-Ayashi – Muhammad ibn Mas'ud al-Ayashi (d. 320 AH)

A narrative-based exegesis, with parts lost over time, but still one of the foundational sources in Shia narrative tafseer.

- Number of Hadiths: 45

- **Example:** In the elucidation of the verse “وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا” (Al-Baqarah: 31), al-Ayashi narrates from Imam al-Sadiq (as) that "names" encompass the earth, mountains, valleys, and all other entities taught to Adam by Allah, thus underscoring the comprehensive nature of divine knowledge granted to humanity.

3. Tafseer al-Majma' al-Bayan–Al-Fadl ibn al-Hasan al-Tabarsi (d. 548 AH)

A comprehensive and scholarly treatise that combines linguistic, narrative, and theological elements in its interpretation, regarded as one of the major Shia tafseers with an academic approach.

- Number of Hadiths: 13

- **Example:** In the exegesis of the verse “وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِئْتَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ”

(Al-Anfal: 39), al-Tabarsi explains that "fitna" refers to polytheism, indicating that fighting is permissible until fitna is eradicated and monotheism is established. This shows the interpretative approach of al-Tabarsi, linking historical context with theological imperatives.

4. Tafseer al-Sirat al-Mustaḳīm – Ali ibn Younis al-‘Amili (d. 877 AH)

A doctrinal interpretation addressing Shia theological concerns and responding to objections from adversaries.

- Number of Hadiths: 41

● **Example:** In the interpretation of the phrase “بِسْمِ اللَّهِ” (In the name of Allah), the narration from [name of Imam] (as) explains that the "B" signifies His permanence, the "S" represents His radiance, and the "M" symbolizes His sovereignty. This interpretation highlights the rich theological implications of this phrase, emphasizing Allah's essence and attributes.

5. Tafseer al-Safi – Muhsin al-Fayd al-Kashani (d. 1091 AH)

A comprehensive and spiritual interpretation grounded in Hadiths from the Ahl al-Bayt, featuring an educational perspective on the Qur'an, focused on illuminating moral and spiritual dimensions of the text.

- Number of Hadiths: 5

● **Example:** In the interpretation of the verse "إِيَّاكَ نَعْبُدُ" (Al-Fatiha: 5), an Imam (as) states that it means: "O You who have been favored upon us, we worship You with complete submission and sincerity, devoid of hypocrisy and showing off." This exegesis emphasizes the ethical and spiritual dimensions of worship, highlighting sincerity and humility in one's devotion to Allah.

6. Tafseer al-Burhan – Sayyid Hashim al-Bahrani (d. 1107 AH)

A work focused on compiling Hadiths from the Imams to explain the Qur'an, with a strong emphasis on the role of the Ahl al-Bayt in exegesis.

- Number of Hadiths: 137

● **Example:** Al-Bahrani explains the verse “قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ” (Al-An'am: 151) by elaborating on the meaning of the words and referring to Qur'anic verses that further clarify these terms. His approach highlights the interconnectedness of the Qur'anic text and the Hadith literature in elucidating divine laws.

7. Tafseer Noor al-Thaqalayn–Abdul Ali ibn Jum'a al-Huwayzi (d. 1112 AH)

A work based on Shia narrations, aimed at clarifying Qur'anic meanings through Hadiths, emphasizing the connection between the Qur'an and the Ahl al-Bayt.

- Number of Hadiths: 70

● **Example:** In explaining “الرَّحْمَنِ الرَّحِيمِ” (Al-Fatiha: 3), the narration from Imam al-Sadiq (as) distinguishes between “Rahman” as God's encompassing

mercy for all, and “Rahim” as His mercy specifically for the believers. This differentiation highlights the specific mercy extended to the faithful.

8. Tafseer al-Mizan – Muhammad Hussein al-Tabatabai (d. 1401 AH)

A philosophical and logical interpretation that relies on interpreting the Qur'an with the Qur'an itself and includes philosophical, social, and narrative analyses.

- Number of Hadiths: 48

- **Example:** Al-Tabatabai explains the term "رجس" in “كَذَلِكَ يَجْعَلُ اللَّهُ الرَّجْسَ عَلَىٰ “الَّذِينَ لَا يُؤْمِنُونَ” (Al-A'raf: 131), interpreting it as doubt or disbelief, linking the concept of "filth" to the impurity of disbelief. This interpretation reflects his philosophical approach to the Qur'anic text, offering both a theological and moral understanding.

9. Tafseer Min Wahi al-Qur'an – Muhammad Hussein Fadlallah (d. 1431 AH)

An analytical interpretation with a social and educational approach, offering a contemporary understanding of the Qur'anic messages.

- Number of Hadiths: 28

- **Example:** In explaining “مَالِكِ يَوْمِ الدِّينِ” (Al-Fatiha: 4), the author emphasizes Allah's absolute sovereignty over the Day of Judgment, reinforcing the concept of divine justice in reward and punishment. This interpretation integrates modern perspectives on justice and sovereignty.

10. Tafseer al-Amthal – Nasir Makarim Shirazi (d. 1445 AH)

A simplified interpretation with a clear style intended for the general public, focusing on the social and ethical dimensions of the Qur'an.

- Number of Hadiths: 6

- **Example:** In explaining “اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ” (Al-Fatiha: 6), the interpretation shows that the guidance sought is towards the path leading to Allah, encompassing guidance in all aspects of life, from worship to social interactions. This interpretation emphasizes the holistic approach to the divine guidance provided in the Qur'an.

- In the exegesis of the verse: “We will gradually lead them to destruction from where they do not know” (Al-A'raf: 182), the interpretation in *al-Amthal* clarifies that the meaning of "gradual leading" refers to the following of sin with blessings, which leads to the forgetting of seeking forgiveness. The individual perceives themselves to be in a good state, while in reality, they are on a dark path that distances them from Allah.

- In the exegesis of the verse: “سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ” (Al-A'raf: 182), the interpretation in *al-Amthal* clarifies that the meaning of "gradual leading" refers to the following of sin with blessings, which leads to the forgetting of seeking forgiveness. The individual perceives themselves to be in a good state, while in reality, they are on a dark path that distances them from Allah.

● When studying the ten exegeses mentioned, it becomes evident that Shia commentators heavily relied on explanatory Hadiths in interpreting the meanings of the Qur'an. Through this analysis, it is clear that Shia scholars have prioritized the explanatory Hadiths over linguistic sources such as lexicons (like al-Sahih and Maqayis al-Lughah), the books on the strange terms of the Qur'an, ghareeb (uncommon) words of Hadith, and the vocabulary of the Qur'an. While these linguistic sources serve as the foundation in some exegetical methodologies of other schools, Shia exegesis fundamentally depends on Hadiths transmitted from the Ahl al-Bayt (peace be upon them) for clarifying Qur'anic terms.

● Thus, this exegetical methodology demonstrates that Shia thought holds the view that the Qur'an is not to be interpreted in isolation from the teachings of the Ahl al-Bayt. Explanatory Hadiths are considered a fundamental key to understanding the implications of the Qur'anic text, even in interpretations that are not purely narrative in nature.

Conclusion

The Ahl al-Bayt (peace be upon them) have shown significant interest in the interpretation of the Qur'an and the elucidation of its verses and words, reflecting the depth of their understanding and their preservation of the Qur'anic meanings. They provided precise interpretations to clarify the meanings of Qur'anic terms using various methodologies, which contributed to the growth and diversification of sources of tafseer. In this context, the Hadiths that explain the words of the Qur'an can be categorized into a special class called "explanatory Hadiths." These Hadiths are used to clarify the meanings of Qur'anic words that may be ambiguous or require detailed explanation. Explanatory Hadiths vary in their methods of interpreting Qur'anic terms, and these methods can be classified into 19 distinct types, which are as follows:

- 1) Clarification of the referent(s) of a word or interpretation of the word.
- 2) Providing a comprehensive description of the word.
- 3) Offering a concise explanation with the inclusion of a synonym.
- 4) Referring to other Qur'anic verses for explanation.
- 5) Providing the rationale behind the naming of the word.
- 6) Differentiating between words that appear synonymous.
- 7) Explaining the word using external realities.
- 8) Clarifying the word as a religious term.
- 9) Explaining opposing terms.
- 10) Clarifying the branches and facets of the word.
- 11) Identifying the related meanings.
- 12) Choosing a meaning from among ambiguous meanings.
- 13) Explaining the reference for pronouns.

- 14) Expanding the meaning.
- 15) Indicating overlapping meanings.
- 16) Interpreting the word through its historical context.
- 17) Interpreting the word based on legal objectives.
- 18) Interpreting the word by comparing texts.

This wide diversity in methods of interpreting Qur'anic terms reflects the extensive attention that Shia commentators have given to explanatory Hadiths, as well as their commitment to providing precise and supported interpretations for clarifying Qur'anic meanings. In this regard, we reviewed ten authoritative Shia exegeses, which are considered key sources for Shia tafseer. We extracted and analyzed the explanatory Hadiths used in these books. Through this study, it became evident that these books include a wide range of explanatory Hadiths, including those that explain Qur'anic words through various methods. Furthermore, the 19 types of explanatory Hadiths mentioned indicate that Shia commentators relied on all these types in interpreting the Qur'an and extensively used explanatory Hadiths across their tafseer works. By analyzing major Shia tafseers, we observe that commentators placed great emphasis on these explanatory Hadiths, utilizing all 19 types to explain the meanings of Qur'anic words. Therefore, it can be concluded that Shia commentators, across different eras, have placed explanatory Hadiths in an important position within their sources of interpretation, highlighting the great value of these Hadiths in understanding the meanings of the Qur'an. Finally, as a researcher, I suggest compiling all explanatory Hadiths and classifying them according to their various types, without restricting them to a specific part of the Qur'an. It would also be beneficial to prepare a comprehensive book similar to "Gharib al-Hadith" (Books on the rare terms of Hadith), but specifically dedicated to the Hadiths narrated from the Ahl al-Bayt (peace be upon them) for clarifying Qur'anic vocabulary, making it easier for researchers to reference them.

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